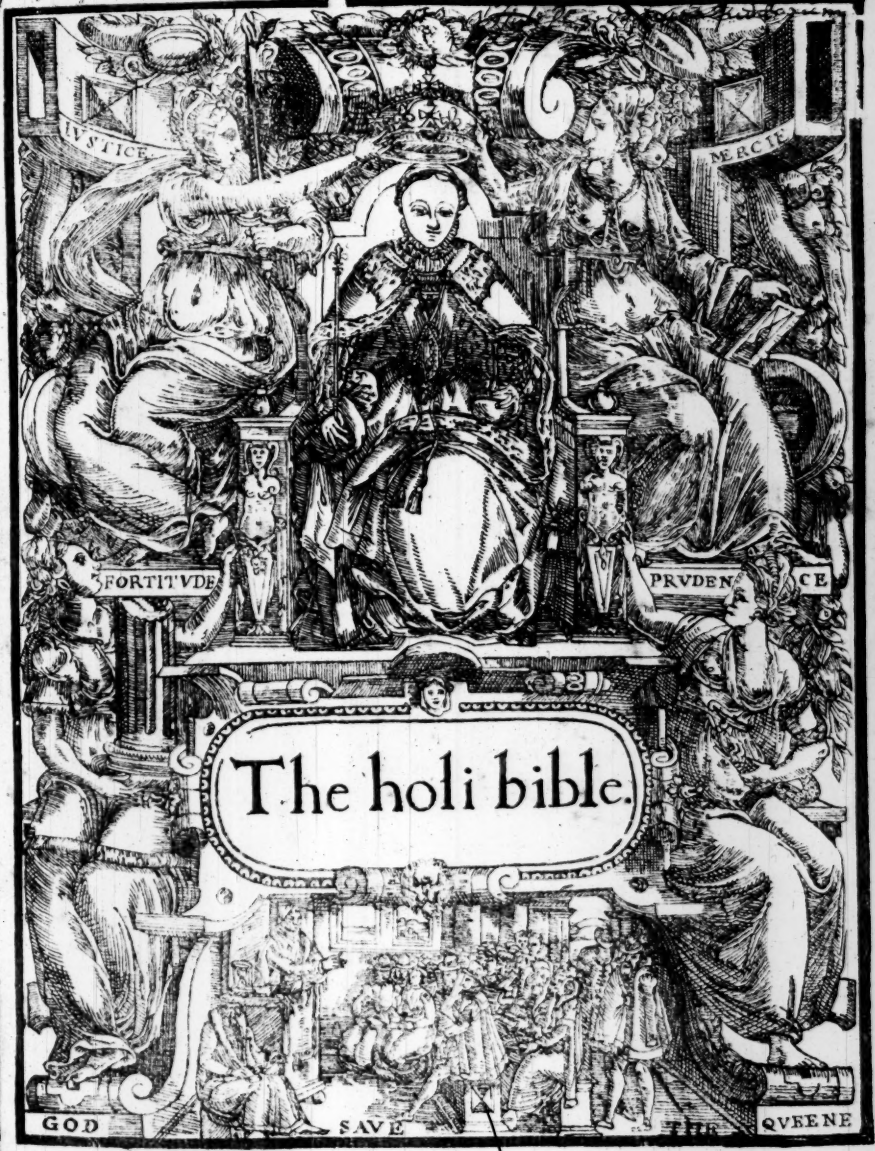

IVSTICE
MERCIE
FORTITVDE
PRVDENCE
The holi bible.
GOD
SAVE
THE
QVEENE

¶ Januarie hath xxxi. dayes.

Sunne { riseth ... min. 34. / falleth ... min. 26. }

				Mornyng prayer.		Euenyng prayer.	
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
Psalmes.							
i	A	Kalend.	Circumcision.	Gen. xvii.	Rom. ii.	Deut. x.	Colos. ii.
ii	b	iiii No.		Gen. i.	Mat. i.	Gen. ii.	Deut. i.
iii	c	iii No.		iii	iiii	iiii	ii
iiii	d	pꝛid. No		v	vi	vi	iii
v	e	Nonas.		vii	viii	viii	iiii
vi	f	viii Id.	Epiphanie.	Esai. xl.	Luk. iii.	Esai. xlix	John. ii.
vii	g	vii Id.		Gen. ix	Mat. v.	Gen. xi.	Rom. v.
viii	A	vi Id.	Lucian.	xiii	vi	xiiii	vi
ix	b	v Id.		xv	viii	xvi	viii
x	c	iiii Id.	Sol in Aquar.	xvii	viii	xviii	viii
xi	d	iii Id.		xix	ix	xx	ix
xii	e	pꝛid. Id.		xxi	x	xxii	x
xiii	f	Idus.	Hillarius	xxiii	xi	xxiii	xi
xiiii	g	xix kl	Februarii	xxv	xii	xxvi	xii
xv	A	xviii kl		xxvii	xiii	xxviii	xiii
xvi	b	xvii kl.		xxix	xiiii	xxx	xiiii
xvii	c	xvi kl.		xxxi	xv	xxxii	xv
xviii	d	xv kl.	Pꝛisca.	xxxiii	xvi	xxxiiii	xvi
xix	e	xiiii kl.		xxxv	xvii	xxxvi	i. Cor. i.
xx	f	xiii kl.	Fabian.	xxxvii	xviii	xxxix	ii
xxi	g	xii kl.	Agnes.	xl	xix	xli	iii
xxii	A	xi kl.	Vincent.	xlii	xx	xliii	iiii
xxiii	b	x kl.		xliiii	xxi	xlv	v
xxiiii	c	ix kl.		xlvi.	xxii	xlvii	vi
xxv	d	viii kl.	Conuer. Paul.	Wisd. v.	Act. xxii.	Wisd. ix	Act. xxvi
xxvi	e	vii kl.		Ge. xlviii	Mat. xxiii	Gen. xlix	Heb. xi.
xxvii	f	vi kl.		l	xxiiii	Exod. i.	viii
xxviii	g	v kl.		Exod. ii.	xxv	iii	ix
xxix	A	iiii kl.		iiii	xxvi	v	x
xxx	b	iii kl.		vii	xxvii	viii	xi
i	c	pꝛid. kl		ix.	xxviii	x	xii

¶ Februarie hath xxviii. dayes.

Sunne { ryseth. 4. minut. 14. } houre
Sunne { falleth 7. minut. 46. } houre

Psalmes.					Morning prayer		Euening prayer.	
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
ii	d	Kalend.	Fast.		Exod. ri	Mark. i.	Exod. rii.	i. Cor. rvi
iii	e	iiii No	Purifi. Ma.		Wisd. ir.	ii	Wisd. rii	rvii
iiii	f	iii No	Blasii.		Exod. riii	iii	Exo. riiii	rv
v	g	pxid. No			rv	iiii	rvi	rvi
vi	A	Nonas	Agathe		rvii	v	rviii	ii. Cor. i.
vii	b	viii Id			rir	vi	rr	ii
viii	c	vii Id			rri	vii	rrii	iii
ir	d	vi Id	Sol in Pil.		rriii	viii	rriiii	iiii
r	e	v Id			rrrii	ir	rrriii	v
ri	f	iiii Id			rrriii	r	Leu. rviii	vi
rii	g	iii Id			Leui. xx.	ri	rr	vii
riii	A	pxid. Id			rrvi	rii	Num. ri.	viii
riiii	b	Idus			Num. rii	riii	riii	ix
rv	c	rvi kl	Valentine.		riiii	riiii	rvi	r
rvi	d	rv kl	Marche.		rvii	rv	rr	ri
rvii	e	riiii kl			rri	rvi	rrii	rii
rviii	f	riii kl			rriii	Luk. di. i.	rriiii	riii
rix	g	rii kl			rrv	di. i.	rrvi	Gala. i.
rr	A	ri kl			rrr	ii	rrri	ii
rri	b	r kl			rrrii	iii	rrrv	iii
rrii	c	ir kl			rrrvi	iiii	Deut. i.	iiii
rriii	d	viii kl			Deut. ii.	v	iii	v
rriiii	e	vii kl	Fast.		iiij	vi	v	vi
rrv	f	vi kl	S. Matthias		Wisd. rir	vii	Eccle. i.	Ephe. i.
rrvi	g	v kl			Deut. vi.	viii	Deu. vii.	ii
rrvii	A	iiii kl			viii	ix	ix	iii
rrviii	b	iii kl			r	r	ri	iiii
rrix	c	Pxio. kl			riii	ri	rv	v

Sunne { ryseth. / falleth } houre { 6. minut. 18. / 5. minut. 42. }

				Morning prayer.		Euening prayer.	
Psalmes.				i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson.
xxx	d	Kalend	Dauid	Deu. xvi	Luk. xii.	Deu. xvi.	Ephes. vi
i	e	vi No	Cedde.	xviii	xiii	xix	Philip. i.
ii	f	v No		xx	xiiii	xxi	ii
iii	g	iiii No		xxii	xv	xxiii	iii
iiii	A	iii No		xxv	xvi	xxvi	iiii
v	b	prid. No		xxvii	xvii	xxviii	Coloss. i.
vi	c	Nonas	Perpetue.	xxix	xviii	xxx	ii
vii	d	viii Id		xxxi	xix	xxxii	iii
viii	e	vii Id		xxxiii	xx	xxxiiii	iiii
ix	f	vi Id		Iosue. i.	xxi	Iosue. ii.	i. Thes. i.
x	g	v Id		iii	xxii	iiii	ii
xi	A	iiii Id	Gregory	v	xxiii	vi	iii
xii	b	iii Id	Sol in Arie	vii	xxiiii	viii	iiii
xiii	c	pr. Id		ix	Joh. i.	x	v
xiiii	d	Idus		xxiii	ii	xxiiii	ii. Thes. i
xv	e	xvii kl	Aprilis.	Judg. i.	iii	Judg. ii.	ii
xvi	f	xvi kl		iii	iiii	iiii	iii
xvii	g	xv kl	Edwarde.	v	v	vi	i. Tim. i.
xviii	A	xiiii kl		vii	vi	viii	ii. iii
xix	b	xiii kl		ix	vii	x	iiii
xx	c	xii kl	Benedict.	xi	viii	xii	v
xxi	d	xi kl		xiii	ix	xiiii	vi
xxii	e	x kl		xv	x	xvi	ii. Tim. i.
xxiii	f	ix kl	Fast.	xvii	xi	xviii	ii
xxiiii	g	viii kl		Eccle. ii.	xii	Eccle. iii	iii
xxv	A	vii kl	Annũ. of Mar	Judg. xix	xiii	Judg. xx.	iiii
xxvi	b	vi kl		xxi	xiiii	Ruth. i.	Titus. i.
xxvii	c	v kl		Ruth. ii	xv	iii	ii. iii
xxviii	d	iiii kl		iiii	xvi	i. king. i.	Phile. i.
xxix	e	iii kl		i. King. ii	xvii	iii	Hebr. i.
xxx	f	pr. kl		iiii	xviii	v	ii

Apryl hath.xxx.dayes.

Sunne { ryseth / falleth } boure { 6. minut. 30. / 6. minut. 30. }

					Morning prayer.		Euening prayer.	
Psalmes.					i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
i	g	Kalend.			i. king. vi	John. rix	i. king. 7	Hebre. iii.
ii	A	iiii No.			viii	rr	ix	iiii
iii	b	iii No.		Richarde.	r	rri	ri	v
iiii	c	Pzid No		Ambzose.	rii	Actes. i.	riii	vi
v	d	Nonas			riiii	ii	rv	vii
vi	e	viii Id.			rvi	iii	rvii	viii
vii	f	vii Id.			rviii	iiii	rix	ix
viii	g	vi Id.			rr	v	rri	r
ix	A	v Id.			rrii	vi	rriii	ri
r	b	iiii Id.		Sol in Tau.	rriiii	vii	rrv	rii
ri	c	iii Id.			rrvi	viii	rrvii	riii
rii	d	Pzid. Id			rrviii	ix	rrix	Jacob. i.
riii	e	Idus.			rrr	r	rrri	ii
riiii	f	rviii. kl.		Mark.	ri. King. i	ri	iii. kin. ii	iii
rv	g	rvii. kl.			iii	rii	iiii	iiii
rvi	A	rvi kl.			v	riii	vi	v
rvii	b	rv kl.			vii	riiii	viii	i. Pet. i.
rviii	c	riiii kl.			ix	rv	r	ii
rix	d	riii kl.		Alphege.	ri	rvi	rii	iii
rr	e	rii kl.			riii	rvii	riiii	iiii
rri	f	ri kl.			rv	rviii	rvi	v
rrii	g	r kl.			rvii	rix	rviii	ii. Pet. i.
rriii	A	ix kl.		S. Geozge.	rix	rr	rr	ii
rriiii	b	viii kl.			rri	rri	rrii	iii
rrv	c	vii kl.		Bark Cuan	Eccle iiii	rrii	Eccle v	i. John. i.
rrvi	d	vi kl.			ii. king. 23	rriii	2. kin. 24	i
rrvii	e	v kl.			iii. king. i	rriiii	3. king. 2	iii
rrviii	f	iiii kl.			iii	rrv	iiii	iiii
rrix	g	iii kl.			v	rrvi	vi	v
rrr	A	Pzid. kl.			vii	rrvii	viii	ii. iii. Jo.

¶ May hath.xxxi. dayes.

Sunne { riseth / falleth } houre { v. min. 18. / vii. min 42. }

Psalmes.				Morning prayer. i. Lesson.	ii. Lesson.	Euening prayer. i. Lesson.	ii. Lesson
i	b	Kalend.	Philip & Ia.	Eccle vii	Act. viii.	Eccle ix	Judas. i.
ii	c	vi	No.	iii. kin. ix	xviii	iii. kin. x.	Rom. i.
iii	d	v.	No.	Inu. of ꝥ cro	xi	Math. i.	xii
iiii	e	iiii	No.		xiii	ii	xiiii
v	f	iii	No.		xv	iii	xvi
vi	g	pꝛid.	No	John Euan.	xvii	iiii	xviii
vii	A	Nonas.			xix	v	xx
viii	b	viii	Id.		xxi	vi	xxii
ix	c	vii	Id.		4. king. i	vii	viii
x	d	vi	Id.		iii	viii	iiii
xi	e	v	Id.	Sol in Gem.	v	ix	vi
xii	f	iiii	Id.		vii	x	viii
xiii	g	iii	Id.		ix	xi	x
xiiii	A	pꝛid.	Id.		xi	xii	xii
xv	b	Idus.			xiii	xiii	xiiii
xvi	c	xvii	kl.	Iunii.	xv	xiiii	xvi
xvii	d	xvi	kl.		xvii	xv	xvii
xviii	e	xv	kl.		xix	xvi	i. Cor. i.
xix	f	xiiii	kl.	Dunstane.	xxi	xvii	xxii
xx	g	xiii	kl.		xxiii	xviii	xiii
xxi	A	xii	kl.		xxv	i. Esd. i.	iiii
xxii	b	xi	kl.		i. Esd. iii	xx	v
xxiii	c	x	kl.		v	xxi	vi
xxiiii	d	ix	kl.		vii	xxii	ix
xxv	e	viii	kl.		ii. Esd. i.	xxiii	viii
xxvi	f	vii	kl.	Augustine.	iiii	xxiiii	v
xxvii	g	vi	kl.		vi	xxv	x
xxviii	A	v	kl.		ix	xxvi	x
xxix	b	iiii	kl.		xiii	xxvii	Hester. i.	xii
xxx	c	iii	kl.		Hester. ii	xxviii	iii	xii
xxxi	d	pꝛid.	kl.		iiii	Mark. i.	v.	xiiii

Sunne	ryseth	houre	4. minut. 34.
	falleth		8. minut. 26.

					Morusyng prayer.		*Euenyng prayer.*	
Psalmes					i. Lesson	ii. Lesson	i. Lesson	ii. Lesson.
i		Kalend.			Hest. vi.	Mark. ii.	Hest. vii.	i. Coz. xv.
ii	f	iiii	No.		viii	iii	ir	xvi
iii	g	iii	No.	Nichomede.	Job. i.	iiii	Job. ii.	ii. Coz. i.
iiii	A	pzid.	No		iii	v	iiii	ii
v	b	Nonas.		Boniface.	v	vi	vi	iii
vi	c	viii	Id.		vii	vii	viii	iiii
vii	d	vii	Id.		ir	viii	r	v
viii	e	vi	Id.		ri	ir	rii	vi
ix	f	v	Id.		riii	r	riiii	vii
x	g	iiii	Id.		rv	ri	rvi	viii
xi	A	iii	Id.	Barnab apo	Eccle. x.	Act. xiiii.	Eccl. xii.	Act. xv.
xii	b	pzid.	Id.	Sol in Can.	Job. 1718	Mark. xii	Job. xix.	ii. Coz. ix.
xiii	c	Idus.		Solstitiū estiū.	xx	xiii	xxi	x
xiiii	d	xviii	kl	July.	xxii	xiiii	xxiii	xi
xv	e	xvi	kl.		xxiiii. xxv	xv	26. 27.	xii
xvi	f	xvi	kl.		xxviii	xvi	xxix	xiii
xvii	g	xv	kl.		xxx	Luke. i.	xxxi	Galat. i.
xviii	A	xiiii	kl.		xxxii	ii	xxxiii	ii
xix	b	xiii	kl.		xxxiiii	iii	xxxv	iii
xx	c	xii	kl.	Edwarde.	xxxvi	iiii	xxxvii	iiii
xxi	d	xi	kl.		xxxviii	v	xxxix	v
xxii	e	x	kl.		xl	vi	xli	vi
xxiii	f	ix	kl.	Fast.	xlii	vii	Pzou. i.	Ephe. i.
xxiiii	g	viii	kl.	John Bapt	Mala. iii	Mat. iii	Mala. iiii	Mat. xiiii
xxv	A	vii	kl.		Pzou. ii	Luk. viii	Pzou. iii	Ephe. ii.
xxvi	b	vi	kl.		iiii	ix	v	iii
xxvii	c	v	kl.		vi	x	vii	iiii
xxviii	d	iiii	kl.	Fast.	viii	xi	ix	v
xxix	e	iii	kl.	S. Peter ap	Eccle. xv	Act. iii.	Eccl. xix	Act. iiii.
xxx	f		kl.		Pzou. x.	Luke. xii	Pzou. xi.	Ephe. vi.

¶ Iuly hath.xxxi. dayes.

		Sunne	ryseth.	houre	4. minut. 18.		
			falleth		8. minut. 42.		

				Mornyng prayer.		Euenyng prayer.	
Psalmes.				i. Lesson.	ii. Lesson	i. Lesson	ii. Lesson
i	g	Kalend.	Circumcis. Da.	Prou. xvi	Luk. xviii	Prou. xviii	Philip. i.
ii	A	vi	No	xviiii	xviii	xv	ii
iii	b	v	No	Martin. xvi	xv	xvii	iii
iiii	c	iiii	No	xviii	xvi	xix	iiii
v	d	iii	No	xx	xvii	xxi	Coloss. i.
vi	e	prid.	No	Dog dayes. xxii	xviii	xxiii	ii
vii	f	Nonas		xxiiii	xix	xxv	iii
viii	g	viii	Id.	xxvi	xx	xxvii	iiii
ix	A	vii	Id	xxviii	xxi	xxix	i. Thes. i.
x	b	vi	Id	xxxi	xxii	Eccle. i.	ii
xi	c	v	Id	Eccle. ii.	xxiii	iii	iii
xii	d	iiii	Id	Sol in Leo. iiii	xxiiii	v	iiii
xiii	e	iii	Id	vi	John. i.	vii	v
xiiii	f	prid.	Id.	viii	ii	ix	ii. Thes. i
xv	g	Idus.	Swithuni	x	iii	xi	ii
xvi	A	xvii	kl	August. xii	iiii	Jere. i.	iii
xvii	b	xvi	kl	Jere. ii.	v	iii	i. Tim. i.
xviii	c	xv	kl	iiii	vi	v	ii. iii
xix	d	xiiii	kl	vi	vii	vii	iiii
xx	e	xiii	kl	Margaret. viii	viii	ix	v
xxi	f	xii	kl	x	ix	xi	vi
xxii	g	xi	kl	Magdalen. xii	x	xiii	ii. Tim. i.
xxiii	A	x	kl	xiii	xi	xv	ii
xxiiii	b	ix	kl	Fast. xvi	xii	xvii	iii
xxv	c	viii	kl	James apo Eccle. xxi	xiii	Eccle. 23	iiii
xxvi	d	vii	kl	Anne. Jer. xviii	xiiii	Jer. xix.	Titus. i.
xxvii	e	vi	kl	xx	xv	xxi	ii. iii
xxviii	f	v	kl	xxii	xvi	xxiii	Phile. i.
xxix	g	iiii	kl	xxiiii	xvii	xxv	Hebre. i.
xxx	A	iii	kl	xxvi	xviii	xxvii	ii
xxxi	b			xxviii	xix	xxix	iii

¶ August hath.xxxi. dayes.

Sunne { riseth / falleth } houre { 7 min. 34. / 0 / 4 min. 26. }

					Morgyng prayer.		Euenyng prayer.	
Psalmes.					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
i	c	Kalend.		Lammas.	Jer. xxx.	John xx	Jer. xxxi	Hebr. iiii.
ii	d	iiii	No		xxxii	xxi	xxxiii	v
iii	e	iii	No		xxxiiii	Actes. i	xxxv	vi
iiii	f	pr̃id.	No		xxxvi	ii	xxxvii	vii
v	g	Nonas.			xxxviii	iii	xxxix	viii
vi	A	viii	Id	Transfigur	xl	iiii	xli	ix
vii	b	vii	Id	Name of Je.	xlii	v	xliii	x
viii	c	vi	Id		xliiii	vi	45 46	xi
ix	d	v	Id		xlvii	vii	xlviii	xii
x	e	iiii	Id	Laurence.	xlix	viii	l	xiii
xi	f	iii	Id		li	ix	lii	Jacob. i
xii	g	pr̃id.	Id		Lamē. i	x	Lamen. 2	ii
xiii	A	Idus.			iii	xi	iiii	iii
xiiii	b	xix	kl	Septembr̃is	v	xii	Ezech. ii.	iiii
xv	c	xviii	kl	Vol in Thr.	Ezech. iii	xiii	vi	v
xvi	d	xvii	kl		vii	xiiii	xiii	i. Pet. i
xvii	e	xvi	kl		xiiii	xv	xviii	ii
xviii	f	xv	kl		xxxiii	xvi	xxxiiii	iii
xix	g	xiiii	kl		Dani. i.	xvii	Dan. ii.	iiii
xx	A	xiii	kl		iii	xviii	iiii	v
xxi	b	xii	kl		v	xix	vi	ii. Pet. i.
xxii	c	xi	kl		vii	xx	viii	ii
xxiii	d	x	kl	Fast	ix	xxi	x	iii
xxiiii	e	ix	kl	Bartho. Apo.	Eccle. 25	xxii	Eccle. 29.	i. Joh. i.
xxv	f	viii	kl		Dani. xi	xxiii	Dan. xii	ii
xxvi	g	vii	kl		xiii	xxiiii	xiiii	iii
xxvii	A	vi	kl		Ose. i	xxv	Ose ii. iii	iiii
xxviii	b	v	kl	Augustine.	iiii	xxvi	v vi	v
xxix	c	iiii	kl	Head. of Jo.	vii	xxvii	viii	ii. iii. Jo.
xxx	d	iii	kl		ix	xxviii	x	Jude. i.
xxxi	e	pr̃id.	kl.		xi	Math. i	xii	Rom. i.

Sunne { ryseth. falleth } houre { 4. minut. 14. 7. minut. 46. }

Psalmes.				Morning prayer.	ii. Lesson	Euening prayer.	ii. Lesson
i	f	Kaleno	Gyles.	Ose. xiii.	Math. ii.	Ose. xiiii	Rom. ii.
ii	g	iiii No		Joel. i.	iii	Joel. ii.	iii
iii	A	iii No		iii	iiii	Amos. i	iiii
iiii	b	Prid. No		Amos. ii.	v	iii	v
v	c	Nonas	Dog dayes end	iiii	vi	v	vi
vi	d	viii Id		vi	vii	vii	vii
vii	e	vii Id		viii	viii	ix	viii
viii	f	vi Id	Nati. Mary	Abdias. i	ix	Jonas. i.	ix
ix	g	v Id		Jo. ii. iii.	x	iiii	x
x	A	iiii Id		Miche. i.	xi	Mich. ii	xi
xi	b	iii Id		iii	xii	iiii	xii
xii	c	Prid. Id.		v	xiii	vi	xiii
xiii	d	Idus.	Sol in Libra	vii	xiiii	Naum. i	xiiii
xiiii	e	xviii kl.	Holy crosse	Naum. ii	xv	iii	xv
xv	f	xvii kl.	Equinoct.	Abacu. i.	xvi	Abac. ii	xvi
xvi	g	xvi kl.	Autumnal.	iii	xvii	Soph. i.	i. Cor. i.
xvii	A	xv kl.	Lambert.	Soph. ii.	xviii	iii.	ii
xviii	b	xiiii kl.		Agge. i.	xix	Agge. ii	iii
xix	c	xiii kl.		Zach. i.	xx	Za. ii. iii	iiii
xx	d	xii kl.	Fast.	iiii. v.	xxi	vi	v
xxi	e	xi kl.	S. Matthew	Eccle. 35.	xxii	Eccle. 38	vi
xxii	f	x kl.		Zach. vii	xxiii	Zach. 8	vii
xxiii	g	ix kl.		ix	xxiiii	x	viii
xxiiii	A	viii kl.		xi	xxv	xii	ix
xxv	b	vii kl.		xiii	xxvi	xiiii	x
xxvi	c	vi kl.	Cyprian.	Mala. i.	xxvii	Mala. ii	xi
xxvii	d	v kl.		iii	xxviii	iiii	xii
xxviii	e	iiii kl.		Toby. i.	Mark. i.	Toby. ii	xiii
xxix	f	iii kl.	S. Michael	Eccle 39	ii	Eccle 44	xiiii
xxx	g	Prid. Kl.	Hierom.	Toby. iii	iii	Toby. 4.	xv

Sunne { ryseth. / falleth. } houre { 6 minut. 35. / 5. minut. 25. }

					Morning prayer.		Euening prayer.	
Psalmes					i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
i	A	Kalend		Remige.	Toby. v.	Par. iiii.	Tobi. vi	i. Coz. xv.
ii	b	vi	No		vii	v	viii	ii. Coz. i
iii	c	v	No		ix	vi	x	xi.
iiii	d	iiii	No.		xi	vii	xii	iii
v	e	iii	No.		xiii	viii	xiiii	iiii
vi	f	Pzi.	No	Fayth	Judith. i	ix	Judit. ii.	v
vii	g	Nonas.			iii	x	iiii	vi
viii	a	viii	Id		v	xi	vi	vii
ix	b	vii	Id.	Dennis.	vii	xii	viii	viii
x	c	vi	Id		ix	xiii	x	ix
xi	d	v	Id		xi	xiiii	xii	x
xii	e	iiii	Id		xiii	xv	xiiii	xi
xiii	f	iii	Id	Edwarde.	xv	xvi	xvi	xii
xiiii	g	Pzid.	Id	Sol in Scoz.	Wisd. i	Lu. di. i.	Wisd. ii	xiii
xv	a	Idus.			iii	di. i.	iiii	Galat. i.
xvi	b	xvii	kl	Nouemb.	v	ii	vi	ii.
xvii	c	xvi	kl	Etheldzede.	vii	iii	viii	iii
xviii	d	xv	kl	Luke Euan	Eccle. ii.	iiii	Job. i.	iiii
xix	e	xiiii	kl		Wisd. ix.	v	Wisd. x.	v
xx	f	xiii	kl		xi	vi	xii	vi
xxi	g	xii	kl		xiii	vii	xiiii	Ephes. i
xxii	a	xi	kl		xv	viii	xvi	ii
xxiii	b	x	kl		xvii	ix	xviii	iii
xxiiii	c	ix	kl		xix	x	Eccle. i.	iiii
xxv	d	viii	kl	Crispine.	Eccle. ii.	xi	iii	v
xxvi	e	vii	kl		iiii	xii	v	vi
xxvii	f	vi	kl	Fast.	vi	xiii	vii	Phil. i.
xxviii	g	v	kl	Simon & Iu	Job. 24. 25	xiiii	Job. xlii.	ii
xxix	a	iiii	kl		Eccl. viii	xv	Eccle. ix.	iii
xxx	b	iii	kl		x	xvi	xi	iiii
xxxi	c	Pzid.	kl	Fast.	xii	xvii	xiii	Colloss. i.

Sonne { riseth } houre { vi. min. 18, / falleth } { vii. min 42. }

					Morning prayer.		Euening prayer.	
Psalmes.					i. Lesson.	ii. Lesson.	i. Lesson.	ii Lesson.
i	d	Kalend	All Saintes.		Wis. iii.	He. xi. vii	Wisd. v.	Apoc. xix
ii	e	iiii No.			Eccl. xliii	Lu. xviii.	Eccle. xv	Coloss. iii
iii	f	iii No.			xvi.	xix	xvii	iii
iiii	g	prid. No			xxiii	xx	xix	iiii
v	A	Nonas			xx	xxi	xxi	i. Thes. i.
vi	b	viii Id.	Leonarde.		xxii	xxii	xxiii	ii
vii	c	vii Id.			xxiiii	xxiii	xxv	iii
viii	d	vi Id.			xxvii	xxiiii	xxviii	iii
ix	e	v Id.			xxix	John. i.	xxx	v
x	f	iiii Id.			xxxi	ii	xxxii	ii. The. i
xi	g	iii Id.	S. Martin.		xxxiii	iii	xxxiiii	ii
xii	A	prid. Id.	Sol in Sagi.		xxxv	iiii	xxxvi	iii
xiii	b	Idus	Bryce.		xxxvii	v	xxxviii	i. Tim. i
xiiii	c	xviii kl	Decembris.		xxxix	vi	xl	ii. iii
xv	d	xvii kl.	Machute.		xli	vii	xlii	iiii
xvi	e	xvi kl.			xliii	viii	xliiii	v
xvii	f	xv kl.	Int. regi. Cle.		xlv	ix	xlvi	vi
xviii	g	xiiii kl.			xlvii	x	xlviii	ii. Tim. i
xix	A	xiii kl.			xlix	xi	l	ii
xx	b	xii kl.	Edmond k.		li	xii	Baruc. i.	iii
xxi	c	xi kl.			Baruc. ii	xiii	iii	iiii
xxii	d	x kl.	Cycely.		iiii	xiiii	v	Titus. i.
xxiii	e	ix kl.	Clement.		vi	xv	Esai. i.	ii. iii.
xxiiii	f	viii kl.			Esai. ii.	xvi	iii	Phile. i.
xxv	g	vii kl.	Katherin.		iiii	xvii	v	Hebr. i.
xxvi	A	vi kl.			vi	xviii	vii	ii
xxvii	b	v kl.			viii	xix	ix	iii
xxviii	c	iiii kl.			x	xx	xi	iiii
xxix	d	iii kl.	Fast.		xii	xxi	xiii	v
xxx	e	prid. kl.			Prou. xx.	Act. i.	Pro. xxi.	vi

+ Note, that the begynnyng of the. xxvi. Chapter of Eccles. vnto (but when one is. &c.) must be read with the. xxv. Chapter.

Sanne { ryseth. / falleth } houre { s. minut.12. / 3. minut.48. }

					Morning prayer.		Euening prayer.	
Psalmes.					i. Lesson	ii. Lesson.	i. Lesson.	ii. Lesson.
i	f	Kalend.			Esa.xliii	Actes. ii.	Esai.xl	Heb.xii.
ii	g	iiii No			xlvi	iii	xlvii	viii
iii	A	iii No			xlviii	iiii	xlix	ix
iiii	b	pr̃id. No			xx xxi	v	xxii	x
v	c	Nonas.			xxiii	vi	xxiiii	xi
vi	d	viii Id		Nicholas.	xxv	vii. viii	xxvi	xii
vii	e	vii Id			xxvii	viii. vii	xxviii	xiii
viii	f	vi Id		Cõcep. Mar.	xxix	viii	xxx	James. i.
ix	g	v Id			xxxi	ix	xxxii	ii
x	A	iiii Id			xxxiii	x	xxxiiii	iii
xi	b	iii Id			xxxv	xi	xxxvi	iiii
xii	c	pr̃id. Id		Sol in Cap.	xxxvii	xii	xxxviii	v
xiii	d	Idus.		Lucie.	xxxix	xiii	xl	i. Pet. i.
xiiii	e	xix kl		January.	xli	xiiii	xlii	ii
xv	f	xviii kl			xliii	xv	xliiii	iii
xvi	g	xvii kl		Sapience.	xlv	xvi	xlvi	iiii
xvii	A	xvi kl			xlvii	xvii	xlviii	v
xviii	b	xv kl			xlix	xviii	l	ii. Pet. i.
xix	c	xiiii kl			li	xix	lii	ii
xx	d	xiii kl		Fast.	liiii	xx	lvi	iii
xxi	e	xii kl		Thom. Apo.	Pr̃o.xxiii	xxi	Pr̃o.24.	John. i.
xxii	f	xi kl			Esai.lv.	xxii	Esai.lvi.	ii
xxiii	g	x kl			lvii	xxiii	lviii	iii
xxiiii	A	ix kl		Fast.	lix	xxiiii	lx	iiii
xxv	b	viii kl		Christmas.	Esai.ix.	Lu.xxii.	Esai. vii.	Titus. iii
xxvi	c	vii kl		S. Stephan	Pr̃ou.28.	Act.6.7.	Eccl.iiii	Act. vii.
xxvii	d	vi kl		S. Iunt John	Eccle.v.	Apoc.i.	Eccle. vi	Apo.xxii.
xxviii	e	v kl		Innocentes.	Jere.xxi	Act.xxv	Wisd i.	i. Joh. v.
xxix	f	iiii kl			Esai lxi.	xxvi	Esa. lxii.	ii. John.
xxx	g	iii kl			lxiii	xxvii	lxiiii	iii. John.
xxxi	A	pr̃id. kl		Siluester.	lxv	xxviii	lxvi	Jude. i.

¶ The order howe the reſt of holy Scripture

(beſyde the Pſalter) is appoynted to be read.

THe olde teſtament is appoynted for the firſt Leſſons at Mornyng and Euenyng prayer, and ſhalbe read through euery yere once, except certayne bookes and Chapters which be leaſt edifiyng, and myght beſt be ſpared, and therfore are left vnread.

The newe teſtament is appoynted for the ſeconde Leſſons at Mornyng and Euenyng prayer, and ſhalbe read ouer orderly euery yere thryſe, beſyde the Epiſtles and Goſpelles: except the Apocalips, out of the which, there be only certayne Leſſons appoynted vppon diuers proper feaſtes.

And to knowe what Leſſons ſhalbe read euery day, fynde the day of the Moneth in the Kalender, and there ye ſhall perceaue the Bookes and Chapters that ſhalbe read for the Leſſons both at Mornyng and Euenyng prayer.

And here is to be noted, that whenſoeuer there be any proper Pſalmes or Leſſons appointed for the Sundayes or for any feaſt, moueable or vnmoueable: then the Pſalmes & Leſſons appoynted in the Kalender ſhalbe omitted for that tyme.

Ye muſt note alſo, that the Collect, Epiſtle and Goſpel appoynted for the Sunday ſhall ſerue all the weeke after, except there fall ſome feaſt that hath his proper.

When the yeres of our Lorde maye be diuided into foure euen partes, which is euery fourth yere, then the Sunday letter leapeth, and that yere the Pſalmes & Leſſons which ſerue for the. xxiij. day of Februarie, ſhalbe read agayne the day folowyng, except it be Sunday, which hath proper Leſſons of the olde teſtament appoynted in the table, ſeruyng to that purpoſe.

Alſo, wherſoeuer the begynnyng of any Leſſon, Epiſtle or Goſpell, is not expreſſed, there ye muſt begyn at the begynnyng of the Chapter.

And wherſoeuer is not expreſſed howe farre ſhalbe read, there ſhall you reade to the ende of the Chapter.

Item, ſo oft as the firſt Chapter of S. Matthewe is read either for Leſſon or Goſpell: ye ſhall begyn the ſame at The birth of Ieſus Chriſt was on this wiſe. &c. And the thirde Chapter of S. Lukes Goſpell, ſhalbe read vnto (to that he was ſuppoſed to be the ſonne of Ioſeph.

Proper Lessons to be

read for the first Lessons both at Morn-
nyng and Euenyng prayer, on the Sundayes throughout the yere, and for some also the seconde Lessons.

	Mattens.	Euensong.
The Sundayes of Aduent.		
The first.	Esai. i.	Esai. ii.
ii.	v.	xxiiii.
iii.	xxv.	xxvi.
iiii	xxx.	xxxii.
Sundayes after Christmas.		
The first.	xxxvii.	xxxviii.
ii.	xli.	xliii.
Sundayes after the Epiphanie.		
The first.	xliiii.	xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix	lxiiii.
Septuagesima.	Gen. i.	Gen. ii.
Sexagesima.	iii.	vi.
Quinquagesi.	ix.	xii.

Lent.	Mattens.	Euensong.
Fyrſt Sunday.	Genelis. xix.	Genelis. xxii.
ii.	xxbii.	xxxiiii.
iii.	xxxix.	xlii.
iiii.	xlviii.	xlb.
v.	Exod. iii.	Exod. b.
vi.	ix.	x.
Easter day.		
i. Leſſon.	Exod. xii.	Exod. xiiii.
ii. Leſſon.	Roma. vi.	Actes. ii.

Sundayes after Easter.

	Mattens.	Euensong.
Fyrſt Sunday.	Numer. xvi.	Numer. xxii.
ii.	xviii.	xxb.
iii.	Deuter. iiii.	Deuter. b.
iiii.	vi.	vii.
v.	viii.	ix.
Sunday after Aſcention day whitſunday.	Deuter. xii.	Deuter. xiii.
i. Leſſon.	Deuter. xvi.	Wyſdome. i.
ii Leſſon.	Actes. x. Then Peter opened his mouth. &c.	Actes. xix. It fortuned when Apollo went to Corinth. &c. (vnto) After theſe things.
Trinitie Sunday.		
i. Leſſon.	Genelis. xviii.	Joſue. i.
ii. Leſſon.	Mathy. iii.	

¶ Sundayes after Trinitie.

	Mattens.	Euenſong.
The firſt.	Joſue. x.	Joſue. xxiii.
ii.	Judic. iiii.	Judic. v.
iii.	i. King. ii.	i. King. iii.
iiii.	xii.	xiii.
v.	xv.	xvi.
vi.	ii. King. xii.	ii. King. xxi.
vii.	xxii.	xxiiii.
viii.	iii. King. xiii.	iii. King. xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	iiii. King. v.	iiii. King. ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiiii.	Jere. v.	Jere. xxii.
xv.	xxxv.	xxxvi.
xvi.	Eze. ii.	Ezec. xiiii.
xvii.	xvi.	xviii.
xviii.	xx.	xxiiii.
xix.	Dan. iii.	Dan. vi.
xx.	Joel. ii.	Mich. vi.
xxi.	Abac. ii.	Soph. i.
xxii.	Jon. ii.	Jon. iii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

¶ Lessons proper for holy dayes.

	Matteyns.	Euensong.
Saint Andrew. Saint Thomas the Apostle.	Prouerbes. xx. xxiii.	Prou. xxi. xxiiii.
Nativitie of Christ.		
First Lesson.	Esai. ix.	Esai. vii. God spake once agayne to Achas. &c.
Second Lesson.	Luke. ii. (Vnto) And vnto men of good wyll.	Titus. iii. The kindnesse and loue. &c.
Saint Steuen.		
i. Lesson.	Prouer. xxviii.	Eccle. iiii.
ii. Lesson.	Actes. vi. & vii. Steuen full of fayth and power. &c. (vnto) And when. xl. yeres &c.	Actes. vii. And when. xl. yeres were expired, there appeared vnto Moyses. &c. (vnto) Steuen ful of the holy ghost. &c.
Saint John.		
i. Lesson.	Eccle. v.	Eccle. vi.
ii. Lesson.	Reuelation. i.	Reuelation. 2.
Innocentes.	Jeremie. xxxi. (vnto) Moreouer I hearde Ephraim.	wisdome. i.
The Circūcision		
i. Lesson.	Genesis. xvii.	Deuter. x. And nowe Israel. &c.
ii. Lesson.	Romanes. ii.	Collossians. ii.

	Mattens.	Euenſong.
The Epiphanie.		
i. Leſſon.	Eſai. lx.	Eſai. xlix.
ii. Leſſon.	Luk. iii. (vnto) So that he was ſuppoſed to be the ſonne of Joſeph.	Joh̃n. ii. (vnto) After this he went to Capernaum.
Conuertion of S. Paul.		
i. Leſſon.	wiſd. v.	wiſd. vi.
ii. Leſſon.	Act. xxii. (vnto) They hearde him.	Act. xxvi.
Purification of the virgin Marie.	wiſd. ix.	wiſd. xii.
Saint Mathie.	wiſd. xix.	Eccle. i.
Annunciation of our Ladie.	Eccle. ii.	Eccle. iii.
Wednesday before Eaſter.	Oſee. xiii.	Oſee. xiiii.
Thurſday before Eaſter.	Daniel. ix.	Jere. xxxi.
Good Fryday.	Gen. xxii.	Eſai. liii.
Eaſter Euen.	Zacharie. ix.	Exod. xii.
Munday in Eaſter weeke.		
i. Leſſon.	Exod. xvi.	Exod. xvii.
ii. Leſſon.	Mat. xxviii.	Actes. iii.
Tuelday in Eaſter weeke.		
i. Leſſon.	Exod. xx.	Exod. xxxii.
ii. Leſſon.	Luk. xxiiii. (vnto) And beholde two of them.	i. Cozin. xv.

	Mattens.	Euensong.
Saint Marke.	Eccle. iiii.	Eccle. v.
Saint Philip and Jacob.	Eccle. vii.	Eccle. ix.
Assention day.	Deut. x.	iiii. king. ii.
Munday in whitsun weeke.		
i. Lesson.	Gen. xi. (vnto) These are the generations of Sem.	Num. xi. Gather vnto me. 70. men. &c (vnto) Moyses & the Elders returned.
ii. Lesson.	i. Cor. xii.	
Tuesday in whitsun weeke.	i. King. xix. Dauid came to Saul in Ramatha.	Deut. xxx.
Saint Barnabe		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Actes. xiiii.	Actes. xv. (vnto) After certaine dayes
S. John Bapt.		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Mat. xiii.	Mat. xiiii. (vnto) When Iesus heard.
Saint Peter.		
i. Lesson.	Eccle. xv.	Eccle. xix.
ii. Lesson.	Actes. iii.	Actes. iiii.
Saint James.	Eccle. xxi.	xxiii.
Saint Bartho.	xxv	xxix.
S. Matthewe.	xxvi	xxvii
S. Michael.	xxix	xlviii
S. Luke.	li	Iob. i.
Simon & Iude		
i. Lesson.	Iob. xxiiii. xxv.	xlii.

	Mattens.	Euensong.
All Saintes. i. Lesson.	Wisd. iii. (vnto) Blessed is rather the barren.	Wisd. v. (vnto) His iealousie also
ii. Lesson.	Hebr. xi. xii. Saints by faith (vnto) If you endoure chastening.	Reuelation. xix. (vnto) And I sawe an angel stande.

Proper Psalmes for certaine dayes.

	Mattens.	Euensong.
Christmas day.	Psal. xix. xlv. lxxxv.	lxxxix. cx. cxxxii.
Easter day.	ii. lvii. cxi.	cxiii. cxiiii. cxviii.
Ascention day.	viii. xv. xxi.	xxiiii. lxviii. cxviii.
Whitsonday.	xlv. lxviii.	ciiii. cxlv.

Then likewise he shall say.

O Lorde open thou our lippes.

Aunswere.

And our mouth shall shew forth thy prayse.

Priest.

O God, make speede to saue vs.

Aunswere.

O Lord make haste to helpe vs.

Priest.

Glory be to the father, and to the sonne and to the holy ghost.
As it was in the beginning, is nowe, and euer shall be: worlde without ende. Amen.

Prayse ye the Lorde.

¶ Then shall be sayd or song, this Psalme folowing.

O Come let vs sing vnto the Lorde, let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thankesgiuing, and shewe our selues glad in him with Psalmes.

For the Lord is a great God, and a great king aboue all Gods.

In his handes are all the corners of the earth, and the strength of the hilles is his also.

The Sea is his, and he made it: and his hands prepared the dry land.

O come let vs worshippe, and fall downe, and kneele before the Lorde our maker.

For he is the Lord our God, and we are the people of his pasture, and the sheepe of his handes.

To day if ye will heare his voyce, harden not your harts, as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me, proued me, and sawe my workes.

Fourty yeares long was I grieued with this generation, and sayd it is a people that do erre in their harts, for they haue not knowne my wayes.

Vnto whom I sware in my wrath, that they should not enter into my rest.

Glory be to the father. &c. As it was in the. &c.

Then shall folow certaine Psalmes in order, as they bee appointed in a Table, made for that purpose, except there be proper Psalmes appointed for that day. And at the ende of euery Psalme, throughout the yeare, and likewise at the ende of Benedictus, Benedicite, magnificat, and Nunc dimittis, shall bee repeated.

Glory be to the father. &c.
As it was in the beginning. &c.

Then shall be reade two lessons distinctly with a loude voyce, that the people may heare. The first of the olde Testament, the seconde of the newe, ye as they be appointed by the Kalender, except there bee proper Lessons assigned for that daye, the Minister that readeth the Lesson standing, and turning him so, that hee may best be heard of all suche as bee present. And before euery Lesson, the Minister shall say thus. The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or such other as is appointed in the Kalender. And in the ende of euery Chapter he shall say.

Here endeth such a Chapter of such a Booke.

A. ij.

And (to the ende the people may the better heare) in suche places where they do sing, there shall the Lessons bee song in a plaine tune, after the maner of distinct reading, and lykewyse the Epistle and Gospell.

After the first Lesson shall followe Te Deum laudamus, in englishe dayly throughe the whole yeare.

WE prayse thee, O God: we knowledge thee to be the Lorde.
All the earth doth worshyp thee: the father euerlasting.
To thee all Aungelles crye aloude: the heauens and all the powers therein.
To the Cherubin and Seraphin, continually do crye, holy, holy, holy, Lorde God of Sabboth.
Heauen and earth are full of the Maiestie of thy glory.
The glorious companie of the Apostles prayse thee.
The goodly felowshyp of the Prophets prayse thee.
The noble armie of Martyrs prayse thee.
The holy Church throughout all the worlde doth knowledge thee.
The father of an infinite maiestie.
Thy honourable, true, and onely sonne,
Also the holy ghost, the comforter.
Thou art the king of glory, O Christ.
Thou art the euerlasting sonne of the father.
When thou tookest vpon thee to deliuer man, thou diddest not abhorre the virgins wombe.
When thou haddest ouercome the sharpnesse of death: thou diddest open the kingdome of heauen to all beleuers.
Thou sittest on the right hande of God: in the glory of the father.
We beleue that thou shalt come to be our iudge.
We therefore pray thee helpe thy seruauntes, whom thou hast redemed with thy precious bloud.
Make them to be numbred with thy Saintes in glory euerlasting.
O Lorde saue thy people, and blesse thine heritage.
Gouerne them: and lift them vp for euer.
Day by day we magnifie thee.
And we worshyp thy name euer worlde without ende.
Vouchsafe, O Lorde to kepe vs this day without sinne.
O Lorde haue mercy vpon vs: haue mercie vpon vs.
O Lord let thy mercy lighten vpon vs: as our trust is in thee.
O Lord in thee haue I trusted: let me neuer be confounded.

Or else this Canticle.

Benedicite omnia opera.

O All ye workes of the Lord, blesse ye the Lorde, prayse ye him, and magnifie him for euer.
O ye Aungels of the Lord, blesse ye the Lord, praise ye him, and magnifie him for euer.
O ye heauens blesse ye the Lord: prayse him and magnifie him for euer.
O ye waters aboue the firmament, blesse ye the Lord: prayse him and magnifie him for euer.

O all

O all ye powers of the Lorde, bleſſe ye the Lord: prayſe him and magnifie hym for euer.

O ye Sunne and Moone, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye ſtarres of heauen bleſſe ye the Lord: prayſe hym and magnifie him for euer.

O ye ſhowers and dewe bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye windes of God, bleſſe ye the Lord, prayſe him and magnifie hym for euer.

O ye fire and heate bleſſe ye the Lorde: praiſe him and magnifie hym for euer.

O ye winter and Summer, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye dewes and froſtes, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye froſt and colde, bleſſe ye the Lord: prayſe him and magnifie hym for euer.

O ye yſe and ſnowe bleſſe ye the Lorde: prayſe hym and magnyfie him for euer.

O ye nightes and dayes, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye light and darckeneſſe, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye lightnings and clowdes, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O let the earth bleſſe the Lorde: yea, let it prayſe him, and magnifie him for euer.

O ye mountaynes and hilles, bleſſe ye the Lord: prayſe hym and magnifie him for euer.

O all ye greene thinges vpon earth, bleſſe ye the Lord: prayſe hym and magnifie him for euer.

O ye wels, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye ſeas and flowdes, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye whales and all that moue in the waters bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O all ye fowles of the ayre bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O all ye beaſtes and cattell, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O let Iſraell bleſſe the Lord: prayſe him and magnifie him for euer.

O ye prieſtes of the Lorde, bleſſe ye the Lord: prayſe him and magnifie hym for euer.

O ye ſeruaunts of the Lord bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye ſpirites and ſoules of the righteous, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O ye holy and humble men of heart, bleſſe ye the Lorde: prayſe hym

and magnifie him for euer.

O Ananias, Azarias, and Misael, bleſſe ye the Lord: prayſe him and magnifie him for euer.

Glorye be to the father, and to the ſonne: and to the holye ghoſt.

As it was in the beginning, is now, and euer ſhall be: world wythout ende. Amen.

And after the ſecond Leſſon ſhall be vſed and ſayd

Benedictus dominus deus in engliſhe as followeth.

BLeſſed be the Lorde God of Iſraell: for he hath viſited and redeemed his people.

And hath rayſed vp a mightie ſaluation for vs: in the houſe of his ſeruaunt Dauid.

As he ſpake by the mouth of his holye prophets, which haue bene ſince the worlde begane.

That we ſhoulde be ſaued from our enimies, and from the handes of all that hate vs.

To perfourme the mercy promiſed to our fathers, and to remember his holy couenaunt.

To perfourme the oth which he ſware to our forefather Abraham: that he would geue vs.

That we being deliuered out of the handes of our enimies, might ſerue him without feare.

In holineſſe and righteouſneſſe before him all the dayes of our lyfe.

And thou childe ſhalt be called the Prophet of the hieſt: for thou ſhalt goe before the face of the Lorde to prepare his wayes.

To giue knowledge of ſaluation vnto his people: for the remiſſion of their ſinnes.

Through the tender mercye of our God: wherby the daye ſpring from an high hath viſited vs.

To giue light to them that ſit in darkneſſe, and in the ſhadow of death and to gayde our feete into the waye of peace.

Glorye be to the father, and to the ſonne, and to the holye ghoſt.

As it was in the beginning, is nowe, and euer ſhall be worlde without ende. Amen.

Or the C. Pſalme *Iubilate.*

OBe ioyfull in the Lorde all ye landes, ſerue the Lorde with gladneſſe: and come before his preſence with a ſong.

Be ſure that the Lorde is God: it is he that hath made vs and not we our ſelues, we are his people and the ſheepe of his paſture.

O goe your wayes into his gates with thankeſgiuinge, and into hys courtes with prayſe: be thankful vnto him, and ſpeake good of his name.

For the Lorde is gracious, his mercie is euerlaſting: and his truth endureth from generation to generation.

Glorie be to the father, and to the ſonne, and to the holye ghoſt.

As it was in the beginning, is nowe and euer ſhall be worlde without ende. Amen.

Then

Then shall be sayde the Créde by the Minister the people standing.

I Beleue in God the Father almightie maker of heauen & earth And in Jesus Chriſt his onely ſon our Lord which was conceiued by the holy ghoſt borne of the virgin Mary. Suffred vnder Ponce Pilate, was crucified, dead and buried. He deſcended into hell. The third day he roſe again from the dead. He aſcended into heauen, and ſitteth on the right hand of God the father almightie. From thence ſhall he come to iudge the quick and the dead. I beleue in the holy ghoſt. The holy Catholike Church. The communion of ſaints. The forgiuenesſe of ſinnes. The reſurrection of the body, and the life euerlaſting. Amen.

And after that, theſe prayers following, as well at Euenyng prayer as at Morneyng prayer, all deuoutly kneelyng, the minister firſt pronouncing with a lowde voyce.

The Lorde be with you.

Aunſwere,

And with thy ſpirite.

The Miniſter.

Let vs praye.

Lorde haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lorde haue mercie vpon vs.

Then the Minister, Clarkes, and people, ſhall ſaye the Lords prayer in engliſhe, with a lowde voyce.

Our father which art in heauen &c.

The Miniſter ſtanding vp ſhall ſay.

O Lorde ſhewe thy mercye vpon vs.

Aunſwere.

And graunt vs thy ſaluation.

Prieſt.

O LORDE ſaue the Queene.

Aunſwere.

And mercifully heare vs when we call vpon thee.

Prieſt.

Indue thy Miniſters with righteouſneſſe.

Aunſwere.

And make thy choſen people ioyfull.

Prieſt.

O LORDE ſaue thy people.

Aunſwere.

And bleſſe thine inheritaunce.

Prieſt.

Giue peace in our time O Lorde.

Aunſwere.

Becauſe there is none other that fighteth for vs but only thou O God.

Prieſt.

O GOD make cleane our heartes within vs.

Aunſwere.

And take not thy holy ſpirite from vs.

Then shall followe three Collects. The first of the day whych shall be the same that is appoynted at the Communion. The second for peace. The third for grace to liue well. And the two last Collectes shall neuer alter but dayly be sayde as morning prayer, throughout all the yeare as followeth.

The second Collect for peace.

O God whych art the author of peace and louer of Concord in knowledge of whome standeth our eternall life, whose seruice is perfite freedome: defende vs thy humble seruaunts in all assaultes of our enimies, that we surelye trusting in thy defence, maye not feare the power of anye aduersaries, through the might of Iesus Christ our Lorde. Amen.

The third Collect for grace.

O Lorde our heauenlye Father, almightie and euerlasting GOD, whych hast safelye brought vs to the beginning of this day. Defend vs in the same with thy mightie power, and graunt that this daye we fall into no sinne, neyther runne into anye kinde of daunger, but that all our doynges maye be ordered by thy gouernaunce to do alwayes that is righteous in thy sight: Through Iesus Christ our Lorde. Amen.

An Order for Euening prayer throughout the yeare.

The Priest shall say.

Our father, &c.

Then likewise he shall say,

O Lorde open thou our lips.

Aunswere.

And our mouth shall shewe forth thy prayse.

Priest.

O God make speede to saue vs.

Aunswere.

O Lorde make haste to helpe vs.

Priest.

Glorie be to the father, and to the sonne, and to the holye ghost.
As it was in the beginning, is nowe and euer shall be worlde without ende. Amen.

Prayse the yee Lorde.

Then Psalmes in order as they bee appoynted in the Table for Psalmes, except they be proper Psalmes appoynted for that daye. Then a Lesson of the olde Testament as is appoynted likewise in the kalender, except there be proper Lessons appoynted for that day. After that magnificat in englyshe, as followeth.

My soule doth magnifie the Lorde.
And my spirite hath reioyced in God my sauiour.
For he hath regarded the lowlinesse of his handmayden.

For

For beholde from henceforth all generations shall call me blessed.
For he that is mightie hath magnified me, and holye is his name.
And his mercy is on them that feare him: throughout all generations.
He hath shewed strength with his arme, he hath scattered the prowde in the imaginations of their heartes.
He hath put downe the mightie from their seat, and hath exalted the humble and meeke.
He hath filled the hungrie with good things, and the riche he hath sent emptie away.
He remembring his mercie hath holpen his seruaunt Israell, as he promised to our forefathers, Abraham and his seede for euer.
Glorie be to the father, and to thy sonne: and to the holye ghost.
As it was in the beginning is nowe, and euer shall be, worlde without ende. Amen.

Or the .xcviij. Psalme, *Cantate domino canticum nouum, quia mirabilia fecit.*

O Sing vnto the Lorde a newe song, for he hath done marueilous things.
With his owne right hande and with his holy arme hath he gotten himselfe the victorie.
The Lorde declared his saluation, his righteousnesse hath he openlye shewed in the sight of the heathen.
He hath remembred his mercie and truth towarde the house of Israell and all the endes of the worlde haue seene the saluation of our God.
Shewe your selues ioyfull vnto the Lorde, all ye landes, sing, reioyce and giue thankes.
Prayse the Lorde vpon the harpe, sing to the harpe with a Psalme of thankesgiuing.
With Trumpets also and shawmes, O shewe your selues ioyfull before the Lorde the kinge.
Let the sea make a noyse, and all that therein is, the rounde worlde, and they that dwell therein.
Let the floods clap their handes, and let the hilles be ioyfull together before the Lorde: for he is come to iudge the earth.
With righteousnes shal he iudge the world: & the people with equitie.
Glorie be to the father, and to the sonne and to the holye ghost.
As it was in the beginning, is nowe and euer shall be worlde without ende. Amen.

Then a Lesson of the newe Testament. And after that *Nunc dimittis* in Englishe as followeth.

LOrde now lettest thou thy seruant depart in peace, according to thy worde.
For mine eies haue seene thy saluation.
Which thou hast prepared before the face of all people.
To be a light to lighten the Gentiles: and to be the glorie of thy people Israell.
Glorie be to the father, and to the sonne, and to the holye ghost.
As it was in the beginning, is nowe, and euer shall be worlde without ende. Amen.

Or this Psalme, *Deus misereatur nostri* in English.

GOD be mercifull vnto vs and bleſſe vs: and ſhew vs the light of thy countenaunce, and be mercifull vnto vs.

That thy wayth may be knowne vpon earth, thy ſauing health among all nations.

Let the people prayſe thee O God, yea let all the people prayſe thee.

O let the nations reioyce and be glad, for thou ſhalt iudge the folke righteouſlye, and gouerne the nations vppon earth.

Let the people prayſe thee O God, let all the people prayſe thee.

Then ſhall the earth bring forth hir encreſe, and God, euen our owne God ſhall giue vs his bleſſing.

God ſhall bleſſe vs, and all the endes of the worlde ſhall feare him.

Glorie be to the father, and to the ſonne, and to the holy ghoſt.

As it was in the beginning, is now, and euer ſhall be, worlde without ende. Amen.

Then ſhall followe the Creede, with other prayers as is before appointed at Morning prayer after Benedictus, and with three Collects. Firſt of the day the ſecond of peace. The third for aide againſt all perilles, as hereafter followeth, which two laſt Collects ſhall be daylie ſayd at Euening prayer without alteration

The ſecond Collect at Euening prayer.

O God from whome all holye deſires, all good counſayles, and all iuſt workes doe proceede, gyue vnto thy ſeruauntes that peace which the worlde cannot giue, that both our heartes may be ſet to obeye thy commaundements, and alſo that by thee, we being defended from the feare of our enimies maye paſſe our time in reſt and quietneſſe, throughe the merites of Jeſus Chriſt our ſauiour. Amen.

The thirde Collect for ayde againſt all perilles.

LIghten our darckeneſſe we beſeech thee, O Lord, and by thy great mercie defende vs from all perils and daungers of this night, for the loue of thy onely ſonne our ſauiour Jeſus Chriſt. Amen.

In the feaſtes of Chriſtmas, the Epiphanie, ſaint Mathie, Eaſter, the Aſcention, Pentecoſt, Saint John Baptiſt, ſaint Iames, Saint Bartholomewe, Saint Mathew, ſaint Symon and Jude, ſaint Andrewe, and Trinitie Sundaye, ſhall be ſong or ſaide immediately after Benedictus, this confeſſion of our chriſten fayth.

WHoſoeuer will be ſaued: before all things it is neceſſarie that he holde the Catholike fayth.

Which fayth except euerye man doe keepe pure and vndefiled: without doubt he ſhall periſhe euerlaſtingelye.

And the Catholike fayth is this, that we worſhip one God in Trinitie, and Trinitie in vnitie,

Neyther confounding the perſons, nor deuiding the ſubſtaunce.

For there is one perſon of the father, another of the ſonne, and another of the holye ghoſt.

But the Godhead of the father, and of the ſonne, and of the holy ghoſt, is all one, the glorie equall, the maieſtie coeternall.

Such

Suche as the Father is, suche is the Sonne, and such is the holye Ghost.

The Father vncreate, the Sonne vncreate, and the holye ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible, and the holye Ghost incomprehensible.

The Father eternal, the sonne eternall, and the holy Ghost eternall.

And yet they are not three eternalles, but one eternall.

As also there be not three incomprehensibles, nor three vncreated but one vncreated, and one incomprehensible.

So likewise the Father is almightie, the Sonne almightie, and the holye Ghost almightie.

And yet they are not three almighties, but one almightie.

So the Father is God, the sonne is God, and the holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the father is Lord, the son Lord, & ỹ holy ghost is Lord.

And yet they are not three Lords: but one Lorde.

For like as we be compelled, by the christian verity, yea to acknowledg euerye persone by hymselfe to be God and Lorde.

So are we forbidden by the Catholike religion, to saye there be three Gods, or three Lordes.

The Father is made of none, neyther created nor begotten.

The sonne is of the father alone, not made, nor created but begotten.

The holy Ghost is of the Father, and of the sonne, neyther made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three sonnes. one holye Ghost, not three holye ghostes.

And in this trinitie none is afore or after other, none is greater nor lesse than another.

But the whole three persons be coeternall togither, and coequall.

So that in all thinges, as aforesayde, the vnitie in Trinitie, and the Trinitie in vnitie is to be worshipped.

He therefore that will be saued must thus thinke of the Trinitie.

Furthermore it is necessarie to euerlasting saluation, that he also beleue rightly in the incarnation of our Lorde Jesus Christ.

For the right faith is, that we beleue and confesse that our Lord Jesus Christ the sonne of God, is God and man.

God of the substaunce of the father, begotten before the worldes, and man of the substaunce of his mother, borne in the worlde.

Perfite God and perfite manne, of a reasonable soule, and humayne flesh subsisting.

Equall to the father as touching his godhead, and inferiour to the father as touching his manhoode.

Who although he be God and man, yet he is not two, but one Christ.

One, not by conuersion of the Godheade into flesh, but by taking of the manhoode into God.

One altogither not by confusion of substaunce, but by vnitie of person.

For as the reasonable soule and flesh is one man, so God and man is one Christ.

Who suffred for our Saluation, descended into hell, rose again the thirde day from the dead.

He ascended into heauen he sitteth on the ryght hande of the father, God almighty, from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe wyth their bodies: and shall giue account for their owne workes.

And they that haue done good shall go into life euerlasting: and the y that haue done euill into euerlasting fire.

This is the Catholike fayth, which except a man beleeue faithfully, he can not be saued.

Glorie be to the father, and to the sonne and to the holye ghost.

As it was in the beginning is nowe and euer shall be worlde wythout ende. Amen.

¶ Thus endeth the order of the Morning and Euening prayer thorow the whole yeare.

Here followeth the

Letany to be vsed vpon Sundayes, Wednesdayes, and Frydayes, and at other times, when it shall be commaunded by the Ordynarye.

O GOD the Father of heauen haue mercy vpon vs miserable sinners.

O God the father of heauen haue mercie vppon vs miserable sinners.

O God the sonne redeemer of the worlde, haue mercye vpon vs miserable sinners.

O God the sonne redeemer of the worlde haue mercye vppon vs miserable sinners.

O God the holy ghost proceding from the father & the sonne, haue mercy vpon vs miserable sinners

O God the holye ghost proceedyng from the father and the sonne haue mercye vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one god, haue mercie vpon vs miserable sinners.

O holy, blessed and glorious Trinitye, three persons and one god haue mercye vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forfathers, neyther take thou vengeance of our sinnes spare vs good Lord, spare thy people whome thou hast redeemed with thy most precious bloude, and be not angry with vs for euer. Spare vs good Lorde.

From all euill and mischiefe, from sinne, from the crafte and assaultes of the deuill, from thy wrath, and from euerlasting damnation.

Good Lorde deliuer vs.

From all blindenesse of hart, from pryde, vainglorie, & hypocrisie, frō enuye hatred and malice, & all vncharitablenesse. Good lord deliuer vs.

Frō fornication & all other deadly sinne, and from all the deceites of the worlde, the flesh, and the deuill, Good lorde deliuer vs.

From lightnings & tempestes, from plague, pestilence, and famine, from battayle & murther, and from sodaine death. Good Lord deliuer vs.

From

From all ſedition and priuie conſpiracie, from all falſe doctrine and hereſie, frō hardnes of hart, & contempt of thy word & commaundement.

Good Lord deliuer vs.

By the miſterye of thy holye incarnation, by thy holy natiuitye and circumciſion, by thy baptiſme, faſting, and temptation.

Good Lord deliuer vs.

By thine agony and bloudy ſweate, by thy Croſſe and paſſion, and by thy precious death and buriall, by thy glorious reſurrection and aſcenſion, and by the comming of the holy ghoſt.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death and in the day of iudgement.

Good Lord deliuer vs.

We ſinners doe beſeeche thee to heare vs, O Lord God, and that it maye pleaſe thee to rule and gouerne thy holye Churche vniuerſallye in the right way.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to kepe and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holyneſſe of life, thy ſeruaunt Elizabeth our moſt gracious Queene and gouernour.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to rule hir heart in thy layth, feare and loue and that ſhe may euermore haue affiaunce in thee, and euer ſeke thy honor and glory.

We beſeech thee to heare vs good Lorde.

That it maye pleaſe thee to be hir defender and keeper, giuing hir the victory ouer all hir enimyes.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to illuminate all Biſhoppes, Paſtoures and Miniſters of the Church with true knowledge and vnderſtanding of thy worde, and that both by their preaching and liuing they may ſet it forth and ſhewe it accordingly.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to indue the Lordes of the Councell, and all the Nobilitie with grace, wiſedome, and vnderſtanding.

We beſeech thee to heare vs good Lorde.

That it maye pleaſe thee to bleſſe and kepe the Magiſtrates, giuing them grace to execute iuſtice, and to maintaine truth.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to bleſſe and keepe all thy people.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to giue to all nations vnity peace and concord.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to giue vs an heart to loue and dreade thee, and diligently to liue after thy commaundements.

We beſeech thee to heare vs good Lorde.

That it maye pleaſe thee to giue all thy people increaſe of grace, to heare meekely thy worde, and to receyue it with pure affection, and to bring forth the fruites of the ſpirite.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to bring into the way of truth al ſuch as haue erred

ſeed and are deceyued.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to ſtrengthen ſuch as do ſtande, and comfort and helpe the weake hearted, and to rayſe vp them that fall, and finally to beate downe Sathan vnder our feete.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to ſuccour, helpe, and comfort all that be in daunger, neceſſitie and tribulation.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to preſerue all that trauaile by lande, or by water, all women labouring of childe, all ſicke perſons and yong children and to ſhewe thy pitie vpon all priſoners and captiues.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to defende, and prouide for the fatherleſſe children and widdowes, and all that be deſolate and oppreſſed.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to haue mercie vpon all men.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to forgiue our enimies, perſecutours, and ſlaunderers, and to turne their heartes.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to giue and preſerue to our vſe the kindely fruites of the earth, ſo that in due time we may enioy them.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to giue vs true repentaunce, to forgiue vs all our ſinnes, negligences and ignorances, to endue vs with the grace of thy holy ſpirite, to amend our liues according to thy holy worde.

We beſeech thee to heare vs good Lorde.

Sonne of God we beſech thee to heare vs.

Sonne of God, we beſech thee to heare vs.

O Lambe of God that takeſt away the ſinnes of the worlde.

Graunt vs thy peace.

O Lambe of God that takeſt away the ſinnes of the worlde.

Haue mercye vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And lead vs not into temptation.

But deliuer vs from euill.

The Verſicle.

O Lorde deale not with vs after our ſinnes.

The Aunſwere.

Neyther rewarde vs after our iniquities.

Let vs pray.

O Lorde mercifull father that diſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as bee ſorowfull: mercifully aſſiſt our prayers, that wee make before thee in all our troubles and aduerſities,

ſtities, whenſoeuer they oppreſſe vs, and graciouſly heare vs, that thoſe euyls, which the craft and ſubtiltie of the deuill or man worketh againſt vs be brought to naught, and by the prouidence of thy goodneſſe, they may be diſperſed, that we thy ſeruaunts being hurte by no perſecution, may euermore giue thankes vnto thee, in thy holy Church, through Jeſus Chriſt our Lorde.

O Lorde ariſe, helpe vs, and deliuer vs for thy name ſake.

O god, we haue hard with our eares, & our fathers haue declared vnto vs, the noble workes ꝓ thou didſt in their dais, & in the old time before thē.

O Lorde aryſe, helpe vs, and deliuer vs for thine honor.

Glory be to the father, and to the ſonne, and to the holy ghoſt.

As it hath beene from the beginning, is now, and euer ſhall bee worlde without ende. Amen.

From our enimies defende vs O Chriſt.

Graciouſly looke vpon our afflictions.

Pitifully beholde the ſorrowes of our heart.

Mercifully forgiue the ſinnes of thy people.

Fauourably with mercie heare our prayers.

O ſonne of Dauid haue mercy vpon vs.

Both now and euer vouchſafe to heare vs, O Chriſt.

Graciouſly heare vs, O Chriſt, graciouſly heare vs, O Lord Chriſt.

The Verſicle.

O Lorde, let thy mercy be ſhewed vpon vs.

The Aunſwere. As we do put our truſt in thee.

Let vs pray.

WE humbly beſeeche thee, O father, mercifully to looke vpon our infirmities, and for the glory of thy names ſake, turne from vs all thoſe euils that we moſt righteouſly haue deſerued. And graūt that in all our troubles, we may put our whole truſt and confidence in thy mercy, and euermore ſerue thee in holines and pureneſs of liuing, to thy honour and glory, through our onely mediatour and aduocate Jeſus Chriſt our Lord. Amen.

After the ende of the Collect in the Letanie, whiche beginneth with theſe wordes: We humbly beſeech thee O father, &c. ſhall folow this Pſalme to be ſayde of the Miniſter, with the aunſwere of the people.

LOrde, thou art become gracious vnto thy lande, thou haſt turned away the afflictions of thy ſeruaunte.

2 Thou haſt taken away all thy diſpleaſure, and turned thy ſelfe from thy wrathfull indignation.

3 For if (thou Lord) hadſt not helped vs, it had not fayled, but our ſoules had bene put to ſilence.

4 But when we ſayde, our feete haue ſlipped, thy mercy, O Lord, hath helped vs vp.

5 In the multitude of the ſorrowes that we had in our hearts, thy comfortes haue refreſhed our ſoules.

6 Our ſoules wayted ſtill vppon the Lorde, our ſoules hanged vppon his helpe, our hope was alwayes in him.

7 In the Lordes wordes did we reioyce, in Gods worde did we comfort our ſelues.

8 For

8 For the Lord sayde: Call vpon me in the tyme of tribulacion and I will heare thee, and thou shalt praise me.

9 So when we were poore, needy, sickly, and in heauines, the lord cared for vs, he was our helpe, and our sauiour according to his worde.

10 In our aduersitie and distresse he hath lift vp our heades, and saued vs from vtter destruction.

11 He hath deliuered our soules from death, he hath fed vs in the time of dearth, he hath saued vs from the noysome pestilence.

12 Therefore will we offer in his holy temple, the oblation of thankes giuing with great gladnesse, wee will sing and speake prayses vnto the Lorde our Sauiour.

13 We will giue thankes vnto the Lorde, for hee is gratious, and hys mercie endureth for euer.

14 The Lord is full of compassion and mercy, long suffering, plenteous in goodnesse and pitie.

15 His mercy is greater then the heauens, and his gracious goodnesse reacheth vnto the clowdes.

16 Like as a father pitieth his owne children: euen so is the lord mercifull vnto them that feare him.

17 Therfore will we praise thee and thy mercies (O God) vnto thee will we sing, O thou holy one of Israell.

18 We will sing a new song vnto thee, O God, we will praise thee with Psalmes of thankesgiuing.

19 O sing prayses, sing prayses vnto our God, O sing prayses, sing prayses vnto our king.

20 For God is the king of the earth: sing prayses with vnderstanding.

21 We will magnifie thee O Lorde our king, we will praise thy name for euer and euer.

22 Euery day will we giue thankes vnto thee, and prayse thy name for euer and euer.

23 Our mouth shall speake the prayses of the Lorde, and let all flesh giue thankes to his holy name for euer and euer.

24 Blessed be the Lorde God of Israell for euer, and blessed bee the name of his maiestie, worlde without ende. Amen. Amen.

A prayer for the Queenes Maiestie.

O Lorde our heauenly Father, high and mightie, Kinge of Kinges, Lorde of Lordes, the onely ruler of princes, which doest from thy throne, beholde all the dwellers vpon earth, most heartily wee beseech thee with thy fauour to beholde our most gracious soueraigne Lady Queene Elizabeth, and so replenish hir with the grace of thy holy spirit that she may alway incline to thy will, and walke in thy way: Indue hir plentifully with heauenly giftes. Graunt hir in health and wealth long to lyue: strength hir that she may banquish and ouercome all hir enimies. And finally after this life, thee may atteine euerlasting ioye and felicitie: Through Iesus Christ our Lorde. Amen.

ALmightie and euerlasting God, which onely worketh greate mer-uailes, sende downe vpon our Bishops and Curates, and all congregations committed to their charge, the healthful spirit of thy grace and that they may truely please thee. Powre vpon them the continuall dewe of thy blessing. Graunt this O Lorde, for the honour of our aduocate and mediatour Iesus Christ. Amen.

The

A prayer of Chrysostome.

ALmightie God, which hast giuen vs grace at this time with one accorde, to make our common supplications vnto thee, and doest promise that when two or three be gathered togither in thy name, thou wilt graunt their requestes fulfill nowe O Lorde, the desires and petitions of thy seruaunts as may be most expedient for them, graunting vs in this worlde knowledge of thy truth, and in the worlde to come, lyfe euerlasting. Amen.

2. Corinth. 13.

The grace of our Lorde Iesus Christ, and the loue of God, and the fellowship of the holy ghost, be with vs all euermore. Amen.

For rayne if the time require.

O God heauenly father, which by thy sonne Iesus Christ, hath promised to all them that seeke thy kingdome, and the righteousnesse thereof, all things necessarie to their bodily sustinaunce. Sende vs we beseech thee in this our necessity, such moderate raine and showers, that we may receyue the fruits of the earth to our comfort, and to thy honour thorow Iesus Christ our Lorde. Amen.

For faire weather.

O Lorde GOD which for the sinne of man, diddest once drowne all the worlde, except eight persons, and afterwarde of thy great mercie diddest promyse neuer to destroy it so agayne, we humbly beseech thee, that although we for oure iniquities haue worthily deserued thys plague of raine and waters, yet vppon our true repentaunce, thou wilt sende vs such seasonable weather, whereby we maye receiue the fruites of the earth in due season, and learne both by thy punishment to amende our liues, and for thy clemency to giue thee praise and glory, thorow Iesus Christ our Lorde. Amen.

In the time of dearth and famine.

O God heauenly Father, whose gift it is, that the rayne doth fal, the earth is fruitfull, beasts increase, and fishes doe multiply. Beholde, we beseeche thee, the afflictions of thy people, and graunt that the scarcitie and dearth (which we do now most iustly suffer for our iniquity) may thorow thy goodnesse be mercifully turned into cheapnesse and plentie, for the loue of Iesus Christ our Lorde, to whome with thee and the holy ghost, be prayse for euer. Amen.

In the time of warre.

O Almightie GOD, King of Kinges, and gouernour of all thinges whose power no creature is able to resist, to whome it belongeth iustly to punishe sinners, and to be mercifull vnto them that truely repent. Saue and deliuer vs (we humbly beseech thee) from the handes of our enimies, abate their pride, asswage their malice, and confound their deuises, that wee being armed with thy defence may be preserued euermore from all perilles to glorifie thee, which art the only giuer of all victorie, thorowe the merites of thy onely sonne Iesus Christ our Lord. Amen.

In the time of any common plague or sickneſſe.

ALmightie God, which in thy wrath in the tyme of king Dauid diddest slea with the plague of pestilence .lxx. thousandes, and yet remembring thy mercye diddest saue the rest, haue pittie vpon vs miserable

ſerable ſinners that nowe are viſited with great ſickneſſe and mortalitie, that lyke as thou didſt then commaunde thine Angell to ceaſe from puniſhing, ſo it may nowe pleaſe thee to withdrawe from vs this great plague and greeuous ſickneſſe, thorow Ieſus Chriſt our Lord. Amen.

ALmightie GOD, which haſt geuen vs grace at this time with one accorde, to make our common ſupplications vnto thee, and doeſt promiſe that when two or three be gathered in thy name, thou wilte graunt their requeſtes: fulfill now O Lorde, the deſires and petitions of thy ſeruauntes, as may be moſt expedient for them, graunting vs in this world knowledge of the truth, and in the worlde to come, life euerlaſting. Amen.

The firſt Sunday in Aduent.

At the Communion. The Collect.

ALmightie God, giue vs grace that we maye caſt away the workes of darckneſſe, and put vppon vs the Armour of light, nowe in the time of this mortall life, (in the which thy Sonne Ieſus Chriſt, came to viſite vs in great humility) that in the laſt day when he ſhal come againe in his glorious Maieſtie, to iudge both the quicke and the deade, we may riſe to the life immortall, thorowe him who lyueth and raigneth with thee and the holy ghoſt, now and euer. Amen.

The ſecond Sunday.

At the Communion. The Collect.

BLeſſed Lorde, which haſt cauſed all holye Scriptures to be written for our learning, graunt vs that wee maye in ſuch wiſe heare them, reade, marke, learne, and inwardly digeſt them, that by patience and comfort of thy holy worde, we may embrace, and euer holde faſt the bleſſed hope of euerlaſting lyfe, which thou haſt giuen vs in our ſauiour Ieſu Chriſt. Amen.

The third Sunday.

At the Communion. The Collect.

LOrde we beſeech thee, giue eare to our prayers, and by thy gracious viſitation lighten the darckneſſe of our heart, by our Lorde Ieſus Chriſt. Amen.

The fourth Sunday.

At the Communion. The Collect.

LOrde raiſe by we pray thee thy power, and come amonge vs, and with thy great mighe ſuccour vs, that whereas thorowe our ſinnes and wickednelle we be ſore let and hindred, thy bountifull grace and mercye thorowe the ſatiſfaction of thy ſonne our Lord, may ſpeedily deliuer vs, to whome with thee and the holy ghoſt, be honor and glory world without ende. Amen.

Chriſtmaſſe day.

At the Communion. The Collect.

ALmightie God, which haſt giuen vs thy onely begotten Sonne to take our nature vpon hym, and this day to be borne of a pure Virgin, graunt that we being regenerate, and made thy children by adoption and grace, may daily be renued by thy holy ſpirite, thorowe the ſame our Lorde Ieſus Chriſt: who lyueth and raigneth. &c.

Saint

Saint Stephens day.

At the Communion. The Collect.

GRaunt vs O Lorde to learne to loue our enimies by the example of thy Martir S. Stephen, who prayed to thee for his persecutors, which lyueth .&c.

Then shall follow a Collect of the Natiuitie, which shall be sayde continually, vntill Newyers day.

Saint John the Euaungelistes day.

At the Communion. The Collect.

MErcifull Lorde we beseech thee to cast thy bright beames of light vppon thy Church, that it being lightned by the doctrine of thy blessed Apostle, and Euaungelist John, maye attaine to thy euerlasting giftes: thorowe Jesus Christ our Lorde. Amen.

The Innocentes daye.

At the Communion. The Collect.

ALmightye God, whose praise this daye, the yonge Innocents thy witnesses haue confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse the fayth, which with our tongues we doe confesse thorowe Jesus Christ our Lorde.

The Sunday after Christmas day.

At the Communion. The Collect

Almightie God.&c. As vpon Christmas day.

Newe yeares day.

At the Communion. The Collect.

ALmightie God, which madest thy blessed sonne to be circumcised, and obedient to the lawe for man, graunt vs the true circumcision of thy spirite, that our heartes and all our members beyng mortified from all worldlye and carnall lustes, maye in all thinges obey thy blessed will, thorowe the same thy sonne Jesus Christ our Lorde.

If there be a sunday betweene the Epiphany and the Circumcision, then shall be vsed the same Collect at the Communion, which was vsed vpon the daye of Circumcision

The Epiphany.

At the Communion. The Collect.

O God which by the leading of a starre diddest manifest thy onelye begotten sonne to the Gentiles, mercifully graunt that we which knowe thee nowe by fayth, maye after this life haue the fruition of thy glorious Godhead, thorow Christ our Lorde.

The first Sunday after the Epiphany.

At the Communion. The Collect.

MOyde we beseech thee mercifullye to receyue the prayers of thy people which call vppon thee, and graunt that they maye both perceyue and knowe what thinges they ought to doe, and also haue grace and power faythfullye to fulfill the same. Throughe Iesus Christ, our Lorde. Amen.

The second Sunday after the Epiphanie.

At the Communion. The Collect.

ALmightie and euerlasting God, which doest gouerne all thinges in heauen and earth: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The third Sunday.

At the Communion. The Collect.

ALmightie and euerlasting God, mercifullye looke vppon our infyrmyties, and in all our dangers and necessities, stretch forth thy right hand to helpe and defende vs: throughe Christ our Lorde.

The fourth Sunday.

At the Communion. The Collect.

GOd which knowest vs to bee set in the middest of so manye and great daungers, that for mans frayleneſſe we cannot alwayes stande vpright-lye: graunt vs the helth of body and soule, that all those thynges which we suffer by sinne, by thy helpe we maye well passe and ouercome, throughe Christ our Lord.

The fyft Sunday.

At the Communion. The Collect.

LOrde wee beseech thee to keepe thy church and houshold continuallye in thy true religion: that they which doe leane onelye vpon hope of thy heauenlye grace, maye euermore bee defended by thy myghtie power, throughe Iesus Christ our Lorde.

The fyrst Sunday, if there be so many, shall haue the same Collect that was vpon the fyft Sundaye.

The Sundaye called Septuagesima.

At the communion. The Collect.

LOrde we beseech thee fauourably to heare the prayers of thy people, that we which are iustlye punished for our offences: maye bee mercifullye deliuered by thy goodnesse, for the glorye of thy name throughe Iesus Christe our Lorde, who lyueth. &c.

The Sundaye called Sexagesima.

At the communion. The Collect.

LOrde God which seest that wee put not our trust in anye thinge that we doe, mercifullye graunt that by thy power, wee maye bee defended against all aduersitie, throughe Iesus Christ our Lorde.

The Sunday called Quinquagesima.

At the Communion. The Collect.

OLorde which doest teache vs that all our doinges without charytye are nothing worth, sende thy holye Ghost, and poure into oure hearts, that most excellent gyft of Charitie, the verye bonde of peace and all vertues, without the which whosoeuer lyueth, is counted deade be-

fore

fore thee: graunt this for thy onelye sonne Iesus Christes sake.

The first day of Lent

At the Communion. The Collect.

ALmightie and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penytent. Create and make in vs newe and contrite heartes, that we worthylye lamenting our sinnes, and knowledging our wretchednesse, maye obtaine of thee, the God of all mercye, perfite remission and forgiuenesse, thorowe Iesus Christ.

The first Sunday in Lent.

At the Communion. The Collect.

OLorde, which for our sake, diddest fast.xl. dayes and fortye nyghtes, giue vs grace to vse such abstinence, that our flesshe being subdued to the spirite, we maye euer obey thy Godlye motions, in righteousnesse and true holinesse, to thy honour and glory, which liuest and raignest. &c

The second Sunday.

At the Communion. The Collect.

ALmightie God, which doest see that we haue no power of our selues to helpe our selues: keepe thou vs both outwardlye in our bodyes, and inwardlye in our soules, that wee may be defended from all aduersities, which may happen to the body, and from all euill thoughts, which may assault an hurt the soule: thorow Iesus Christ. &c.

The third Sunday.

At the Communion. The Collect

WE beseech the almightie God looke vppon the hartie desires of thy humble seruaunts: and stretch forth the right hand of thy maiestie to be our defence against all our enimyes; thorowe Iesus Christ our Lorde. Amen.

The fourth Sunday.

At the Communion. The Collect.

GRaunt we beseech thee almyghtie God, that we which for our euill dedes are worthylye punished, by the comfort of thy grace, maye mercyfully be relieued: thorow our Lorde Iesu Christ. &c.

The fift Sunday.

At the Communion. The Collect.

WE beseech thee almightie God mercifullye to looke vppon thy people, that by thy great goodnesse they may be gouerned, and preserued euer more both in body and soule: thorow Iesu Christ our Lorde.

The Sunday next before Easter.

At the Communion. The Collect.

ALmightie and euerlasting God, which of thy tender loue towardes man hast sent oure Sauiour Iesus Christ to take vppon him oure flesshe, and to suffer death vppon the Crosse, that all mankinde shoulde followe the example of his great humilitie: mercifully graunt, that we both follow the example of his pacience, and be made partakers of his resurrection: thorow the same Iesus Christ our Lorde. Amen.

On good Fryday.

At the Communion. The Collect.

ALmightie God, we beseeche thee graciously to behelde this thy familie: for the which our Lorde Jesus Christ was contented to bee betrayed, and giuen vp into the handes of wicked men, and to suffer death vpon the Crosse, who liueth. &c.

ALmightie and euerlasting God, by whose spirite the whole bodye of the Church is gouerned, and sanctified, receyue our supplications and prayers which we offer before thee, for all estates of men in thy holye congregation, that euerye member of the same in his vocation and ministerye, maye truely and godlye serue thee, throwe our Lorde Jesus Christ.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he shoulde bee conuerted, and lyue, haue mercye vpon all Jewes Turkes, infidels and Heritiques, and take from them all ignorannce, hardenesse of heart, and contempt of thy worde: and so fetch them home, blessed Lorde to thy flocke that they may be saued among the remnaunt of the true Israelites, and to be made one folde vnder one shepeheade, Jesus Christ our Lorde, who liueth and raygneth. &c.

¶ Easter day.

At morning prayer, in stead of the Psalme. O come let vs. &c.
These Anthemes shall be song or sayde.

CHrist rising againe from the deade nowe dyeth not, death from hence foorth hath no power vpon hym: for in that he dyed, he dyed but once to put awaye sinne, but in that hee liueth, hee lyueth vnto God. And so likewise account your selues deade vnto sinne, but liuing vnto God in Christ Jesus our Lorde.

CHrist is risen agayne, the first fruites of them that sleepe: for seeyng that by man came death, by man also commeth the resurrection of the dead: for as by Adam all men dye, so by Christ all men shall be restored to life.

At the Communion. The Collect.

ALmightie GOD, which throwe thy onelye begotten sonne Jesus Christ, hast ouercome death, and opened vs the gate of euerlasting lyfe, we humblye beseeche thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires, so by thy continuall helpe, we may bringe the same to good effect, throwe Jesus Christ our lorde, who liueth and reigneth with thee and the holye ghost, now & euer. Amen.

Monday in Easter weeke.

At the Communion The Collect.
Almightie God. &c. As vpon Easter day.

Tuesdaye in Easter weeke.

At the Communion. The Collect.

ALmightie Father, which hast giuen thy onelye sonne to dye for oure sinnes, and to rise againe for our iustification: Graunt vs so to put away the leuen of malice and wickednesse, that we alway serue thee in purenesse of lyuing and truth, throwe Jesus Christ our Lorde. Amen.

¶ The first Sunday after Easter.

At the Communion. The Collect.
Almightie God. &c. As vpon Easter daye

The

The ſecond Sunday.

At the Communion. The Collect.

Almighty God, which haſt giuen thy holy ſonne to be vnto vs both a ſacrifice for ſinne, and alſo an example of godlye lyfe, giue vs the grace that we may alwayes moſt thankfully receyue that his inestimable benifite, and alſo daylye indeuour our ſelues to followe the bleſſed ſteppes of his moſt holy lyfe.

The thirde Sunday.

At the Communion. The Collect.

Almighty God which ſheweſt vnto all men that bee in errour, the light of thy truth, to the intent that they maye returne into the waye of righteouſneſſe: graunt vnto all them that be admitted into the felowſhip of Chriſtes religion, that they may eſchewe thoſe thinges that be contrarye to their profeſſion, and follow all ſuch things as be agreeable to the ſame, through our Lorde Jeſus Chriſt.

The fourth Sunday.

At the Communion. The Collect.

Almighte God, which doeſt make the mindes of all faythfull men to bee of one will, graunt vnto thy people that they may loue the thing which thou commaundeſt, and deſire that which thou doeſt promiſe, that among the ſundrie and manifolde chaunces of this worlde, our hearts may ſurely there be fixed, where as true ioyes are to be found, throwe Chriſt our Lorde. Amen.

The fift Sunday.

At the Communion. The Collect.

Lorde from whome all good thinges do come, graunt vs thy humble ſeruantes, that by thy holy inſpiration, we may thinke thoſe thinges that be good, and by thy mercifull guyding may perfourme the ſame, throwe our Lorde Jeſus Chriſt. Amen.

The Aſcention day.

At the Communion. The Collect.

Graunt we beſeech thee almighte God, that lyke as we beleeue thy onely begotten ſonne our Lorde, to haue aſcended into the heauens, ſo we may alſo in heart and minde thither aſcende, and with him continually dwell.

The Sunday after the Aſcention day.

At the Communion. The Collect.

O God the King of glorie, which haſt exalted thine onely ſonne Jeſus Chriſt, with great triumph vnto the kingdome of heauen, we beſeech thee leaue vs not comfortleſſe, but ſende vs thine holy ghoſt to comfort vs and exalt vs vnto the ſame place, whether our Sauiour Chriſt is gone before, who lyueth. &c.

Whitſunday.

At the Communion. The Collect.

GOD, whiche as vppon this daye haſte taught the heartes of thy faythfull people, by the ſending to them the lyghte of thy holye Spirite, graunt vs by the ſame Spirite, to haue a right iudgemente in all thynges, and euermore to reioyce in hys holye

comfort, through the merites of Christe Jesus our Sauiour whoe liueth and reigneth wyth the vnitie of the same spirite one GOD, world without ende. Amen.

Munday in Whitsun weeke.

At the Communion. The Collect.

GOD which as. &c. As vpon Whitsunday.

Tewesday in Whitsunweeke.

At the Communion. The Collect.

GOD which as. &c. As vpon Whitsunday.

Trinitie Sunday.

At the Communion. The Collect.

ALmightie and euerlasting GOD, which hast giuen vnto vs thy seruauntes, grace by the confession of a true fayth, to acknowledge the glorye of the eternall trinitie, and the power of thy diuine maiestie, to worship thee in vnitie: we beseech thee, that through the stedfastnesse of this faith, we may euermore be defended from all aduersitie, which liueth. &c.

The first Sunday after Trinitie.

At the Communion. The Collect.

GOd the strength of all them that trust in thee, mercifully accept our prayers, and because the weakenesse of our mortall nature can doe no good thing without thee, graunt vs the helpe of thy grace: that in keeping of thy commaundementes wee may please thee both in will and deede, through Jesus Christ our Lorde.

¶ The second Sunday.

At the Communion. The Collect.

LOrde, make vs to haue a perpetuall feare and loue of thy name, for thou neuer faylest to helpe and gouerne them whom thou doest bring vp in thy stedfast loue. Graunt this. &c.

¶ The thirde Sunday.

At the Communion. The Collect.

LOrde we beseech thee, mercifully to heare vs, and vnto whome thou hast giuen an heart and desire to praye, graunt that by thy mightye ayde we may be defended, through Jesus Christ our Lorde.

¶ The fourth Sunday.

At the Communion. The Collect.

GOD the protector of all that trust in thee, without whome nothinge is strong, nothing is holy, increase and multiplye vpon vs thy mercye that thou being our ruler and guide, we maye so passe thorowe thinges temporall, that wee finally lose not the thinges eternall. Graunt this heauenly father, for Jesus Christes sake our Lorde.

¶ The fift Sunday.

At the Communion, The Collect.

GRaunt Lord, we beseech thee, that the course of this worlde may be so peaceablye ordred, by thy gouernaunce, that thy congregation maye ioyfully serue thee, in all godlye quietnesse: Through Jesus Christ our Lorde.

The sixt Sunday.

At the Communion. The Collect.

God

GOd which haſt prepared to them that loue thee, ſuch good things as paſſe all mannes vnderſtanding, poure into our heartes ſuch loue towarde thee, that we louinge thee in all thinges, may obtayne thy promiſes which exceede all that we can deſire, throughe Jeſus Chriſt.

The. vij. Sunday.

At the Communion. The Collect.

LOrde of all power and might, which art the auctiour and giuer of all good thinges, graffe in our heartes the loue of thy name, increaſe in vs true religion, nouriſhe vs with all goodneſſe, and of thy great mercy keepe vs in the ſame, throughe Jeſus Chriſt our Lorde.

The. viij. Sunday.

At the Communion. The Collect.

GOd whoſe prouidence is neuer deceyued, we humbly beſeech thee that thou wilt put awaye from vs all hurtfull thinges, and giue thoſe which be profitable for vs, throughe Jeſus Chriſt our Lorde.

The. ix. Sunday.

At the Communion. The Collect.

GRaunt to vs Lorde we beſech thee, the ſpirite to thinke and to do alwayes ſuche thinges as bee rightfull: that wee which can not bee without thee, maye by thee bee able to liue, accordinge to thy will: throughe Jeſus Chriſt our Lorde.

The. x. Sunday.

At the Communion. The Collect.

LEt thy mercyfull eyes, O Lorde, be open to the prayers of thy humble Seruauntes: and that they may obtayne their peticions, make them to aſke ſuch thinges as ſhall pleaſe thee: throughe Jeſus Chriſt our Lorde. Amen.

The. xj. Sunday.

At the Communion. The Collect.

O God which declareſt thy almightie power, moſt chiefelye in ſhewing mercye and pittie, giue vnto vs abundantlye thy grace, that we running to thy promiſes, may be made partakers of thy heauenly treaſure, throughe Jeſus Chriſt our Lorde.

The. xij. Sunday.

At the Communion. The Collect.

ALmightie and euerlaſting God, whiche art alwayes more ready to heare, then we to praye, and art wont to gyue more then euer wee deſire, or deſerue, poure downe vppon vs the aboundaunce of thy mercy, forgiuing vs thoſe thinges whereof our conſcience is afrayde, and giuing vnto vs that our prayer dare not preſume to aſke, throughe Jeſus Chriſt our Lorde.

The. xiij. Sunday.

At the Communion. The Collect.

ALmighty and mercyfull God, of whoſe onelye gift it commeth, that thy faythfull people doe vnto thee true laudable ſeruice, graunt we beſeche thee, that we maye ſo runne to thy heauenly promiſes, that we faple not finally to attaine the ſame, throughe Jeſus Chriſt, our Lorde.

The.xiiij.Sunday.

At the Communion. The Collect.

Almightie and euerlasting God, giue vnto vs the increase of fayth, hope, and charitie, and that wee maye obtayne that, whiche thou doest promise, make vs to loue that, which thou doest commaunde, throughe Jesus Chryst our Lorde.

The.xv.Sunday.

At the Communion. The Collect.

Keepe we beseeche thee, O Lorde, the Churche with thy perpetuall mercye, and because the frailtie of man, without thee, can not but fall, keepe vs euer.by thy helpe, and leade vs to all thinges profitable to our saluation, throrow Jesus Chryst.&c.

The.xvj.Sunday.

At the Communion. The Collect.

Lorde we beseech thee, let thy continuall pittie clense and defende thy congregation, and because it cannot continue in saftie wythout thy succour, preserue it euermore by thy helpe and goodnesse, throughe Jesus Chryst our Lorde.

The.xvij.Sunday.

At the Communion. The Collect.

Lorde we pray thee, that thy grace maye alwayes preuent and followe vs, and make vs continuallye to bee giuen to all good workes, throughe Jesus Chryst our Lorde.

The.xviij.Sunday.

At the Communion. The Collect.

Lorde we desech thee graunt thy people grace to auoyde the infections of the Deuill, and with pure heart and minde to followe thee, the onely God: throughe Jesus Chryst our Lorde.

The.xix.Sunday.

At the Communion. The Collect.

O God, forasmuch as without thee wee are not able to please thee: graunt that the working of thy mercye, maye in all thinges direct and rule our heartes, throughe Jesus Chryst our Lorde.

The.xx.Sunday.

At the Communion. The Collect.

Almighty and merciful God, of thy bountifull goodnesse kepe vs from all thinges that may hurt vs: that we being readie both in bodye and soule, maye with free heartes accomplishe those thinges that thou wouldest haue done, Throughe Jesus Chryst our Lord.

The.xxj.Sunday.

At the Communion. The Collect.

Graunt we beseech thee, merciful Lorde, to thy faithfull people, pardon and peace, that they may be clensed from all their sinnes, and serue thee with a quiet minde, throughe Jesus Chryst our Lorde.

The.xxij.Sunday.

At the Communion. The Collect.

Lorde

LOrde we beseche thee to keepe thy houshold, the Church in continuall godlinesse: that thorow thy protection, it may be free from all aduersities, and deuoutly geuen to serue thee in good workes to the glorye of thy name: thorow Iesus Christ our Lord.

¶ The.xxiij. Sunday.

At the Communion. The Collect.

GOD our refuge and strength, which art the aucthour of all godynesse, be readie to heare the deuoute prayers of the Churche: and graunt that those things which we aske faythfullye, we maye obtayne effectually, thorow Iesus Christ our Lorde.

¶ The.xxiiij. Sunday.

At the Communion. The Collect.

LOrde we beseeche thee, absolue thy people from their offences, that thorowe thy bountifull goodnesse, wee maye bee deliuered from the bandes of all those sinnes, which by our frailtie we haue committed. Graunt this.&c.

¶ The.xxv. Sunday

At the Communion. The Collect.

STirre vp we beseech thee, O Lorde, the willes of thy faythfull people, that they plenteously bringing forth the fruite of good workes may of thee be plenteously rewarded, thorow Iesus Christ our Lord.

If there be any mo Sundayes before Aduent Sunday to supply the same, shall be taken the seruice of some of those sundayes that were omitted betweene the Epiphanie and Septuagesime.

¶ Certaine Collectes to be sayde at the Communion vpon Saints dayes.

¶ Saint Andrewes day.

At the Communion. The Collect.

ALmightie God, which diddest giue such grace to thy holye Apostle Saint Andrewe, that he readily obeyed the calling of thy sonne Iesus Christ, and followed him without delaye, graunt vnto vs all, that we being called by thy holy worde, maye forthwith giue ouer our selues obediently to folow thy holy commaundementes, thorow the same Iesus.&c.

¶ Saint Thomas day.

At the Communion. The Collect.

ALmightie and euerlasting God, which for the more confirmation of the fayth, diddest suffer thy holye Apostle Saint Thomas, to bee doubtfull in thy sonnes resurrection: graunt vs so perfectly, and without all doubt to beleeue in thy sonne Iesus Christ, that our faith in thy sight neuer be reproued: heare vs, O Lorde, thorow the same Iesus Christ: to whome with thee and the holy ghost, be all honour.&c.

¶ The conuersion of Saint Paule.

At the Communion. The Collect.

GOD whiche hast taught all the worlde, thorowe the preaching of thy blessed Apostle Saint Paule: graunt wee beseeche thee, that wee which haue his wonderfull conuersion in remembraunce,

may

may followe and fulfill thy holy doctrine that he taught: thorowe Jesus Christ our Lorde.

The Purification of Saint Marie the Virgin.

At the Communion. The Collect.

Almightie and euerlasting God, we humbly beseche thy Maiestye, that as thy onely begotten sonne, was this day presented in the temple in the substaunce of our flesh: so graunt, that we may be presented vnto thee with pure and cleane myndes, by Christ our Lorde.

Saint Mathies day.

At the Communion. The Collect.

Almightie God, which in the place of the Traitour Judas, diddest chose thy faythfull seruaunt Mathie to bee of the number of the .xij. Apostles: graunt that thy Church beeing alwaye preserued from false Apostles, may be ordered and guided by faythfull and true pastours: thorow Jesus Christ our Lorde.

The Annunciation of the Virgin Marie.

At the Communion. The Collect.

We beseech thee Lord, poure thy grace into our hearties, that as we haue knowne Christ thy sonnes incarnation, by the message of an Angell: so by his Crosse and passion, we may be brought vnto the glory of his resurrection: thorow the same Christ our Lorde.

Saint Markes day.

At the Communion. The Collect.

Almightie God, which hast instructed thy holye Church, with the heauenly doctrine of thy Euangelist Saint Marke: giue vs grace so to be stablished by thy holy Gospell, that we be not like children, caryed away with euery blast of vaine doctrine, thorow Jesus christ our Lorde.

Saint Philip and James.

At the Communion. The Collect.

Almightie God, whome truely to knowe is euerlasting lyfe, graunt vs perfitely to knowe thy sonne Jesus Christ, to bee the waye, the truth and the lyfe, as thou hast taught Saint Philip and other thy Apostles, thorow Jesus Christ. &c.

Saint Barnabe Apostle.

At the Communion. The Collect.

Lorde almightie, which hast endued thy holye Apostle Barnabas with singuler giftes of the holy Ghost, let vs not be destitute of thy manifolde giftes, nor yet of grace, to vse them alwaye to thy honour and glorie, thorow Jesus Christ. &c.

Saint

¶ Saint John Baptist.

At the Communion. The Collect.

ALmightie God, by whose prouidence thy seruaunt Iohn Baptiste was wonderfullye borne, and sent to prepare the waye of thy Sonne oure Sauiour, by preaching of penaunce: make vs so to followe hys doctrine and holye lyfe, that we maye trulye repent, accordinge to his preching, and after his example constantly speake the truth, boldelye to rebuke vyce and pacientlye suffer for the truth sake: through Iesus Christ our Lorde.

Saint Peters day.

At the Communion. The Collect.

ALmightie God, which by thy sonne Iesus Christe, hast giuen to thine Apostle Saint Peter, manye excellent gyftes, and commaundest him ernestlye to keepe thy flocke, make we beseech thee, all Byshoppes and pastors diligently to preache thy holy worde, and the people obedientlye to follow the same, that they maye receyue the crowne of euerlastyng glorie: through Iesus Christ our Lorde.

Saint James the Apostle.

At the Communion. The Collect.

GRaunt, O mercifull God, that as thine holye Apostle Iames, leauing his father, and all that he had without delaye, was obedyent vnto the calling of thy Sonne Iesus Christ, and followed hym: so we forsaking all worldly and carnall affections, maye be euermore readye to followe thy commaundement, through Iesus Christ our Lorde.

Saint Bartholomewe.

At the Communion. The Collect.

OAlmightie and euerlasting God, which hast giuen grace to thy Apostle Bartholemewe, truelye to beleeue, and to preach thy worde: Graunt we beseech thee, vnto thy Churche, both to loue that he beleeued, and to preach that he taught: throw Christ our Lorde.

Saint Mathewe.

At the Communion. The Collect.

ALmyghtye GOD, which by thy blessed sonne diddest call Mathew from the receipte of Custome, to bee an Apostle and Euaungelyst: Graunt vs grace to forsake all couetous desires and inordynate loue of ryches, and to followe thy sayde sonne Iesus Christ: who lyueth and raygneth. &c.

Saint Michaell, and all Aungelles.

At the Communion. The Collect.

EVerlasting God, which hast ordeyned, and constituted the seruices of Aungelles and men in a wonderfull order, mercifullye graunt that they which alwaye doe thee seruice in Heauen, maye by thy appoyntment, succoure and defende vs in earth: throughe Iesus Christ our Lorde. Amen.

Saint Luke the Euaungelist.

At the Communion.

The Collect.

Almigh-

ALmightie God, which calledst Luke the Phisition, whose prayse is in the Gospell to be a Phisition of the soule: It maye please thee by the wholesome medicines of hys doctrine, to heale all the diseases of our soules: through thy sonne. &c.

Symonde and Jude Apostles.

At the Communion. The Collect.

ALmightie GOD, which hast builded the congregation vppon the foundacion of the Apostles, and Prophetes, Jesu Christ him selfe beyng the heade corner stone: Graunt vs so to be ioyned togither in the vnitie of spirite by their doctrine, that we maye be made an holye temple acceptable to the, through Jesus Christ our Lorde. Amen.

All Saintes.

At the Communion. The Collect.

ALmightie GOD, which hast knitte togither thine elect in one Communion, and felowshippe in the misticall bodie of thy Sonne Christ our Lord, graunt vs grace so to followe thy holye Saintes in all vertues and godly liuinge, that we maye come to those vnspeakeable ioyes which thou hast prepared for all them that vnfeynedlye loue thee, through Jesus Christ our Lorde.

The Collects for the Queene.

ALmightye GOD, whose kingdome is euerlasting and power infinite: haue mercie vppon the whole congregation, and so rule the heart of thy chosen seruaunt Elizabeth our Queene and gouernour, (that shee knowing whose Minister shee is) maye aboue all thinges, seeke thy honour and glorie, and that wee hir subiectes (duelye considering whose authoritie shee hath maye faythfullye serue, honoure and humblye obey hir in thee, and for thee, according to thy blessed worde and ordinaunce: through Jesus Christ our Lorde, who with thee and the holye ghost, liueth and raigneth euer one God, worlde without ende. Amen.

ALmightye and everlasting God, we be taught by thy holye worde that the hearttes of kinges are in thy rule and gouernaunce, and that thou doest dispose and turne them as seemeth best to thy godlye wisedome: we humbly beseech thee, so to dispose and gouerne the heart of Elizabeth thy seruant our Queene and gouernour: that in all hir thoughtes, wordes and workes, shee maye euer seeke thine honour and glorie: and study to preserue thy people committed to hir charge, in welth peace and godlines graunt this O mercifull father, for thy dere sonnes sake, Jesus Christ our Lord. Amen.

A generall confession to be made before we receiue the holy Communion

ALmightie GOD, father of our Lorde Jesus Christ, maker of all thinges and iudge of all men, we knowledge and bewayle our manifolde sinnes and wickednesse, which wee from time to time most grieuously haue committed by thought, worde, and deede, against thy diuine maiestie, prouoking most iustlye thy wrath and indignation against vs: we doe earnestly repent, and be hartilye sorye for these our misdoynges, the remembraunce of them is grieuous vnto vs, the burthen of them is intollerable: haue mercie vppon vs, haue mercye vppon vs moste mercifull father, for thy sonne our Lorde Jesus Christes sake, forgyue vs all

that

that is paſt, and graunt that we may euer hereafter ſerue and pleaſe thee in newenesſe of lyfe, to the honour and glorye of thy name, thrꝛoughe Jeſus Chꝛiſt our Lꝛde.

¶ A prayer to be ſayde before the receyuing of the holy Communion.

WE doe not preſume to come to this thy table, O mercifull Lꝛde, truſting in our owne righteouſneſſe, but in thy manifolde & great mercies, we be not wꝛthy ſo much as to gather vp the crũmes vnder thy table, but thou art the ſame lꝛd, whoſe pꝛoperty is alwayes to haue mercy: graunt vs therefoꝛe gracious Lꝛd, ſo to eate the fleſh of thy deare ſon Jeſus Chꝛiſt, & to dꝛinke his blond, that our ſinfull bodies may be made cleane by his bodye, and our ſoules waſhed thꝛough his moſt pꝛecious bloud. Amen.

¶ Thankes giuing vnto God, after the receyuing of the holy Communion.

ALmighty and euerlaſting god, we moſt heartily thanke thee, foꝛ that thou haſt vouchſafed to fede vs, which haue duely receiued theſe holye miſteries, with the ſpirituall foode of the moſt pꝛecious body and bloud of thy ſonne our ſauiour Jeſus Chꝛiſt, and doeſt aſſure vs thereby of thy fauour & goodneſſe toward vs, and that we be very members incoꝛpoꝛate in thy miſticall body, which is the bleſſed company of all faithfull people, and bee alſo heyꝛes thꝛough hope of thy euerlaſting kingdome, by the merites of the moſt pꝛecious death, and paſſion of thy deare ſonne, we nowe moſt humbly beſeech thee, O heauenly father, ſo to aſſiſt vs wyth grace, that we may continue in that holy felowſhip, and doe all ſuch good wꝛkes, as thou haſt pꝛepared foꝛ vs to walke in: thꝛough Jeſus Chꝛiſt our Lꝛd, to whome with thee, and the holy ghoſt, be all honour and glorie, wꝛlde without ende. Amen.

¶ The bleſſing at the departure of the people.

THe peace of God, which paſſeth all vnderſtanding, keepe your harts and mindes in the knowledge, and loue of God, and of hys ſonne Jeſus Chꝛiſt our Lꝛde: and the bleſſing of God, the Father, the Sonne, and the holye Ghoſt be among you, and remayne with you alwayes. Amen.

¶ Collectes to be ſayde after the Offertoꝛy. when there is no Communion.

ASiſt vs mercifullye, O Lꝛde, in theſe our ſupplications and pꝛaiers, and diſpoſe the waye of thy Seruauntes, towarde the attaynment, of euerlaſtinge ſaluation, that among all the chaunges and chaunces of this moꝛtall lyfe they may euer be defended by thy moſt gracious and ready helpe, thꝛough Chꝛiſt our Lꝛde. Amen.

OAlmightie Lꝛde, and euerlaſting God, vouchſafe we beſeech thee, to direct, ſanctifie and gouerne, both our hearts and bodies, in the wayes of thy lawes, and in the wꝛkes of thy cõmaundements, that thꝛough thy moſt mightie pꝛotection, both here and euer, we may bee pꝛeſerued in body and ſoule, thꝛough our Lꝛde and ſauiour Jeſus Chꝛiſt. Amen.

Graunt

GRaunt we beseech thee almightie God, that the wordes which we haue heard this daye with our outwarde eares, may thorowe thy grace be so graffed inwardly in our hearts, that they may bring forth in vs, the fruit of good liuing, to the honour and praise of thy name, thorow Iesus Christ our Lorde. Amen.

PReuent vs O Lorde, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begon and ended in thee, we may glorifie thy holy name and finally, by thy mercy obtaine euerlasting life: thorow Iesus Christ our Lorde. Amen.

ALmightie God the fountayne of all wysedome, which knowest our necessities before we aske, and our ignorance in asking, we beseech thee to haue compassion vpon oure infirmities: and those things which for our vnworthinesse we dare not, and for our blindnesse we can not aske, vouchsafe to giue vs for the worthinesse of thy Sonne Iesus Christ our Lorde. Amen.

ALmighty God, which hast promised to heare the petitiõs of them that aske in thy sonnes name, we beseech thee mercifully to encline thine eares to vs, that haue made now prayers and supplications vnto thee, and graunt that those things which we haue faythfully asked according to thy holy will, may effectually be obtayned, to the relefe of our necessitie, and to the setting forth of thy glorye, thorow Iesus Christ our Lorde. Amen.

OF all the sentences pronounced by our sauiour Christe in his whole doctrine, none is more serious or more worthy to be borne in remembrance, then that which he spake openly in the Gospell, saying, **Scrutamini scripturas, quia vos putatis in ipsis vitam eternam habere, et ille sunt quæ testimonium perhibent de me,** Searche ye the scriptures, for in thẽm ye thynke to haue eternall lyfe, & those they be which beare witnesse of me. Iohn. These wordes were first spoken vnto the Iewes by our sauiour, but by hym in his doctrine meant to all: for they concerne all, of what nation, of what tongue, of what profession soeuer any man be. For to all belongeth it to be called vnto eternall lyfe, so many as by the wytnesse of the scriptures desire to finde eternal life. No man, woman, or child is excluded from this saluation, and therefore to euery of them is this spoken proportionally yet, and in theyr degrees and ages, and as the reason and congruitie of theyr vocation may aske. For not so lyeth it in charge to the worldly artificer to search, or to any other priuate man so exquisitely to studie, as it lyeth to the charge of the publique teacher to searche in the scriptures, to be the more able to walke in the house of God (which is the Church of the lyuyng God, the pyller & grounde of trueth) to the establishyng of the true doctrine of the same, and to the impugnyng of the falle. And though whatsoeuer difference there may be betwyxt the preacher in office, and the auditor in his vocation, yet to both it is sayde, Searche ye the scriptures, wherby ye may finde eternall lyfe, and gather witnesses of that saluation whiche is in Christ Iesus our Lord. Deut. For although the prophet of god Moyses biddeth the king, when he is once set in the throne of his kingdome, to describe before his eyes the volume of Gods lawe, accordyng to the example which he should receaue of the priestes of the Leuiticall tribe, to haue it with hym, and to reade in it all the dayes of his lyfe, to thende that he myght learne to feare the Lord his God, & to obserue his lawes, that his heart be not aduaunced in pryde ouer his brethren, not to swarue either on the tyght hande or on the left: yet the reason of this precept for that it concerneth all men, may reasonably be thought to be commaunded to al men, and al men may take it to be spoken to the selfe in theyr degree. Though almightie god hym selfe spake to his captayne Iosue in precise wordes, **Non recedat volumen legis huius ab ore tuo, sed meditaberis in eo diebus ac noctibus &c.** Let not the volume of this booke depart frõ thy mouth, but muse therin both dayes & nightes, ‡ thou mayst kepe & perfourme al thynges whiche be wrytten in it, that thou mayest direct wel thy way & vnderstande the same: yet afore Iosue. spake almyghtie God this precept to all his people in the directions of theyr wayes to himwarde, as he meant it to Iosue: For that he hath care of all, he acceppteth no mans person, his will is that all men shoulde be saued, his wyll is that al men should come to the way of trueth. Howe coulde this be more conueniently declared by God to man, then when Christe his welbeloued sonne our most louyng sauiour, the way, the trueth, and the lyfe of vs all, dyd byd vs openly, Search the scriptures: assuring vs herein to fynde eternall lyfe, to finde full testification of all his graces and benefites towardes vs in the treasure thereof? Therfore it is most conuenient that we shoulde all suppose that Christe spake to vs all in this his precept of searchyng the scriptures. If this celestiall doctour (so authorised by the father of heauen, and commaunded as his only sonne to be hearde of vs all) bydderh vs busily to searche the scriptures: of what spirite can it proceede to forbyd the readyng and studying of the scriptures? If the grosse Iewes vsed to reade them, as some men thynke that our sauiour Christe did shew by suche kynde of speakyng theyr vsage, with theyr opinion they had therein to fynde eternall lyfe, and were not of Christe rebuked or disproued, either for theyr searching, or for the opinion they had, how superstitiously or superficially soeuer some of them vsed to expende the scriptures? Howe muche more vnadiuisedly do such as boast them selfe to be either Christes vicars, or be of his gard, to lothe christen men frõ readyng, by theyr couert slaunderous reproches of the scriptures, or in theyr authoritie by law or statute to contract this libertie of studying the worde of eternall saluation? Christe calleth them not only to the single readyng of scriptures (sayth Chrisostome) but sendeth them to the exquisite searchyng of them, for in them is eternall lyfe to be founde, and they be (sayth hym selfe) the wytnesse of me: for they declare out his office, they commend his beneuolence towardes vs, they recorde his whole workes wrought for vs to our saluation. Antechriste therfore he must be, that vnder whatsoeuer colour would geue contrary precept or counsayle, to that whiche Christe dyd geue vnto vs. Very litle do they resemble Christes louyng spirite mouyng vs to searche for our comforte, that wyll discourage vs from suche searchyng, or that woulde wythe ignoraunce and forgetfulnesse of his benefite to raigne in vs, so that they myght by our ignoraunce raigne the more frankly in our consciences, to the danger of our saluation. Who can take the light from vs in this miserable vale of blyndnesse, and meane not to haue vs stumble in the paties of perdition to the ruine of our soules? who wyll enuie vs this bread of lyfe prepared and set on the table for our eternall fustenaunce, and meane not to famishe vs, or in stead thereof with theyr corrupt traditions and doctrines of man to infect vs? all the whole scripture, sayth the holy apostle saint Paul inspired from God aboue, is profitable to teache, to reproue, to amende, to instruct in righteousnes, that the man of God may be sound & perfect, instructed to euery good worke. 2. Tim.

Searche therefore good reader (on Gods name) as Christ byddeth thee the holy scriptures, wherein thou mayest finde thy saluation: Let not the volume of this booke (by Gods owne warraunt) depart from

thee, but occupie thy selfe therein in the whole iourney of this thy worldly pilgrimage, to vnderstande thy way howe to walke rychtly before hym all the dayes of thy lyfe. Remember that the prophete Dauid pronounceth nym the blessed man which wyll muse in the lawe of God both day and nyght, remember that he calleth hym blessed whiche walketh in the way of the Lorde, whiche wyll searche diligently his testimonies, and wyll in theyr whole heart seeke the same. Let not the coueit suspitious insinuations of the aduersaries dryue thee from the searche of the holy scripture, either for the obscurite whica they say is in them, or for the inscrutable hydden mysteries they talke to be comprised in the, or for the straungenesse and homlynesse of the phrases they woulde charge Gods booke with. Christe exhorteth thee therefore the rather for the difficultie of the same, to searche them diligently. Saint Paul wyllem thee to haue thy sences exercised in them, and not to be a chylde in thy sences, but in malice. Though many thynges may be difficult to thee to vnderstande, impute it rather to thy dull hearyng and readyng, then to thynke that the scriptures be insuperable to them whiche with diligent searchyng labour to discerne the euyll from the good. Only searche with an humble spirite, aske in continuall prayer, seeke with purtie of lyfe, knocke with perpetuall perseuerannce, and crye to that good spirite of Christe the comforter: and surely to euery such asker it wyll be geuen, suche searchers must needes synde, to them it wyll be opened. Christ him selfe wyll open the sense of the scriptures, not to the proude, or to the wyse of the worlde, but to the lowly and contrite in heart: for he hath the key of Dauid, who openeth and no man shutteth, who shutteth and no man openeth. For as this spirite is a beinyng and liberall spirite, and wyll be easily founde of them which wyll early in carefulnesse rise to seeke hym, and as he promiseth he wyll be the comforter from aboue to teache vs, and to leade vs into all the wayes of trueth, yt that in humilitie we bowe vnto dym, denying our owne naturall senses, our carnall wittes and reasons: so is he the spirite of puritie and clearnesse, and wyll receede from hym whose conscience is subiect to fylthynesse or lyte. Into such a soule this heauenly wysdome wyll not enter, for all peruerte cogitations wyll separate vs from God: and then howe busyly so euer we searche this holy table of the scripture, yet wyll it then be a table to such to theyr owne snare, a trap, a stumblyng stocke, and a recompence to them selfe. We ought therfore to searche to synde out the trueth, not to oppresse it, we ought to seeke Christe, not as Herode dyd vnder the pretence of worshipping him to destroy him, or as the pharisees searched the scriptures to dispraue Christe, and to discredite him, and not to folowe hym: but to embrace the saluation which we may learne by them. Nor yet is it ynough so to acknowledge the scriptures as some of the Iewes dyd, of the holyest of them, who vsed suche diligence, that they could number precisly not only euery verse, but euery worde and sillable, howe oft euery letter of the alphabete was repeated in the whole scriptures: they had some of them such reuerence to that booke, that they woulde not suffer in a great heape of bookes, any other to lay ouer them, they would not suffer that booke to tall to the grounde as nye as they coulde, they woulde costly bynde the bookes of holy scriptures, and cause them to be exquisitely and ornately wrytten. Which deuotion yet though it was not to be discommended, yet was it not for that intent why Christe commended the scriptures, nor they therof alowed before God: For they dyd not call vpon God in a true fayth, they were not charitable to theyr neighbours, but in the middes of all this deuotion they dyd steale, they were adulterers, they were thunderers and backbiters, euen muche lyke many of our christian men and women nowe adayes, who glory much that they reade the scriptures, that they searche them and loue them, that they frequent the publique sermons in an outward shew of al honestie and perfection, yea they can pike out of the scriptures vertuous sentences and godly preceptes to lay before other men. And though these maner of men do not muche erre for suche searchyng and studying, yet they see not the scope and the principall state of the scriptures, which is as Christe declareth it, to finde Christe as theyr sauiour, to cleaue to his saluation and merites, to be brought to the lowe repentance of their liues, and to amende them selfe, to rayse vp theyr fayth to our sauiour Christe, so to thynke of hym as the scriptures do testifie of hym. These be the principall causes why Christ dyd sende the Iewes to searche the scriptures: for to this ende were they wrytten, sayth saint Iohn, **hęc scripta sunt vt credatis, & vt credentes vitam habeatis eternam.** These were written to this intent, that ye shoulde beleue, and that through your beliefe you shoulde haue euerlatyng lyfe.

And here good readers, great cause we haue to extoll the wonderous wysdome of God, and with great thankes to prayse his prouidence, consyderyng howe he hath preserued and renued from age to age by speciall miracle, the incomparable treasure of his Churche. For first he dyd inspire Moyses, as Iohn Christostome doth testifie, to wryte the stone tables, and kept hym in the mountayne fourtie dayes to geue hym his lawe: after hym he sent the prophetes, but they suffred many thousande aduersities: for battayle dyd folowe, all were slayne, all were destroyed, bookes were brent vp. He then inspired agayne another man to repayre these miraculous scriptures, Esdras I meane, who of their leauinges set them agayne together: after that, he prouided that the feuentie interpreters shoulde take them in hande: at the last came Christe hym selfe, tho apostles dyd receaue them, and spread them throughout all nations, Christe wrought his miracles and wonders: and what followed? after these great volumes the apostles also dyd wryte as saint paul doth say, These be wrytten to the instruction of vs that be come into the ende of the worlde: and Christe doth say, Ye therefore erre, because ye know not the scriptures nor the power of God: and Paul dyd say, Let the worde of Christ be plentifull among you: and agayne sayth Dauid, Oh howe sweete be thy wordes to my tarote: he sayde not, to my hearyng, but to my tarote, aboue the hony or the hony combe to my mouth. Yea Moyses sayth, Thou shalt meditate in them euermore when thou ryseste, when thou sittest downe, when thou goest to sleepe, continue in them he sayth: and a thousande places more. And yet after so many testimonies thus spoken, there be some persons that do not yet so muche as knowe what the scriptures be: wherupon nothyng is in good state amongst vs, nothyng worthyly is done amongst vs: In this which pertayne to this lyte we make very great haste, but of spirituall goodes we haue no regarde. **Thus farre Iohn Chrisost.** It must needes signifie some great thing to our vnderstandyng, that almightie god hath had such care to preserue these bookes thus vnto vs: I say not preserue them only, but to mayntayne them and defende them agaynst the malignitie of the deuil and his ministers, who alway went about to destroy them: yet coulde these

Psal.i.
Psal.cxix.
Hebru.v.
1. Cor.14.
Math.vii.
Math.xi.
Esai.lxi.
1.Cor.12.
Reuela.i.
Sapi.i.
Iob.14.
Sapi.i.
Psal.68.
Iohn.xx.
i. Cor.x.
Mat.22.
Colos.3.
Psal.cxix.
Deut.xvi.

theſe neuer be ſo deſtroyed,but that he woulde haue them continue whole and perfect to this day,to our ſinguler comfort and inſtruction, where other bookes of mortall wyſe men haue perished in great numbers. It is recorded that Ptolomeus Philadelphus kyng of Egypt, had gathered together in one libratie at Alexandria by his great coſte and diligence, ſeuen hundred thouſande bookes,whereof the principall were the bookes of Moyſes,whiche reſerued not much more then by the ſpace of two hundred yeres, were all brent and conſumed in that battayle when Cæſar reſtored Cleopatra agayne after her expulſion. At Conſtantinople perished vnder Zenon by one common fire,an hundred and twentie thouſande bookes. At Rome when Lucius Aurel Antonius dyd raigne, his notable libratie by a lightning from heauen was quite conſumed: yea it is recorded that Gregorie the firſt dyd cauſe a libratie of Rome contayning only certayne Paynims workes to be burned,to thintent the ſcriptures of God ſhould be more read and ſtudied. What other great libraries haue there ben conſumed but of late dayes? And what libraries haue of olde throughout this realme almoſt in euery abbey of the ſame, ben deſtroyed at ſundry ages,beſides the loſſe of other mens priuate ſtudies,it were to long to reherſe. Wherupon ſeyng almightie God by his diuine prouidence hath preſerued theſe bookes of the ſcriptures ſafe and ſounde,and that in theyr natiue languages they were firſt written, in the great ignorance that raigned in theſe tongues, & contrary to all other caſualties chaunced vpon all other bookes in mauger of all worldly wittes,who would ſo fayne haue had them deſtroyed, and yet he by his mightie hande woulde haue them extant as wytneſſes and interpreters of his wyll towarde mankinde: we may ſoone ſee cauſe moſt reuerently to embrace theſe diuine teſtimonies of his will,to ſtudie them, and to ſearche them, to inſtruct our blinde nature ſo ſore corrupted and fallen from the knowledge in whiche firſt we were created. Yet hauyng occaſion geuen ſomewhat to recouer our fall, and to returne agayne to that diuine nature wherein we were once made, and at the laſt to be inheritours in the celeſtiall inhabitation with God almightie,after the ende of our mortalitie here brought to his duſt agayne: Theſe bookes I ſay beyng of ſuch eſtimation and auctho-ritie,ſo much reuerenced of them who had any meane taſte of them,could neuer be put out of the way, neither by the ſpyte of any tyraunt,as that tyraunt Maximian deſtroyed all the holy ſcriptures wherſoeuer they could be founde, and burnt them in the myddes of the market, neither the hatred either yf any Porphirian Philoſopher or Rhetoritian, neither by the enuie of the Romanyites,and of ſuch hypocrites who from tyme to tyme dyd euer barke agaynſt them,ſome of them not in open ſort of condemnation: but more cunnyngly vnder ſuttle pretences,for that as they ſay, they were ſo harde to vnderſtande,and ſpecially for that they affirme it to be a perilous matter to tranſlate the text of the holy ſcripture, and therfore it can not be well tranſlated. And here we may beholde the endeuour of ſome mens cauillations,who labour all they can to ſlaunder the tranſlatours, to finde fault in ſome wordes of the tranſlation: but them ſelfe wyl neuer ſet pen to the booke to ſet out any tranſlation at all. They can in theyr conſtitutions prouincial vnder payne of excommunication, inhibite all other men to tranſlate them without the ordinaries or the prouincial counſaile agree therevnto: but they wyl be wel ware neuer to agree or to geue counſayle to ſet them out. Which theyr ſuttle compaſſe in effect,tendeth but to bewray what inwardly they meane, if they coulde bryng it about,that is, vtterly to ſuppreſſe them: beyng in this their iudgement farre vnlyke the olde fathers in the primatiue Churche, who hath exhorted inaſmuch as perſons,aſwell men as women,to exerciſe them ſelues in the ſcriptures,which by S. Hieroms auctho-ritie be the ſcriptures of the people. Yea they be farre vnlyke theyr olde forefathers that haue ruled in this realme,who in theyr tymes, and in diuers ages dyd theyr diligence to tranſlate the whole bookes of the ſcriptures, to the erudition of the laytie, as yet at this day be to be ſeene diuers bookes tranſlated into the vulgar tongue,ſome by kynges of the realme, ſome by bythoppes, ſome by abbottes,ſome by other diuout godly fathers: ſo deſyrous they were of olde tyme to haue the lay ſort edified in godlyneſſe by reading in theyr vulgar tongue,the very many bookes be yet extant, though for the age of the ſpeache and ſtraungeneſſe of the charect of many of them almoſt worne out of knowledge. In which bookes may be ſeene euidently how it was vſed among the Saxons,to haue in theyr Churches read the foure goſpels, ſo diſtributed and pyked out of the body of the euangeliſtes bookes, that to euery Sunday and feſtiuall day in the yere, they were forted out to the common miniſters of the Churche in their common prayers to be read to theyr people. Now as of the moſt auncient fathers the prophetes, ſaint Peter teſtifieth that theſe holy men of God had the impulſion of the holy ghoſt, to ſpeake out theſe diuine teſtimonies: ſo it is not to be doubted but that theſe latter holy fathers of the Engliſhe Churche,had the impulſion of the holy ghoſt to ſet out theſe ſacred bookes in theyr vulgar language, to the edification of the people, by the helpe whereof they might the better folowe the example of the godly chriſtians in the beginning of the Churche,who not only receaued the worde with all redineſſe of heart, but alſo did ſearch diligently in the ſcriptures, whether the doctrine of the apoſtles were agreeable to the ſame ſcriptures. And theſe were not of the raſcall ſort(ſayth the diuine ſtorie) but they were of the beſt & of moſt noble birth among the Theſſalonians, Birthenſes by name. Yea the prophetes them ſelues in theyr dayes, wryteth S.Peter,were diligent ſearchers to enquire out this ſaluation by Chriſt,ſearching when and at what article of time this grace of Chriſtes diſpenſation ſhould appeare to the world. What meant the fathers of the Churche in theyr wrytynges, but the aduaunceing of theſe holy bookes? Where ſome do attribute no certayntie of vndoubted veritie but to the canonicall ſcriptures. Some do affirme it to be a fooliſhe raſhe boldneſſe to beleue hym, who proueth not by the ſcriptures that whiche he affirmeth in his worde. Some do accuſe all that is deliuered by tradition, not founde in the legall and euangelicall ſcriptures. Some ſay that our fayth muſt needes ſtagger, yf it be not grounded vppon the auctho-ritie of the ſcripture. Some teſtifieth that Chriſte and his Churche ought to be auaunched out of the ſcriptures, and do contende in diſputation,that the true Churche can not be knowen but only by the holy ſcriptures: For all other thynges (ſayth the ſame auctho-r) may be founde among the heritikes. Some affirme it to be a ſinful tradition that is obteuded without the ſcripure. Some plainly pronounce,that not to knowe the ſcriptures, is, not to knowe Chriſte. Wherefore let men extoll out the Churche practiſes as hyghly as they can, and let them ſet out theyr traditions and cuſtomes, their diciſions in ſynodes and counſayls, with vaunteyng the preſence of the holy ghoſt among them really,as ſome doth affirme it in theyr writing,let their groundes and their demonſtrations,their foundations be as ſtable and as ſtrong as they blaſe them out: Yet wyll we be bolde to ſay with Saint Peter, **Habemus nos firmiorem ſermonem propheticum**, We haue for our part a more ſtable grounde, the propheticall wordes(of the ſcriptures)& doubt not to be,commended therfore of the ſame

Sainct

Saint Peter with these wordes, **Cui dum attenditis ceu lucerne apparenti in obscuro loco, recte facitis donec dies illucescat, &c.** Whervnto saith he, whyle ye do attend as to a light shinyng in a darke place, ye do well vntyll the day lyght appeare, and tyll the bryght starre do aryse into our neartes. For this we knowe, that all the prophetical scripture standeth not in any priuate interpretation of vayne names, of seuerall Churches, of catholique and vniuersall seas, of synguler and wilful heades, which wyll chalenge by custome all decision to pertaine to them only, who by working so much for theyr vaine superioritie, ỹ they be not ashamed now to be of that number, **Qui dicerunt, Linguã nostrã magnificabimus: labia nostra a nobis sunt, quis noster dominus est?** Pſal. xi. Which haue sayd, With our tong wil we preuayle: we are they ỹ ought to speake, who is lorde ouer vs? And whyle they shal thus contend for theyr straunge claymed auctoritie, we wil proceede in the reformation begun, & doubt no more by the helpe of Christ his grace, of the true vnitie to Christes catholike Church, & of the vprightnesse of our faith in this prouince, then the spanishe cleargie once gathered together in counsayle (only by the commaundement of theyr kyng, before which tyme the Pope was not so acknowledged in his auctoritie whiche he nowe claymeth) I say as surely dare we trust, as they dyd trust of theyr fayth and vnitie. Yea no lesse confidence haue we to professe that, which the fathers of the vniuersall counsayle at Carthage in Affrike as they write them selfe did professe in theyr epistle written to Pope Celestine, laying before his face the foule corruption of him selfe (as two other of his predecessours dyd the lyke errour) in falsifiyng the canons of Nisen counsayle, for his wrong chalenge of his newe claymed auctoritie: Thus wrytyng, **Prudentissime enim instituerunt Nicena, et Affricana decreta quæcunque negotia in suis locis (ubi orta sunt) finiendo, nec uniuique pronintiæ gratiam sancti spiritus defuturam, qua equitas a Christi sacerdotibus et prudenter videatur, & constantissime teneatur, maxime, quia uniuique concessum est, si iudicio offensus fuerit cognitorum, ad concilia luæ pronunciæ, uel etiam uniuersale pronocare.** That the Nisen & Affrican decrees haue most prudently and iustly prouided for al maner of matters to be ended in theyr territories where they had their beginning, & they trusted that not to any one prouince should want the grace of the holy ghost, whereby both the trueth or equitie might prudently be seene of the christian prelates of Christe, and myght be also by them most constantly defended, specially for that it is graunted to euery man (if he be greeued) by the iudgement of the cause once knowen, to appeale to the counsayles of his owne prouince, or els to the vniuersall. Except there be any man whiche may beleue that our Lorde God would inspire the ryghteousnesse of examination to any one synguler person, and to denye the same to priestes gathered togethee into counsayle without number. &c. And there they do require the Bysshop of Rome to send none of his clarkes to execute such prouinciall causes, lest els say they, mought be brought in the vayne pryde of the worlde into the Churche of Christe. In this antiquitie may we in this christian catholique Churche of Englande repose our selfe, knowyng by our owne annales of auncient recorde, that kyng Lucius whose conscience was muche touched with the miracles whiche the seruauntes of Christe wrought in diuers nations, therevpon beyng in great loue with the true fayth, sent vnto Eleutherius then Bysshop of Rome, requiring of him the christian religion. *But Eleutherius dyd redily geue ouer that care to kyng Lucius in his epistle, for that the kyng as he wryteth, the vicar of God in his owne kyngdome, and for that he had receaued the fayth of Christe, and for that he had also both testamentes in his realme: he wylled hym to drawe out of them by the grace of God, and by the counsayle of his wyse men, his lawes, & by that lawe of God to gouerne his realme of Britanie, and not so much to desyre the Romane and Emperours lawes, in the which some default myght be founde sayth he, but in the lawes of God nothyng at all. *With which aunswere the kynges legates, Eluanus and Medwinus sent as messengers by the kyng to the Pope, returned to Britanie agayne, Eluanus beyng made a Bysshop, and Medwine alowed a publique teacher: who for the eloquence and knowledge they had in the holy scriptures, they repayred home agayne to kyng Lucius, and by theyr holy preachynges, Lucius and the noble men of whole Britanie receaued theyr baptisme. &c. Thus farre in the storie. Nowe therefore knowyng and beleuyng with saynt Paul, **Quod quecunque præscripta sunt, ad nostram doctrinam præscripta sunt, ut per patientiam & consolationem scripturarum spem habeamus:** Whatsoeuer is afore written, is wrytten before for our instruction, ỹ we through ỹ patience & comfort of scriptures might haue hope, ỹ only suertie to our fayth & conscience, is to sticke to ỹ scriptures. Wherupon while this eternal word of god be our rock & anker to stycke vnto, we wil haue patience with al ỹ vayne inuentions of men, who labour so highly to magnifie theyr tongues, to exalt them selues aboue al that is God. We wyl take comfort by the holy scriptures agaynst the maledictions of the aduersaries, & doubt not to nourish our hope continually therwith, so to liue and die in this comfortable hope, & doubt not to pertaine to ỹ elect number of Christes Church, how farre so euer we be excommunicated out of the synagogue of suche who suppose them selues to be the vniuersall lordes of all the worlde, lordes of our fayth & consciences, at pleasure. Finally to commende further vnto thee good reader the cause in part before intreated, it shalbe the lesse needefull, hauyng so nye folowed that learned preface, which sometyme was set out by the diligence of that godly father Thomas Cranmer, late Bysshop in the sea of Canterburie, which he caused to be prefixed before the translation of that Byble that was then set out. And for that the copies there of be so waited, that very many Churches do want theyr conuenient Bybles, it was thought good to some well disposed men, to recognise the same Byble againe into this fourme as it is nowe come out, with some further diligence in the printing, and with some more lyght added, part in the translation, and partly in the order of the texte, not as condemnyng the former translation, whiche was folowed mostly of any other translation, exceptyng the originall text from whiche as lytle variaunce was made as was thought meete to such as take payues therein desiring thee good reader yf ought be escaped, either by such as had the expending of the bookes, or by the ouersight of the printer, to correct the same in the spirite of charitie, callyng to remembraunce what diuersitie hath ben seene in mens iudgementes in the translation of these bookes before these dayes, though all directed theyr labours to the glory of God, to the edification of the Churche, to the comfort of their christian brethren, and al wayes as God dyd further open vnto them, so euer more desyrous they were

Concilium Braccar. secundum.

*Ex archiuis de statu Landauensis ecclesie, in vita archiepiscopi Dubritii & in I. Capgraue.

And yet may it be true that W. of Malsberie wryteth, that Johannus and Vrsula were sent after (as coadiutors) with these learned me to the preaching of the gospel, whyche was neuer extinguished in Britanie, from Joseph of Aramathia his tyme, vnto saint Austen the first bysshop of Canterburie they do openly auouche.

were to reſourme theyr former humane ouerſyghtes, rather then in a ſtubburne wylfulneſſe to reſiſt the gift of the holy ghoſt, who from tyme to tyme is reſident as that heauenly teacher and leader into all trueth, by whoſe direction the Church is ruled & gouerned. And let al men remember in them ſelfe how errour and ignorannce is created with our nature: let frayle man confeſſe with that great wyſe man, that the cogitations and inuentions of mortall men be very weake, and our opinions ſoone deceaued: For the body ſo ſubiect to corruption doth oppreſſe the ſoule, that it can not aſpire ſo hye as of duetie it ought. Men we be all, and that which we knowe, is not the thouſandth part of that we knowe not. Wherupon ſayth Saint Auſten, Otherwyſe to iudge then the trueth is, this temptation ryſeth in the frailtie of man. A man ſo to loue and sticke to his owne iudgement, or to enuie his brothers, to the perill of diſſoluing the chriſtian communion, or to the peryll of ſchiſme, and of herieſie, this is diabolicall preſumption: but ſo to iudge in euery matter as the trueth is, this belongeth only to the angelicall perfection. Notwithſtanding good reader, thou mayſt be well aſſured nothing to be done in this tranſlation either of malice or wylfull meanyng, in alteryng the text, either by puttyng more or leſſe to the ſame, as of purpoſe to bring in any pryuate iudgement by falſification of the words, as ſome certaine men hath ben ouer bolde ſo to do, litle regardyng the maieſtie of God his ſcripture: but ſo to make it ſerue to theyr corrupt errour, as in alleaging the ſentence of Saint Paul to the Romanes the. 6. one certayne wryter to proue his ſatiffaction, was bolde to turne the worde of **Sanctificationem** into the word of **Satisfactionem**, Thus. **Sicut exhibuimus antea membra noſtra ſeruire immunditie et iniquitati ad iniquitatem, ita deinceps exhibeamus membra noſtra ſeruire iuſtitiæ in ſatiſfactionem.** That is, As we haue geuen our members to vncleanneſſe, from iniquitie to iniquitie: euen ſo from hencefoorth let vs geue our members to ſerue ryghteouſneſſe into ſatiſfaction: where the true worde is, into ſanctification. Euen ſo lykewyſe for the aduauntage of his cauſe, to proue that men may haue in theyr prayer fayth vpon ſaintes, corruptly alleageth Saint Paules text, **Ad phi-lemonem**. Thus. **Fidem quam habes in domino Jeſu & in omnes ſanctos**, leauing out the worde **Charitatem**, whiche woulde haue ryghtly ben diſtributed vnto **omnes ſanctos**. **Ac fidem** vnto **in domino Jeſu.** Where the text is, **Audiens charitatem tuam & fidem quam habes in domino Jeſu & in omnes ſanctos. &c.** It were to long to bryng in many examples, as may be openly founde in ſome mens wrytynges in theſe dayes, who woulde be counted the cheefe pillers of the Catholique fayth, or to note howe corruptly they of purpoſe abuſe the text to the commoditie of theyr cauſe. What maner of tranſlation may men thinke to looke for at theyr handes, yf they ſhoulde tranſlate the ſcriptures to the comfort of Gods elect, whiche they neuer dyd, nor be not lyke to purpoſe it, but be rather ſtudious only to ſeeke quarrels in other mens well doynges, to pycke fault where none is: And where any is eſcaped through humane negligence, there to cry out with theyr tragicall exclamations, but in no wyſe to amende by the ſpirite of charitie and lenitie that whiche myght be more aptly ſet. Wherupon for frayle man (compaſſed hym ſelfe with infirmitie) it is moſt reaſonable not to be to ſeuere in condemnyng his brothers knowledge or diligence where he doth erre, not of malice, but of ſimplicitie, and ſpecially in handelyng of theſe ſo diuine bookes, ſo profounde in ſenſe, ſo farre paſſyng our naturall vnderſtandyng. And with charitie it ſtandeth, the reader not to be offended with the diuerſitie of tranſlatours, nor with the ambiguitie of tranſlations: For as Saint Auſten doth witneſſe, By Gods prouidence it is brought about, that the holy ſcriptures whiche be the ſalues for euery mans ſore, though at the fyrſt they came from one language, and therby might haue ben ſpread to the whole worlde: nowe by diuerſitie of many languages, the tranſlatours ſhoulde ſpreade the ſaluation (that is contayned in them) to all nations, by ſuch wordes of vtterannce, as the reader myght perceaue the mynde of the tranſlatour, and ſo conſequentlly to come to the knowledge of God his wyll and pleaſure. And though many raſhe readers be deceaued in the obſcurities and ambiguities of theyr tranſlations, whyle they take one thyng for another, and whyle they vſe much labour to extricate them ſelues out of the obſcurities of the ſame: yet I thinke (ſayth he) this is not wrought without the prouidence of God, both to tame the proude arrogancie of man by his ſuche labour of ſcarchyng, as alſo to kepe his mynde from lothſomneſſe and contempt, where yf the ſcriptures vniuerſally were to eaſie, he woulde leſſe regarde them. And though (ſaith he) in the primatiue Churche the late interpreters which did tranſlate the ſcriptures be innumerable, yet wrought this rather an helpe, then an impediment to the readers, if they be not to negligent. For, ſaith he, Diuers tranſlations haue made many times the harder and darker ſentences, the more open and playne: So that of congruence no offence can iuſtly be taken for this newe labour, nothing preiudicing any other mans iudgement by this doing, nor yet hereby profeſſing this to be ſo abſolute a tranſlation, as that herafter myght folowe no other that myght ſee that whiche as yet was not vnderſtanded. In this point it is conuenient to conſyder the iudgement that Iohn, once byſhop of Rocheſter was in, who thus wrote: It is not vnknowen, but that many thynges haue ben more diligently diſcuſſed, & more clearely vnderſtanded by the wittes of theſe latter dayes, aſwel concerning the goſpels as other ſcriptures, then in olde tyme they were. The cauſe wherof is (ſayth he) for that to the olde men the yce was not broken, or for that their age was not ſufficient exquiſitely to expend the whole mayne ſea of the ſcriptures, or els for that in this large feeld of the ſcriptures, a man may gather ſome eares vntouched after the harueſt men, howe diligent ſoeuer they were. For there be yet (ſaith he) in the Goſpels very many darke places, which without all doubt to the poſteritie ſhalbe made muche more open. For why ſhould we diſpaire herein, ſeyng the goſpel (writeth he) was deliuered to this intent, that it myght be vtterly vnderſtanded of vs, yea to the very inche. Wherefore, foraſmuch as Chriſte ſheweth no leſſe loue to his Churche nowe, then hitherto he hath done, the auctthoritie wherof is as yet no whit diminiſhed, and foraſmuch as that holy ſpirite the perpetual keper and gardian of the ſame Church, whoſe gyftes and graces do flowe as continually and as aboundantly as from the beginning: who can doubt, but that ſuch thinges as remayne yet vnknowen in the goſpel, ſhalbe hereafter made open to the latter wittes of our poſteritie, to theyr cleare vnderſtanding? (Thus farre this wryter.) Only good readers let vs oft call vpon the holy ſpirite of God our heauenly father, by the mediation of our Lorde and ſauiour, with the wordes of the octonarie Pſalme of Dauid: who did ſo importunately craue of God to haue the vnderſtanding of his lawes and teſtament: Let vs humblye on our knees pray to almyghtie GOD, with that wyſe kyng Solomon in his very wordes, ſaying thus,

Eccle. xi. Sapi. 9.

De doct. Chriſti.

Hoſius confeſ. cathol. dei de penitentia

Idem Hoſius de ſpe. oratione.

De doct. chriſti. lib. cap. 5.

Articulo. 1. cont. Luth.

Pſal. 119.

God of my fathers, and Lorde of mercies (thou that haſt made all thinges with thy worde, and didſt ordayne man through thy wyſdome, that he ſhoulde haue dominion ouer thy creatures which thou haſt made, and that he ſhoulde order the worlde according to holyneſſe and righteouſneſſe, and that he ſhoulde execute iudgement with a true heart) geue me wiſdome whiche is euer about thy ſeate, and put me not out from among thy chyldren: For I thy ſeruaunt and ſonne of thy handmayden am a feeble perſon, of a ſhort tyme, and to weake to the vnderſtanding of thy iudgementes and lawes. And though a man be neuer ſo perfect among the chyldren of men, yet if thy wyſdome be not with hym, he ſhalbe of no value. O ſende her out therefore from thy holy heauens, and from the throne of thy maieſtie, that ſhe may be with me, and labour with me, that I may know what is acceptable in thy ſight: for ſhe knoweth and vnderſtandeth all thinges, and ſhe ſhall leade me ſoberly in my workes, and preſerue me in her power. So ſhall my workes be acceptable by Chriſte our Lorde, to whom with the father and the holy ghoſt, be all honour and glorie, world without end.

Amen.

The whole ſcripture of the Bible is diuided into two

Teſtamentes, the olde Teſtament and the newe, whiche booke is of diuers natures, ſome legall, ſome hiſtorical, ſome ſapiential, and ſome prophetical. The olde teacheth by figures and ceremonies, the lawe was geuen terribly in lightning and thundring, to induce the people to obſeruaunce therof by feare. The newe Teſtament came in more gloriouſly with the gentle name of the Goſpell, and good tidinges, to induce men to obſerue it by loue.

Bookes.

Legal, be ſo named, wher in the lawes & iudgementes of god be pronounced by his owne mouth, and they be fiue bookes, whiche is to ſay.

- **Geneſis.** Whiche doth treate of the beginning of the worlde, and of all creatures, of the deluge, of Noes ship, and the confuſion of tongues, of the election of Gods people, and of the goyng downe of the people into Egypt. Chapters. 50.
- **Exodus.** Sheweth of the ten plagues of Pharao, and of the departing of the chyldren of Iſrael out of Egypt, of the ten preceptes and iudgementes, and of the inſtitution of Gods people, of the ſeruice of Gods tabernacle, and of the Tabernacle, of the Aultere, of the veſtures. Chapters. 40.
- **Leuiticus** It doth treate of the offices and oblations to be offered, of the pot, and the veſtures of Aaron, of the order and miniſtery of the Leuites. Chapters. 27.
- **Numeri.** It treateth of the numbring of the people of the tribes of Iſrael, of the prophecie of Balaam, of the manſions in wyldernes. Chapters. 36.
- **Deutero nomi.** Doth repeate againe thoſe thinges that were done in the foure bookes. Chapters. 34.

Hiſtoricall be ſo called, wherin hiſtories of diuers actes be expreſſed, & there be of this bookes 16.

- **Ioſuah.** Which doth treate of the paſſing ouer the flood of Iordane, and of the inuention of the kyngdome that were the Iewes aduerſaries, of the bryngyng in of Gods people into the lande of behest, and of the diuiſion of the lande. Chapters. 24.
- **Iudges.** Whiche treateth of Iudices and Iudges, and of the defence of the people of Iſrael, and of their conqueſt and triumphes had againſt their enemie. Chapters. 21.
- **Ruth.** Whiche treateth of the matrimonie betwixt Boos and Ruth, of whom Chriſte was ſprung. Chapters. 4.
- **Samuel.** 1 Whiche treateth of the gouernaunce of the people of Iſrael by Iudges, and of the election of kyng Saul, of his gouernaunce, of his actes, and of his death. Chapters. 31.
  2 Whiche treateth howe kyng Dauid gouerned the people, and of his deedes. Chapters. 24.
- **Kynges.** 1 Treateth of kyng Dauids death, and of the ſucceſſion of his ſonne, and of Salomons actes: and of other kynges of Iuda and Iſrael. Chapters. 22.
  4 Of the fall of the kyngdome of Iuda and Iſrael for the ſinnes of their kynges, of the captiuitie of the people, and of the ruine of the citie and Temple. Chapters. 25.
- **Paralipo menon.** 1 It treateth of the Genealogie of kyng Dauid, where is alſo rehearſall of his election, of his gouernaunce, and of his actes. Chapters. 29.
  2 Wherein is rehearſed againe the gouernaunce of the people by Salomon, and other kynges of Iuda and Iſrael. Chapters. 36.

Bookes.

Historicall also.

Esdras.

1. Whiche treateth howe the people of Israel were brought out of captiuitie from Babylon, and of the instruction of the people returned by Esdras doctor of the lawes. Chapters. 10.
2. Whose auctour is Neemias, whiche treateth of the buylding agayne of the walles and of the citie of Hierusalem, and of the correction of euyll men, and of the disorders that rose in the absence of Neemias. Chapters. 13.
3. Whiche booke is Apocryphus, wherein be repeated thinges otherwhere written about the captiuitie of Babylon in the tyme of Josias, some thinges that chaunsed in the tyme of Zorobabel and Esdras. And there is also a solution to a certayne question. Chapters. 9.
4. Whiche booke is also Apocryphus, wherein be put certayne visions and dreames ouer the people of the Jewes, of their deliuerie, and their captiuitie, and of the restoring of the Temple in Hierusalem. Chapters. 16.

Tobi. Whiche treateth of his probation and diuers vertues, of the ministerie of Raphael the Archangell, of the instruction of his chylde, and of the honestie of matrimonie. Chapters. 14.

Iudith. Whiche doth treate of the besieging of Hierusalem and of the people of Israel, of the honestie and vertue of Judith, of the slaughter of Holophernes, and deliuerie of the people of Israel. Chapters. 16.

Hester. Whiche treateth of the cruelties of Ammon and of his hanging, so procured by the prudence and humilitie of Hester, and of the promoting of Mardocheus, and deliuerie of the Jewes. Chapters. 16.

Iob. Whiche treateth of the patience of Job, and his disputation that he had with his freendes, of Gods prouidence, and of the last striuing agayne. Chapters. 42.

Machabees.

1. Whiche treateth of the warrayes betweene the Jewes and the people of Perse, and of the deliuerie of the people by Mathathias, Judas, Jonathas, and Simon. Chapters. 16.
2. Wherein be repeated agayne some thinges which be in the first booke, and of the tribulation of the people, of the constancie of the seuen brethren, and of their mother, and of the deliuerie of the people by Judas Machabeus. Chapters. 15.

Bookes.

Sapientiall be so called, for in them prudence and true wysdom is taught, and there be of them bookes.

Prouerbes. Whiche doth treate of instruction and nurture of suche as begin to serue God. Chapters. 31.

Ecclesiastes. Whiche treateth of the vanitie of the worlde, of the hate to vice, and of the going forwarde in Gods wayes. Chapters. 12.

Canticles. Whiche treateth of the perfection of the righteous man, of the contemplation of a holy soule, and of the coniunction of Christe and of his Churche. Chapters. 8.

Sapiens. Whiche treateth howe prelates shoulde gouerne, and of the conseruation of iustice, and of the dispraise of idols, of the comming and passion of Christe, whiche is the true wysdome. Chap. 19.

Ecclesiasticus. Whiche treateth of the obedience of subiectes, of the discipline of good maners, of the worthynesse of wysdome, and of the commendation of vertuous men. Chapters. 51.

Bookes.

Prophetical, be such wherein are shewed and prophecied afore things to come, and there be in number of these bookes 18.

Psalter. Which treateth of the diuinitie of Christe, of his humanitie, and all other mysteries of the same, and of diuers poyntes of Christian religion: and he is number. 150.

Esai. Which treateth of the faultes of the Jewes, of Christes incarnation, and of his passion, of the vocation of the gentiles, of the raigne of Juda and Israel. Chapters. 66.

Ieremie. Which treateth of the captiuitie of the Jewes, and of the destruction of Hierusalem, of his lamentation for the destruction of the citie. Chapters. 52. The lamentations hath. Chapters. 5.

Baruch. Which treateth of the wordes which he read to the captiues in Babylon, howe he foretolde the returne of the Jewes, and of their vnfortunes. Chapters. 6.

Ezechiel Which treateth of his visions, and of the Jewes sinnes, of the fall of Hierusalem, and of their reparation. Chapters. 48.

Daniel. Which treateth of the monarchie of the worlde, and of the chaunge of tymes, of the power and eternitie of Christes kyngdome, of the storie of Susanna, of the destruction of Bel and of the Dragon. Chapters. 14.

Osee. Which telleth of the idolatrie of the people of Israel figured by a common harlot, of the ouerflowe of sinnes, and of the warning to the Jewes to turne to the God of Israel. Chapters. 14.

Ioel. Which speaketh of the destruction of the people of Israel by the caterpiller, the grashopper, and the locust, of their inducements to penaunce, and of the day of doome. Chapters. 3.

Amos. He speaketh of the sinnes of the Jewes and Gentiles, of Gods wrath to fall vpon them, and of moning them to penaunce, and prophecieth of the finall restitution. Chapters. 9.

Abdi. Which cryeth out and threatneth the destruction of Edom and of Esau. Chapters. 1.

Ionas. He speaketh of the shipwracke, and in this figuring before the passion of Christe, he calleth backe the worlde to repentaunce vnder the name of Ninive, and prefigureth the saluation of the Gentiles. Chapters. 4.

Micheas Which prophecieth of the destruction of Samaria, and of the captiuitie and destruction of the chefe men of Israel, and of the false prophetes, and of the vnkyndnesse and malice of them. Chapters. 7.

Naum. Which speaketh of Gods wrath and his grieuous vengeaunce against Ninive, which dyd penaunce for their sinnes at the preachyng of Jonas, afterwarde they were wrapped in greater offences. Chapters. 3.

Abacuc. Which speaketh of the disputation which the prophete had of God and of this world, and how that good men be troden downe, and wicked men prosper. Chapters. 3.

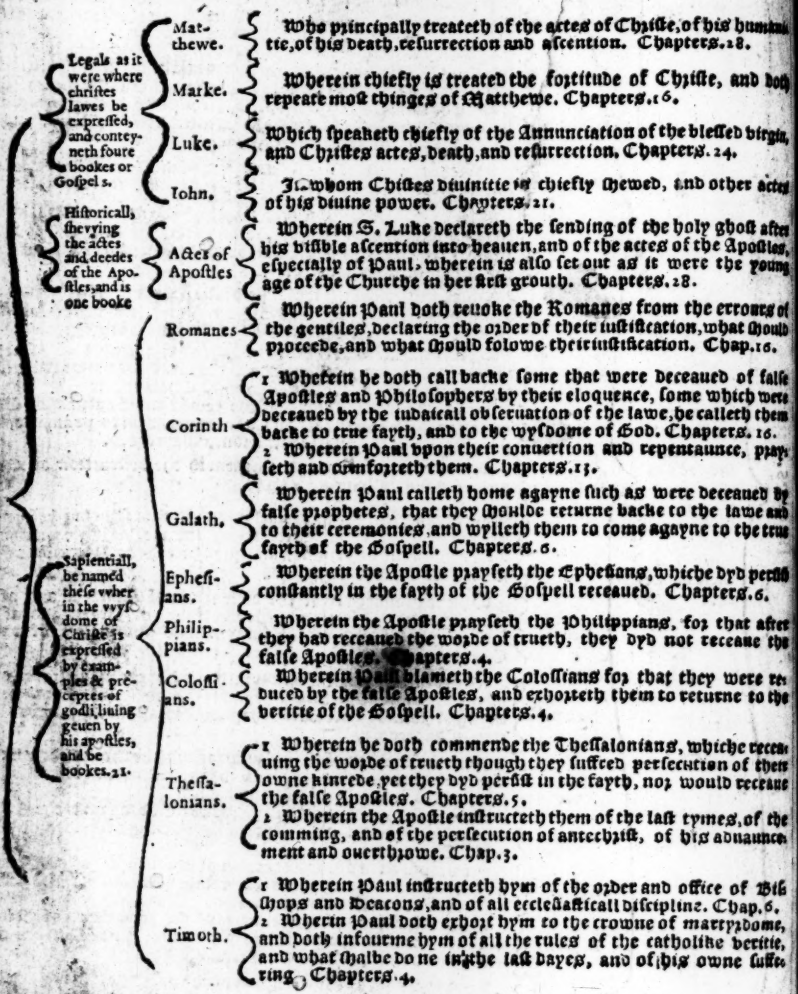
Sophoni Which speaketh of the iudgement of God against the Jewes and to straunge nations, and of the comforting of the people of Israel. Chapters. 3.

Aggei. He prophecieth of the reuertion of the people of the Jewes, and of the buylding agayne of the temple, and of the calling backe agayne of the citie. Chapters. 2.

Zachari. Which speaketh of the deliuerie of the Jewes, and of their punishment by their enemies, and of the humilitie of Christes comming, and of his passion. Chapters. 14.

Malachi Who speaketh of the reiection of the people of Israel, and of their sacrifices, and of Christes comming. Chapters. 4.

The newe Teſtament in lyke maner.



Bookes.

Sapientiall also.

Titus. Wherein Paul doth instruct Titus his disciple of the ordering and ordering of pastors or elders, and of all spiritual conuersation, and of the eschewing of heretikes. Chapters. 3.

Philemon. Wherein the Apostle commendeth Philemon of his faith to Christe, and of his charitie to the godly, and he prayeth hym to deale gently with Onesimus his seruaunt, and to entertayne hym freendly. Chapter. 1.

Hebre. Wherein the Apostle sheweth the weakenesse and the abolishment of Moyses lawe, and the perfection of the doctrine of the Gospell, and that Christe is true God and man, and a mediatour betweene God and man. Chapters. 13.

James. Wherein James geueth exhortation vnto patient suffering, and that there is no exception of persons before God: and doth also open the hurtes that come by an euyll tongue, he forbiddeth warres and dissentions, he rebuketh the ryche that be vncharitable, and doth stirre men to vertue. Chapters. 5.

Peter. 1 Wherein Peter geueth thankes vnto God, whiche by the death of his sonne dyd mercyfully saue all mankinde, and doth instruct to good lyfe diuers states of men. Chapters. 5.

2 In whiche the Apostle inducth the beleuers to holde the true faith, he doth note and condemne the falsenesse of heretikes, and doth describe the seconde comming of Christe. Chapters. 3.

John. 1 In whiche saint John doth testifie of the worde of trueth and lyfe, exhorting men to confesse their sinnes, affirming that we haue Jesus Christe an aduocate with the father, dissuading men from the loue of the worlde, and perswading them to loue God and their neighbours. Chapters. 5.

2 Wherein he commendeth the elect Lady and her sonnes, and doth exhort them to brotherly loue, and doth admonishe them to eschewe heretikes. Chapter. 1.

3 In this he prayseth the godlynesse of his beloued Gaius which he extended vnto straungers, and he doth exhort hym to perseuer still in that godlynesse and well doyng. Chapter. 1.

Iude. In the whiche the Apostle doth admonishe all men of their owne saluation, and he doth bryng in by the way the altercation that was betwixt Michael and the deuyll, and doth detest the lyfe of the heretikes. Chapter. 1.

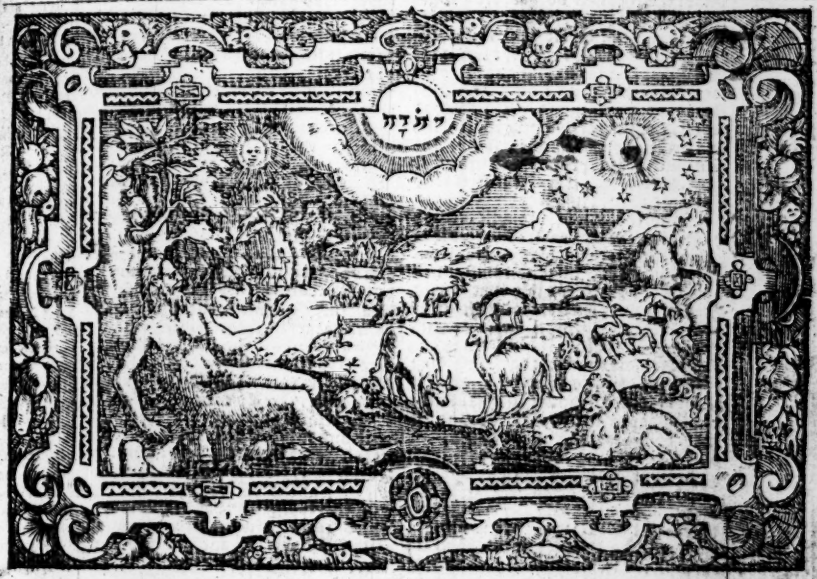
Prophetiall.

Apoca. Whiche treateth of reuelations shewed vnto John by an angell in the Ile of Pathmos, of the tribulations whiche the Churche of Christe did then suffer, and prophecieth also of such tribulations whiche the Churche shall suffer hereafter, and especially in the tyme of antechrist, and of the punishmentes of them whiche be damned, and of the rewardes of the elect. Chap. 22.

¶ The first booke of Moyſes, called in Hebrue (a) Bereſchith, and in Greke (b) Geneſis.

(a) That is, In the beginnyng.

(b) That is, generation, or creation.



¶ The first Chapter.

1. How heauen and earth, 3 the lyght, 8 the firmament, 16 the ſunne, the moone, the ſtarres, 21 and all beaſtes, foules, and fiſſhes in the ſea were made by the worde of god, 26 and howe man also was created.

(b) The confuſed heape of heauen & earth was imperfect and darke, & yet not vtterly dead, but was endued with the powre and ſtrength of gods ſpirite, and ſo made lively to continue vnto the worldes ende.

IN the begynnynge GOD created heauen & earth. 2 And the earth was (a) without fourme, & voyde: and darkenes (was) vpon the face of the deepe, and the (b) ſpirite of God moued vpon the face of the waters. 3 And God ſaide, Let there be lyght: and there was lyght. 4 And God ſawe the lyght that it was good: and God diuided the lyght from the darkenes. 5 And God called the lyght day, and the darkenes nyght: and the euenyng and the mornyng were the firſt day. 6 And God ſaide, Let there be a firmament betweene the waters, and let it make a diuiſion betweene waters and waters. 7 And God made the firmament, and ſet a diuiſion betweene the waters which (were)

(a) Although the workes of god, both in the creation and in his ſpiritual operation in man, ſeeme rude & imperfect at the firſte, yet god by the workyng of his holy ſpirit bryngeth all thynges to a perfection at the ende.

(a) Hebr. A ſtretchyng out, or ſtrayning abrode.

Psal. 32. b. The. 3. day. (c) As the sea and ryuers from those waters that are in the cloudes whiche are vpholden by gods power, lest they should ouerwhelme the worlde.

vnder (c) the firmament, and the waters that (were) aboue the firmament: and it was so. 8 And God called the firmament heauen: and the euenyng and the mo3ning were the second day.

9 And God sayde, Let the waters vnder the heauen be gathered together into one place, and let the dry3e lande appeare: and it was so. 10 And God called the dry3e lande the earth, and the gatherying together of waters called he the seas: and God sawe that it was good. 11 And God sayde, Let the earth bry3ng fo3th bud and greene hearbe apte to seede, and frutefull trees, yeeldyng fruite after his kynde, which hath seede in it selfe vpon the earth: and it was so.

12 And the earth bzought fo3th greene hearbe apt to seede after his kynde, and tree yeeldyng fruite, whiche hadde seede in it selfe after his kynde. 13 And God sawe that it was good. And the euenyng and the mo3nyng were the thirde day. 14 And God sayde, Let there be lightes in the firmament of heauen, that they may diuide the day and the nyght, and let them be fo3 (d) signes and seasons, and fo3 dayes and yeres. 15 And let them be fo3 lyghtes in the firmament of the heauen, that they may geue lyght vpon the earth: and it was so. 16 And god made two great lightes: a greater lyght to rule the day, and a lesse lyght to rule the nyght, and (he made) starres also. 17 And God set them in the firmament of the heauen, to shyne vpon the earth, 18 And to rule the day and nyght, and to make difference betweene the lyght and the darkenesse: and God saw that it was good. 19 And the euenyng and the mo3ning were the fourth day.

Psal. 136. b Deut. iiii. b The. 4. day. (d) These lyghtes were not made to serue Astronomers phantasies, but for signes in natural things, & tokens of Gods mercie or wrath.

20 And God sayde, Let the waters bryng fo3th (e) mouyng creature that hath lyfe, and foule that may flee vpon the earth in the open firmament of heauen. 21 And god created great whales and euery liuing and mouing creature, whiche the waters bzought fo3th after they3 kynde, and euery fethered foule after they3 kinde: and God sawe that it was good. 22 And God (f) blessed them, saying Be frutefull, and multiplie, & fyll the waters of the sea, & let foule multiplie in the earth. 23 And the euenyng and mo3ning were the fift day. 24 And God sayde, Let the earth bryng fo3th liuyng creature after his kynde, catteil,

Jere. xxxi. b The. 5. day. (e) As fishe and wormes which flyde, swimme, or creepe.

(f) Blessing in scripture signifiethabundance: that is, he gaue them frutefulnes by his worde.

wo3me, and beastes of the earth after his kynde: and it was so. 25 God made the beast of the earth after his kinde, and catteil after his kinde, and euery thing that creepeth vpon the earth after his kinde: and God sawe that it was good. 26 God said, Let vs (g) make man in our image, after our likenesse, and let them haue rule of the fishe of the sea, and of the foule of the ayre, and of catteil, and of all the earth, and of euery creepyng thynge that creepeth vpon the earth. 27 So God created man in his (h) owne image, in the image of God created he him, male & female created he them.

28 And God blessed them, and God sayde vnto them, Be frutefull, and multiplie, and replenishe the earth, & subdue it, and haue dominion of the fishe of the sea, and foule of the ayre, and of euery liuing thing that moueth vpon the earth. 29 And God sayde, Beholde, I haue geuen you euery hearbe bearyng seede, which is in the vpper face of all the earth, and euery tree in the which is the fruite of a tree bearing seede, (that) they may be meate vnto you: 30 To euery beast of the earth also, and to euery birde of the ayre, and to euery such thing that creepeth vpon the earth, which hath liue, I haue geuen euery greene hearbe for meate: and it was so. 31 And God sawe euery thyng that he had made: and beholde, it was exceeding good. And the euenyng and the mo3nyng were the sixth day.

The. 6. day. (g) Moyses speaketh in the plurall number, signifiyng mo persons to be in god, and that the father in the creation of man consulted with his wysdome & spirite: (h) This Image & likenes of god in man, is expounded where it is written that mā was created after god in righteousnesse & true holines, meaning by these two wordes all perfectiō, as immortalitie, wisdom, trueth, innocencie, power, &c.

(i) Heb. hāi a lyuyng soule.

The. ii. Chapter.

The halowing of the Sabbath day. 17 The tree of knowledge is forbidden, 19 Adam nameth all creatures. 22 Eua is created, 23 And mariage is ordayned.

(a) That is, the innumerable creatures of god in heauen & earth, (b) No more newe creations of creatures are to be looked for; yet God still by his prouidence continually gouerneth them all.

THus the heauens and earth were finished and all the (a) hoast of them. 2 And in the seuenth day God ended (b) his worke which he had made. And the seuenth day he rested from all his worke whiche he had made. 3 And God blessed the seuenth day, and sanctified it: because that in it he had rested from all his worke whiche God ordered to make.

4 These are the generations of the heauens, and of the earth when they were

were created, in the day when the Lorde God made the earth and the heauens. 5 And euery plant of the fielde before it was in the earth, and euery herbe of the fielde before it grewe: For the Lorde God had not (yet) caused it to rayne vpon the earth, neither (was there) a man to tyll the grounde. 6 But there went vp a mist from the earth, and watered the whole face of the grounde.

7 The Lorde God alſo dyd shape man (c) of the duſt of the grounde, and breathed into his noſethirles the breath of lyfe, and man was a lyuyng soule. 8 And the Lorde God planted a * garden eaſtward in Eden, and there he put the man whom he had shapen. 9 Moreouer, out of the grounde made the Lorde God to growe euery tree that was fayre to syght, and pleaſaunt to eate: The tree (d) of lyfe in the middeſt of the garden, and the tree of (e) knowledge of good and euyll. 10 And out of Eden there went foorth a ryuer to water the garden, and from thence it was diuided, and became into foure heades. 11 The name of the firſt is Piſon, the ſame is it that compaſſeth the whole lande of (f) Hauilah, where there is golde: 12 And the golde of the lande is very good. There is alſo Bdellium, and the Onix stone. 13 The name of the ſeconde ryuer is Gihon: the ſame is it that compaſſeth the whole lande of (g) Ethiopia. 14 The name of the thirde ryuer is * Hidekel, and it goeth towarde the eaſt syde of Aſſyria: and the fourth ryuer is Euphrates. 15 And the Lorde God tooke the man, and put hym into the garden of Eden, that he might worke it, and kepe it. 16 And the Lorde God (h) commaunded the man, ſaying, Eating, thou ſhalt eate of euery tree of the garden: 17 But as touchyng the tree of knowledge of good and euyll thou ſhalt not eate of it: For in what day ſo euer thou eateſt thereof, thou ſhalt dye (i) the death. 18 And the Lorde God ſayde, It is not good that the man ſhoulde be alone, I wyll make hym an helpe " lyke vnto hym. 19 And ſo out of the grounde the Lorde God had shapen euery beaſt of the fielde, and euery foule of the ayre, and brought them vnto man, that he myght ſee howe he woulde call them: For lykewyſe as man named euery lyuyng thyng, ſo was the name therof. 20 And the man gaue names to all catteil, and foule of the ayre, and to euery beaſt of the fielde: but for man founde he not an helpe lyke vnto hym. 21 The Lorde God cauſed a deepe ſleepe to fall vpon Adam, and he ſlept, and he tooke one of his ribbes, and cloſed vp the place with fleſhe in ſtead therof. 22 And the ribbe which the Lord God had taken from man, " made he a woman, and (k) brought her vnto the man. 23 And man ſayde, This is nowe bone of my bones, and fleſhe of my fleſhe, ſhe ſhalbe called woman, becauſe ſhe was taken out of man. 24 For this cauſe ſhall man leaue his father and his mother, and ſhalbe ioyned with his wyfe: and they ſhall become one fleſhe. 25 And they were both naked the man and his wyfe, and were (l) not aſhamed.

(c) This baſe begynnyng man ſhould remember, leſt he waxed proude of the image of God.

* Or, Paradiſe of pleaſure.

Eſaias. 37. Ezech. 27.

(d) So called, for that it was appoynted by God to preſerue man from ſickeneſſe & death.

(e) The name agreeth with the ſucceſſe that followed: that is the miſerable experience whiche came by diſobeying God.

Eccle. 24. d.

(f) The Iſmaelites dwelt in this land. Gen. 25 g. Chus conteyneth alſo the regions of the Madianites and Arabians.

* Or, Tigris.

(h) Thus ma for al his great giftes ſhould learn obedience to God.

(i) By death, is ſignified mortalitie & al the miſeries wherein Adam wrapped him ſelfe by his fall from God.

" Heb. as before hym.

" Hebr. buylded.

(k) The firſt inſtitution of matrimonie by God: ſo all lawefull mariages are made by god

1. Cor. 11. b.

Mat. 19. a. Mar. 10. b. 1. Cor. 6. c. Epheſ. 5. c.

(l) The ſhame of nakedneſſe is a token of our nature corrupted.

¶ This figure is ſpoken of in the.x.vearſe of this Chapter before, and repreſenteth the ſituation of gods garden.

IF there be any kingdome vnder heauen that is excellent in beautie, in aboundaunce of fruites, in plenteouſneſſe, in delites and other giftes: they which haue written of countreys, do prayſe aboue all, the ſame that this figure repreſenteth. Wherfore, with the prayſes of thoſe writers, Moyſes exalteth this paradiſe, as duely belongyng vnto it. And it is very well like, that the region or kingdome of Eden hath ben ſituated in that countrey, as it appeareth in the.xxxvii. Chapter of Eſaias, the.xii. vearſe, and in the.xxviii. of Ezechiel the.xxiii. vearſe. Moreouer, wheras Moyſes ſayd that a flud did proceede from that place: I do interprete it, from the courſe of the waters, as if he ſhould haue ſayd that Adam did inhabite in the fluddes ſide, or in the lande which was watered on both ſides. Howbeit, there is no great matter in that, either that Adam hath inhabited vnder the place where both fluddes come together towarde Babylon and Seleucia, or aboue: It is ſufficient that he hath ben in a place watered of waters. But the thing is not darke nor harde to vnderſtand, howe this flud hath ben diuided in foure heades. For they be two fluddes which be gathered in one, then they ſeperate them ſelues in diuers partes. So in their ioyning & flowing together, it is but a flud, wherof there is two heades into two chanels from aboue, and two toward the ſea, when it beginneth to ſeperate it ſelfe abrode. But to declare vnto you the diuerſities of the riuers names, beſides their vſuall & principall appellations, and howe they be called as they paſſe through eche prouince, with the interpretations of the ſame, I thinke it rather tedious and combreſome, then profitable. Wherfore the ſimple ſenſe of Moyſes is, that the garden wherof Adam was the owner, was watered with waters, becauſe that the courſe of this flud was there, which was diuided into foure heades.

The

¶ The.iii. Chapter.

1 The serpent deceaueth the woman. 4 The serpent, woman, and man are cursed and dryuen out of Paradise. 15 Christe the blessed seede of the woman is promised.

A (a) As Satan can chaunge him selfe into an angell of light: so did he abuse the wisdome of the serpent to deceaue man.

(b) God suffred Satan to make the serpent his instrument, & to speake in hym.

AND the serpent was (a) suttiller then euery beast of the fielde whiche the Lorde God had made, and he sayd vnto the (b) woman: yea, hath God sayd, ye shal not eate of euery tree of the garden? 2 And the woman sayd vnto the serpent, We eate of the fruite of the trees of the garden: 3 But as for the fruite of the tree which is in the middes of the garden, God hath sayd, Ye shall not eate of it, neither shall ye touche it, lest peraduenture ye dye. 4 And the serpent sayde vnto the woman, Ye shall not dye the death. 5 For God doth knowe, that the same day that ye eate therof, your eyes shall be opened, and ye shalbe as gods, knowyng good and euyll. 6 And so the woman, seeyng that the same tree was good to eate of, and pleasaunt to the eyes, and a tree to be desired to make one wyse, toke of the fruite therof, and dyd eate, and gaue also vnto her husbande beyng with her, and he dyd eate.

B (c) By the sinne of disobedience they began to feele the corruption of their owne nature, whiche they sought to remedy, not by seeking vnto God, but by their owne deuises in couering their nakednesse with figge leaues.

(d) The sinful conscience fleeth gods presence.

(e) Adam playeth the hypocrite, in that he hyd the cause of his nakednes which was the transgression of Gods commaundement.

(f) In steade of confessiing her sinne, she encreaseth it, by accusing the serpent.

7 Then the eyes of them both were opened, and they (c) knewe that they were naked, and they sowed figge leaues together, & made them selues apernes. 8 And they hearde the voyce of the Lorde God, walkyng in the garden in the coole of the day: and Adam and his wife (d) hid them selues from the presence of the Lorde God amongst the trees of the garden.

9 And the Lorde God called Adam, and sayde vnto hym, Where art thou? 10 Whiche sayd, I hearde thy voyce in the garden, and was afrayde (e) because I was naked, and hyd my selfe.

11 And he sayd, Who tolde thee that thou wast naked? Hast thou not eaten of the same tree, concerning the which I commaunded thee that thou shouldest not eate of it? 12 And Adam sayde, The woman whom thou gauest (to be) with me, she gaue me of the tree, and I dyd eate. 13 And the Lorde God sayde vnto the woman, Why hast thou done this? And the woman sayde, The serpent (f) begyled me, and I dyd eate. 14 And the Lorde God sayd vnto the serpent, Because thou hast done this, thou art cursed aboue all cattell, and aboue euerye beast of the fielde: vpon thy belly shalt thou go, and dust shalt thou eate all the dayes of thy lyfe. 15 I will also put (g) enmitie betweene thee and the woman, betweene thy seede and her seede: and it shall treade downe thy head, and thou shalt treade vpon his (h) heele. 16 But vnto the woman he sayd, In multiplying, I will multiply thy sorowe and thy conceptions. In sorowe (i) thou shalt bryng foorth chyldren: thy desire (shalbe) to thy husbande, and he shall haue the rule of thee. 17 Vnto Adam he sayde, Because thou hast hearkened vnto the voyce of thy wyfe, and hast eaten of the tree concerning the whiche I commaunded thee, saying, Thou shalt not eate of it: cursed is the grounde for thy sake, in sorowe shalt thou eate of it al the dayes of thy life.

18 Thorne also and thistle shall it bryng foorth to thee, and thou shalt eate the herbe of the fielde. 19 In the sweat of thy face shalt thou eate bread, till thou be turned agayne into the grounde, for out of it wast thou taken: For dust thou art, and into dust shalt thou be turned agayne. 20 And Adam called his wyfes name Heua: because she was the mother of all liuing. 21 Vnto Adam also and to his wyfe dyd the Lorde God make garmentes of skynnes, and he put them on. 22 And the Lord God sayd, Beholde, this man is become as one of vs, (k) in knowyng good and euyll: And nowe lest peraduenture he put foorth his hande, and take also of the tree of lyfe and eate, and liue for euer:

23 Therefore the Lorde God sent hym foorth from the garden of Eden, to dresse the grounde whence he was taken. 24 And so he droue out man, and at the east syde of the garden of Eden he set Cherubims, and a fierie two edged sworde, to kepe the way of the tree of lyfe.

C (g) The continuall fight betwixt Satan and the chyldren of God.

(h) Satan shall alwaies be stinging of Christe & his members, but not ouercome them.

(i) God doth therfore punish the woman in her body, that her soule might be saued by fayth in righteousnesse.

D (k) By this derision god vpbraydeth Adam of the miserie wher into he was fallen by ambition.

¶ The.iiii. Chapter.

Cain kylleth his righteous brother Abel. 11 Cain is cursed, and dispayreth. 17 The generation of Enoch, Mathusael, Tubal, Lamech, Seth, and Enos.

A (a) By the fauour and gift of god, or els she prayseth God whiche had sent her a man, alord, & the seede that should breake the serpentes head, according to the promise of God as she thought.

AND Adam knewe Heua his wyfe, who conceauyng bare Cain, saying: I haue (a) gotten a man

of the Lorde. 2 And she proceedyng, brought fourth his brother Habel, and Habel was a keper of sheepe, but Cain was a tyller of the grounde. 3 And in processe of dayes it came passe, that Cain brought of the fruite of the grounde an (b) oblation vnto the Lorde: 4 Habel also brought of the firstlinges of his sheepe, and of the fat thereof: and the Lorde had respect vnto Habel and to his oblation. 5 But vnto Cain and to his offering he had no respect: for the whiche cause Cain was exceedyng wroth, and his countenaunce abated. 6 And the Lorde sayd vnto Cain: Why art thou wroth? and why is thy countenaunce abated? 7 If thou do wel, "shalt thou not receaue? and if thou doest not well, lyeth not thy sinne at the (c) doores: Vnto thee also pertaineth the (d) lustes thereof, and thou shalt haue dominion ouer it.

8 And Cain talked with Habel his brother: and it came to passe when they were in the fielde, Cain rose vp against Habel his brother, and slue hym. 9 And the Lorde sayde vnto Cain, Where is Habel thy brother? Whiche sayde I wote not: Am I my brothers keper? 10 And he sayde What hast thou done? the (e) voyce of thy brothers blood cryeth vnto me out of the grounde. 11 And nowe art thou cursed from the earth, whiche hath opened her mouth to receaue thy brothers blood from thy hande. 12 If thou tyll the grounde, it shall not yeelde vnto thee her strength. A fugitiue and a vacabounde shalt thou be in the earth. 13 And Cain sayd vnto the Lorde, "My iniquitie is more then that it may be forgeuen. 14 Beholde, thou hast cast me out this day from the vpper face of the earth, and from thy face shall I be hyd, fugitiue also and a vacabounde shall I be in the earth: and it shall come to passe, that euery one that findeth me shall slay me. 15 And the Lorde sayde vnto hym, Verily whosoeuer slayeth Cain, he shalbe punished (f) seuen folde. And the Lorde set a (g) marke vpon Cain, lest any man finding hym shoulde kyll hym.

16 And Cain went out from the presence of the Lorde, and dwelt in the lande of Nod, eastwarde from Eden.

17 Cain also knewe his wyfe, which conceaued and bare Henoch, and buyldyng a citie, he called the name of the same citie after the name of his sonne Henoch. 18 Vnto the same Henoch was borne Irad: Irad begate Mehuiael, Mehuiael begate Methusael, Methusael, begate Lamech. 19 And Lamech toke vnto hym (h) two wyues, the name of the one was Ada, and the name of the other was Zella. 20 And Ada bare Jabel, whiche was the father of such as dwell in the tentes, and of such as haue cattell. 21 His brothers name was Jubal, whiche was the father of such as handle Harpe and Organ. 22 And Zella also bare Thubalcain, which wrought cunninglye euery craft of brasse and of iron: the sister of Thubalcain was Noema.

23 And Lamech sayde vnto his wyues Ada and Zella, Heare my voyce ye wyues of Lamech, hearken vnto my speache: for I haue slayne a man to the woundyng of my selfe, and a young man to myne owne punishment. 24 If Cain shalbe auenged seuen folde, truely Lamech (i) seuentie tymes and seuen tymes.

25 Adam knewe his wyfe agayne, and she bare a sonne, and called his name Seth: For God (sayd she) hath appoynted me another seede in steade of Habel whom Cain slue.

26 And vnto the same Seth also there was borne a sonne, and he called his name Enos: then began men to make inuocation in the name of the Lorde.

¶ The. v. Chapter.

1 The genealogie of Adam and other fathers, and the yeres of their liues, vnto Noah and his chyldren.

A THis is the booke of the generations of Adam. In the day that God created man, in the lykenes of GOD made he hym. 2 Male and female created he them, and blessed them, and called their name (a) Adam in the day of their creation.

3 And Adam lyued an hundreth and thirtie yeres, and begate a sonne in his owne lykenes after his image, and called his name Seth.

4 All the dayes of Adam after he had begotten Seth, were eyght hundreth yeres, and he begate sonnes and daughters. 5 (*) And all the dayes that Adam lyued were nine hundreth and thirtie yeres, and he dyed.

6 Seth lyued an hundreth and fiue yeres,

(b) This declareth that the father instructed his chyldren in the knowledge of god, & also howe god gaue the sacrifices to signifie their saluation.

" Or, shall there not be an acceptation.

(c) That is, thy sinne is open, and shal styl torment thy conscience.

(d) That is, sinne doth prouoke and stirre thee to kyll thy brother, but take heede, geue no place to it, but resist it, & be lorde ouer it.

(e) God reuengeth the wrong of his saintes, though none complayne: for the iniquitie it selfe cryeth for vengeaunce.

C

" Or, my punishment is greater then that I may beare.

(f) God dyd not this for the loue he bare to Cain, but to terrifie other frō murther.

(g) A visible signe of gods iudgement, that other should feare

(h) The lawfull institution of marriage, whiche is, that two shoulde be one flesh, was first corrupt in the house of Cain by Lamech.

D

(i) He mocked at gods sufferaunce in Cain, iesting as though god would suffer none to punish hym, and yet suffer hym to murther others.

A

(a) The husbande and the wyfe as one man.

(*) Adam lyued vnto Noahs fathers dayes.

yeres, and begat Enos. 7 And Seth lyued after he begat Enos (b) eyght hundred and seuen yeres: and begat sonnes and daughters. 8 And al the dayes of Seth were nine hundred and twelue yeres, and he dyed. 9 Enos lyued ninetie yeres and begat Kenan. 10 And Enos lyued after he begate Kenan eyght hundred and fiftcene yeres, (c) & begat sonnes and daughters. 11 And all the dayes of Enos were nine hundred and fyue yeres, and he dyed. 12 Kenan lyued seuentie yeres, and begat Mahalaleel. 13 And Kenan lued after he begat Mahalaleel eyght hundred and fourtie yeres: and begat sonnes and daughters. 14 And all the dayes of Kenan were nine hundred and ten yeres, and he dyed. 15 Mahalaleel lyued sixtie and fiue yeres, and begat Jered. 16 And agayne Mahalaleel lyued after he begat Jered eyght hundreth and thirtie yeres: and begate sonnes and daughters. 17 And all the dayes of Mahalaleel were eyght hundred ninetie and fiue yeres, and he dyed. 18 Jered lyued an hundreth sixtie and two yeres, and he begate Henoch. 19 And Jered lyued after he begate Henoch, eyght hundreth yeres: and begate sonnes and daughters. 20 And all the dayes of Jered were nine hundred sixtie and two yeres, and he dyed. 21 Henoch lyued sixtie and fyne yeres, and begate Methuselah. 22 (d) And Henoch walked with God after he begate Methuselah three hundreth yeres: and begate sonnes and daughters.

23 And al the dayes of Henoch were three hundreth sixtie and fyue yeres. 24 And Henoch walked with god: & he was no more seene, for God toke hym away. 25 Methuselah also lyued an hundreth eyghtie and seuen yeres, and begat Lamech. 26 And agayne Methuselah lyued after he begate Lamech seuen hundreth eyghtie and two yeres: and begat sonnes and daughters. 27 And all the dayes of Methuselah (e) were nine hundreth sixtie and nine yeres, and he dyed.

28 Lamech lined an hundreth eyghtie & two yeres, and begate a sonne: 29 And called his name Noah, saying. This same shall comfort vs as concerning our worke, and sorowe of our handes about the earth, which God cursed. 30 And Lamech lyued after he begate Noah, fiue hundreth ninetie and fiue yeres: and begate sonnes and daughters. 31 And all the dayes of Lamech were seuen hundreth seuentie and seuen yeres, and he dyed. 32 Noah was fiue hundreth yeres old & Noah begat Sem, Ham, and Japheth.

(b) The chiefe cause of long lyfe in the first age, was the multiplicatiō of mankynde, that accordyng to gods commaundemēt the beginnyng the world might be encreased with people, which might vniuersally prayse his name.

(c) They be only rehearsed by name, who were aduantages in the Churche.

Eccle. 44. c. Hebr. 11. a.

(d) He directed his lyfe not after the maners of the worlde then, but accordyng to gods worde.

(e) He lyued sixe yeres before the fludde, as S. Augustine reckeneth.

The .vi. Chapter.

5 The cause of the fludde is the sinne of man. 18 Noe the iust is preserued in the Arke, with all kyndes of beasties.

AND it came to passe, that when men began to be multiplied in the vpper face of the earth, there were daughters borne vnto them: 2 And the (a) sonnes of God also sawe the daughters of men that they were fayre, & they toke them wyues, such as they lyked, from among them all. 3 And the Lorde sayde, (b) My spirite shall not alwayes stryue with man, because he is flesshe: yet his dayes shalbe an hundreth and twentie yeres. 4 But there were ⁂ Giantes in those dayes in the earth: yea and after that the sonnes of God came vnto the daughters of men, and hadde begotten children of them, the same became mightie men of the worlde, and men of (c) renowme.

5 But God sawe that the malice of man was great in the earth, and al the imagination of the thoughtes of his heart (was) onlye euyll euery day. 6 And it (d) repented the Lorde that he had made man vpon the earth, and he was touched with sorowe in his heart. 7 And the Lorde sayde, I wyl from the vpper face of the earth, destroy man whom I haue created: from man vnto cattell, vnto worme, and vnto foules of the ayre: For it repenteth me that I haue made them.

8 But Noah founde grace in the eyes of the Lorde. 9 These are the generations of Noah. Noah (was) a iust man, and perfect in his generations, and walked with God, 10 Noah begate three sonnes, Sem, Ham, and Japheth. 11 The earth also was corrupt before God, and the same earth was fulled with cruelrie. 12 And God loked vpon the earth, and beholde it was corrupt: for all flesshe hadde corrupt his way vpon earth. 13 And God sayde vnto Noah, The ende of al flesshe is come before me, for the earth is fylled with cruelrie through them, and beholde

(a) The sonnes of the godly ioyned them selues with the daughters of the wicked, without all feare of god.

(b) God is therfore said to striue in spirite, because he trauelled earnestly to bryng his people to repentance: but when he sawe their stubbernes and disobedience to be such, he would no longer striue, but purposed vtterly to destroye them.

⁂ Or Tyrantes.

(c) Whiche vsurped auethoritie ouer others, and dyd degenerate from the simplicitie wherin their fathers lyued.

I wyll deſtroy them with the earth.
14 Make thee an Arke of (d) Pine trees: Habitations ſhalt thou make in the arke, and ſhalt pitche it within and without with pitche. 15 And of this faſhion ſhalt thou make it: The length of the arke (ſhalbe) three hundreth cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites. 16 A wyndowe ſhalt thou make in the arke, and in a cubite ſhalt thou finiſhe it aboue: but the dooze of the arke ſhalt thou ſet in the ſyde thereof. With three loftes one aboue another ſhalt thou make it. 17 And beholde (e) I, euen I do bryng a flud of waters vpon the earth, to deſtroye all fleſhe wherin is the breath of lyfe vnder heauen, and euery thing that is in the earth ſhall perithe. 18 With thee alſo wyll I make my couenaunt: and thou ſhalt come into the arke, thou and thy ſonnes, thy wyfe, and thy ſonnes wyues with thee. 19 And of euery lyuing thing of all fleſhe, a payre of euery one ſhalt thou bryng into the arke, to kepe them alyue with thee, they ſhalbe male and female.
20 Of fethered foules alſo after their kinde, and of al cattel after their kynde: of euery wozme of the earth after his kynde, two of euery ſozte ſhall come vnto thee, to kepe (them) alyue. 21 And take thou with thee of all meate that is eaten, and thou ſhalt lay it vp with thee, that it may be meate for thee and them.
22 Noah therefoze dyd accozdyng vnto all that God commaunded him, (euen) ſo dyd he.

(d) Gopher, a very lyght kynde of wood.

(e) God doth repeate I, for the certaintie of the fludde which the worlde thought vnpoſſible.

The .vii. Chapter.

1 Noe with them that were with him, entreth into the arke. 20 The fludde deſtroyeth al the reſt vpon the earth.

AND the Lorde ſayde vnto Noah, Come thou (a) all thy houſe into the arke: for thee haue I ſeene rygh teous before me in this generation. 2 Of euery cleane beaſt thou ſhalt take with thee ſeuen (b) by ſeuen, the male and his female, but of vncleane cattell two, the male and his female. 3 Of foules alſo of the ayre ſeuen and ſeuen, the male and the female, to kepe ſeede alyue vpon the face of all the whole earth. 4 For after (c) ſeuen dayes, I wyll rayne vpon the earth fourtie dayes and fourtie nightes: and all ſubſtaunce that I haue made, wyll I deſtroy from the vpper face of the earth.
5 Noah therefoze dyd accozdyng vnto all that God commaunded hym.
6 And Noah was (d) ſixe hundred yeres olde, when the fludde of water came vppon the earth.
7 And Noah came and his ſonnes, and his wyfe, and his ſonnes wyues with hym to the arke, becauſe of the waters of the fludde. 8 Of cleane beaſtes, and of vncleane beaſtes, and of foules, and of euery ſuche as creepeth vppon the earth, 9 There (e) came two and two vnto Noah into the arke, the male and the female, as God had commaunded Noah.
10 And ſo it came to paſſe after ſeuen dayes, that the waters of the fludde were vpon the earth. 11 In the ſixe hundred yere of Noahs lyfe, in the (f) ſeconde moneth, the ſeuenteenth day of the moneth: in the ſame day were all the (g) fountaynes of the great deepe broken vp, and the wyndowes of heauen were opened.
12 And the rayne was vppon the earth fourtie dayes and fourtie nyghtes. 13 In the ſelfe ſame day entred Noah, and Sem, and Ham, and Japhethe the ſonnes of Noah, and Noahs wyfe, and the three wyues of his ſonnes with them into the arke. 14 They, (h) and euery beaſt after his kynde, and all the cattell after their kynde, yea, and euery wozme that creepeth vpon the grounde after his kynde, and euery byrde after his kynde, and euery fleeyng and fethered foule. 15 And they came vnto Noah into the arke, two and two, of all fleſhe wherein is the breath of lyfe. 16 And they entryng in, came male and female of all fleſhe, as God had commaunded hym: and God ſhut hym in rounde about. 17 And the fludde came fourtie dayes vppon the earth, and the waters were increaſed, and bare vp the arke, which was lyfte vp aboue the earth. 18 The waters alſo waxed ſtrong, and were encreaſed exceedyngly vpon the earth: and ſo the arke went vppon the vppet face of the waters. 19 And the waters prenayled exceedyngly vppon the earth, and all the high hilles that are vnder the whole heauen were couered. 20 Fyftene cubites vpwarde dyd the waters prenayle, ſo that the mountaynes were couered.

21 And

(a) Temporal benefites God beſtoweth vpon the children, for the fathers godlynes ſake. ii. Pet. ii.
(b) Not ſeuē payre, but three, & one for ſacrifice.
(c) God woulde not haue Noah to be in doubt of any circumſtance.

(d) Age dyd not make Noah the ſlower to obey Gods wyll.

(e) As to Adam, ſo now to Noah, god cauſed all cattell to come.

(f) In the latter ende of April, when all thinges were moſte pleaſaunt, then this deſtruction came.

(g) Both the waters in the earth ryſing vp, did ouerflow: and alſo the cloudes beyng open powred downe.

(h) This is oft tyme repeated, for that it ſeemeth vncredible to the ſenſe of man.

21 And all fleſhe periſhed that moued vpon the earth, in foule, in cattel, in beaſt, and in euery worme that creepeth vpon the earth, yea, and euery man alſo. 22 So that (i) all that had the breath of life in his noſtrilles throughout all that was on the (k) drye lande, dyed. 23 And euery ſubſtaunce was deſtroyed that remayned and that was in the vpper part of the grounde, both man and cattell, and worme, and the foule of the heauen, they were deſtroyed from of the earth, and (l) Noah only remayned aliue, and they that were with him in the arke. 24 But the water preuailed vpon the earth, a hundred and fiftie dayes.

(i) That is, all that liued.

(k) Of fiſhe there is no mention made by Moyſes.

(l) Thus was he rewarded, that rather followed god then the multitude of wicked.

¶ The .viii. Chapter.

1 The waters of the flud beyng diminiſhed, Noe ſendeth foorth the Rauen and the doue. 15 Noe goeth out of the arke, and offereth ſacrifice vnto god.

AND God (a) remembred Noah and euery beaſt, and all the cattell that was with him in the arke: and God made (b) a wynde to paſſe vpon the earth, & the waters ceaſſed. 2 The fountaynes alſo of the deepe, and the wyndowes of heauen were ſtopped, and the rayne from heauen was reſtrayned. 3 And the waters from the earth returned, going & comming agayne: and after the ende of the hundred & fiftith day, the waters were abated. 4 And in the (c) ſeuenth moneth, in the ſeuenteenth day of the moneth, the arke reſted vpon the mountaynes of Armenia. 5 And the waters were goyng and decreaſyng vntyl the tenth moneth: In the tenth moneth, and in the firſt day of the ſame moneth, were the toppes of the mountaynes ſeene. 6 And after the ende of the .40. day, it came to paſſe (that) Noah opened the wyndow of the arke which he had made,

7 And he ſent foorth a Rauen, which went out, goyng foorth, and returnyng, vntyll the waters were dryed vp vpon the earth. 8 And agayne he ſent foorth a Doue from him, that he might ſee yf the waters were abated from the vpper face of the grounde. 9 And the Doue founde no reſt for the ſole of her foote, and ſhe returned vnto him into the arke: for the waters (were) in the vpper face of the whole earth. Then he put foorth

(a) Not that god forgetteth his at any tyme, but when he ſendeth ſuccour, thē he is ſayde to remember them.

(b) As god by a vehement winde in Moyſes tyme dryed vp the red ſea: ſo here god rayſeth vp a wynde to dehuer the lande from waters

(c) The water encreaſed fourtie dayes and were at one ſtay .110. dayes, & ſo continued from the latter end of April vntyll the begynnyng of October.

his (d) hande, and toke her, and pulled her to him into the arke. 10 And he abode yet other ſeuen dayes, and agayne he ſent foorth the Doue out of the arke: 11 And the doue came to him in the euentide, and lo, in her mouth was an Oliue leafe that ſhe had pluckt, wherby Noah dyd knowe that the waters were abated vpon the earth. 12 And he abode yet other ſeuen dayes, & ſent foorth the Doue, which returned not vnto him any more. 13 And it came to paſſe, in the ſixe hundred and one yere, in the firſt moneth, the firſt (day) of the moneth, the waters were dryed vp from the earth, and Noah remoued the coueryng of the arke, and loked, and beholde, the vpper face of the grounde was dryed vp. 14 And in the ſeconde moneth, in the ſeuen and twentie day of the moneth was the earth dryed. 15 And God ſpake vnto Noah ſaying, 16 (e) Go foorth of the arke, thou, and thy wyfe, thy ſonnes, and thy ſonnes wiues with thee: 17 And bryng foorth with thee euery beaſt that is with thee, of all fleſhe, both foule and cattell, and euery worme that creepeth vpon the earth, that they may breede in the earth, and bryng foorth fruite, and multiplie vpon earth. 18 And ſo Noah came foorth, and his ſonnes, his wyfe, and his ſonnes wyues with him: 19 Euery beaſt alſo, & euery worme, euery foule, & whatſoeuer creepeth vpon the earth after their kindes, went out of the arke. 20 And Noah builded an aulter vnto the Lorde, and toke of euery cleane beaſt, and of euery cleane foule, (f) and offred a whole burnt offreyng on the aulter. 21 And the Lorde ſmelled a ſweete (or quiet) ſauour, and the Lorde ſayde in his heart, I wyll not hencefoorth curſe the grounde any more for mans ſake, for the imagination of mans heart is euyll from his youth: neither wyll I ſmyte any more euery thyng lyuyng, as I haue done.

22 Yet therfore ſhall not (g) ſowyng tyme and harueſt, colde and heate, ſommer and wynter, day and nyght, ceaſſe all the dayes of the earth.

(d) It ſemeth that the Rauen being a wylde and an vncleane foule, fed of the dead carcaſes, & therfore refuſed to turne againe into the arke. But the Doue being of nature a tamer foule, and vſed to cleaner foode, and findyng no place to reſt on, ſuffered her ſelfe to be receaued in agayne.

(e) Noah was in the arke one yere & ten dayes.

(f) It is called a whole burnt offering, becauſe the whole ſacrifice was conſumed with fire, by the which is ſignified that the perſon whiche did offer the ſame, ſhould haue his heart and minde wholye vpon god, as it is written: Loue thy god with all thy heart, & with all thy ſoule, &c.

(g) The order of nature deſtroyed by the flud, is reſtored by gods promiſe.

¶ The .ix. Chapter.

1 God blesseth Noe and his sonnes. 3 God geueth libertie of meates, and forbiddeth the eatyng of blood. 9 he promiseth no more to destroy the worlde with water, 13 and geueth the raynebowe for a token therof.

AND God blessed Noah, and his sonnes, and sayde vnto them, Be fruitfull and multiply, and replenishe the earth. 2 The (a) feare of you & the dread of you, shalbe vpon euery beast of the earth, and vpon euery foule of the ayre, vpon all that moueth vpon the earth, and vpon all the fishes of the sea, into your hande are they delyuered. 3 Euery thyng that moueth it selfe, and that liueth, shalbe (b) meate for you, euen as the greene herbe haue I geuen you all thinges. 4 But (c) flesche in the life therof (which is) the blood therof, shall ye not eate. 5 And surely your blood of your lines wyll (d) I require: at the hande of euery beast wyll I require it, and at the hande of man, at the hande of mans " brother wyll I require the lyfe of man. 6 Who so sheddeth mans blood, by man shall his blood be shed, for in the image of God made he man. 7 But be fruitfull, and multiply you, breede in the earth, and increase therin. 8 God spake vnto Noah, and to his sonnes with him, saying, 9 Behold, I euen I stablishe my couenaunt with you, and with (e) your seede after you: 10 And with euery lyuyng creature that is with you, in foule, in cattell, in euery beast of the earth which is with you, of all that go out of the arke, what soeuer lyuyng thyng of the earth it be. 11 And my couenaunt I make with you, that from henceforth all flesche be not rooted out with the waters of a fludde, neither shall there be a fludde to destroy the earth any more. 12 And God sayde, This is the token of the couenaunt which I make betweene me and you, and euery liuing creature that is with you for euer. 13 I do set my (f) bowe in the cloude, and it shalbe for a token betweene me and the earth. 14 And it shall come to passe, that when I bryng a cloude vpon the earth, the bowe also shalbe seene in the same cloude. 15 And I wyll thynke vpon my couenaune which is betweene me and you, and euery lyuyng creature in all flesche: and it shall no more come to passe, that waters make a fludde to destroy all flesche. 16 And the bowe shalbe in the cloude, and I wyll loke vpon it, that I may thynke vpon the euerlastyng couenaunt betweene God and euery liuyng creature in all flesche that is vpon the earth. 17 And God sayde vnto Noah, This is the token of the couenaunt which I haue made betweene me and all flesche that is vpon earth. 18 The sonnes of Noah goyng fourth of the arke, were Sem, Ham, and Japheth: and Ham is the father of "Chanaan. 19 These are the three sonnes of Noah, & of them was the whole earth ouerspread.

20 Noah also began to be an "husbandman, and planted a vineyarde. 21 And he drinking of the wine, was dronken, & (g) vncouered within his tent. 22 And Ham the father of Chanaan, seyng the nakednesse of his father, tolde his two brethren without. 23 And Sem and Japheth takyng a garment, layde it vpon their shoulders, and commyng backwarde, couered the nakednes of their father, namely their faces beyng turned away, lest they should see their fathers nakednesse. 24 And Noah awoke from his wine, and knewe what his younger sonne had done vnto him: 25 And he sayd, Cursed (h) be Chanaan, a seruaunt of seruauntes shall he be vnto his brethren. 26 He sayde moreouer: Blessed be the Lorde God of Sem, and Chanaan shalbe his seruaunt. 27 God shall " enlarge (i) Japheth: and he shal dwel in the tentes of Sem, and Chanaan shalbe his seruaunt. 28 Noah lined after the flud three hundred & fiftie yeres. 29 And all the dayes of Noah, were nine hundred and fiftie yeres, and he dyed.

¶ The .x. Chapter.

1 The encrease of mankynde by Noah and his sonnes. 10 The begynnyng of cities, countreis, and nations, after the fludde.

THese are the generations of the sonnes of Noah, Sem, Ham, & Japheth: and vnto them were children borne after the flud. 2 The children of Japheth: (a) Gomer, and Magog, and Madai, and Jauan, and Thubal, Meseech, and Thiras. 3 The children of Gomer: Ashenas, and Riphath, and Thogarma. 4 The

(a) By the vertue of this commaundement, beasts rage not so much against man as otherwise they would, but are appoynted to serue to his necessarie vses.
(b) By this graunt of god, man may with a good conscience vse all the creatures of god for his foode.
(c) That is lyuyng creaturs, & the flesche of beasts, which are strangled, wherby all cruelte is forbidden.
(d) Punishment for murther.
" Or, neighbour.
(e) The children which are not yet borne, are comprehended in gods couenaunt made with their fathers.
(f) The rayne bowe is nowe full made a signe of gods couenaunt.

" Heb. Kenaan.
" Heb. a man of the earth.
(g) Howe filthy a sinne drunkennes is, and howe greeuously God doth punish it.
(h) He pronounceth as a prophete the curse of god against Chanaan, to the more griefe of his father Cham.
" Or, perswade.
(i) He declareth that the gentiles which came of Iapheth and were separated from the Church, shoulde be ioyned to the same by the perswasion of gods spirite, and preaching of the gospell.

(a) These children are rehearsed of Moyses, which afterwarde became princes of nations.

4 The chyldren of Iauan: Eliſa, and Tharſis, Kittim, and Dodanim.
5 Of theſe were the (b) Ies of the gentiles deuided in theyr landes, euery one after his tongue, and after his kinred, in theyr nations. 6 The chyldren of Ham: Chus, and Mizraim, and Phut, & Chanaan. 7 And the chyldren of Chus: Seba, & Hauilah, and Sabthah, and Raamah, & Sabthecha. 8 The chyldren of Raamah: Seba, and Dedan: Chus alſo begat Nimrod. 9 The ſame began to be mightie in the earth, for he was a mightie (c) hunter before the lord: Wherefore it is ſaide, Euen as (d) Nimrod the mightie hunter before the Lorde. 10 The beginning of his kyngdome was Babel, & Erech, and Arad, and Calneh, in the lande of Sinar. 11 Out of that land came Aſſur, and buylded Ninine, and the citie (a) Rehoboth, and Chalah,
12 Reſen alſo betweene Ninine, & Chalah, & it is a great citie. 13 (e) Mizraim begate Ludim, and Anamim, and Lehabim, & Nephthuim, 14 Pathruſim alſo, and Caſluhim (out of whom came Philiſthim) and Capthorim.
15 Chanaan begate Sidon his firſt borne ſonne, and (f) Heth. 16 And Iebuſi, and Emori, & Girgaſi, 17 And Hiui alſo, and Arki, and Sini,
18 And Aruadi, and Semari, & Hamathi: and afterwarde were the kinredes of the Chanaanites ſpread abroade. 19 The border of the Chanaanites was from Sidon as thou commeſt to Gerar vnto Azah, and as thou goeſt vnto Sodoma & Gomorra, and Adama, and Seboim, euen vnto Leſa. 20 Theſe are the chyldren of Ham in theyr kinredes, in theyr tongues, countreyes, & in theyr nations. 21 Vnto Sem alſo the (g) father of all the children of Heber, and elder brother of Japheth, there were chyldren borne. 22 The chyldē of Sem: Elam, and Aſſur, Arphacad, and Lud, and Aram. 23 The children of Aram: Vs, and Hul, Gether, and Mas.
24 Arphacad begate Selah, and Selah begate Heber. 25 Vnto Heber alſo were borne two ſonnes: the name of one was Peleg, for in his dayes was the earth deuided, and his brothers name was Jactan. 26 Jactan begate Almodad, and Saleph, Hazarmaueth, and Jerah, 27 And Hadoram, and Vſal, and Dicla,
28 Obal alſo, and Abimael, and Seba, 29 And Ophir, and Hauilah, and Jobab: all theſe were the chyldren of Jactan. 30 And theyr dwelling was from Meſa, as thou goeſt vnto Sephar, a mount of the eaſt.
31 Theſe are the chyldren of Sem after theyr kinredes and tongues, in their landes and nations. 32 And ſo theſe are the kinredes of the chyldren of Noah after theyr generations in their peoples: and of theſe were the nations deuided in the earth after the flood.

(b) All landes beyonde the ſea they call Ilandes, as Grecia and Italia.
(c) Cruell princes, are called in ſcripture hunters.
(d) Godmade the firſt aucthour of tyrannie odious to the worlde by a common prouerbe.
(a) Oz, The ſtreetes of the citie.
(e) Names of the prouinces & people that came of Mizraim.
(f) The ſeuen nations that came of theſe, were deſtroyed afterwarde by the people of God.
(g) In his ſtocke the Church was preſerued, therefore Moyſes leaueth of ſpeaking of Iapheth and Ham, & entreateth of Sem more at large.

The .xi. Chapter.

3 The buyldyng of the towre of Babel. 7 The confuſion of tongues. 10 The generation of Sem the ſonne of Noe vnto Abram, which goeth with Lot to Haran.

AND all the whole earth (a) was of one language & like (a) This vnitie continued a hundred yeres.
ſpeache. 2 And when (b) they went forth from the eaſt, they founde a playne in the lande of Sinar, and there they abode. 3 And (a) one ſayde to another, Come, let vs prepare bryche, & burne them in the fyre. And they had bryche for ſtones, and ſlime had they in ſtead of morter. 4 And they ſayde, Go to, let vs buylde vs a citie and a towre, whoſe top may reache vnto heauen, and let vs make vs a name, leſt paraduenture we be ſcattered abroade vpon the whole earth. 5 But the Lorde (c) came downe to ſee the citie and towre which the chyldren of men buylded.
6 And the Lorde ſayd, Beholde, (d) the people is one, and they haue all one language: and this they begun to do, neither is there any let to them from all thoſe thynges which they haue imagined to do. 7 Come on, let vs go downe, and there confounde theyr language, that euery one perceaue not his neyghbours ſpeache.
8 And ſo the Lorde ſcattered them from that place vpon all the earth: and they left of to buylde that citie.
9 And therefore is the name of it called Babel, becauſe the Lorde did there confounde the language of all the earth: and from thence dyd the Lorde ſcatter them abroade vpon the face of all the earth. 10 Theſe are the generations of Sem. Sem was an hundreth yeres olde, and begate Arphacad two yeres after the flood. 11 And Sem lyued after he begate Arphacad, fiue hundred yeres:

(b) Nimrod and his poſteritie, inuention, ſions, neuer wicked enterpriſes by puniſhing the ſame.
(c) God ſpeaketh this in derision, becauſe of their foolyſhe periwasion: and enterpryſe.

and

and begate ſonnes and daughters.
12 Arphaxad lyued fiue and thirtie yeres, and begate Selah. 13 And Arphaxad lyued after he begate Selah, foure hundzeth and thzee yeres: and begate ſonnes and daughters.
14 Selah lyued thirtie yeres, and begate Heber. 15 And Selah lyued after he begate Heber, foure hundzeth and thzee yeres: and begate ſonnes & daughters. 16 And Heber lyued foure and thirtie yeres, and begate Peleg. 17 And Heber lyued after he begate Peleg, foure hundzeth and thirtie yeres: and begate ſonnes and daughters. 18 And Peleg lyued thirtie yeres, and begate Reu.
19 And Peleg lyued after he begate Reu, two hundzeth and nyne yeres: and begate ſonnes and daughters.
20 And Reu lyued two and thirtie yeres, and begate Serug. 21 And Reu lyued after he begate Serug two hundzeth and ſeuen yeres, and begate ſonnes and daughters. 22 And Serug lyued thirtie yere and begate Nachoz. 23 And Serug lyued after he begate Nachoz, two hundzeth yeres: and begate ſonnes and daughters.
24 And Nachoz lyued nyne & twentie yeres, and begate Tarah. 25 And Nachoz lyued after he begate Tarah, an hundzeth and nyneteene yeres: and begate ſonnes & daughters. 26 Tarah lyued ſeuentie yeres, and begate (g) Abzam, Nachoz, and Haran.
27 Theſe are the generations of Tarah: Tarah begate (h) Abzam, Nachoz, & Haran: Haran begat Lot. 28 And Haran dyed in the preſence of his father Tarah, in the lande of his nattiuite, in Ur of the Chaldees.
29 Abzam and Nachoz tooke them wynes: the name of Abzams wyfe (was) Sarai, and the name of Nachoz's wife (was) Milcha, the daughter of Haran the father of Milcha, & the father of Iiſcha. 30 But Sarai was (i) barren, and had no chylde. 31 And Tarah tooke Abzam his ſonne, and Lot the ſonne of Haran his ſonnes ſonne, and Sarai his daughter in law his ſonne Abzams wyfe, and they departed together from Ur of the Chaldees, that they might go into the land of Chanaan: and they came vnto * Haran and dwelt there. 32 And the dayes of Tarah, were two hundzeth and fyue yeres: and Tarah dyed in Haran.

(f) This Heber kept in his familie the auncient tong of the Iewes. t. Cro. 1. d.

t. Chr. 1. a. Ioſue. 24. a. (g) Abraham was not the firſt borne, though he be firſt placed. (h) Abraham was borne when his father was 130. yeres olde.

(i) It was a temptation to Abram to ſee the wicked bleſſed with chyldre and his wyfe barren.

* Or, Charan.

The. xii. Chapter.

1 Abram is bleſſed of god, and goeth with Lot to the land of Chanaan whiche god promiſed to geue to hym and to his ſeede. 10 Abram goeth into Egypt. 13 his wyfe calleth her ſelfe his ſiſter, for whom Pharao is plaged.

AND the Lozde ſayd vnto Abzam, Get thee (a) out of thy countrey, and out of thy nation, and from thy fathers houſe, vnto a lande that I wyll ſhewe thee: 2 And I wyll make of thee a great people, and wil bleſſe thee, and make thy name great, that thou ſhalt be a bleſſyng. 3 I wyll alſo bleſſe them that bleſſe thee, and curſe them that curſe thee: and in thee ſhall all kinredes of the earth be (b) bleſſed.
4 And ſo Abzam departed as the Lozde had ſpoken vnto hym, and Lot went with hym: and Abzam was ſeuentie and fyue yeres olde when he departed out of Haran. 5 And Abzam (c) tooke Sarai his wyfe, and Lot his bzothers ſonne, and all theyr ſubſtaunce that they had in poſſeſſion, and the ſoules that they had begotten in Haran, and they departed, that they myght come into the lande of Chanaan: and into the lande of Chanaan they came. 6 Abzam (d) paſſed thzough the lande, vnto the place of Sichem, vnto the playne of Moreh. And the Chanaanite (was) then in the lande. 7 And the Lozde appearyng vnto Abzam, ſayde, Vnto thy ſeede wyll I geue this lande: and there (e) buylded he an aulter vnto the Lozde whiche appeared vnto hym.
8 And remouyng thence vnto a mountayne that was eaſtwarde from Bethel, he pitched his tent, hauyng Bethel on the weſt ſyde, and Hai on the eaſt: and there he buyldyng an aulter vnto the Lozde, dyd call vpon the name of the Lozde. 9 And Abzam tooke his iourney, goyng and tourneyng towarde the ſouth.
10 And then there was a famine in that lande, & therfore went Abzam downe into Egypt, that he myght ſoiourne there: for there was a greeuous famine in the lande. 11 And when he was come neare to enter into Egypt, he ſayde vnto Sarai his wyfe, Beholde, I knowe that thou art a fayre woman to looke vpon: 12 Therefore ſhall it come to paſſe, that when the Egyptians ſee thee, they

(a) From the flood to this tyme were 363. yeres paſſed through the lande.

(b) Chriſte the ſeede of Abraham, bleſſed al the curſed kinredes of the worlde.
(c) After hit father was dead and he cheeſe of the familie.
(d) He wandreth too & froe in the lande, before he coulde fynde a ſetlyng place. Thus god exerciſeth the fayth of his children.
(e) It was not enough for Abraham to worſhip god in his heart, but it was expedient to declare by outwarde deedes his fayth before men.

they ſhall ſay, ſhe is his wife, and they wyll kyll me, but they wyll ſaue thee alyue: 13 Say I pray thee, that thou art my (f) ſiſter, that I may fare well for thy ſake, and that my ſoule may lyue through thy occaſion. 14 And ſo when Abram was come into Egypt, the Egyptians beheld the woman, for ſhe was very fayre. 15 The princes alſo of Pharao ſaw her, and commended her before Pharao: and the woman was taken into Pharaos houſe. 16 And he entreated Abram well for her ſake: and he had cheepe, and oxen, and hee aſſes, men ſeruauntes, and mayde ſeruauntes, chee aſſes, and camelles. 17 But the Lorde plagued Pharao and his houſe with great plagues, becauſe of Sarai Abrams wife. 18 And Pharao callyng Abram, ſayde, Why haſt thou done this vnto me? 19 Why biddeſt thou not tell me that ſhe was thy wife? why ſayeſt thou, She is my ſiſter? and ſo I (g) might haue taken her to be my wife? Nowe therefore behold, there is thy wife, take her, and go thy way. 20 And Pharao gaue his men commaundement concerning him: and they conueyed him forth, and his wife, and all that he had.

(f) The vveakneſſe of Abrams fayth appeareth in this, that he vſed vnlavvfull meanes for to ſaue his ovvne life.

(g) Though Pharao was innocent touching Abram: yet this fact of Pharao declareth that his court was full of corruption.

¶ The. xiii. Chapter.

1 Abram and Lot depart out of Egypt. 8 Abram diuideth the lande and cattel with Lot his brothers ſonne. 14 The promiſe made to Abram is renued.

AND ſo Abram gat him vp out of Egypt, he and his wife, and all that he had, and Lot with him, towarde the South. 2 And Abram was "very riche in cattell, in ſiluer, and in golde. 3 And he went forth on his iourney from the ſouth towarde Bethel, vnto the place where his tent had ben at the begynnyng, betweene Bethel and Hai: 4 Vnto the (a) place of the aulter which he had made there at the firſt, and there Abram called on the name of the Lord.

" Hebr. Heauy, or loden.

(a) Men are delited with thoſe places vvhere they haue taſted of Gods grace.

5 Lot alſo which went with Abram, had cheepe, cattell, and tentes, 6 And the lande was not able to beare them that they might dwell together: for their ſubſtaunce was great, ſo that they couldc not dwell together. 7 And there fell a ſtrife betweene the heardmen of Abrams cattell & the heardmen of Lottes cattell: Moreouer, the Chanaanites, and Pherizites dwelled at that time in the lande. 8 Then ſayd (b) Abram vnto Lot, Let there be no ſtrife I pray thee betweene thee and me, and betweene my heardmen and thyne: for we (c) be brethren. 9 Is not the whole lande before thee? Seperate thy ſelfe I pray thee from me: yf thou wylt take the left hande, (d) I wyll go to the ryght: or if thou depart to the ryght hande, I wyll go to the left. 10 And ſo Lot lifting vp his eyes, beheldc all "the countrey of Iordane, which was well watered euery where before the Lord deſtroyed Sodome and Gomorrhe, (it was) as the garden of the Lorde, lyke the lande of Egypt as thou commeſt vnto Zoar. 11 Then Lot choſe all the playne of Iordane, and toke his iourney from the eaſt, and ſo (c) departed the one (brother) from the other. 12 Abram dwelled in the lande of Chanaan, and Lot abode in the cities of the playne, and pitched his tent towarde Sodome. 13 But the (f) men of Sodome (were) wicked, and exceedyng ſinners agaynſt the Lorde.

(b) Though they dwelt among their enemies: yet the ſtrife was not abated.

(c) An example howe to pacifie them that are fallen out.

(d) To yelde part of mans right, it is a remedy againſt ſtrife.

" or, plaine.

(c) This was done by gods prouidence, that only Abram & his ſeede might dwell in the lande of Chanaan.

(f) Lots choyſe vvas not very luckie, who had novve ſuch neighbours.

14 And the Lord ſayd vnto (g) Abram after that Lot was departed from him, Lyft vp thyne eyes nowe, and loke from the place where thou art, northwarde, ſouthwarde, eaſtwarde, and weſtwarde. 15 For all the lande which thou ſeeſt, will I geue vnto thee, and to thy ſeede for euer. 16 And I will make thy ſeede as the duſt of the earth: ſo that yf a man can number the duſt of the earth, then ſhal thy ſeede alſo be numbred. 17 Ariſe, and (h) walke about in the lande after the length of it, and after the breadth of it: for I will geue it vnto thee.

(g) God comforteth Abram in his griefe for the departure of Lot.

(h) Though Abram had no quietnes in this land, yet he ſatiſfied himſelfe vvith Gods vvorde.

18 Then Abram tabyng downe his tent, came and dwelled in the playne "of Mamre, which is in Hebron, and builded there an aulter vnto the Lorde.

" Hebr. Set with trees.

¶ The. xiiii. Chapter.

11 Lot after the ſpoyle of Sodome is taken priſoner. 16 Abram deliuereth him. 18 Melchiſedec offereth giftes to Abram.

AND it came to paſſe in the dayes of Amraphel king of "Sinar, Arioch king of Elaſar, Chedorlaomer king of "Elam, and Thidal king of the (a) nations, 2 (Theſe) (b) made warre with Bera king of Sodome, and with Birſa king of Gomorrhe, and with Sinab king of Adma, and with Semeber king of Seboim, and with the king of Bela, the ſame is Zoar. 3 All theſe were ioyned

" or, Babylon.

" or, Perſia.

(a) His army was of ſouldiers which vvere runagates out of diuers nations.

ioyned togethter in the vale of Siddim, where (nowe) the salt sea is.
4 For twelue yeres were they subiect to king Chodorlaomer, and in the thirteenth yere rebelled. 5 And in the fourteenth yere came Chodorlaomer and the kynges that were with him, and smote the "Giaunres in Astaroth carnaim, and the Susimes in Ham and the Emims in the plaine of Cariathaim, 6 And the Horites in their mount Seir, vnto the playne of Paran, which bordereth vpon the wildernesse. 7 And they returnyng, came to En-mispat, which is Cades, and smote all the countrey of the Amalecites, and also the Amorites that dwelt in Hazezon-thamar.

8 And there went out the kyng of Sodome, and the king of Gomorrhe, and the king of Adma, and the king of Seboim, and the king of Bela, which is Zoar. 9 And (b) they ioyned battell with them in the vale of Siddim, that is to say, with Chodorlaomer the king of Elam, and with Thidal king of nations, & with Amraphel king of Sinar, and with Arioch king of Elasar, foure kinges agaynst (c) fiue. 10 And the vale of Siddim was full of slyme pittes: and (d) the kinges of Sodome & Gomorrhe fled, and fell there: and they that remayned fled to the mountayne.

11 And they taking all the goodes of Sodome and Gomorrhe, and all their victayles, went their way. 12 And they carryed away (e) Lot also Abrams brothers sonne, and his goodes (for he dwelled in Sodome) and departed.

13 And there came one that had escaped, and tolde Abram the Hebrewe, which dwelled in the playne of Mamre the Amorite brother of Eschol, and brother of Aner, which were (f) confederate with Abram. 14 When Abram heard that his mother was taken, he armed his exercised (seruauntes) which were borne in his owne house, three hundred and eyghteene: and followed on them vnto Dan. 15 And he and his seruauntes were parted (in companies) agaynst them by night, and smote them, and pursued them vnto Hoba, which lyeth on the left hande of Damascus. 16 And recouered all the goodes, and also brought agayne his brother Lot, and his goodes, the women also and the people. 17 After that he returned agayne from the slaughter of Chodorlaomer and of the kinges that were with him, came the king of Sodome forth to meete him in the valley Saueh, which is the kinges dale. 18 And Melchisedec king of Salem (g) brought forth bread and wine; and he (was) the priest of the most highest God, 19 And blessed him, saying, Blessed be Abram vnto the high God possessour of heauen and earth, 20 And blessed (be) the high God, which hath deliuered thine enemies vnto thy hande. And Abram (h) gaue him tithes of all. 21 And the king of Sodome sayde vnto Abram, Geue me the soules, and take the goodes to thy selfe. 22 And Abram aunswered the kyng of Sodome, I haue (i) lyft vp my hande vntó the Lorde the hye God the possessour of heauen and earth, 23 That I wyll not take of all that is thyne so muche as a threde or shoe latchet: lest thou shouldest saye, I haue made Abram riche: 24 Saue only that which the young men haue eaten, and the portions of the men which went with me, Aner, Eschol and Mamre, which shall take theyr portions.

The. xv. Chapter.

The Lorde is Abrams defence and reward. 4 God promiseth seede to Abram, 6 and he beleued and was iustified. 7 The lande of Chanaan is yet agayne promised to Abram.

AFter these "thynges, the worde of the Lorde came vnto Abram in a vision, saying, Feare not Abram (a) I am thy shielde (and) thy exceedyng great (b) rewarde. 2 And Abram sayd, Lorde what wylt thou geue me when I go childelesse, the childe of the stewardship of my house is this Eleazer of Damasco? 3 And Abram sayde, See, to me thou hast geuen no seede: Lo (one borne) in my house is myne heyre. 4 And beholde, the worde of the Lorde came vnto hym, saying, He shall not be thyne heyre: but one that shall come out of thyne owne bowels shalbe thine heyre. 5 And he brought hym out, and sayde, Looke vp to heauen, and tell the starres, yf thou be able to number them. And he sayde vnto hym, Euen so shall thy seede be.
6 And (Abram) beleued the Lorde, and that counted he to hym for ryghteousnes. 7 And agayne he sayde vnto hym, I am the Lorde that brought thee out of Vr of the Chaldees, to geue thee this lande, and that thou myghtest inherite it. 8 And he said, Lorde

" Hebr. Rephaims.

(b) They might haue fought meanes of reconciliation, by the ouerthrowe of their neighbours.

(c) The Sodomites might know that for their punishment, God gaue victory to the smaller number, and in a straunge countrey.

(d) The terrible destruction of rebels.

(e) The godly are partakers of the harmes whiche come to the wicked among who they dwell.

(f) God moued them to ioyne with Abram, and yet preserued him from their idolatry and superstition.

(g) For to refreshe Abram and his souldiers, and not to make any oblation. Which doth signifie that Christ doth feede the world with his gospell.

(h) Wherin Melchisedec was a figure of Christe, the epistle to the Hebrewes sheweth.

(i) An olde maner of swearyng.

" Hebr. wordes.

(a) The victorie which he obteined, caused him to haue much enuy; wherefore god comforted him.

(b) This outwarde victorie was not the only rewarde he should looke for.

" Or, Steyvarde.

(c) This asking of signes is a speciall motion of gods spirite, not permitted to all men, but to certayne, as to Gedeon, Ezechias, & to the virgin Marie, &c.

(d) This dividyng of beastes was an oldmaner in making of leagues among many people. Ier. 34.

(e) These foure hundred yeres are to be counted fro the birth of Isaac vnto the departure of the children of Israel out of Egypt.

(f) Though god suffered the vvicked for a tyme, yet his vengeaunce falleth vpon them when the measure of their wickednesse is full.

" Hebr. Perah.
" Hebr. Chittites.
" Hebr. Rephaims

A " of, a bond vvoman.

Lorde God (c) wherby shall I knowe that I shall inherite it? 9 He answered vnto him, Take an Heyfer of three yeres olde, and a thee Goate of three yeres olde, & a three yeres olde Ramme, a turtle Doue also, and a yong Pigeon. 10 He toke therfore all these vnto him, and (d) diuided them in the middes, and layde euery peece one ouer agaynst another: but the birdes diuided he not. 11 And when the foules fell on the carkases, Abram dzone them away. 12 And when the sunne was downe, there fell a deepe sleepe vpon Abram, and lo, an horrour of great darknesse fell vpon him. 13 And he sayde vnto Abram, (e) Knowe this of a suertie, that thy seede shalbe a straunger in a lande that is not theirs, & shall serue them, and they shall entreate them euyll foure hundred yeres. 14 But the nation whom they shall serue wyll I iudge: and afterwarde shal they come out with great substaunce. 15 And thou shalt go to thy fathers in peace, and shalt be buried 11 a good olde age. 16 But in the fourth generation they shall come hyther agayne: for the (f) wickednesse of the Amorites is not yet full. 17 And so it was, that when the sunne went downe, and it was twylyght, beholde a smoking furnesse and a fyrebrande goyng betweene the sayde peeces. 18 In that same day the Lorde made a couenaunt with Abram, saying, Vnto thy seede haue I geuen this lande, from the ryuer of Egypt, vnto the great ryuer, the ryuer " Euphrates, 19 The Kenites, and the Kenizites, and the Cadmonites, 20 And the " Hethites, and the Perizites, and the " Giauntes, 21 The Amorites also, and the Chanaanites, and Girgasites, and the Iebusites.

The. xvi. Chapter.

Sarai geueth Abram leaue to take Hagar her mayde to wyfe. 4 Hagar despiseth her mistresse, 6 and beyng euil entreated runneth away from Sarai. 7 An angel comforteth her. 9 willing her to turne agayne, and nameth her first chylde Ismael.

SArai Abrams wyfe bare hym no chyldren: but she had an " handemaydē an Egyptian, Hagar by name. 2 And Sarai sayde vnto Abram, Beholde nowe the Lorde hath restrayned (a) me, that I can not beare: I pray thee go in to my mayde, it may be that I may " be builded by her: and Abram obeyed the voyce of Sarai.

3 And Sarai Abrams wyfe tooke Hagar her mayde the Egyptian, after Abram had dwelled ten yeres in the lande of Chanaan, and gaue her to her husbande Abram to be his wyfe.

4 And he went in vnto Hagar, and she conceaued. And when she sawe that she had conceaued, (b) her mistresse was despised in her eyes,

5 And Sarai sayde vnto Abram, There is wrong done vnto me by thee: I haue geuen my mayde into thy bosome, which seing that she hath conceaued, I am despised in her eyes: the Lorde be iudge betweene thee and me. 6 But Abram sayd vnto Sarai, Beholde thy (c) mayde is in thy hande, do with her as it pleaseth thee. And when Sarai dealt hardly by her, she fledde from the face of her.

7 And the angel of the Lord founde her beside a fountayne in the wilderness, by the well that is in the way to Sur: 8 And he sayde, Agar Sarais mayde, whence camest thou? and whither wylt thou go? She sayde, I flee from the face of my mistresse Sarai.

9 And the angel of the Lorde sayde vnto her, (c) Returne to thy mistresse agayne, and submit thy selfe vnder her handes. 10 And agayne (d) the angel of the Lorde sayde vnto her, In multiplying I wyll multiplie thy seede in such sort, that it shall not be numbred for multitude. 11 And the lordes angel sayde vnto her, See, thou art with chylde, and shalt beare a sonne, and shalt call his name * Ismael: because the Lorde hath heard thy tribulation. 12 He also wyll be a * wylde man, and his hande wyll be agaynst euery man, and (e) euery mans hande agaynst hym: and he shal dwell in the presence of all his brethren.

13 And she called the name of the Lorde that spake vnto her, Thou God lokest on me: for she sayde, Haue I not also heare looked after hym that seeth me? 14 Wherfore the well was called, The well of him that liueth and seeth me: and it is betweene Cades and Bared. 15 And Hagar bare Abram a sonne: and Abram called his sonnes name which Hagar bare vnto hym, Ismael. 16 And Abram was foure score and sixe yeres olde when Hagar bare Ismael to hym.

" Or, receaue a childe.

(b) This punishment declareth the anger of god against those that attempt any thyng agaynst his vvorde.

(c) Abram beareth with the anger of his vvife.

(c) The seruitie of the master should not make the seruaunt neglect his duetie.

(d) The ministers that god sendeth, vse to speake in gods person.

* That is, the Lorde shall heare.

* That is, a fierse or a cruel man.

(e) God by this doth signifie his iust iudgement that such as delight to be at continuall enmitie with other men, shal likewise haue other men continuall enemies vnto them.

The

The.xvii. Chapter.

5 Abram is called Abraham. 8 The lande of Chanaan is promised vnto Abraham the first tyme. 12 Circumcision is ordeyned. 15 Sarai is named Sara. 16 Isahac is promised agayne vnto Abraham. 23 Abraham circumciseth hym selfe, Ismael, and his houshelde seruauntes.

A

When Abram was nintie yeres olde and nine, the Lorde appeared to hym, and sayde vnto hym, I am the almightie God, walke before me, and be thou perfect. 2 And I wyll make my couenaunt betweene me and thee, and wyll multiplie thee exceedyngly. 3 And Abram fell on his face, and God talked with hym, saying. 4 It is I, beholde my couenaunt (is) with thee, and thou shalt be a father of many (a) nations. 5 Neither shal thy name any more be called Abram, but thy name shalbe called (b) Abraham: for a father of many nations haue I made thee. 6 (c) I wyll make thee exceedyng fruitfull, and wyll make nations of thee, yea and kynges shall spryng out of thee.

7 Moreouer I wyll make my couenaunt betweene me and thee, and thy seede after thee in theyr generations, by an euerlastyng couenaunt: that I may be God vnto thee, and to thy seede after thee. 8 And I wyll geue vnto thee and to thy seede after thee, the lande wherin thou art a straunger (euen) all the lande of Chanaan for an euerlastyng possession, and wyll be theyr (d) God. 9 And God sayd agayne vnto Abraham, Thou shalt kepe my couenaunt therefore, both thou, and thy seede after thee in theyr generations. 10 This is my couenaunt whiche ye shall kepe betweene me & you, and thy seede after thee, euery man chylde among you shalbe (e) circumcised. 11 Ye shall circumcise (f) the flesshe of your foreskin, and it shalbe a token of the couenaunt betwixt me and you. 12 And euery manchylde of eyght dayes olde shalbe circumcised amongst you in your generations: both he that is borne in thy house, as he that is bought with money of any straunger whiche is not of thy seede.

13 Ye that is borne in thy house, and he also that is bought with money, must needes be circumcised: and my couenaunt shalbe in your flesshe for an euerlastyng couenaunt. 14 And the vncircumcised manchylde in whose flesshe the foreskin is not circumcised, (g) that soule shalbe cutte from his people: because he hath broken my couenaunt. 15 And God sayd vnto Abraham, Sarai thy wife shalt thou not call Sarai, but Sara (shall) her name be. 16 And I wyll bleesse her, and geue thee a sonne of her: yea, I wyll bleesse her, and she shalbe (a mother) of nations, yea & kynges of people shall spryng of her. 17 But Abraham fell vpon his face, (h) and laughed, and sayde in his heart, Shall (a child) be borne vnto hym that is an hundreth yeres old? And shal Sara that is nintie yeres olde beare? 18 And Abraham sayde vnto God, O that Ismael myght lyue in thy syght. 19 Vnto whom God sayde, Sara thy wife shall beare thee a sonne in deede, and thou shalt call his name Isahac: and I wil establishe my couenaunt with him for an (i) euerlastyng couenaunt (and) with his seede after him. 20 And as concerning Ismael also I haue hearde thee: for I haue blessed hym, and will make hym fruitfull, and wyll multiplie hym exceedingly: Twelue princes shall he beget, and I wyll make a great nation of hym. 21 But my couenaunt wyll I make with Isahac whiche Sara shall beare vnto thee, (euen) this tyme twelue moneth.

22 And he left of talkyng with him, and God departed vp from Abraham.

23 Abraham toke Ismael his sonne, and suche as were borne in his house, and all that was bought with money, as many as were men chyldren whiche were amongst the men of Abrahams house, and (k) circumcised the flesshe of theyr foreskin in the selfe same day, as God had sayd vnto him. 24 Abraham also hymselfe was nintie yeres olde and nine when the flesshe of his foreskin was circumcised. 25 Ismael his sonne was thirtie yeres olde when he was circumcised in the flesh of his foreskin. 26 The selfe same day was Abraham circumcised and Ismael his sonne. 27 And all the men of his house, borne in his house, or bought with money of straungers, were circumcised with hym.

The.xviii. Chapter.

18 Christ is promised to all nations. 21 The destruction of Sodome is declared to Abraham. 23 Abraham prayeth for them.

AND the Lord appeared vnto him A in the playne of Mamre: and he sate

(a) Not of one only that were of his children: but also of the beleuyng gentiles. Rom. iiii. d.

(b) The changing of his name is a seale of gods promise.

(c) It was a harde thyng for an olde man to be perswaded herin, therefore god repeateth his saying. " Heb. I wyll make to rise.

(d) The promises made to Abraham, were not of benefits only of this lyfe. Actes. vii. a

(e) Circumcision is called the couenaunt, because it hath included in it the promise of gods grace.

(f) That priuie part is circumcised, to shew that all that is begotten of man is corrupt, & must be mortified. Rom. iiii.

(g) That is, cutte off from the company of the faithfull, & punished with death.

(h) Not of doubting, but that he maruelled at the straungenes thereof.

(i) The euerlastyng couenaunt made with the children of the spirite: and with the childre of the flesh he is made the temporal promise, as in this place of Ismael.

(k) They were willingly instructed, whiche obeyed to be circumcised without resistaunce: which thyng declareth that maisters in their howses ought to be preachers to their families, that frō the hyest to the lowest, they may obey the wyll of God.

(a) The vncleannes of gods sacramentes shall not be partakers of gods promises and benefites.

(b) This came not of ioy only, but that he maruelled at the straungenes thereof.

(i) The euerlastyng couenaunt made with the children of the spirite: and with the childre of the flesh he is made the temporal promise, as in this place of Ismael.

(k) They were willingly instructed, whiche obeyed to be circumcised without resistaunce: which thyng declareth that maisters in their howses ought to be preachers to their families, that frō the hyest to the lowest, they may obey the wyll of God.

A Heb. xiii. b

sate in his tent doore in the heate of the day. 2 And he lift vp his eyes and loked, and lo, (b) three men stoode by him: and when he sawe them, he ranne to meete them from the tent doore, and bowed him selfe towarde the grounde: 3 And sayde, (c) Lorde, yf I have nowe founde favour in thy sight passe not away I pray thee from thy servaunt: 4 Let a litle water I pray you be fet, and washe your feete, and refreshe your selues vnder the tree. 5 And I wyll fet a morsell of bread to comfort your heartes withall, and then shall you go your wayes: for therfore are ye come to your servaunt. And they sayde, Do as thou hast sayde. 6 And Abraham went spake into the tent vnto Sara, & sayd, Make redy at once three measures of fine meale, kneade (it) and make cakes vpon the hearth. 7 And Abraham runnyng vnto his beastes, fet a calfe tender and good, and gaue it vnto a young man: and he hasted to make it redy at once. 8 And he tooke butter and mylke, and the calfe which he had prepared, and set it before them, and stoode him selfe by them vnder the tree: and (d) they did eate.

9 And they sayde vnto him, Where is Sara thy wife? He answered, Beholde in the tent. 10 And he sayde, I wyll certaynely returne vnto thee (e) yf I lyue: and lo, Sara thy wife shall have a sonne. That hearde Sara in the tent doore, which was behynde him. 11 Abraham and Sara were both olde, and well stricken in age: and it ceassed to be with Sara after the maner as it is with women.

12 Therfore Sara laughed within her selfe, saying, Nowe I am waxed olde, shall I geue my selfe to lust, and my Lord olde also? 13 And God sayd vnto Abraham, Wherfore did Sara laugh, saying, Shall I of a suertie beare a childe, which am olde? 14 Is any thyng "vnpossible to God? Accordyng to the tyme appoynted wyll I returne vnto thee yf I lyue: and Sara (shall) have a sonne. 15 Then Sara denyed it, saying, I laughed not: for she was afrayde. And he sayde, It is not so, but thou didst laugh. 16 And the men rysyng vp from thence, loked toward Sodome: and Abraham went with them to bring them on the way.

17 And the Lorde sayde, Shall I hyde from Abraham that thing which I do, 18 Seyng that Abraham shall surely be a great and a mightie nation, and all the nations of the earth shalbe blessed in him? 19 I knowe this also, that he wyll commaunde his children and his household after him, that they kepe the way of the Lorde, and to do justice and iudgement, that the Lorde may bring vpon Abraham that he hath spoken vnto him. 20 Ar the Lorde sayde, (f) Because the crye of Sodome and Gomorrhe is great, and because their sinne is exceedyng greeuous: 21 I wyll go downe nowe, and see whether they have (g) done altogether accordyng to that crye which is come vnto me: and yf not, I wyll knowe.

22 And the men departed thence, and went to Sodomewarde: but Abraham stoode yet before the Lorde. 23 And Abraham drewe neare and sayd, Wilt thou also destroy the righteous with the wicked? 24 "If there be (h) fiftie righteous within the citie, wilt thou destroy, and not spare the place for the fiftie righteous that are therin? 25 That be farre from thee that thou shouldest do after this maner, and slay the righteous with the wicked, & that the righteous shoulde be as the wicked, that be farre from thee: Shall not the iudge of all the worlde do accordyng to ryght? 26 And the Lorde sayde, If I finde in Sodome fiftie righteous within the citie, I wyll (i) spare all the place for their sakes.

27 And Abraham answeryng, sayd, Beholde I have taken vpon me to speake vnto the Lorde which am but dust and asshes: 28 If there shall lacke fyue of fiftie righteous, wylt thou destroy all the citie for (lacke) of fiue? And he sayde, If I fynde there fourtie and fiue I wyll not destroy them. 29 And he proceeded to speake vnto him agayne, and sayde, What yf there shalbe fourtie founde there? He answered, I wyll not do it for fourties sake. 30 He sayd vnto him agayne, O let not my Lorde be angry that I speake: What yf there shall thirtie be founde there? And he sayde, I wyll do nothyng yf I fynde thirtie there. 31 He sayde agayne, O see I have taken vpon me to speake nowe also vnto my Lorde: What yf there shalbe twentie founde there? He answered, I wyll not destroy (them) for twenties sake. 32 And he sayde, O let not my Lorde be angry, and I wyll speake yet but this once: What yf

B 3 ten

(b) Though they were angels, yet in outwarde shewe they were but men.

(c) He sawe three, but directed his speache to one, wherby the mysterie of the trinitie is declared.

(d) For as god gaue them bodies for a tyme, so gaue he them the vse therof, that is, to walke, to eate and drinke, and such like.

(e) As the angel before did walke, eate, and drinke like a man, so he speaketh here as a man.

" Hebre. hidden.

(f) God had before by warre and destruction of their enemies, called them to repentaunce: but they contempned gods calling.

(g) God forbeareth punishment, vntill the ripenesse of our sinnes compell him to vengeaunce.

" or, perhaps, nenture.

(h) Abraham wisheth not the wicked to be vnpunished: but the godly to be deliuered out of this vtter destruction.

(i) God vnderstandeth not him selfe here, alwayes to spare the wicked for the godlys sakes: as Exod. 32.

ten (halbe) founde there? He aunſwe-
red, I wyll not deſtroy (them) for
tennes ſake. 33 And the Lorde went
his way aſſoone as he had left cõmu-
nyng with Abraham: and Abraham
(alſo) returned vnto his place.

¶ The. xix. Chapter.

3 Lot receaueth two angels into his
houſe. 4 The filthy luſtes of the
Sodomites. - 24 Sodome is deſtroyed.

AND there came two angels to
Sodome at euen, and Lot ſate at
the gate of Sodome: and Lot
ſeyng (them) roſe vp to meete them,
and he bowed him ſelfe with his face
towarde the grounde. 2 And he ſayd,
Oh my lordes, turne in I pray you
into your ſeruauntes houſe, and tary
all nyght, and waſhe your feete, and ye
ſhall ryſe vp early to go in your
wayes. Which ſayde, Nay: but we
wyll byde in the ſtreete all nyght.
3 And he preaſſed vpon them exceed-
yngly: and they returnyng in vnto
him, entred into his houſe: & he made
them a feaſt, and did bake vnleuened
bread, and they did eate. 4 And be-
fore they went to reſt, the men of the
citie (euen) the men of Sodome com-
paſſed the houſe rounde about (a)
both elde and young, all people from
(all) quarters. 5 And they calling vn-
to Lot, ſayde vnto him, (b) Where are
the men which came in to thee this
nyght? bryng them out vnto vs, that
we may knowe them. 6 And Lot
went out at the dooze vnto them,
and ſhut the dooze after him.
7 And ſayde, Nay, I pray you bre-
thren, do not (ſo) wickedly. 8 Beholde,
I haue two daughters which haue
knowen no man, them wyll I bryng
out nowe vnto you, and (c) do with
them as it (ſeemeth) good in your
eyes: only vnto theſe men do no-
thyng: for therefore came they vnder
the ſhadowe of my rooſe. 9 (d) And
they ſayde, Stande backe: And they
ſayde agayne, He came in as one to
ſoiourne, and will he be now a iudge?
we wyll ſurely deale worſe with thee
then with them. And they preaſſed
ſore vpon the man (euen) Lot, and
came to breake vp the dooze. 10 But
the men put foorth their hande, and
pulled Lot into the houſe to them,
and ſhut to the dooze. 11 And the
men that were at the dooze of the
houſe they ſmote with blyndneſſe

(a) Nothyng is more daungerous then to dwel where ſinne rayneth, the poiſon wher of infecteth all ſortes.
(b) This one fact declareth the manifolde wickedneſſe of al the citie.
(c) As the defence of the ſtraungers was godly: ſo this meanes to ſaue them was not good.
(d) The wicked can not abyde to be told of their faultes.

both ſmall and great: ſo that they
were wearyed "ſeking the dooze.
12 And the men ſayde vnto Lot, Haſt
thou here any beſides? (e) ſonne in
lawe, and thy ſonnes, and thy daugh-
ters, and whatſoeuer thou haſt in the
citie, bryng them out of this place:
13 For we wyll deſtroy this place,
becauſe the crye of them is great be-
fore the face of God: for the Lorde
hath ſent (f) vs to deſtroy it. 14 And
Lot went out, and ſpake vnto his
ſonnes in lawe which maryed his
daughters, ſaying, Stande vp, get ye
out of this place: for the Lorde wyll
ouerthrowe this citie. But he ſeemed
as though he had mocked vnto his
ſonnes in lawe. 15 And when the
morneyng aroſe, the angels cauſed Lot
to (g) ſpeede him, ſaying, Stande vp,
take thy wife, and thy two daughters
which be at hande: leſt thou peri-he in
the "ſinne of the citie. 16 And as he
prolonged the tyme, the men caught
both him, his wyfe, and his two
daughters by the handes, the Lorde
beyng mercifull vnto him: and they
brought him foorth, and ſet him with-
out the citie. 17 And when they had
brought them out, (the angel) (h) ſaid, "
Saue thy ſelfe, and loke not behynde
thee, neither tary thou in all this
playne (countrey:) "Saue thy ſelfe in
the mountayne, leſt thou periſhe.
18 And Lot ſayde vnto them, Oh not
ſo my Lordes, 19 Beholde thy ſer-
uaunt hath founde grace in thy ſight,
and thou haſt magnified thy mercie
which thou haſt ſhewed vnto me in
ſauyng my lyfe: (i) Beholde I can not
be ſaued in the mountayne, leſt ſome
harme fall vpon me, and I dye.
20 Beholde here is a citie by to flee
vnto, euen yonder litle one: Oh let
me eſcape thyther: Is it not a litle
one, and my ſoule ſhall liue? 21 And
he ſayde to him, See, I haue receaued
thy "requeſt as concerneyng this
thyng, that I wyll not ouerthrowe
this citie for the which thou haſt
ſpoken. 22 Haſte thee, and be
ſaued there: for I can do nothyng,
tyll thou be come thyther. And ther-
fore the name of the citie is Zoar.
23 And the ſonne was nowe ryſen
vpon the earth, and Lot was entred
into Zoar. 24 Then the Lorde
rayned vpon Sodome and Gomorre
brimſtone and fire, from the Lorde
out of heauen: 25 And ouer-threwe
thoſe cities, and all that playne
region,

" Hebr. findyng.
(e) a god doeth mercifully with al that pertaine to the godly, if they contempne not his goodnes.
(f) Angels may be miniſters both of gods grace and wrath.
(g) Many thoughtes and cares made him ſlacke: wher in the angels inſtruct him.
" Punith-ment.
(h) " or, flee for thy life.
(i) God doth not only begin, but alſo fi-nitheth the ſaluation of his ſer-uauntes.
" or, eſcape into the hyll.
(k) The infir-mitie of Lots fayth, not contenting him ſelfe with the meanes that God had ap-poynted.
" Heb. Zar
" or, ſcape thyther ſafe.

region, and all that dwelled in the cities, and that that grewe vpon the earth. 26 But Lots wife folowyng him, loked behynde her, and (l) was turned into a piller of ſalt. 27 Abraham ryſyng vp early, got him to the place where he ſtoode before the preſence of God, 28 And loked towarde Sodome and Gomorrhe, and toward all the lande of that playne countrey, and beholde, and lo the ſmoke of the countrey aroſe as the ſmoke of a furneſſe. 29 And it came to paſſe, that when God deſtroyed the cities of that region, (m) he thought vpon Abraham: and ſent Lot out from the middeſt of the ouerthrowe, when he ouerthrewe the cities in one of the which Lot dwelled. 30 And Lot departed out of Zoar, and dwelled in the mountayne with his two daughters: for he feared to tary in Zoar, but dwelled in a caue, he and his two daughters. 31 And the elder ſayde vnto the younger, (n) Our father is olde, and there is not a man in the earth to come in vnto vs after the maner of all the worlde. 32 Come, let vs geue our father wine to drinke, and lye with him, that we may saue ſeede of our father. 33 And ſo they gaue their father wine to drinke that night: and the elder daughter went and lay with her father: and he perceaued it not, neither when ſhe laye downe, neither when ſhe roſe vp.

34 And on the morowe the elder ſayd vnto the younger, Beholde, yeſternight lay I with my father: let vs make him drinke wine this night alſo: and go thou and lye with him, that we may raiſe vp ſeede of our father. 35 And they made their father drinke wine that night alſo. And the younger aroſe, and lay with him: and he perceaued it not, neither when ſhe lay downe, neither when ſhe roſe vp. 36 Thus were (o) both the daughters of Lot with chylde by their father. 37 And the elder bare a ſonne, and called his name Moab: the ſame is the father of the Moabites vnto this day. 38 And the younger bare a ſonne alſo, and called his name Benammi: the ſame is the father of the children of Ammon vnto this day.

¶ The.xx. Chapter.

1 Araham dwelleth as a ſtraunger in the lande of Gerar.

AND Abraham (a) departed thence towarde the ſouth countrey, and dwelled betweene Cades and Sur, and ſoiourned in Gerar. 2 And Abraham ſayde of Sara his wife, (b) She is my ſiſter: And Abimelech king of Gerar ſent, and fet Sara away. 3 But God came to Abimelech by night in a dreame, and ſayde to him, See (c) thou art but a dead man for the womans ſake which thou haſt taken away: for ſhe is a mans wyfe.

4 But Abimelech had not yet touched her: and he ſayde, Lorde wylt thou ſlay righteous people? 5 Sayde not he vnto me, She is my ſiſter? yea and ſhe her ſelfe ſayde, He is my brother: with a (d) ſingle heart, & innocent handes haue I done this. 6 And God ſayde vnto him in a dreame, I wote well that thou diddeſt it in the ſingleneſſe of thy heart: I kept thee alſo that thou ſhouldeſt not ſinne agaynſt me, and therfore ſuffred I thee not to touche her. 7 Nowe therfore deliuer the man his wife agayne: for he is a prophete, and he ſhall pray for thee, that thou mayeſt liue: But and yf thou deliuer her not agayne, be ſure that thou ſhalt dye the death, (both thou) and all that thou haſt.

8 Therfore Abimelech ryſyng vp betymes in the mornyng, called all his ſeruauntes, and tolde all theſe ſayinges in their eares: and the men were ſore afrayde. 9 Then Abimelech called Abraham, and ſayde vnto him, What haſt thou done vnto vs? and what haue I offended thee, that thou haſt brought on me and on my (e) kingdome (ſo) great a ſinne? thou haſt done deedes vnto me that ought not to be done. 10 And Abimelech ſayde vnto Abraham, What ſawyeſt thou that thou haſt done this thyng?

11 Abraham anſwered, For I thought (thus) Surely the feare of god is not in this place: and they ſhall ſlay me for my wyues ſake. 12 Yet in very deede ſhe is my ſiſter: for ſhe is the daughter of my father, though ſhe be not the daughter of my mother, and ſhe became my wyfe. 13 And after God cauſed me to wander out of my fathers houſe, I ſayde vnto her, This kindneſſe ſhalt thou ſhewe vnto me in all places where we come, that thou ſay of me, He is my brother. 14 Then tooke Abimelech theepe and oxen, men ſeruauntes, and women ſeruauntes, and gaue (them) vnto Abraham, and deliuered him Sara his wyfe agayne.

(l) As touchyng the body only, and this was a notable monument of gods vengeaunce for her diſobedience.

(m) God declared howe much he loued Abraham, in deliueryng iuſt Lot, whom he did alſo much regarde.

* or, firſt borne.

(n) Though this counſell was not for luſt ſake, but for propagation of children: yet the meanes here vſed, is deteſtable.

" Hebr. To kepe alyue, o; quicken.

(o) Thus god permitted him to fall moſt horribly in theſe ſolitary mountaines, whom the wickednеſſe of Sodome coulde not ouercome.

(a) God did thus teache him that he was but a ſtraunger here.

(b) Abraham once agayne geueth more to his owne diuiſe, then to the prouidence of god.

(c) We may learne howe greatly adulterie diſpleaſeth god.

(d) He did neither purpoſely nor tirannically take another mans wyfe.

B

(e) The wickedneſſe of the king, bringeth gods wrath vpon the whole realme.

* or, ſayde.

C

Gen. xii. 6.

15 And Abimelech ſayde, Beholde, my lande lyeth before thee, dwell where it pleaſeth thee beſt. 16 But vnto Sara he ſayde, See I haue geuen thy brother a thouſande peeces of ſiluer: beholde, it is a couerynge of thine eyes vnto al that are with thee, and to all (other:) and thus ſhe was (f) reproued. 17 And ſo Abraham prayed vnto God: and God healed Abimelech, and his wife, and his maydens, and they bare chyldren.

18 For the Lorde had(g) cloſed vp all the wombes of the house of Abimelech becauſe of Abrahams wyfe.

(f) God cauſed this heathen king to reproue her, becauſe ſhe diſſembled, callyng her huſbande Abraham her brother.

(g) God had taken away from them the gift of conceauing.

The.xxi. Chapter.

1 Iſhac is borne. 14 Agar is conſtant with her young ſonne Iſmael. 17 The angell comforteth her.

A THe Lorde viſited Sara as he had promiſed: & did vnto her accordyng as he had ſpoken. 2 For Sara conceaued, and bare Abraham a ſonne in his olde age, the ſame ſeaſon which the Lorde had appoynted. 3 And Abraham (a) called his ſonnes name that was borne vnto him, which Sara bare him, " Iſahac. 4 And Abraham circumciſed his ſonne Iſahac, when he was " eyght dayes olde, as God commaunded him. 5 And Abraham was an hundred yeres olde whē his ſonne Iſahac was borne vnto him. 6 But Sara ſayde, God hath made " me to reioyce, ſo that all that heare, wyll ioy with me. 7 She ſayd alſo, Who woulde haue ſayde vnto Abraham that Sara ſhould(b) haue geuen children ſuche? for I haue borne (him) a ſonne in his olde age. 8 The childe grewe, and was weaned: and Abraham made a great feaſt the ſame day that Iſahac was weaned. 9 Sara ſawe alſo the ſonne of Hagar the Egyptian, which ſhe had borne vnto Abraham, (to be) a(c) mocker.

(a) All things are done here according to gods worde and promiſe, to teache that gods worde ſhoulde be our rule.

" Hebr. Itſchac.

B

" Heb. The ſonne of eight dayes.

" Hebr. To me a laughter.

(b) It is the duetie of the mother if ſhe may, to nurſe her childe, as appeareth. 1. Tim. v.

(c) Iſmael mocked gods promiſe made to Iſahac, which the apoſtle calleth perſecution. Gal. 4. verſ. 29.

10 Wherefore ſhe ſayd vnto Abraham, Caſt out this bonde woman, and her ſonne: for the ſonne of this bonde woman ſhall not be heyre with my ſonne Iſahac. 11 And this ſaying was very greeuous in Abrahams ſight becauſe of his ſonne. 12 And God ſayde vnto Abraham, Let it not be greeuous in thy ſight becauſe of the lad and of thy bonde woman: In all that Sara hath ſayde vnto thee, heare her voyce: for in Iſahac ſhall thy ſeede be called. 13 Moreouer, of the ſonne of the bonde woman wyll I make a nation: becauſe he is thy ſeede. 14 And ſo (d) Abraham roſe vp early in the morning, and toke bread, and a bottel of water, and gaue it vnto Hagar, puttyng it on her ſhoulder, and the lad alſo, and ſent her away: who departing, wandered vp & downe in the wildernelle of Beer " ſeba.

C

(d) Abraham truely denyeth him ſelfe in ſubmittyng his naturall affection to the wyll of god.

" Sheba.

15 And the water was ſpent in the bottel, and ſhe caſt the lad vnder ſome one of the trees. 16 And went, and ſate on the other ſide a great way, as it were a bowe ſhoote of: for ſhe ſayd, I wyll not ſee the death of the childe. And ſhe ſittyng downe on the other ſyde, lyft vp her voyce and wept.

17 And God (e) hearde the voyce of the lad, and the angell of God called to Hagar out of heauen, and ſayd vnto her, What ayleth thee Hagar? feare not: for God hath hearde the voyce of the lad where he lyeth. 18 Aryſe and lyft vp the lad, and take him in thine hande: for I wyll make of him a great people. 19 And God (f) opened her eyes, and ſhe ſawe a well of water, and ſhe went and filled the bottel with water, & gaue the lad drinke.

D

(e) Becauſe of his promiſe ſake: for it appeareth not that Iſmael prayed to god, or repented him.

(f) When god withdraweth his helpe, we ſee not the meanes which be harde at hande.

20 And (g) God was with the lad: and he grewe, and dwelt in the wildernelle, and became a principall archer. 21 And he dwelt in the wildernelle of Paran: and his mother got him a wyfe out of the lande of Egypt.

(g) In worldly affaires god cauſed Iſmael to proſper.

22 And at the ſame ſeaſon, Abimelech and Phicol his chiefe captayne ſpake vnto Abraham, ſaying, God (is) with thee in all that thou doeſt: 23 And nowe therfore ſweare vnto me here by God, that thou wylt not " hurt me, nor my childen, nor my childrens children: but that thou ſhalt deale with me and the countrey where thou haſt ben a ſtraunger, accordyng vnto the kindnes that I haue ſhewed thee. 24 And Abraham ſayde, I wyll (h) ſweare. 25 And Abraham rebuked Abimelech for a well of water which Abimeleches ſeruauntes had violently taken away. 26 And Abimelech ſayde, I wote not who hath done this thyng: alſo thou toldeſt me not, neither heardeſt I (of it) but this day.

" Heb. Lye vnto me.

(h) So that it is a lawfull thing to take an othe in matters of importaunce for to iuſtifie the trueth, and to aſſure others of our vpright dealyng.

27 And Abraham toke cheepe and oxen and gaue them vnto Abimelech: and they made both of them a league togither. 28 And Abraham ſet ſeuen ewe lambes by them ſelues.

29 And Abimelech ſayde vnto Abraham, What meane theſe ſeuen ewe lambes

(l) Or well of the othe. or the well of couenaũt, or the vvell of ſeuen lambes.

(m) Thus we ſee that the godly as touchyng outvvarde thinges, may make peace with the wicked that knowe not the true god.

(n) Abraham did not alter his true worſhipping of god: though he made a league with the kyng.

A * or, things.

(a) God tempteth not Abraham to ſinne, but only to trye his fayth.

(b) God will trie our faith in thoſe thinges vve ſet moſt ſtore by

(c) Signifieth the feare of god, vpon the vvhich hyll Adam, Noe, & Sem worſhipped god, where Solomon after builded the temple.

(d) Herein ſtandeth the chiefeſt point of his temptation, ſeing he was commaunded to offer vp him in whõ god had promiſed to bleſſe all the nation

lambes which thou haſt ſet by them ſelues? 30 He aunſwered, For theſe ſeuen ewe lambes ſhalt thou take of my hande, that they may be a witneſſe vnto me that I haue digged this wel.

31 Wherefore the place is called (l) Beer-ſeba: becauſe that there they ſware both of them. 32 Thus made they a (m) league together at Beer-ſeba: and Abimelech and Phicol his chiefe captayne roſe vp, and turned agayne into the lande of the Philiſtines. 33 And Abraham planted a wood in Beer-ſeba, and (n) called there on the name of the Lorde the euerlaſtyng God. 34 And Abraham ſoiourned in the Philiſtines lande a long ſeaſon.

¶ The. xxii. Chapter.

1. 2 The fayth of Abraham is tryed in offeryng his ſonne Iſaac. 8 Iſaac is a figure of Chriſte.

AFter theſe * ſayinges, God dyd (a) tempt Abraham, and ſayde vnto him, Abraham. Which aunſwered, Here I am. 2 And he ſayde, (b) Take thy ſonne, thyne only ſonne Iſahac whom thou loueſt, & get thee vnto the lande (c) Moriah, and (d) offer him there for a whole burnt offeryng vpon one of the mountaynes which I wyll ſhewe thee. 3 Then Abraham roſe vp early in the mornyng, & ſadled his Aſſe, and toke two of his young men with him, and Iſahac his ſonne, and cloue wood for the whole burnt offeryng, & roſe vp, and got him to the place which God had appoynted him. 4 The thirde day Abraham lyft vp his eyes, and ſawe the place a farre of: 5 And ſayd vnto his young men, Byde here with the Aſſe, I and the lad wyll go yonder and worſhyp, and come agayne to you. 6 And Abraham toke the wood of the whole burnt offeryng, and layde it vpon Iſahac his ſonne: but he him ſelfe toke fire in his hande " and a knyfe: and they went both of them together. 7 Then ſpake Iſahac vnto Abraham his father, and ſayde, My father. And he aunſwered, Here am I, my ſonne. He ſayde, See here is fire and wood: but where is the " beaſt for a whole burnt ſacrifice? 8 Abraham aunſwered, My ſonne, God wyll prouide a beaſt for a whole burnt ſacrifice: and ſo they went both together. 9 And

when they came to the place which God had ſhewed him, Abraham built an aulter there, and dreſſed the wood, and bounde Iſahac his ſonne, and layde him on the aulter aboue vpon the wood. 10 And Abraham ſtretching forth his hande, toke the knife to haue killed his ſonne. 11 And the angell of the Lorde called vnto him from heauen, ſaying, Abraham, Abraham. And he ſayde, Here (am) I. 12 And he ſayde, Lay not thy hande vpon the chylde, neither do any thyng vnto him: for nowe I (e) knowe that thou feareſt God, and haſt for my ſake not ſpared thyne only ſonne. 13 And Abraham lifryng vp his eyes, loked, and beholde, behynde (him) there was a Ramme caught by the hornes in a thicket: and Abraham went, and toke the Ramme, and offered him vp for a whole burnt offeryng in the ſtede of his ſonne. 14 And Abraham called the name of the place, (f) The Lord wyll ſee. As it is ſayde this day, In the mount wyll the Lorde be ſeene.

15 And the angell of the Lorde cryed vnto Abraham from heauen the ſeconde tyme, 16 And ſayde, By my ſelfe haue I ſworne ſaith the Lord, (g) becauſe thou haſt done this thing and haſt not ſpared thyne only ſonne, 17 That in bleſſyng I wyll bleſſe thee, and in multiplying I wyll multiplie thy ſeede as the ſtarres of heauen, and as the ſande which is vpon the ſea ſide, and thy ſeede ſhall poſſeſſe the gates of his enemies. 18 And in thy ſeede ſhall all the nations of the earth be bleſſed, becauſe thou haſt hearde my voyce. 19 So turned Abraham agayne vnto his young men: and they roſe vp, and went together to Beer-ſeba, and Abraham dwelt at Beer-ſeba. 20 And after theſe thinges, one tolde Abraham, ſaying, Beholde Milcha, ſhe hath alſo borne children vnto thy brother Nachor, 21 Hus his eldeſt ſonne, and Buz his brother, and Camuel the father of the " Syrians, 22 And Cheſed, and Haxo, and Pildaſh, and Idlaph, and Bethuel. 23 And Bethuel begat " Rebecca. Theſe eyght did Milcha beare to Nachor Abrahams brother. 24 And (h) his concubine called Reumah, ſhe bare alſo Tebah, & Gaham, Thahas, and Maacha.

(e) That which god had tryed by experience, he is ſayde to knowe.

(f) Abraham chaungeth the name, to ſhewe that god doth both ſee and prouide ſecretly for his, and alſo euidently is ſeene & felt in time conuenient.

(g) God geueth his free beneſites the name of rewarde, to prouoke men to godlineſſe: not for the merite of the vvorke.

(h) She was the ſeconde wife, which had not part of all the goodes as the firſt wife had, nor rule ouer the houſe.

¶ The.xxiii. Chapter.

1 Abraham bewayleth Saras death. 6 he buieth the fielde for her burall of Ephron the Hetthite. 19 Sara is layde in graue.

SAra was "an hundreth and seuen and twentie yere olde (so long lined she.) 2 And Sara dyed in Ciriath arba, the same is Hebron, in the land of Chanaan: and Abraham came (a) to mourne for Sara and to weepe for her. 3 And Abraham stoode vp from the sight of his corse, and talked with the sonnes of Heth, saying,

4 I am a straunger and a sojorner amongest you: geue me a possession to bury in with you, that I may bury my corse out of my sight. 5 And the children of Heth aunswered Abraham, saying vnto him, 6 Heare vs my Lord, Thou art a (b) prince of God amongst vs, in the chiefest of our sepulchres bury thy dead: none of vs shall forbyd thee his sepulchre, but thou mayest bury thy dead (therein.)

7 Abraham stoode vp, and bowed him selfe before the people of the lande (that is) the children of Heth. 8 And he communed with them, saying, If it be "your mynde that I shall bury my dead out of my sight, heare me, and speake for me to Ephron the sonne of Zoar, 9 That he may geue me the cave " of Machpelah, which he hath in the ende of his fielde: but for asmuch money as it is worth shall he gene it me for a possession to bury in amongest you. 10 (For Ephron "dwelleth amongest the children of Heth.) And Ephron the Hetthite aunswered Abraham in the audience of the children of Heth, and of all that (c) went in at the gates of his citie, saying, 11 Not so my Lorde, heare me, The fielde gene I thee, and the cave that therin is gene I thee also, in the presence of the sonnes of my people gene I it thee: bury thy dead. 12 And Abraham bowed him selfe before the people of the lande, 13 And spake vnto Ephron in the audience of the people of the countrey, saying, If thou wylt (geue it) then I pray thee heare me, I wyll gene siluer for the fielde, take it of me, & I wyl bury my dead therin. 14 Ephron aunswered Abraham, saying vnto him, 15 My Lorde, hearken vnto me: the lande is worth foure hundred (d) sicles of siluer, what is that betwixt thee and me? bury therfore thy dead. 16 And Abraham hearkened vnto Ephron, and waied him the siluer which he had sayd in the audience of the sonnes of Heth, euen foure hundred siluer sicles of current money amongest marchauntes.

17 And the fielde of Ephron in Machpelah whiche was before Mamre, euen the fielde and the cave that was therin, and all the trees that were in the fielde, and that were in all the borders rounde about, was made sure 18 Vnto Abraham for a possession in the sight of the children of Heth, before all that went in at the gates of his citie. 19 After this did Abraham bury Sara his wife in the double cave of the fielde that lieth before Mamre, the same is Hebron in the lande of Chanaan.

20 And so both the fielde and the cave that is therin, was made vnto Abraham a sure possession to bury in, by the sonnes of Heth.

¶ The.xxiiii. Chapter.

2 Abraham causeth his seruaunt to sweare to take a wife for Isahac of his owne kinrede.

AND Abraham was olde and stricken in dayes: and the Lorde had blessed Abraham in all thinges. 2 And Abraham sayde vnto his eldest seruaunt of his house, which had the rule ouer all that he had, Put (a) thy hand vnder my thigh: 3 And I wyll make thee sweare by the Lorde God of heauen, and God of the earth, that thou shalt not take a wyfe vnto my sonne of the daughters of the Chanaanites amongest which I dwell: 4 But thou shalt go vnto my countrey, and to (b) my kinrede, and take a wife vnto my sonne Isahac. 5 But the seruaunt sayde vnto him, Peraduenture the woman wyll not agree to come with me vnto this lande, shall I bryng thy sonne agayne vnto the lande which thou camest out of? 6 To whom Abraham aunswered, Beware that thou bryng not my sonne thyther agayne.

7 The Lorde God of heauen which toke me from my fathers house, and from the lande of my kinrede, and which spake vnto me, and that sware vnto me, saying, Vnto thy seede wyll I geue this lande: he shall sende his angell before thee, and thou shalt take a wyfe vnto my sonne from thence.

8 Neuertheles, if the woman wyll not

" Hebr. An hundred yere, and twentie yere, and seuen yere.

(a) The godlye may mourne, so that they mourne not out of measure: for the naturall affection is not to be disalowed.

(b) That is, godly or excellent, for so the Hebrues vse to speake of al thinges that are notable.

" Hebr. In your eares.

" Or, sate.

(c) Meaning all the citizens and inhabitauntes.

(d) The common sicle is about xx. d. so then 400 sicles mount to. 33. li. vi. s viii. d. after v. s. the ounce.

(a) An olde maner of takyng an oth, whereby the inferior did testifie his subiection. And here also may be gathered the mysterie of Christ, whiche came of the loynes of Abraham.

(b) Abraham wouilde not that his son should mary out of the godly familie, for the inconueniences that come by marying with the vngodly which are set forth in sundry places of the scripture.

not folowe thee, then shalt thou be cleare from this my othe: only bryng not my sonne thither agayne. 9 And the seruaunt put his hande vnder the thigh of Abraham his maister, and sware to him as concernyng that matter. 10 And the seruaunt tooke ten Camelles of the Camelles of his maister, and departed (and had of all maner of goodes of his maister with him) and so he arose & went to "Mesopotamia, vnto the citie of Nachor.

11 And made his Camelles to lye downe without the citie by a welles side of water, at euen, about the tyme that women come out to drawe water.

12 And he sayde, Lorde(c) God of my maister Abraham, I pray thee "sende me good speede this day, and shewe mercie vnto my maister Abraham.

13 Lo, I stande here by the well of water, and the daughters of the men of this citie come out to drawe water:

14 (d) Nowe let the damsel to whom I say, Bow downe thy pitcher (I pray thee) that I may drynke: If she say also, Drynke, and I wyll geue thy Camelles drynke also: let the same be she that thou hast ordeyned for thy seruaunt Isahac, and thereby shall I knowe that thou hast shewed mercie on my maister.

15 And it came to passe yer he had left speakyng, behold, Rebecca came out, the daughter of Bethuel sonne to Milcha the wyfe of Nachor Abrahams brother, and her pitcher vpon her shoulder:

16 The damsel was very fayre to loke vpon, and yet a mayde, and vnknowen of man: and she went downe to the well, and filled her pitcher, and came vp. 17 And the seruaunt runnyng to meete her, sayde, Let me I pray thee drynke a litle water of thy pitcher. 18 And she sayde, Drynke my Lorde. And she hasted, and let downe her pitcher vpon her arme, and gaue him drynke. 19 And when he had geuen him drynke, she sayde, I wyll drawe water for thy Camelles also, vntil they "haue dronke ynough.

20 And she poured out her pitcher into the trough hastyly, and ranne agayne vnto the well to drawe (water) and drewe for all his Camelles.

21 And the man wondred at her, but helde his peace: to wit whether the Lorde had made his iourney prosperous, or not. 22 And as the Camelles had left drynkyng, the man toke a golden carryng halfe a sicle wayght, and two braceletes for her handes of ten sicles wayght of golde,

23 And sayde, Whose daughter art thou? tell me I pray thee: is there roome in thy fathers house for vs to lodge in? 24 She answered him, I am the daughter of Bethuel the sonne of Milcha, which she bare vnto Nachor. 25 And sayde moreouer vnto him, We haue litter and prouender inough, and also roome to lodge in.

26 And the man bowed him selfe, and worshipped the Lorde, 27 And sayd, Blessed be the Lorde God of my maister Abraham, which hath not left destitute my maister of his mercy and trueth: for when I was (e) on my iourney, the Lorde brought me to my maisters brothers house. 28 And the damsel ranne, and tolde them of her mothers house these thinges. 29 And Rebecca had a brother called Laban: and he ranne out vnto the man, to the well. 30 For assoone as he had seene the earringes, and the braceletes in his sisters hande, & hearde the wordes of Rebecca his sister, saying, Thus sayde the man vnto me: he went out vnto the man, and lo, he stoode with the Camelles by the welles syde:

31 And he sayde, Come in thou blessed of the Lorde, wherfore standest thou without? I haue dressed the house, and roome for the Camelles.

32 And then the man came into the house: and he vnharnessed the Camelles, and brought litter and prouender for the Camelles, and water to washe his feete, & the mens feete that were with him. 33 And there was set meate before him to eate: (f) but he sayde, I wyll not eate vntyll I haue sayd myne arande. And he sayd, Say on. 34 And he sayd, I am Abrahams seruaunt. 35 And (g) God hath blessed my maister marueylously, that he is become great: & hath geuen him sheepe and oxen, siluer and golde, men seruauntes, and mayde seruauntes, Camelles and Asses. 36 And Sara my maisters wyfe bare a sonne to my maister when she was olde: and vnto him hath he geuen all that he hath.

37 And my maister made me sweare, saying, Thou shalt not take a wyfe to my sonne amongest the daughters of the Chananites in whose lande I dwell: 38 But thou shalt go vnto my fathers house, and to my kinrede, and take a wyfe vnto my sonne.

39 And I sayd vnto my maister, Per-

B

"Aram naharaim: That is, Syria of the two floddes.

(c) He groundeth his prayer vpon gods promise made to his maister.

"Make to meete before me to day.

(d) The seruaunt moued by gods spirite, desired to be assured by a signe whether he shoulde speede of his message or no.

C

"Or, ceasse to drinke.

(e) Such thinges as happen in mens iourneis, are gouerned by the prouidence of God.

D

(f) In Abrahams seruaunt, is set foorth the conditions of faythfull seruauntes.

(g) To blesse, signifieth here to enriche and to increase with substaunce.

E

aduenture the woman wyll not folowe me. 40 And he answered me, The Lorde before whom I walke, will sende his angel with thee, and prosper thy iourney: and thou shalt take a wife for my sonne of my kinred, and of my fathers house. 41 Then shalt thou be free from this othe (made) to me, when thou commest to my kinred: and yf they geue not thee (one) thou shalt be free from this othe (made) to me.

42 And so I came this day vnto the well, and sayde, (h) O Lorde the God of my maister Abraham, yf it be so nowe that thou makest my iourney which I go prosperous, 43 Behold, I stande by the well of water: and when a virgin commeth forth to drawe water, and I say to her, Geue me (I pray thee) a litle water of thy pitcher to drinke: 44 And she say to me, Drynke thou, and I wyll also drawe for thy Camelles: let the same be the woman whom the Lorde hath prepared for my maisters sonne. 45 And before I had made an ende of speakyng in myne heart, beholde, Rebecca came forth, and her pitcher on her shoulder: and she went downe vnto the wel, and drewe water: and I sayde vnto her, Geue me drynke I praye thee. 46 And she made haste, and tooke downe her pitcher from her (shoulder) and sayde, Drynke, and I wyll geue thy Camelles drinke also. So I dranke, and she gaue the Camelles drinke also. 47 And I asked her, saying, Whose daughter art thou? She answered, The daughter of Bethuel Nachors sonne, whom Milcha bare vnto hym: and I put the earyng "vpon her face, and the bracelets vpon her handes. 48 And I (i) bowed my selfe, and worshipped the Lorde, and blessed the Lorde God of my maister Abraham, whiche had brought me the ryght way, to take my maisters brothers daughter vnto his sonne. 49 Nowe also yf ye wyll consent to deale mercyfully and truely with my maister, tel me: (k) and if not, tel me also, that I may turne me to the (l) ryght hande, or to the left.

50 Then answered Laban and Bethuel, saying, This saying proceedeth of the Lorde: we can not therefore saye vnto thee either good or bad. 51 Beholde, Rebecca (is) before thee, take her, and go, that she may be thy maisters sonnes wyfe, euen as God hath sayde. 52 And when Abrahams seruaunt heard theyr wordes, he worshipped the Lorde, bowyng hym selfe towarde the earth. 53 And the seruaunt toke foorth "iewelles of syluer, and iewelles of golde, and rayment, and gaue them to Rebecca: and to her brother, and to her mother he gaue "costly gyftes.

54 And they did eate and drynke, both he and the men that were with hym, and taryed all nyght: and when they rose vp in the morning, he sayde, Let me depart vnto my maister. 55 Her brother and her mother answered, Let the damsel abide with vs, and it be but ten dayes, and then shall she go. 56 He sayde vnto them, Hinder me not, beholde the Lorde hath prospered my iourney: sende me away therefore, that I may go to my maister. 57 And they sayde, (m) We wyll call the damsell, and enquire "at her mouth. 58 And they called foorth Rebecca, and sayde vnto her, Wylt thou go with this man? And she answered, I wyll go. 59 So they let Rebecca theyr sister go, and her nurse, and Abrahams seruaunt, and his men. 60 And they blessed Rebecca, and sayde vnto her, Thou art our sister, grow into thousande thousandes: and thy seede (n) possesse the gate of his enemies. 61 And Rebecca arose and her damselles, and gat them vp vpon the Camelles, and followed the man: and the seruaunt toohe Rebecca, and went his waye.

62 And Isahac was comming from the way of the well of the lyuyng and seeyng me: for he dwelt in the south countrey. 63 And Isahac was (o) gone out to pray in the feelde at the euentide: and he lift vp his eyes, and sawe the Camelles commyng. 64 And Rebecca lift vp her eyes, and when she sawe Isahac, she lyghted of the Cammell, 65 For she sayde vnto the seruaunt, What man is this that commeth walking against vs in the feeld? And the seruaunt sayde, It is my maister: therefore she toke her (p) bayle, and couered her. 66 And the seruaunt tolde Isahac all thynges that he had done. 67 And Isahac brought her into his mother Saraes tent, and toohe Rebecca, and she became his wyfe, and he loued her: and so Isahac receaued comfort after his mother.

The

(h) Though he was perswaded that an angel of God was a guide to him in his iourney: yet he prayeth not to hym.

" Aboue her nosethrilles.

(i) He shewed what is our dueti to do when we receaue any benefite of the Lorde.

(k) He treateth with the mother and brother, concernyng the mayde, whereby it may appeare that prime contractes without the knoweledge & consent of their parentes are not good.

(l) That is to say, that I may prouide els where.

" Vesselles.

" Precious fruites.

G

(m) The fathers auctoritie ought not to take away the consent of the children in marriage.

" or, her consent.

(n) To possesse the gate, signifieth to beare rule & ouercome.

(o) This was the exercise of the godly fathers, to call to remembraunce gods promises, & to pray for the accomplishement of the same.

(p) The custome was that the spouse was brought to her husband her head beyng couered, in token of shamefastnes & virginitie.

The. xxv. Chapter.

1 Abraham taketh Cetura to wyfe, and begetteth many chyldren. 45 The patrimonie geuen to Isahac, and gyftes to the chyldren of his concubines. 24 The birth of Iacob and Esau.

A Abraham proceeded further, and tooke hym another wyfe, called Cetura, 2 Which bare hym Zimran, and Iocsan, & Medan, & Madian, and Iesbac, and Suah. 3 Iocsan begate Seba & Dedan. And the sonnes of Dedan were Assurim, and Letussim, Leummim. 4 And the sonnes of Madian, Ephah, and Epher, and Hanoch, and Abida, and Eldaah: all these were the chyldren of Cetura. 5 And Abraham gaue al his goodes vnto Isahac: 6 But vnto the sonnes of the concubines which Abraham had, he gaue (a) gyftes: and sent them away from Isahac his sonne (whyle he yet lyued) eastwarde, vnto the east countrey. 7 And these are the dayes of the yeres of Abrahams lyfe which he lyued, an hundred threescore and fifteene yeres. 8 And then Abraham waxyng away, dyed in a quiet age, beyng an old man, when he had lined enough, and (b) was gathered to his people. 9 And his sonnes Isahac and Ismael buryed hym in the double caue in the fielde of Ephron the sonne of Zoar the Hethite, before Mamre, 10 Which fielde Abraham bought of the sonnes of Heth: there was Abraham buryed, and Sara his wyfe.

11 After the death of Abraham, God blessed his sonne Isahac, and Isahac dwelled by the well of lyuing and seeing me. 12 These are the generations of Ismael Abrahams sonne, whom Hagar the Egyptian Saraes handmayde bare vnto Abraham. 13 And these are the names of the sonnes of Ismael, according to the names of theyr kinred: The eldest sonne of Ismael, Nabaioth, and Cedar, and Adbeel, and Mibsam, 14 And Misma, and Duma, & Massa, Hadar, and Thema, 15 Ietur, Naphis, and Cedma. 16 These are the sonnes of Ismael, and these are theyr names by theyr townes & castles, (c) twelue princes of theyr houholdes. 17 And these are the yeres of the life of Ismael, (d) an hundred and thirtie and seuen yeres: and he waxing away, (e) dyed, & was layde vnto his people. 18 And they dwelled from Hauilah vnto Sur, that is by the border of Egypte as thou goest towarde Assur, and he died in the presence of all his brethren. 19 And these are the generations of Isahac Abrahams sonne: Abraham begate Isahac. 20 And Isahac was fourtie yeres olde when he tooke Rebecca to wyfe, the daughter of Bethuel the Syrian "of Mesopotamia, and sister to Laban the Syrian.

21 And Isahac made intercession vnto the Lord for his wife, (f) because she was barren: and the Lorde was intreated of hym, and Rebecca his wyfe conceaued. 22 And the childre threwe together within her wombe: therfore she said, If (it be so, why am I "thus? wherfore she went to (g) aske the Lord.

23 And the Lorde sayde vnto her, There are two maner of people in thy wombe, and two nations shalbe diuided out of thy bowelles: and the one nation shalbe mightier then the other, and the elder shalbe seruaunt vnto the younger. 24 Therefore when her time was come to be delinered, behold, there were two twinnes in her wombe. 25 And he that came out first, was red, and (h) he was all ouer as it were a heary garment: and they called his name Esau. 26 And after hym came his brother out, and his hande holdyng Esau by the heele, and his name was called Iacob: and Isahac was (i) threescore yeres old whe they were borne. 27 And the boyes grewe, and Esau became a cunnyng hunter, and a "wylde man: but Iacob was a "perfect man, and dwelled in tentes. 28 Isahac loued Esau, because he "dyd eate of his veneson: but Rebecca loued Iacob. 29 Iacob sod pottage: & Esau came from the fielde, and was "faynt: 30 And Esau sayde to Iacob, Feede me I pray thee, with that same red pottage: for I am faint. And therefore was his name called Edom. 31 And Iacob sayde, Sell me this day thy byrthright. 32 Esau sayde, Lo, I am at the poynt to dye, and what profite shall this byrthright do me? 33 Iacob aunswered, Sweare to me then this day. And he sware to hym, and solde his byrthryght vnto Iacob. 34 Then Iacob gaue Esau bread, and pottage of "tyse, and he dyd eate and drinke, and rose vp, and went his way: and Esau litle regarded his byrthryght.

a) To auoyd dissentiō that myght aryse after his death touchyng the inheritaunce. (b) Abraham died in the yere of the world .2223. & the yere before Christes birth, 1838. when Iacod and Esau were .14. yeres olde.

c) God is true in his promise, who blessed the banished.

chyld so merueilously, (d) He lined about .48. yeres after his father (e) In the presence of all his brethren.

C

" Padan Aram.

" In the presence of his wyfe.

(f) God wold teache that the increase of the godly seede & the church, commeth only from hym.

" Alias, or with childe.

(g) She went to some secrete place to pray, that she might haue some comfort from heauen

D

(h) The crueltie of his mynde, aunswered to the roughnes of his body.

(i) So Isahac was tempted twentie yeres with want of chyldren.

" A man of the fielde.

" or, simple.

" Veneson in his mouth

" weery.

" Lyntels.

The

The .xxvi. Chapter.

9 Abimelech rebuketh Isaac for callyng his wyfe his sister. 28 The atonement betweene Abimelech and Isaac.

A AND there fell a famine in the lande, besides the first that was in the dayes of Abraham: And Isahac went vnto (a) Abimelech king of the Philistines, vnto Gerar.

2 And the Lorde appeared vnto him, and sayde, Go not downe into Egypt, but abyde in the lande which I shall shewe vnto thee. 3 Sojourne in this lande, and I wyll be with thee, and wyll blesse thee: for vnto thee and vnto thy seede I wyl geue all these countreys, and I wyll performe the othe which I sware vnto Abraham thy father. 4 And wyll make thy seede to multiplie as the starres of heauen, and wyll geue vnto thy seede all these countreys: and in thy seede shall all the nations of the earth be blessed: 5 Because that (b) Abraham hearkened vnto my voyce, and kept my ordinaunce, my commaundementes, my statutes, and my lawes. 6 And Isahac dwelled in Gerar. 7 And the men of the place asked (him) of his wyfe. And he sayde, (c) She is my sister: for he feared to say, She is my wyfe: lest the men of the place shoulde haue kylled hym because of Rebecca, which was beautifull to the eye.

8 And after he had ben there a long tyme, Abimelech kyng of the Philistines looked out at a wyndowe, and saw Isahac (d) sportyng with Rebecca his wyfe. 9 And Abimelech called Isahac, and sayde, Beholde, she is of a suretie thy wife: and why saydest thou, She is my sister? To whom Isahac answered, Because I thought that I might paraduenture haue died for her sake. 10 Abimelech (e) sayde, Why hast thou done this vnto vs? one of the people myght lightly haue lyne by thy wyfe, and so shouldest thou haue brought sinne vpon vs. 11 And so Abimelech charged all his people, saying, He that toucheth this man or his wife, shal die the death. 12 Then Isahac sowed in that lande, and receaued in the same yere "an hundred folde: and the Lorde "blessed him.

13 And the man waxed myghtie, and went forth, and grewe tyll he was exceedyng great. 14 For he had possion of sheepe, of oxen, and a mightie housholde: and therefore the Philistines had enuie at hym. 15 For the Philistines (f) stopped and fylled vp with earth all the welles whiche his seruauntes had digged in his father Abrahams time. 16 And Abimelech sayde vnto Isahac, Get thee from vs, for thou art mightier then we a great deale. 17 Therefore Isahac departed thence, & "abode in the valley of Gerar, and dwelt there. 18 And Isahac returning, digged agayne the welles of water which they digged in the dayes of Abraham his father, whiche the Philistines had stopped after the death of Abraham, and named them after the same names by the whiche his father had named them. 19 Isahacs seruauntes digged in the valley, and founde a well of "spryngyng water. 20 And the heardmen of Gerar dyd strine with Isahacs heardmen, saying, The water is ours. Then called he the well "contention, because they strone with hym. 21 And they digged another well, and strone for that also: and he called the name of it "enmitie. 22 And then he departed thence, and digged another well, for the which they strone not: Therefore called he it "roomth, saying, The Lorde hath made vs now roome that we may encrease vpon the earth.

23 And he went vp thence to Beersheba. 24 And the Lorde appeared vnto hym the same nyght, and sayde, I am the (g) God of Abraham thy father, feare not, for I am with thee, and will blesse thee, and multiplie thy seed for my seruaunt Abrahams sake.

25 And he builded an (h) aulter there, and called vpon the name of the lord, and pitched his tent: and there Isahacs seruauntes dygged a well.

26 Then (i) came Abimelech to him from Gerar, and Ahuzah his freende, and Phicol the captaine of his armie. 27 And Isahac sayde vnto them, Wherefore come ye to me, seyng ye hate me, and haue put me away from you? 28 Which aunswered, "We sawe most certaynely that the Lorde was with thee, and we sayde, Let there be nowe an othe betwixt vs, euen betwixt vs and thee, and let vs make a league with thee: 29 That thou shouldest do vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothyng but good, and sent thee away in peace: for thou art nowe the blessed of the Lorde.

30 And he made them a feast, and they

(a) All the kinges of Gerar were called Abimelech, as the kinges of Egipt Pharaos

(b) God commendeth Abrahams obedience, that Isaac should be more redy to do the like: for as God made his promise to Abraham of his free mercie, so the confirmation therof to Isaac proceedeth of the same fountayne.

(c) whereby we see that feare & distrust are fould in the moste faythfull.

(d) Or shewyng some familier signe of loue, wherby it myght be knowen she was his wyfe

(e) A heathenish kyng reproueth Isaac of his foolishe dissimulation.

" Founde an hundred measures.

(f) The enuious hurte other, & pleasure not the selues.

" Or, pitched his tentes.

" Lyuyng.

" Esec.

" Sitnah.

" Rehoboth,

(g) God assureth Isaac agaynst all feare, by rehearsyng the promise made to Abraham.

(h) To signifie that he woulde serue no other God, but the god of his father Abraham.

(i) Isaacs patience, made his enemies his freendes.

" In seyng we sawe.

they did eate & drinke. 31 And they
rose vp betymes in the mornyng, and
sware one to another: And Isahac
sent them away, and they departed
from him in peace. 32 And the same
day Isahacs seruauntes came & tolde
hym of a well which they had digged,
and sayde vnto hym, We haue founde
water. 33 And he called it * Sebah:
and the name of the citie is called (n)
Beer-seba vnto this day. 34 Esau
was fourtie yeres olde, and he toke
a wyfe (called) Judith, the daughter of
Beeri an Hetthite, and Basemah the
daughter of Elon, an Hetthite (also.)
35 (o) Which were * a greefe of mynde
vnto Isahac and Rebecca.

The. xxvii. Chapter.

Iacob stealeth his fathers blessyng from Esau by his mothers counsel. 41 Esau hateth Iacob. 43 Rebecca sendeth Iacob away into Haran to his vncle Laban.

AND it came to passe, that when
Isahac waxed olde, and his eyes
were dymme, so that he could not
see, he called Esau his eldest sonne,
and sayde vnto hym, My sonne? And
he sayd vnto hym, Here am I.
2 And he sayde, Beholde, I am nowe
olde, and knowe not the day of my
death. 3 Nowe therfore take I pray
thee thy weapons, thy quyuer and
thy bowe, and get thee to the feelde,
that thou mayest take me some vene-
son. 4 And make me well tastyng
meates suche as I loue, and bryng it
to me, that I may eate, (a) that my
soule may blesse thee before that I
dye. 5 But Rebecca hearde when Isa-
hac spake to Esau his sonne: And
Esau went into the feelde to hunt ve-
neson, and to bryng it. 6 And Rebec-
ca spake vnto Jacob her sonne, say-
ing, Beholde, I haue heard thy father
talkyng with Esau thy brother, and
saying, 7 Bryng me venesons, and
make me dayntie meate, that I may
eate, and blesse thee before the Lorde
afore my death. 8 Nowe therefore
my sonne (b) heare my voyce in that
which I commaunde thee. 9 Get
thee to the flocke, & bryng me thence
two good kiddes from the goates,
and I will make of them pleasaunt
meates for thy father, such as he lo-
ueth. 10 And thou shalt bryng it to
thy father, that he may eate, and that
he may blesse thee before his death.
11 Then sayde Jacob to Rebecca his
mother, Beholde, Esau my brother is
a heary man, and I am smoothe:
12 My father shall peraduenture
feele me, and I shall seeme vnto him
as though I went about to begulle
him: and so shall I bryng a curse vpon
me, and not a blessyng. 13 And his
mother sayde vnto him, (c) Vpon me
be the curse my sonne: only heare my
voyce, and go and fetche me them.
14 And Iacob went, and fet them, and
brought them to his mother: and his
mother made pleasaunt meate, such
as she knewe his father loued.
15 And Rebecca fet * goodly rayment of her eldest sonne Esau, which were in the house with her, and put them vpon Jacob her younger sonne:
16 And she put the skinnes of the kiddes vpon his handes, and vpon the smoothe of his necke. 17 And she put that pleasaunt meate and bread which she had prepared, in the hande of her sonne Jacob. 18 When he came to his father, he sayde, My father? And he answered, Here am I: who art thou, my sonne? 19 And Jacob sayde vnto his father, (d) I am Esau thy eldest sonne, I haue done according as thou baddest me: aryse I pray thee, sit and eate of my veneson, that thy soule may blesse me.
20 And Isahac sayd vnto his sonne, Howe commeth it that thou hast found it so quickely my sonne? He answered, The Lorde thy God brought it to my handes. 21 Then sayde Isahac vnto Jacob, Come neare, and I will feele thee my sonne, whether thou be my very sonne Esau, or not. 22 The went Jacob to Isahac his father, and he felt him, and sayde, The voyce is Jacobs voyce, but the handes are the handes of Esau. 23 And (e) he knew hym not, because his handes were heary as his brother Esaus handes: and so he blessed hym. 24 And he asked hym, Art thou my sonne Esau? And he sayde, That I am. 25 Then sayde he, Bryng me, and let me eate of my sonnes veneson, that my soule may blesse thee. And he brought him, and he ate: and he brought him wine also, and he dranke. 26 And his father Isahac sayde vnto hym, (f) Come neare and kisse me, my sonne.
27 And he went vnto him and kissed hym: and he smelled the sauour of his rayment, and blessed hym, and sayde, See, the smell of my sonne is as the smell of a feelde which the Lord hath blessed. 28 God geue thee (g) of the deawe

* or, othe.
(n) He reuoketh the name which his father gaue the place before. Gen. xxi.
* Beer, a well Seba, an oth.
(o) The affinitie of the vngodly is daungerous and troublesome.
* disobedient.

(a) The carnall affection which Isaac did beare to his elder sonne, made hym forget what god spake to his wyfe concernyng the yonger. Gen. 25. ver. 23.
(b) she letteth her selfe vpon godspromise, and not weyed the daungers that might folow

(c) The assurance of gods decree made her bolde.

* or, costly.

(d) This subtyll dealing of Rebecca and Iacob with Isaac consydered by it selfe, is altogether blame worthy: but if it be referred to the wyll of God and setting forth of his decree, it is commendable.
(e) His ignorance hyndered not gods decree.
(f) We must not so muche beholde the outward doynges here, as the prouidence of God, who woulde by such weakenesse haue his election declared.
(g) Vnder these wordly blessynges, the godly fathers embraced the heauenly promises.

deawe of heauen, and of the fatneſſe of the earth, and plentie of corne and wine. 29 People be thy ſeruauntes, and nations bowe to thee: be Lorde ouer thy brethren, and thy mothers chyldren ſtowpe with reuerence vnto thee: curſed be he that curſeth thee, and bleſſed be he that bleſſeth thee.

30 Aſſoone as Iſahac had made an ende of bleſſing Iacob, and Iacob was ſcarſe gone out from the preſence of Iſahac his father, then came Eſau his brother from his huntyng.

31 And he alſo had made a pleaſaunt meate, and brought it vnto his father, and ſayde vnto his father, Let my father aryſe, and eate of his ſonnes benefon, that thy ſoule may bleſſe me.

32 Then his father Iſahac ſayde vnto him, Who art thou? He aunſwered, I am thy ſonne, thy firſt borne Eſau.

33 And Iſahac was greatly aſtonied out of meaſure, and ſayd, Which (a) he (b) where is he then that hath hunted benefon and brought it me, and I haue eaten of al, before thou cameſt? and haue bleſſed him, yea (b) and he ſhalbe bleſſed. 34 When Eſau hearde the wordes of his father, he cryed aloude and bitterly aboue meaſure, and ſayde vnto his father, Bleſſe me, I alſo (am thy ſonne) O my father.

35 Who aunſwered, Thy brother came with ſubtiltie, and hath taken away thy bleſſyng. 36 And he ſayde agayne, Is not he ryghtly named "Iacob? for he hath vndermined me nowe two tymes: (firſt) he toke away my birthright, and see, nowe hath he taken away my bleſſyng alſo. And he ſayde, Hast thou kept neuer a bleſſing for me? 37 Iſahac aunſwered, and ſayde vnto Eſau, Beholde, I haue made him thy Lorde, and all his brethren haue I made his ſeruauntes: Moreouer, with corne and wine haue I eſtabliſhed him: what ſhall I do vnto thee nowe my ſonne? 38 And Eſau ſayde vnto his father, Hast thou but that one bleſſyng my father? bleſſe me, I am alſo (thy ſonne) O my father. So lifted vp Eſau his voyce, (i) and wept. 39 Then Iſahac his father aunſwered, and ſayde vnto him, Beholde, (k) thy dwellyng place ſhalbe the fatneſſe of the earth, and of the deawe of heauen from aboue. 40 And thyough thy ſwoorde ſhalt thou lyue, and ſhalt be thy brothers ſeruaunt: and it ſhall come to paſſe, that thou ſhalt get the maſterie, and thou ſhalt looſe his yoke from of thy necke.

41 And Eſau hated Iacob, becauſe of the bleſſyng that his father bleſſed him withall: And Eſau ſayde in his heart, The dayes of ſorowyng for my father are at hande, then wyll I (l) ſlay my brother Iacob. 42 And theſe wordes of Eſau her elder ſonne were tolde to Rebecca: And ſhe ſent, and called Iacob her younger ſonne, and ſayde vnto him, Behold, thy brother Eſau as touchyng thee doth comfort him ſelfe (full purpoſyng) to ſlyll thee.

43 Nowe therfore my ſonne, heare my voyce: make thee redy, and flee to Laban my brother at Haran: 44 And tary with him a whyle, vntyl thy brothers fiercenеſſe be ſwaged: 45 And vntyl thy brothers wrath turne away from thee, and he forget the thynges which thou haſt done to him: then wyll I ſende and fet thee away from thence: (m) why ſhoulde I be deſolate of you both in one day? 46 And Rebecca ſpake to Iſahac, I am weery of my life (n) for the daughters of Heth: If Iacob take a wyfe of the daughters of Heth, ſuch as theſe (which are) of the daughters of this lande, what good ſhall my life do me?

The. xxviii. Chapter.

1 Iſahac forbiddeth Iacob to take a wife of the Chanaanites. 18 Iacob ſetteth vp a piller and maketh a vowe.

AND ſo Iſahac called Iacob, and (a) bleſſed him, and charged him, and ſayde vnto him, See thou take not a wyfe of the daughters of Chanaan: 2 Ariſe and get thee to "Meſopotamia, to the houſe of Bethuel thy mothers father, and there take a wyfe of the daughters of Laban thy mothers brother. 3 And God almightie bleſſe thee, and make thee to increaſe, and multiplie thee, that thou mayeſt be a number of people: 4 And geue the bleſſyng of Abraham vnto thee, and to thy ſeede with thee, that thou mayeſt receaue to inherite the lande wherin thou art a ſtraunger, which God gaue vnto Abraham. 5 Thus Iſahac ſent footh Iacob, and he went towarde Meſopotamia vnto Laban ſonne of Bethuel the Syrian, and brother to Rebecca Iacob and Eſaus mother.

6 When Eſau ſawe that Iſahac had bleſſed Iacob, and ſent him to Meſopotamia to fet him a wyfe from thence: and that as he bleſſed him, he gaue him a charge, ſaying, Thou ſhalt not

(h) What Gods miniſters promiſe by his wordes, it ſhalbe ſure. Heb. xii.

" or, a ſupplanter.

(i) The wicked lament their loſſes: yet they amende not their wyckednеſſe.

(k) The ſpiritual bleſſing only remayned in Iacob: this was but a temporall bleſſing.

(l) The wicked thinke by their power to ouerthrowe gods iudgement.

(m) For the wicked ſon wyll kyll the godly, and the plague of god wyll afterwarde light vpon the wicked ſonne.

(n) Which were Eſaus wiues, who'e euyl maners ſhe vſeth as an argument to ſende Iacob avvay.

A (a) This ſeconde bleſſing vvas to confirme Iacobs fayth, leſt he ſhoulde thinke that his father had bleſſed him before, vvithout gods motion.

" Padan Aram.

not take a wife of the daughters of Chanaan: 7 And that Iacob had obeyed his father and mother, and was gone to Mesopotamia: 8 And Esau seyng also that the daughters of Chanaan pleased not Isahac his father: 9 Then went Esau vnto Ismael, and tooke vnto the wyues (which he had) Malah the (b) daughter of Ismael Abrahams sonne, the sister of Nebaioth to be his wyfe. 10 Iacob departed from Beer-seba, and went toward Haran. 11 And he came vnto a certayne place, and taryed there al night, because the sonne was downe: and tooke of the stones of the place, and put vnder his head, and layde hym downe in the same place to sleepe. 12 And he dreamed, and behold there stoode (c) a ladder vpon the earth, and the toppe of it reached vp to heauen: and see, the angels of God went vp and downe vpon it: 13 Yea, and God from aboue leaned vpon it, and sayde, I am the Lorde God of Abraham thy father, and the God of Isahac, (d) the lande whiche thou sleepest vpon, will I geue thee and thy seede. 14 And thy seede shalbe as the dust of the earth, and thou shalt spreade abrode to the west, to the east, to the north, and to the south: and in thee, and in (e) thy seede, shall all the kinredes of the earth be blessed. 15 And see, I am with thee, and will be thy keper in all (places) whyther thou goest, and will bryng thee againe into this lande: For I will not (f) leaue thee, vntyll I haue made good that whiche I haue promised thee. 16 When Iacob was awaked out of his sleepe, he sayde, Surely the Lorde is in this place, and I knewe it not. 17 And he was afraide, and sayde, Howe dreadfull is this place? It is none other but the (g) house of God, and it is the gate of heauen.

18 And Iacob rose vp early in the morning, and tooke the stone that he had layde vnder his head, and pitched it vpon an ende, and powred oyle in the toppe of it. 19 And he called the name of the place Bethel: but the name of the citie was called Luza, before tyme. 20 And Iacob vowed a vowe, saying, Yf God will be with me, and will kepe me in this iourney in which I go, and will geue me bread to eate, and clothes to put on: 21 So that I come agayne vnto my fathers house in safetie, then shall the Lorde be my God: 22 And this stone which I haue set vp an ende shalbe Gods house: and of all that thou shalt geue me, I will surely geue the tenth vnto thee.

¶ The. xxix. Chapter.

13 Iacob commeth to his vncle Laban, and serueth hym seuen yeres for his daughter Rachel. 23 Lea was brought to his bed in steede of Rachel.

THen Iacob "went on his iourney, and came into the land of the "people of the east. 2 And (as) he looked about, beholde, there was a wel in the feeld: and loe, three flockes of sheepe lay thereby: for at that well were the flockes watered: & there was a great stone vpon the welles mouth. 3 And thyther were all the flockes brought, and they rouled the stone from the welles mouth, and watered the sheepe, and put the stone agayne vpon the welles mouth vnto his place. 4 And Iacob sayd vnto them, My brethren, whence be ye? And they sayde, Of Haran are we. 5 And he sayd vnto them, Knowe ye Laban the sonne of Nachor? They sayde, We knowe hym. 6 And he sayde vnto them, Is "he in good health? And they sayde, He is in good health: and beholde his daughter Rachel commeth with the sheepe. 7 And he sayde, Loe (it is) yet a great "whyle to night, neither is it tyme that the cattell shoulde be gathered together: water ye the sheepe, and go and feede (them.) 8 And they sayde, We may not vntil all the flockes be brought together, and tyll they roule the stone from the welles mouth, and so we water our sheepe. 9 Whyle he yet talked with them, Rachel came with her fathers sheepe: for she kept them. 10 And soone as Iacob sawe "achel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, Iacob went, and rouled the stone from the welles mouth, and watered the flocke of Laban his mothers brother. 11 And Iacob kyssed Rachel, and lyft vp his voyce and wept. 12 And Iacob tolde Rachel that he was her fathers (a) brother, and that he was Rebeccaes sonne: therefore ranne she, and tolde her father. 13 And when Laban hearde certaynely tell of Iacob his sisters sonne, he ranne to meete hym, and imbraced hym, and kyssed hym, and brought hym to his house: And he tolde

A "Lyft vp his feete. "Children.

"Peace be hym.

"Great day

(a) The Hebrues call all kinsemen brethren.

(b) Thinking thereby to haue reconciled him selfe to his father, but all was in vayne, for he taketh not away the cause of the euyll.

(c) It may signifie Christ, by whose meditation al graces come downe to vs, & all helpe, & by whom we ascende into heauen.

(d) Isahacs ministerie in blessyng his sonne, is confirmed by God, who geueth to Iacob this lande for a pledge of the spirituall inheritaunce.

(e) Christe promised.

(f) God taketh all the charge of his elect, and neuer forsaketh them.

(g) Where god appeareth by the ministerie of angels or mē accordyng to his worde, there he is sayde to dwell.

(b) That is, vpon what causes he came alone and so bare from his countrey.

tolde Laban (b) all these thynges.
14 To whom Laban sayde, Wel, thou art my bone and my flesshe. And he abode with hym the space of a moneth.
15 And Laban sayde vnto Jacob, Though thou be my brother, shouldest thou therefore serue me for naught? Tell me what shall thy wages be?
16 Laban had two daughters: the elder called Lea, and the younger Rachel. 17 Lea was tender eyed: but Rachel was beautifull and well fauoured. 18 And Jacob loued Rachel, and sayde, I wyll serue thee seuen yeres for Rachel thy yonger daughter.
19 Laban answered (d) It is better that I gene her (vnto) thee, then that I should gene her to another man: abide with me. 20 And Jacob serued seuen yere for Rachel: and they seemed vnto hym but a fewe dayes, for the loue he had to her. 21 And Jacob sayde vnto (e) Laban, Gene (me) my wife, that I may lye with her: for my dayes are fulfylled. 22 Then Laban gathered together all the men of that place, and made a feast. 23 And when euen was come, he tooke Lea his daughter, (f) and he brought her to hym, & he went in to her. 24 And Laban gaue vnto his daughter Lea Zilpha his mayde (to be) her seruaunt. 25 And when the morning was come, beholde it was Lea. Then sayde he to Laban, Wherefore hast thou played thus with me? dyd not I serue thee for Rachel? Wherefore then hast thou begyled me?
26 Laban answered, (g) It is not the maner of this place to mary the younger before the first borne.
27 Make out this weeke, and then we wyll gene thee this also for the seruice whiche thou shalt serue me yet seuen yeres more. 28 And Jacob did euen so, and passed out the weeke: and then he gaue hym Rachel his daughter to wife also. 29 And Laban gaue to Rachel his daughter Bilha his handmayde, to be her seruaunt.
30 So lay he by Rachel also, and loued Rachel more then Lea: and serued hym yet seuen yeres more. 31 When the Lorde sawe that Lea was "despised, he made her frutefull: and Rachel remayned barren. 32 And Lea conceaued and bare a sonne, and she called his name "Ruben: for she said, The Lorde hath looked vpon my tribulation: nowe therefore my husbande wyll loue me. 33 And she conceaued agayne, and bare a sonne, and sayde, The Lorde hath hearde that I am despised, and hath therefore geuen me this (sonne) also. And she called his name "Simeon. 34 And she conceaued yet, and bare a sonne: and sayde, Now this once wyl my husband kepe me company, because I haue borne hym three sonnes. And therefore was his name called "Leui. 35 And she conceaued yet agayne, and bare hym a sonne, saying, Nowe wyll I (h) prayse the Lorde. Therefore she called his name "Juda: and left bearyng.

The. xxx. Chapter.

4.9 Rachel and Lea beyng both barren geue theyr maydens to theyr husbande. 27 God enriched Laban for Iacobs sake, 43 and blessed Iacob with plentie.

RAchel when she sawe that she bare Jacob no chyldren, she enuied her sister, and sayde vnto Jacob, (a) Gene me chyldren: or els I am but dead.
2 And Jacobs (a) anger was kyndled against Rachel, and sayde, Am I in Gods steade, which kepeth from thee the fruite of thy wombe? 3 Then she sayde, Here is my mayde Bilha: go in vnto her, & she shall (b) beare vpon my knees, that I may also haue chyldren by her. 4 And she gaue hym Bilha her handmayde to wyfe: and Jacob went in vnto her. 5 And Bilha conceaued, and bare Jacob a sonne.
6 Then sayde Rachel, God hath geuen sentence on my side, and hath also hearde my voyce, and hath geuen me a sonne. Therefore called she him "Dan.
7 And Bilha Rachels mayde conceaued agayne, and bare Jacob another sonne. 8 And Rachel sayde, With "godly wrastlynges haue I wrastled with my sister, and haue gotten the vpper hande. And she called his name "Nephthali. 9 When Lea sawe that she had left bearyng chyldren, she toke Zilpha her mayde, and gaue her Jacob to wyfe. 10 And Zilpha Leas mayde bare Jacob a sonne. 11 Then sayde Lea, "Good luche: and called his name "Gad. 12 And Zilpha Leas mayde bare Jacob an other sonne.
13 Then sayde Lea, Happy am I: for the "daughters wyll call me blessed: and called his name "Aser. 14 And Ruben went out in the dayes of the wheate harnest, and founde Mandragoras in the feelde, and brought them vnto his mother Lea. Then sayde Rachel

"Shimon; That is, hearyng. "Added to hym.
(h) By the names of his children he confesseth them to be the singuler gift of God. "Jehuda; That is, prayse.

A

(a) This was godly anger, which preferred the honour of God to his wyfe whom he sharply admonisheth.
(b) I wyll receaue her chyldren vpon my lappe, as though they were myne owne.
"Be buylt by her. "That is, iudgement. "or, earned. "Nephtali. That is, my wrastlyng. "or, accompany commeth: meaning of chyldren. "That is, company. "or, women. "That is, happy.

Rachel to Lea, Geue me I pray thee of thy sonnes Mandragoras. 15 To whom Lea aunswered, Is it not enough that thou hast taken away my husbande, but wouldest take away my sonnes Mandragoras also? Then sayde Rachel, Well, let hym sleepe with thee this nyght for thy sonnes Mandragoras. 16 And Jacob came from the feelde at euen, and Lea went out to meete him, and said, Thou shalt come in to me: for I haue bought thee in deede with my sonnes Mandragoras. And he slept with her that same nyght. 17 And God hearde Lea, that she conceaued, and bare Jacob the fift sonne. 18 Then sayde Lea, (c) God hath geuen me a rewarde, because I gaue my mayden to my husbande. And she called hym "Jssachar. 19 And Lea conceaued yet agayne, and bare Jacob the sixt sonne. 20 And Lea said, God hath endued me with a good dowrie, nowe wyll my husband dwell with me, because I haue borne hym sixe sonnes: and called his name "Zabulon. 21 After that she bare a daughter, and called her name "Dina.

22 And God remembred Rachel, and God (f) hearde her, and "made her fruitefull. 23 So that she conceaued and bare a sonne: and sayde, God hath taken away my rebuke. 24 And she called his name "Joseph, saying, The Lorde geue me yet another sonne.

25 (g) Assoone as Rachel had borne Joseph, Jacob sayde to Laban, Sende me away, that I maye go into my owne place, and to my countrey. 26 Geue me my wyues and my children for whom I haue serued thee, and let me go: for (h) thou knowest what seruice I haue done thee. 27 To whom Laban aunswered, I pray thee, yf I haue founde fauour in thy syght (tary): (for I haue proued that (i) the Lorde blessed me for thy sake.) 28 Also he sayde, Appoynt what thy reward shalbe, and I wyll geue (it thee.)

29 But he sayde vnto hym, Thou knowest what seruice I haue done thee, and in what takyng thy cattell haue ben vnder me: 30 For that litle which thou haddest before "I came, is nowe increased into a multitude, and the lord hath blessed thee through "my trauaile: but nowe when shall I make prouision for myne owne house also? 31 And he sayde, What shall I then geue thee? And Jacob aunswered, Thou shalt geue me nothyng at all: yf thou wylt do this thing for me then wyll I turne agayne, feede thy sheepe, and kepe them. 32 I wyll go about all thy flockes this daye, and separate from them all the cattel that are spotted, and of diuers collours: and all the blacke among the sheepe, and the partie and spotted amongst the kiddes (the same) shalbe my rewarde.

33 So shall my righteousnes aunswere for me "in tyme to come: for it shall come for my rewarde before thy face. And euery one that is not specked and partie amongst the goates, and blacke amongst the sheepe, let it be counted theft in me. 34 And Laban saide, Go to, would God it myght be accordyng to thy saying. 25 Therfore he toke out the same day the hee goates that were ryngstraked, and of diuers collours, and all the shee goates that were spotted and collored: and all that had whyte in them, and all the blacke amongst the sheepe, and put them in the kepyng of his sonnes. 36 And set three dayes iourney betwixt hym selfe and Jacob: and so Jacob kept the rest of Labans sheepe. 37 (k) Jacob tooke roddes of greene populer, hasell, and chelle nut trees, and pylled whyte strakes in them, and made the whyte appeare in the roddes. 38 And put the roddes which he had pilled before the sheepe, in the gutters and watryng troughes when the sheepe came to drynke, that they shoulde conceaue when they came to drynke. 39 And the sheepe conceaued before the roddes, and brought foorth lammes ringstraked, spotted, and partie. 40 And Jacob dyd separate these lammes, & (l) turned the faces of the sheepe whyche were in the flocke of Laban, towarde these ryngstraked, and all maner of blacke: and so put his owne flockes by them selues, and put them not with Labans cattell. 41 And in euery conceauyng time of the stronger cattell, Jacob layed the roddes before the eyes of the cattell in the gutters, (namely that they myght conceaue before the roddes. 42 But when the cattell were feeble, he put them not in: and so the feebler were Labans, and the stronger Jacobs. 43 And the man (m) increased exceedyngly, & had much cattell, and mayde seruauntes, and men seruauntes, and Camelles, and Asses.

(c) She beareth of her fault, and maketh that a cause whiche was none in deede.
"Jssachar. That is, a rewarde.
"Zebulon. That is, abidyng.
"Judgement, (f) Fayrhfull prayer obtayneth at the length her request.
"Opened her wombe. That is, addyng.
(g) Nowe his auntyeres seruice was expired.
(h) He had done his seruice vpon & of a good conscience.
(i) This hypocrite speaketh of god, and yet he worshipperth false gods, and continueth in his wickednesse.
"My face.
"My foote
"To morowe.
(k) It is not lawfull by fraude to seke recompēce of iniurie: therfore Moyses sheweth afterwarde that god thus instructed Jacob. Gen. 31. b.
(l) He dyd dryue his owne lammes before Labans sheepe, so that they alwaies sawe before them, such as were of dyuers colours.
(m) By gods singuler prouision and accordyng to his promise.

The

The .xxxi. Chapter.

1 Labans chyldren do grudge agaynst Iacobs wealth. 19 Rachel stealeth her fathers goddes. 23 Laban pursueth Iacob.

AND he heardē the wordes of (a) Labans sonnes, saying, Iacob hath taken away all that was our fathers, and of our fathers (goodes) hath he gotten all his glorie.

2 And Iacob beheldē the countenaunce of Laban, and beholde, it was not towardes hym "as it was wont to be. 3 And (b) the Lorde sayde vnto Iacob, Turne againe into the land of thy fathers, and to thy kinrede, and I wyll be with thee. 4 Therefore Iacob sent, and called Rachel and Lea to the feelde vnto his flocke: 5 And sayde vnto them, I see your fathers countenaunce that it is not towardē me as it was wont to be: but the God of my father hath ben with me.

6 And ye knowe howe I haue serued your father to the best of my power. 7 But your father hath deceaued me, and chaunged my wages (c) ten tymes: but God suffred hym not to hurt me. 8 (d) When he sayd, The spotted shalbe thy wages: then all the sheepe bare spotted. And when he said, The ringstraked shalbe thy rewarde: then bare all the sheepe ringstraked.

9 Thus hath god taken away the increase of your fathers flocke, and geuen it to me. 10 But in rammyng time, I lifted vp mine eyes, and sawe in a dreame, and beheld, the "rammes leaped vpon the sheepe that were ringstraked, spotted, and partie.

11 And the angel of God spake vnto me in a dreame, saying, Iacob? And I answered, Here am I. 12 And he sayde, Lift vp nowe thyne eyes, and see all the rammes leapyng vpon the sheepe that are ringstraked, spotted, and partie: for I haue (e) seene all that Laban doth vnto thee. 13 I am the God of Bethel, where thou annointedst the stone (set vp an ende,) and where thou vowedst a vowe vnto me: nowe therefore arise, and get thee out of this countrey, and returne vnto the lande where thou wast borne.

14 Then answered Rachel and Lea, and sayde vnto hym, Haue we had as yet any portion or inheritaunce in our fathers house? 15 Doth not he count vs euen as straungers? For he hath solde vs, and hath quite deuoured also our money. 16 Therefore all the ryches which God hath taken from our father, that is ours and our childrens: nowe then whatsoeuer God hath said vnto thee, that do. 17 Then Iacob rose vp, and set his sonnes and wiues vp vpon Camelles. 18 And caryed away all his flockes, and all his substaunce whiche he had procured, the increase of his cattell which he had gotten in "Mesopotamia, for to go to Isahac his father vnto the lande of "Iudan Chanaan. 19 But Laban was gone to sheare his sheepe: and Rachel had stolen her fathers (f) images. 20 And Iacob (g) stale away the heart of Laban the Syrian, in that he tolde hym not that he fled. 21 So fled he, and all that he had: and made hym selfe redy, and passed ouer the ryuer, and set his face straight towarde the mount Gilead. 22 Vpon the thirde daye after, was it told Laban that Iacob fled.

23 Then he tooke (h) his brethren with hym, and followed after hym seuen dayes iourney, and ouertoke hym at the mounte Gilead. 24 And (i) god came to Laban the Syrianin a dreame by nyght, and sayde vnto hym, Take heede that thou speake not to Iacob ought "saue good. 25 And Laban ouertoke Iacob: and Iacob had pitched his tent in the mounte, and Laban with his brethren pitched also vpon the mounte Gilead. 26 And Laban sayde to Iacob, What hast thou done? For thou hast stollen away my heart, and caryed away my daughters as though they had ben taken captiue with the sworde. 27 Wherefore wentest thou away secretly "vnknowen to me, (k) and diddest not tel me, "From that I might haue let thee go thy way with mirth and songes, with tymbrel and harpe? 28 And hast not suffred me to kisse my sonnes and my daughters? Thou wast a foole nowe in so doyng. 29 For it is in (l) my "hande thyough God to do you hurt: But the God of your father spake vnto me yesternyght, saying, Take heede that thou speake not to Iacob ought saue good. 30 And nowe though thou wouldest nedes be gone away, because thou sore longest after thy fathers house, yet wherfore hast thou stolen my gods? 31 Iacob answered & said to Laban, Because I was afraide, and thought (that) peraduenture thou wouldest take away thy daughters from me. 32 But with whomsoeuer thou fyndest thy gods, let hym dye. Here before

(a) The enuious children of couetous Laban, thinke the wealth of another theyr vtter vndoyng.
"As yesterday, and yer yesterday.
(b) Though he was in great feare & doubt, yet he durst not returne without gods commaundement.
(c) A certaine number, is set for an vncertayne oftentymes.
(d) He would shewe what iust causes he had to depart from theyr father: and howe theyr brethren wrongfully accused hym.
"It signifieth the hee goate also: as vnder sheepe, are contayned the goates.
(e) Gods eye obserueth what the wicked doth to the godly.
(f) Images made in the likenesse of men, which he had in reuerence as his housholde gods.
(g) That is to do any thyng without the parties knowledge or consent.
(h) They woulde reuenge the iniurie done to theyr false religion: for theyr Gods were stolne.
(i) Thus god refrayneth the cruel purposes of tirantes agaynst his Churche.
"From good to bad
"And hast stolen me.
(k) A dissemblyng hypocrite when he can do no harme: yet he wyll burthen the godly in wordes.
(l) The wicked bragge of theyr power, as Pilate did.
"By mahood.

before our brethren, ſeke that thinge is by me, and take it to thee: But Jacob wyſt not that Rachel (m) had ſtolen them. 33 Then went Laban into Jacobs tent, and into Leas tent, and into the two mayde ſeruauntes tentes: but founde them not. Then went he out of Leas tent, and entred into Rachels tent. 34 And Rachel had taken the images, and put them in the Camelles ſtrawe, & ſate downe vpon them: And Laban tolled vp all the tent, but founde them not.

35 Then ſayde ſhe to her father, My lorde, be not angry that I can not riſe vp before thee: for the cuſtome of women is come vpon me. So ſearched he, but (n) founde not thoſe images.

36 And Jacob was wroth, and chode with Laban, Jacob alſo anſwered, and ſayde to him, What haue I treſpaſſed? or what haue I offended thee, that thou doeſt ſore purſue after me?

37 Thou haſt tolled vp all my ſtuffe, and what haſt thou founde of all thy houſehoulde ſtuffe? put it here before thy brethren and my brethren, that they may iudge betwixt vs both.

38 Beholde, this twentie yeres haue I ben with thee: thy cheepe and thy goates (o) haue not ben barren, and the rammes of thy flocke haue I not eaten. 39 Whatſoeuer was rozne (of beaſtes) I brought it not vnto thee, but made it good my ſelfe: of my hande diddeſt thou require it that was ſtolen by day or night. 40 I was in ſuch caſe, that by day the heate conſumed me, and the froſt by night: and my ſleepe departed from myne eyes.

41 Thus haue I ben twentie yeres in thy houſe, and ſerued thee fourteene yeres for thy two daughters, and ſixe yeres for thy cheepe, and thou haſt chaunged my rewarde ten tymes. 42 And except the God of my father, (p) the God of Abraham, and the feare of Iſahac had ben with me, ſurely thou haddeſt ſent me away now all emptie: but God beholde my tribulation & the labour of my handes, and rebuked (thee) yeſternight. 43 And Laban aunſwered, and ſayde vnto Jacob, Theſe daughters are my daughters, and theſe children are my children, and theſe cheepe are my cheepe, and all that thou ſeeſt is myne: and what can I do this day vnto theſe my daughters, or vnto their children which they haue borne? 44 Nowe therfore come on, and let vs make a league I and thou, which may be a witneſſe betweene me and thee.

45 Then toke Jacob a ſtone, and ſet it vp on ende. 46 And Jacob ſayde vnto his brethren, Gather ſtones. And they toke ſtones, and made an heape: and they did eate there vpon the heape. 47 And Laban called it (q) Jegar Sahadutha: but Jacob called it Galeed. 48 Then ſayde Laban, This heape is witneſſe betweene thee and me this day. Therfore it is called "Galeed, 49 And "Miſpah: for he ſayd, The Lorde loke betweene thee & me when we are departed one from another, 50 If thou ſhalt vexe my daughters, or ſhalt take (r) other wynes beſide my daughters: here is no man with vs, beholde, God (is) witneſſe betwixt me and thee. 51 And Laban ſayde moreouer to Jacob, Beholde this heape, and this ſtone ſet vp on ende, which I haue layde betwixt me and thee. 52 This heape be witneſſe, and alſo this ſtone ſet vp on ende, that I wyll not come ouer this heape to thee, and thou ſhalt not come ouer this heape and this ſtone ſet vp on ende vnto me, to do any harme. 53 The God of Abraham, and the (f) God of Nachor, and the God of their father, be iudge betwixt vs. And Jacob (t) ſware by the feare of his father Iſahac. 54 Then Jacob did ſacrifice vpon the mount, and called his brethren to eate bread: and they did eate bread, and taryed all nyght in the hyll. 55 And early in the morowe Laban roſe vp, and kiſſed his ſonnes and his daughters, and (v) bleſſed them: and Laban departyng, went into his place agayne.

(m) It was not godlineſſe, but ſuperſtition, that moued Rachel to this theft.

(n) So this ſuperſtition remayned in Jacobs houſe tyll after the deſtruction of Sichem.

(o) This was gods benefite, yet beſtowed vpon Laban for Iacobs ſake: ſo Iacob counteth it his.

(p) God woulde not haue the ſeruaunt defrauded of his iuſt rewarde.

(q) Theſe be Syriake wordes, and ſignifie the heape of witneſſe, which thyng alſo this worde Galeed meaneth.

" Galeed.

" Miſpah. That is, a lokyng glaſſe.

(r) He nowe condempneth the ſinne of Polygamie, whereof he was afore the auctour.

(f) This was a vvicked fact, to ioyne his falſe gods with the true god, and to iudge the falſe to be the elder god.

(t) Iacob woulde not ſweare ſo corruptly as Laba would haue had him.

(v) The ſuperſtitious kepe the outward maners of the godly.

¶ The xxxii. Chapter.

1 God comforteth Iacob by a viſion of angels. 24 Iacob wraſteleth with the angell, who named him Iſrael.

BVT Jacob went forth on his iourney, and (a) the angels of God came and met him. 2 And when Jacob ſawe them, he ſayde, This is Gods hoaſt. And called the name of the ſame place (b) Mahanaim. 3 And Jacob ſent meſſengers before him to Eſau his brother, vnto the lande of Seir the "fielde of Edom: 4 And he commaunded them, ſaying, Thus ſhall ye ſpeake to my lorde Eſau, Thy ſeruaunt Jacob ſaith thus, I haue ben a ſtraunger with Laban, and haue

(a) or, region

(b) That is, two armies or campes.

ſtayed there vnto this tyme. 5 And haue oxen, aſſes, and ſheepe, men ſeruauntes, and women ſeruauntes: and haue ſent to ſhewe (a) my Lorde, that I may fynde grace in thy ſyght.

6 And the meſſengers came agayne to Iacob, ſaying, We came to thy brother Eſau, and he commeth to meete thee, and hath foure hundred men with him. 7 But Iacob was greatly afrayde, and wiſt not which way to turne him ſelfe: and diuided the people that was with him, and the ſheepe, and oxen, and camelles, into two companies: 8 And ſayde, If Eſau come to the one part and ſmyte it, the other ſhall ſaue it ſelfe. 9 And Iacob ſayde agayne, (b) O God of my father Abraham, and God of my father Iſahac, Lorde which ſaydeſt vnto me, Returne vnto thy countrey, and to thy kinrede, and I wyll do well with thee: 10 I am "not worthy of the leaſt of all the (c) mercies and truenes which thou haſt ſhewed vnto thy ſeruaunt: for with my ſtaffe came I ouer this Iordane, and nowe haue I gotten two companies. 11 Deliuer me from the hande of my brother Eſau: for I feare him, leſt he wyll come and ſmyte me, (yea) the mother with the children. 12 Thou ſaydeſt, I wyll ſurely do thee good, and make thy ſeede as the ſande of the ſea, which can not be numbred for multitude. 13 And he taryed there that ſame nyght, and toke of that which came to hande, (d) a preſent for Eſau his brother, 14 Two hundred thee goates, and twentie hee goates, two hundred ſheepe, and twentie rammes, 15 Thirtie mylche camelles with their colts, fourtie kine, and ten bulles, twentie thee aſſes, and ten foales: 16 And deliuered them into the handes of his ſeruauntes, euery droue by them ſelues, and ſayde vnto his ſeruauntes, Go foorth before me, and put a ſpace betwixt droue & droue. 17 And he commaunded the formoſt, ſaying, If Eſau my brother meete thee, and aſke thee, ſaying, Whoſe art thou? and whither goeſt thou? and whoſe are theſe (that go before thee?

18 Then ſhalt ſay, They be thy ſeruaunt Iacobs, and it is a preſent ſent vnto my Lorde Eſau: and beholde, he him ſelfe commeth after vs.

19 And ſo commaunded he the ſeconde, and the thirde, and all that followed the droues, ſaying, On this maner ſee that you ſpeake vnto Eſau when ye meete him. 20 And ſay moreouer, beholde, thy ſeruaunt Iacob alſo commeth after vs: for he ſayde, I wyll appeace "his wrath with the preſent that goeth before me, and afterwarde I wyll ſee him my ſelfe, peraduenture he wyll receaue "me to grace. 21 So went the preſent before him: and he taryed all that night in the companie. 22 And he roſe vp the ſame nyght, and toke his two wyues, and his two mayde ſeruauntes, and his eleuen ſonnes, and went ouer the foorde Iaboc.

23 And he toke them, and ſent them ouer the ryuer, and ſent ouer that he had. 24 And Iacob was left him ſelfe (e) alone: and there wraſteled a man with him, vnto the breakyng of the day. 25 And when he ſawe that he coulde not preuayle agaynſt him, (f) he ſmote him vpon the huckelebone of his thygh, and the huckelebone of Iacobs thygh looſed out of ioynt as he wraſteled with him. 26 And he ſayd, Let me go, for the day breaketh. Which aunſwered, I wyll not let thee go except (g) thou bleſſe me. 27 And he ſayd vnto him, What is thy name? Whe aunſwered, Iacob. 28 Whe ſayd, Thy name ſhalbe called no more Iacob, but "Iſrael: For as a prince haſt thou wraſteled with God, and with men, and haſt preuayled. 29 And Iacob aſked him, ſaying, Tell (h) me thy name. And he ſayde, Wherfore doeſt thou aſke after my name? And he bleſſed him there. 30 And Iacob called the name of the place Peniel: For I haue (i) ſeene God face to face, and my lyfe is preſerued. 31 And as he went ouer Peniel, the ſunne roſe vpon him, and he halted vpon his thygh. 32 And therfore it is that the children of Iſrael eate not of the ſinnowe that ſhranke in that place of the thygh, vnto this day: becauſe that he touched the huckelebone of Iacobs thygh, about the ſinnowe that ſhranke.

¶ The. xxxiii. Chapter.

1 Eſau meeteth his brother Iacob, 4 and is agreed with him. 19 Iacob buyeth a poſſeſſion, and buildeth an aulter vnto God.

IAcob lyftyng vp his eyes, loked, and beholde Eſau came, hauyng with him foure hundred men: and he

(b) Thus his fayth ouercame his feare, thus prayer is the godly mans refuge in trouble.

" I am leſſe.

(c) All gods benefites come of mere benenolence & fauour.

(d) Though he was certaynely perſwaded of gods helpe, yet he vſeth ſuch meanes as he coulde for his defence, and committeth the ſucceſſe to god.

" His face.

" My face.

(e) He fought a ſolitary place for prayer: where god declared vnto him that many troubles remayned, yet he ſhould ouercome all.

(f) Though the godly ouercome in temptation, yet ſome infirmitie remayneth.

(g) We ought to deſire gods bleſſing, howe greeuous ſoeuer gods preſence hath ben to vs.

" That is, one that wraſteleth with God.

(h) He deſireth more perfect knowledge of this wraſtler, which is not graunted him.

" That is, the face of God.

(i) Iacob glorieth of this knowledge of god which he had by this viſion.

he diuided the children vnto Lea, and vnto Rachel, and vnto the two handmaydens. 2 And he put the handmaydens and their children formost, and Lea and her children after, and Rachel and (a) Joseph hindermost. 3 And he went before them, and bowed him selfe to the grounde seuen tymes, vntyll he came to his brother. 4 Esau ranne to meete him, and imbraced him, and fell on his necke, and kissed him, and they wept. 5 And he lyft vp his eyes, and sawe the women and the children, and sayde, Whence hast thou these? And he answered, They are the children which God hath geuen thy seruaunt. 6 Then came the handmaydens foorth, and their children, and bowed them selues. 7 Lea also with her children, came and dyd their obeysaunce: And last of all, came Joseph and Rachel, and dyd (b) their obeysaunce. 8 And he sayde, What is all the droue which I met? he answered, That I may fynde grace in the sight of my Lorde.

9 And Esau sayde, I haue inough my brother, kepe that thou hast vnto thy selfe. 10 And Jacob answered, Nay I pray thee: but if I haue founde grace in thy sight, receaue I pray thee my present of my hande: for I haue seene thy face, as though I had (c) seene the face of God, and so thou hast receaued me to grace. 11 Oh take my blessyng that is brought thee: for God hath had mercie on me, and I haue inough. And so he compelled him, and he toke it. 12 And he sayde, Let vs take our iourney, and go, I wyll go before thee. 13 Jacob answered him, My lorde, thou knowest that the children are tender, and the small and great cattell with young vnder my handes, which yf men shoulde ouerdryue but euen one day, all the flocke wyll dye. 14 Oh let my lorde go before his seruaunt, and I wyll dryue fayre and softly, according as the cattell that goeth before me, and the childre be able to endure, (d) vntyll I come vnto my lorde vnto Seir. 15 And Esau sayde, I wyll leaue some of my folke with thee. And he answered, What needeth it? I shall fynde grace in the sight of my Lorde. 16 So Esau went his way agayne that same day vnto Seir. 17 And Jacob toke his iourney towarde Suchoth, and built him an house, and made boothes for his cattell: and therfore is it that the name of the place is called (e) Suchoth. 18 And Jacob came to Sale, a citie of (f) Sichem, which is in the lande of Chanaan, after that he was come from Mesopotamia: and pitched before the citie. 19 And bought a parcell of grounde, where he pitched his tent, of the children of Hemor Sichems father, for an hundred peeces of money. 20 And he made there an autter, (g) and called it, The mightie God of Jsrael.

(a) As yet Jacob was not certified of the prerogatiue of Juda.

(b) A figure of the Church appeareth in Iacobs household, which was in no dignitie in respect of Esau.

(c) Because his brother imbraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of gods presence.

(d) He promised that which his minde was not to performe, as appeareth afterwarde.

(e) There is a place in Egypt, which is also so named of tentes. Num. 33.

(f) It is called Sichar. Ioh. iiii.

(g) He calleth the signe the thyng which it signifieth, in token that god had mightily deliuered him.

¶ The.xxxiiii.Chapter.

1 The rauishing of Dina Iacobs daughter by Sichem the sonne of Hemor. 8 Who requireth her in maryage for his sonne. 13 The sonnes of Iacob do guilefully require the Sichemites to be circumcised. 25 The vvhordome is reuenged by Simeon and Leui Iacobs sonnes. 30 Iacob reproueth his sonnes.

DIna the daughter of Lea, which she bare vnto Jacob, went out to see the daughters of the lande. 2 Whom when Sichem the sonne of Hemor the Heuite lorde of the countrey sawe, he toke her, and lay with her, and "defiled her. 3 And his heart lay vnto Dina the daughter of Jacob, and he loued that damsell, and spake "kyndly vnto her. 4 And Sichem spake vnto his father Hemor, saying, Get me this mayden vnto my wyfe. 5 And Jacob hearde that he had defiled Dina his daughter (his sonnes beyng with their cattell in the fielde) and Jacob (a) held his peace vntyll they were come. 6 (b) And Hemor the father of Sichem, went out vnto Jacob to commune with him. 7 And when the sonnes of Jacob (commyng out of the fielde) heard it, it greeued them, and they were not a litle wroth, because he had wrought folly in Jsrael, in that he had lyen with Jacobs daughter, which thyng ought not to be done. 8 And Hemor communed with them, saying, The soule of my sonne Sichem longeth for your daughter: I pray you (c) geue her him to wyfe. 9 And make maryages with vs, and geue your daughters vnto vs, and take our daughters vnto you. 10 And ye shall dwell with vs, and the

" Humbled her.

" To her heart.

(a) This was through great griefe, and not that he mynded reuengement.

(b) A godly father would first haue seene his sonne corrected.

(c) This proueth that the consent of parentes is requisite in maryage, seyng the very infidels did obserue it vniuersally.

C ii lande

lande ſhalbe before you: dwell, and do your buſineſſe therin, and haue poſſeſſions therin. 11 And Sichem ſayde vnto her father and vnto her brethren, Let me finde grace in your eyes, and whatſoeuer ye appoynt me, that will I geue. 12 Aſke freely of me both (d) dowry and giftes, and I will geue accordyng as ye ſay vnto me, ſo that ye geue me the damſell to wyfe. 13 But the ſonnes of Iacob aunſwered to Sichem and Hemor his father, talkyng amongeſt them ſelues deceiptfully: becauſe he had defiled Dina their ſiſter. 14 And they ſayde vnto them, We can not do this thyng, that we ſhoulde geue our ſiſter to one that is (e) vncircumciſed: for that were an abhomination vnto vs.

15 But in this will we conſent vnto you: yf ye will be as we be, and all the males amongſt you be (f) circumciſed: 16 Then will we geue our daughters vnto you, and take your daughters to vs, and will dwell with you, and be one people. 17 But and yf ye will not hearken vnto vs to be circumciſed, then will we take our daughter, and go our wayes.

18 Their wordes pleaſed Hemor and Sichem his ſonne. 19 And the young man differde not for to do the thyng, becauſe he had a luſt to Iacobs daughter: he was alſo moſt ſet by of all that was in his fathers houſe.

20 Then Hemor and Sichem his ſonne went vnto the (g) gate of their citie, and communed with the men of their citie, ſaying, 21 Theſe men liue peaceably among vs, and dwel in the lande, and do their occupation therin: and beholde, the lande is large inough for them, we will take their daughters to wyues, and geue them our daughters. 22 Only herein wyl they conſent vnto vs for to dwell with vs, and to be one people, If all the males that are among vs be circumciſed, as they are circumciſed? 23 Shall not their goodes and their ſubſtaunce, and all their cattell (h) be ours? let vs only conſent vnto them, and they will dwell with vs. 24 And vnto Hemor and Sichem his ſonne hearkened all that went out at the gate of the citie: and all the males were circumciſed, whatſoeuer went out at the gate of his citie. 25 And the thirde day whyles they were ſore, two of the ſonnes of Iacob, Simeon and Leui Dinas (i) brethren, toke either of them his ſworde, and went into the citie boldely, and ſlue all the males,

26 And ſlue alſo Hemor and (k) Sichem his ſonne with the edge of the ſworde, and toke Dina out of Sichems houſe, and went their way.

27 And the ſonnes of Iacob commyng vpon "the dead, (l) ſpoyled the citie, becauſe they had defiled their ſiſter. 28 And toke their cheepe, oxen, and their aſſes, and whatſoeuer was in the citie, and alſo in the fieldes. 29 And all their goodes, and all their children, and their wiues, toke they captiue, and made hauocke of all that was in the houſe.

30 But Iacob ſayde to Simeon and Leui, Ye haue troubled me, and made me to "be abhorred of the inhabitours of the lande of the Chanaanite and the Pherezite: and I beyng fewe in number, they ſhall gather them ſelues together againſt me, and ſlay me, and ſo ſhall I and my houſe be deſtroyed.

31 And they aunſwered, Shoulde (m) he deale with our ſiſter as with an harlot?

The. xxxv. Chapter.

1 Iacob at gods commaundement goeth vp to Bethel, and buryeth his images vnder an oke. 16 Rachel dyeth in trauayle of Beniamin.

AND (a) God ſayde vnto Iacob, Ariſe, and get thee vp to Bethel, and dwell there: and make there an aulter vnto God that appeared vnto thee when thou fledeſt from the face of Eſau thy brother. 2 Then ſayde Iacob vnto his houſeholde, and to all that were with him, (b) Put away the ſtraunge gods that are among you, and be cleane, and chaunge your garmentes. 3 For we wyl ariſe and go vp to Bethel, and I will make an aulter there vnto God which hearde me in the day of my affliction, and was with me in the way which I went. 4 And they gaue vnto Iacob all the (c) ſtraunge gods which they had in their hande, and all their eare-rynges which were in their eares, and Iacob hyd them vnder an oke which was by Sichem. 5 And when they departed, the feare of God fell vpon the cities that were rounde about them, and they did not purſue the ſonnes of Iacob. 6 So came Iacob to Luza, which is in the lande of Chanaan (the ſame is Bethel) he and all the people that was with him.

7 And

(d) The Hebrue worde ſignifieth that which was geuen to a mayde in recompence of her virginitie.

(e) Religion is made a pretence for them to ſatiſfie their anger.

(f) They polute the holye ſigne, makyng ſtraungers without reſpect partakers therof.

(g) Common aſſembles & iudgements were then in the gates of cities.

(h) Euyl magiſtrates pretende a common wealth, and yet all is but for their owne cauſe.

(i) Theſe were captaynes of the bande.

(k) The magiſtrates ſinne is puniſhed vpon all the people.

"The vncleane.

(l) God would haue all men vnderſtande how much he hateth all vncleanneſſe.

"to ſtinche

(m) They fooliſhly defend ſuch barbarous cruelty, done without authoritie vpon ſo many, vnder godly pretence, to the endaungering of the godly.

(a) God will continually procure the health of his Churche, as he doth Iacobs in this miſerable caſe.

(b) He exhorteth his houſhold to repentaunce, and outward profeſſing of the ſame.

(c) Thus one womans folly had polluted almoſt all the Churche.

B

(d) After he had pourged the Churche of the abuses, he setteth vp the true worshipp appointed by Gods worde.

"Allon Bachuth.

(e) He confirmed his promise made vnto hym before.

(f) He meaneth the xii. tribes of Israel: and the congregation of the gentiles who sprang of the fayth of Iacob.

C

(g) For the idolatrie that was here done, it was afterwarde called Bethauen, that is, the house of vanitie.

"Ephratha "That is, the fonne of my sorowe.

"That is, the fonne of my right hand.

D

(h) Onlye a memoriall of her sepulchre, because of the hope of refurrection.

(i) Thus the deuill, to flaunder the whole Churche, and to vexe the godlye, perswadeth some to horrible fiune,

7 And he (d) buylded there an aulter, and called the place, The God of Bethel: because that God appeared vnto him there when he fled from the face of his brother. 8 But Debora Rebeccas nurse dyed, and was buried beneath Bethel vnder an oke: and the name of it was called, The "oke of lamentation. 9 And God appeared vnto Iacob agayne after he came out of Mesopotamia, and (e) blessed hym. 10 And god sayd vnto him, Thy name is Iacob: notwithstanding thou shalt be no more called Iacob, but Israel shalbe thy name. And he called his name Israel. 11 And God sayd vnto him, I am God almightie, be fruitfull and multiplie: a nation, and (f) a multitude of nations shall spring of thee, yea and kinges shall come out of thy loynes. 12 And the lande which I gaue Abraham and Isahac, vnto I geue vnto thee, and vnto thy seede after thee will I geue that lande also.

13 And so God departed from hym, in the place where he had talked with hym. 14 And Iacob set vp on ende in the place where he talked with hym, (euen) a stone set he vp on ende, and powred drinke offering thereon, and powred also oyle theron. 15 And Iacob called the name of the place where God spake with hym, (g) Bethel.

16 And they departed from Bethel: and when he was but a fielde breadth from "Ephrath, Rachel began to trauell, and in trauayling she was in perill: 17 And as she was in paynes of her labour, the midwife sayde vnto her, Feare not: for this sonne is thine also. 18 Then as her soule was a departing (for she dyed) she called his name "Ben-oni, but his father called him "Beniamin. 19 And thus dyed Rachel, and was buryed in the way to Ephrath, whiche is Beth-lehem. 20 And Iacob (h) set vp a stone on ende vpon her grave: whiche is called Rachels grauestone vnto this day. 21 And Israel went thence, and pitched his tent beyonde the towre of Eder. 22 And as Israel dwelt in that lande, Ruben went and (i) lay with Bilha his fathers concubine: And it came to Israels eare. The sonnes of Iacob were twelue in number.

23 The sonnes of Lea: Ruben Iacobs first borne sonne, and Simeon, and Leui, and Iudas, and Issachar, and Zabulon. 24 The sonnes of Rachel: Joseph and Beniamin. 25 And the sonnes of Bilha Rachels handmaide: Dan and Nephthali. 26 And the sonnes of Zilpha Leas handmayde: Gad and Aser. These are the sonnes of Iacob whiche were borne hym in Mesopotamia. 27 And so Iacob came (k) vnto Isahac his father to Mamre, vnto Ciriath-arba, (l) which is Hebron, where Abraham and Isahac dwelt. 28 And the dayes of Isahac were an hundred and fourescore yeres. 29 And Isahac decayed away, and died, and was layde vnto his people, beyng olde and full of dayes: and his sonnes Esau and (m) Iacob buryed hym.

(k) He had ben frō hym nowe. 43. yeres: that is. xx. in Mesopotamia, & xxiii. in the land of Chanaan.

(l) It was afterward so called.

(m) Iacob was nowe a hundreth & twentie yeres olde: for he was borne when Isahac was sixtie.

The. xxxvi. Chapter.

2 The wyues of Esau. 7 Iacob and Esau are enriched. 8 Esau departeth fro Iacob, and dwelleth in mount Seir. 9 The pedigree of Esau.

A

Gen. xxvi.

(a) His first wife and her father had two names.

THese are the generations of Esau, the same is Edom. 2 Esau toke his wiues of the daughters of Chanaan: (a) Ada the daughter of Elon an Hethite, and Aholibama the daughter of Ana the daughter of Sibeon an Heuite: 3 And Basemath Ismaels daughter, and sister of Nebaioth. 4 And Ada bare vnto Esau Eliphas: and Basemath bare Reuhel. 5 And Aholibama bare Iehus, and Ialam, and Corah. These are the sonnes of Esau whiche were borne hym in the lande of Chanaan.

6 And Esau toke his wyues, and his sonnes and daughters, and all the soules of his house, his goodes, and all his cattell, and all his substaunce whiche he had got in the land of Chanaan: and went into a countrey away from the face of his brother Iacob.

B

7 For their ryches was muche, and they could not dwell together: and the lande wherein they were straungers coulde not receaue them, because of their possessions. 8 Thus dwelt Esau (b) in mount Seir, the same Esau is Edom. 9 These are the generations of Esau, father of the Edomites in mount Seir. 10 And these are the names of Esaus sonnes: Eliphas the sonne of Ada the wyfe of Esau, and Reuhel the sonne of Basemath the wyfe of Esau. 11 And the sonnes of Eliphas were Theman, Omar, Sepho, and Gatham, and Cenaz. 12 And Thimna was concubine to Eliphas Esaus sonne, and

(b) It is like that he came thence when Iacob came from Mesopotamia: and nowe after his fathers death, returned thyther altogether. August.

bare vnto Eliphas Amalec: and these be the sonnes of Ada Esaus wyfe.

13 And these are the sonnes of Rehuel: Nahath, and Zerah, Samma, and Missa: these were the (c) sonnes of Basemath Esaus wyfe. 14 And these were the sonnes of Aholibama the daughter of Ana daughter of Sebeon Esaus wyfe: and she bare vnto Esau, Jehus, and Jalam, and Corah.

15 These were * dukes of the sonnes of Esau. (d) The chyldren of Eliphas the first borne sonne of Esau were these. 16 (e) Duke Theman, duke Omar, duke Sepho, duke Cenaz, and duke Corah, duke Gatham, and duke Amalec: these are the dukes that came of Eliphas in the lande of Edom, and these were the sonnes of Ada. 17 These also are the chyldren of Rehuel Esaus sonne: duke Nahath, duke Serah, duke Samma, duke Missa. These are the dukes that came of Rehuel in the lande of Edom: and these are the sonnes of Basemath Esaus wyfe. 18 These were the chyldren of Aholibama Esaus wyfe: duke Jehus, duke Jalam, duke Corah: these dukes came of Aholibama the daughter of Ana Esaus wyfe. 19 These are the chyldren of Esau, and these are the dukes of them: whiche Esau is Edom.

20 (f) These are the chyldren of Seir the Horite, the inhabitaunces of the land: Lotan, and Sobal, and Sebeon, and Ana, 21 And Dison, and Eser, and Disan: these are the dukes of the Horites, the chyldren of Seir in the lande of Edom. 22 And the chyldren of Lotan, were Hori, and Hemam: and Lotans sister (was called) Thimna. 23 The chyldren of Sobal were these: Aluan, and Manahath and Ebal, Sepho, and Onam.

24 These are the chyldren of Sebeon, both Aia and Ana: this was that Ana that founde (g) mules in the wylderneſſe as he feddo her father Sebeons asses. 25 The chyldren of Ana were these: Dison, and Aholibama the daughter of Ana. 26 These are the chyldren of Dison: Hemdan, and Eshan, and Jethran, and Cheran. 27 The chyldren of Eser are these: Bilhan, and Saaian, and Acan.

28 The chyldren of Disan also are these: Hy, and Aran. 29 These are the dukes that came of the Horites: duke Lotan, duke Sobal, duke Sebeon, duke Ana, 30 Duke Dison, duke Eser, duke Disan: these be the dukes that came of Hori after their dukedoms in the lande of Seir. 31 These are the kynges that raigned in the lande of Edom, before there raigned any kyng vpon the chyldren of Israel. 32 Bela the sonne of Beor raigned in Edom: and the name of his citie was Dinhabah. 33 And when Bela dyed, Jobab the sonne of Serah out of Bosra raigned in his steade.

34 When Jobab also was dead, Husam of the lande of * Temani raigned in his steade. 35 And after the death of Husam, (h) Hadad the sonne of Bedad, which slue the Madianites in the fielde of the Moabites, raigned in his steade: and the name of his citie was Auith. 36 When Hadad was dead, Samlah of Masreeah raigned in his steade. 37 When Samlah was dead, Saul of the ryuer of * Rehoboth raigned in his steade. 38 When Saul was dead, Baal-hanan the sonne of Achbor raigned in his steade. 39 And after the death of Baal-hanan the sonne of Achbor, Hadar raigned in his steade: & the name of his citie was Pau, & his wyfes name (i) Mehetabel, the daughter of Matred, the daughter of Mezahab. 40 These are the (k) names of the dukes that came of Esau, according to their kinredes, places, and names: Duke Timna, duke Aluah, duke Jetheth, 41 Duke Aholibama, duke Elah, duke Pinon, 42 Duke Cenaz, duke Theman, duke Mibsar, 43 Duke Magdiel, duke Iram. These be the dukes of Edom, according to their habitations in the lande of their possessions, this Esau is the father of the Edomites.

The.xxxvii. Chapter.

5 Ioseph telleth his dreames, and is hated of his brethren. 34 Iacob beyng perswaded that his sonne Ioseph was dead, bewayleth hym.

IAcob dwelt in the lande wherein his father was a straunger, in the lande of Chanaan. 2 These are the (a) generations of Jacob: when Joseph was seuenteene yeres old, he kept sheepe with his brethren, and the ladde was with the sonnes of Bilha, and with the sonnes of Zilpha his fathers wyues: and Joseph brought vnto his father (b) their euill report,

(e) These were her sonnes chyldren.

* Or, Princes.

(d) The dignitie also of Esaus sones, Moyses wyll set foorth.

(e) The Hebrue worde signifieth hym that hath a thousande vnder hym.

C

(f) These are rehearsed for the affinitie of Esau with them: & that it was God that gaue Esaus posteritie victorie ouer so stout people.

(g) Mans vanitie can not be content with gods distinction of beastes, but inuenteth the prodigious generatiō of mules, betwene the asse and the mare.

D

Esai. xxxiiii. Iere. lxx.

* Or, of the south countrey.

(h) In this countrey, the chyldren did not succeede their father in the kingdome.

* Or, of Rechoboth vpon the ryuer.

(i) These wemen (as appeareth) their names were of great fauour among the dōmites.

(k) Some thinke that these dukes succeeded after the kyng

A

(a) The storie that were done in the familie of Iacob.

(b) Either other men touching them: or them against their father and Iosep

repent. 3 But Israel loued Joseph more then all his children, because he begate him in his (c) olde age: and he made hym a coate of many "colours. 4 And when his brethren saw that their father loued hym more then all his brethren, they hated hym, and could not speake peaceablye vnto him. 5 Moreouer, when Joseph (d) had dreamed a dreame, he tolde it his brethren, whiche hated hym yet the more. 6 And he sayde vnto them, Heare I pray you this dreame which I haue dreamed. 7 Beholde, we were binding sheaues in the fielde, and lo, my sheafe arose and stoode vpright, and behold, your sheaues stoode rounde about, and made obeysaunce to my sheafe. 8 To whom his brethren sayde, Shalt thou be a kyng in deede on vs? or shalt thou in deede haue dominion ouer vs? (e) And they hated him yet the more because of his dreames, and of his wordes. 9 And he dreamed yet another dreame, and tolde it his brethren, saying, Beholde I haue had one dreame more, And beholde, the sunne, and the moone, and eleuen starres made obeysaunce to me. 10 And when he had tolde it to his father and his brethren, his father rebuked hym, and sayde vnto hym, What is this dreame that thou hast dreamed? Shall (f) I and thy mother and thy brethren in deede come to bowe to thee? 11 And his brethren enuied hym: but his father noted the saying. 12 His brethren also went to kepe his fathers cattell in Sichem. 13 And Israel sayd vnto Joseph, Do not thy brethren kepe in Sichem? come, and I wyll sende thee to them. 15 He answered, Here I am. And he sayde vnto hym, Go (I pray thee) see whether it be well with thy brethren and the cattell, and bryng me worde agayne. And so he sent hym out of the vale of Hebron, and he came to Sichem. 15 And a certayne man founde hym, and beholde he was wandring out of his way in the fielde, and the man asked hym, What seekest thou? 16 He answered, I seeke my (g) brethren: tell me I pray thee where they kepe (cattell.) 17 And the man sayde, They are departed hence: for I haue hearde them say, Let vs go vnto Dothan. Thus went Joseph after his brethren, and founde them in Dothan. 18 And when they sawe hym a farre of, before he came at them, they tooke counsell against hym (h) for to slea hym: 19 For one sayde to another, Beholde, this "notable dreamer commeth. 20 Come nowe therefore and let vs slay hym, and (i) cast hym into some pit, & we wyll say, some naughtie beast hath deuoured him: and we shall see what wyll come of his dreames. 21 When Ruben heard that, he ryd hym out of their handes, and sayde, Let vs not "kyll hym. 22 And Ruben sayde moreouer vnto them, Shed no blood (but) cast hym into this pit that is in the wyldernesse, and lay no hande vpon hym: (this he sayde) that he might ryd hym out of their handes, and deliuer hym to his father agayne.

23 And when Joseph was come vnto his brethren, they strypt hym out of his coate, his partie coloured coate that was vpon hym. 24 And they toke hym, and (k) cast hym into an emptie pit, wherein was no water.

25 And they sate (l) them downe to eate bread: and as they lyft vp their eyes and looked about, beholde, there came a company of Ismaelites from Gilead: and their camelles laden with spicerie, bawme, and myrrhe, and were goyng downe to cary it to Egypt. 26 And Judas sayde vnto his brethren, What (m) auayleth it if we slay our brother, and kepe his blood secrete? 27 Come on, and let vs sell hym to the Ismaelites, and let not our hande be vpon hym: for he is our brother and our flesh. And his brethren were content. 28 Then as the Madianites marchaunt men passed by, they drue and lyft Joseph out of the pit, and solde hym vnto the Ismaelites for twentie peeces of syluer: And they brought Joseph into Egypt. 29 Then Ruben came agayne vnto the pit, and beholde Joseph (was) not in the pit: then he rent his clothes, 30 And went agayne vnto his brethren, saying, The lad is not (yonder) wo is me, whyther shall I go? 31 And they tooke Josephes coate, and hylled a kyd, and dipped the coate in the blood. 32 And they sent that partie coloured coate, and caused it to be brought vnto their father, and sayde, This haue we founde, see whether it be thy sonnes coate, or no. 33 And he knewe it, saying, It is my sonnes coate, a naughtie beast hath

(c) He was then. 97. yeres olde when Ioseph was borne. "Peeces.

(d) The dreames that came from God, had singuler notes whereby they were discerned from other.

(e) Gods graces to the godly are an occasion that the wicked hate them.

(f) By the chiefe of the familie, the whole is meant. Not that euery one should do thus: for his mother was dead.

(g) Many seeke brethren, and find enemies

(h) Paules malice hauing occasion, will ende in slaughter. "Master of dreames

(i) Sinne may be hid from the eyes of man: but not of God.

"Strike hym in the soule.

(k) This was worse then murther before God: thoughit was priuily done.

(l) They were vnsensible, without any sense or conscience of sinne.

(m) Thus should all sinners say, what commoditie doth sinne bryng?

demoned hym, Ioseph is without doubt rent in peeces. 34 And Jacob rent his clothes, and put sackcloth about his loynes, and mourned for his sonne a long season. 35 But all his sonnes and all his daughters rose vp to comfort hym: neuertheles (n) he wouldo not be comforted, but sayde, I wyll go downe into the graue vnto my sonne, mourning. And thus his father wept for him. 36 And the Madianites solde hym in Egypt vnto Putiphar, chiefe officer of Pharao, and his * chiefe stewarde.

(n) He refused worldly comfort: yet he was obedient to God.

* Martha: or captaine of the gard, or chiefe of the slaughter men or cookes.

The.xxxviii. Chapter.

1 The mariage of Iudas. 7 The trespasse of Er and Onan, and the vengeaunce of God that came therfore.

A Bout that tyme * Judas went downe from his brethren, and gate him to a man called Hirah of Odollam. 2 And there he sawe (a) the daughter of a man called Sua, a Chanaanite: and he toke her, and went in to her. 3 And she conceaued, and bare a sonne, and called his name Er. 4 And she conceaued agayne, and bare a sonne, and called hym Onan. 5 And she conceaued agayne, and bare yet a sonne, whom she called Selah: and he was at (b) Chezib when she bare him. 6 And Judas (c) gaue Er his first borne sonne a wyfe, whose name was Thamar. 7 And Er Judas first borne sonne was wicked in the sight of the Lorde, and the Lorde slue hym. 8 And Judas sayde vnto Onan, Go in to thy brothers wyfe, and * marrie her, that thou mayest stirre vp seede vnto thy brother.

* Jehudah.

(a) The cursed end sheweth that this mariage pleased not God.

(b) A towne in Palestina.

(c) The fathersauctoritie in the mariage of his sonne.

* The word signifieth to marrie the wyfe of his brother dead without childe.

9 And when Onan perceaued that the seede should not be his, therfore when he went in to his brothers wyfe, he spylled it on the ground, and gaue not seede vnto his brother. 10 And the thing whiche he dyd, displeased the Lorde. Wherfore he slue hym also.

11 Then sayde Judas to Thamar his daughter in law, Remayne a wydowe at thy fathers house, tyll Selah my sonne be growen. (For he sayde, lest peraduenture he dye also as his brethren dyd.) And Thamar went and dwelt in her fathers house. 12 And in processe of tyme, the daughter of Sua Judas wyfe dyed: Then Judas when he had left mourning, went vnto his sheepe shearers to Thimnath, he and his freende Hirah of Odollam.

13 And one tolde Thamar, saying, Beholde, thy father in lawe goeth vp to Thimnath to sheare his sheepe.

14 And she put her widowes garmentes of from her, and couered her with a vayle: and disguysed her selfe, and sate her downe in * an open place, whiche is by the way side to Thimnath: for (d) because that she sawe Selah was growen, and she was not geuen vnto hym to wyfe. 15 When Judas sawe her, he thought it had ben an harlot, because she had couered her face.

16 And he turned to her vnto the way, and sayde, Come I pray thee let me lye with thee. (For he knewe not that it was his daughter in lawe.) And she answered, What wylt thou geue me for to lye with mee? 17 Then sayd he, I wyll sende thee a kyd from the flocke. She sayde, Then geue me a pledge tyll thou sende it. 18 He sayde, What pledge shall I geue thee? She sayd, Thy signet, thy (e) bracelet, and thy staffe that is in thyne hande. And he gaue it her, and lay by her, and she was with childe by hym.

19 And she gate her vp, and went, and put her vayle from her, and put on her wydowes rayment. 20 And Judas sent the kyd by his freende Odollam for to receaue his pledge agayne from the womans hande: but he founde her not. 21 Then asked he the men of the same place, saying, Where is the (f) harlot that sate openly by the way side? They answered, There is no harlot here. 22 He came therfore to Judas agayne, & sayd vnto hym, I can not finde her: and also the men of the place sayd, that there was no harlot there. 23 And Judas sayd, Let her take it to her, (g) lest we be shamed: beholde, I sent the kid, & thou hast not found her. 24 And it came to passe, after three monethes, one tolde Judas, saying, Thamar thy daughter in lawe hath played the harlot, and with playing the harlot is become great with childe. And Judas sayde, Bryng her forth, that she may be brent. 25 And when they brought her forth, she sent to her father in lawe, saying, By the man vnto whom these thinges (perteyne) am I with childe. And sayde also, Looke I pray thee whose are these, this seale, and this bracelet, and this staffe. 26 And Judas acknowledged them, and sayd, (h) She hath ben more righteous then

* The daughter of eyes.

(d) Wicked meanes are not to be practised, though wrong be done to vs.

(e) Some thinke the worde to signifie a couering of the head.

(f) The like true words prepared, (For that such a one is nothing left then holy) or redy for all men.

(g) He cared more for his outwarde fame, then that he displeased god or lost his goodes.

(h) He is remisse in the punishment towarde him selfe: though he acknowledge his fault, and a man nowe calleth for punishment

then I: becauſe I gaue her not Selah my ſonne. And he lay with her no more. 27 But when the tyme was come that ſhe ſhould be delyuered, beholde there was twynnes in her wombe. 28 And when ſhe trauayled, the (one) put out his hande, and the mydwyfe toke & bound a red (threed) about it, ſaying, This is come out firſt. 29 And he plucked his hande backe agayne, and beholde, his brother came out. And ſhe ſayde, Wherefore haſt thou rent a rent vpon thee? and called his name Phares. 30 Afterwarde came out his brother that had the red threede about his hande: and his name was called Zarah.

The .xxxix. Chapter.

1 Ioſeph is ſolde to Putiphar. 2 God proſpereth Ioſeph, 5 and bleſſeth Putiphar for Ioſephs ſake. 7 Ioſeph doth withſtande the temptation of his miſtres. 13 He is falſely accuſed and caſt into priſon. 21 where God ſheweth hym fauour.

IOſeph was brought vnto Egypt, and Putiphar a Lord of Pharaos, and his chiefe ſtewarde, an Egyptian, bought hym of the Iſmaelites which had brought hym thyther.

2 And God was with Ioſeph, and he became a (a) luckie man, continuyng in the houſe of his maiſter the Egyptian. 3 And his maiſter ſawe that (b) God was with hym, and that God made all that he dyd to proſper in his hande. 4 And Ioſeph founde grace in his maiſters ſight, and ſerued him: And he made hym ouerſeer of his houſe, and put all that he had in his hande. 5 And it came to paſſe from the tyme that he had made hym ouerſeer of his houſe, and ouer all that he had, the (c) Lorde bleſſed the Egyptians houſe for Ioſephs ſake: and the bleſſing of the Lord was vpon al that he had in the houſe and in the feelde.

6 And therfore he left all that he had in Ioſephs hande: and (d) he knewe nothing with him, ſaue only the bread which he did eate. And Ioſeph was (e) a goodly perſon, and a well fauoured. 7 And after this, his maiſters wyfe caſt her eyes vpon Ioſeph, and ſayde, (come) lye with me. 8 But he refuſed, & ſayde vnto his maiſters wyfe, (f) Beholde, my maiſter woteth not what he hath in the houſe with me, and hath committed al that he hath to my hand. 9 There is no man greater in the houſe the I, neither hath he kept any thing from me but only thee, becauſe thou art his wyfe: how then can I do this (g) great wickednes, & ſinne agaynſt (h) God? And after this maner ſpake ſhe to Ioſeph day by day: but he hearkened not vnto her to ſleepe (i) neare her, or to be in her compane. 11 And on a certayne day, Ioſeph entred into the houſe to do his buſyneſs, and there was none of the houſholde by, in the houſe. 12 Then ſhe caught hym by the garment, ſaying, lye with me. And he (k) left his garment in her hande, and fledde, and got him out. 13 And when ſhe ſawe that he hadde left his garment in her hande, and was fled out, 14 (l) She called vnto the men of her houſe, and tolde them, ſaying, See, he hath brought in an Hebrue vnto vs to do vs ſhame: for he came in to me to haue lyen with me, and I began to cry with a loude voyce: 15 And when he hearde that I lyft vp my voyce and cryed, he left his garment with me, and fled away, and got hym out.

16 And ſhe layde vp his garment by her, vntyll her Lorde came home.

17 And ſhe tolde hym with theſe wordes, ſaying, This Hebrue ſeruant whiche thou haſt brought vnto vs, came vnto me to do me ſhame.

18 But aſſoone as I lift vp my voyce and cryed, he left his garment with me, and fled out. 19 When his maiſter hearde the wordes of his wyfe which ſhe tolde him, ſaying, After this maner dyd thy ſeruant to me: he waxed wroth. 20 And Ioſephes maiſter (m) toke hym, and put hym in priſon, in the place where the kinges priſoners lay bounde: and there continued he in priſon. 21 But the Lorde was with Ioſeph, and ſhewed hym mercie, and gotte hym fauour in the ſight of the Lorde of the priſon.

22 And the keeper of the priſon committed to Ioſephes hande all the priſoners that were in the priſon houſe: and whatſoeuer was done there, that dyd he. 23 And the keeper of the priſon loked vnto nothyng that was vnder his hande, ſeeyng that the Lorde was with hym: For whatſoeuer he dyd, the Lorde made it to proſper.

The

(a) Men are neuer luckie in deede, but when god is with them. For the felicitie of the wicked is curſed.
(b) Yet he wouldе not yelde him ſelfe to ſerue that god.
(c) So happy a thing it is to receaue the elect of god.
(d) That is, he toke none accompt of him: but made merry.
(e) The deuil of godsgifts, wyll make ſnares, either to ouercome men, or vexe them.
(f) The more benefite the godly receaue, the leſſe wil they vſe deceipt.

(g) Adultere & vnthankfulnes, two great ſinnes before god.
(h) The feare of god is of great force to ouercome this temptation.
(i) The godly anoydeth the occaſion of ſinne.
(k) He aduentureth his fame, rather then he wold ſinne, though ſecretly.
(l) Here it appeareth what beaſtly affections luſt draweth after her.

(m) His ielouſie made him heare but one part, and condempne before iuſt examination.

The .xl. Chapter.

12 Ioseph expoundeth the dreames of the two prisoners. 20 The trueth whereof appeared at the birthday of Pharao.

A

" Wordes.

AND it came to passe after these " thynges, that the butler of the king of Egypt and his baker, had offended their Lorde the kyng of Egypt. 2 And Pharao was angry agaynst the chiefe butler and the chiefe baker. 3 And put them in warde in his chiefe stewards house, in the prison & place where Ioseph was bound. 4 And the (a) chiefe stewarde gaue Ioseph a charge with them, and he serued them: and they continued a season in warde. 5 And they dreamed either of them in one nyght, both the butler and the baker of the kyng of Egypt, whiche were bounde in the prison house, either of them his dreame, and eche mans dreame of a sundrie interpretation. 6 When Ioseph came in vnto them in the morning, and loked vpon them, beholde, they were sadde. 7 And he asked Pharaos chiefe officers that were with him in his masters warde, saying, Wherfore loke ye so sadly to day? 8 They answered hym, We haue dreamed a dreame, and haue no man to declare it. And Ioseph sayde vnto them, Do not interpretinges belong to God? tell me I pray you. 9 And the chiefe butler tolde his dreame to Ioseph, and sayde vnto hym, In my dreame, me thought there stoode a vine before me, 10 And in the vine (were) three braunches, and it was as though it budded, and her blossoms shot foorth: and the clusters thereof brought foorth ripe grapes. 11 And I had Pharaos cuppe in my hande, and toke of the grapes, & pressed them in Pharaos cuppe, and deliuered Pharaos cuppe into his hande. 12 And Ioseph sayde vnto hym, This is the interpretation of it, The three braunches (b) are three dayes. 13 For within three dayes shall Pharao " lyft (c) vp thyne head, and restore thee into thyne office agayne, & thou shalt deliuer Pharaos cup into his hande after the olde maner when thou wast his butler. 14 But thynke on me when thou art in good case, and shewe mercie I pray thee vnto me, (d) and make mention of me to Pharao, and bryng me out of this house: 15 For I was priuilie by stealth taken away out of the lande of the Hebrues: and here also haue I done nothing at all wherefore they shoulde haue put me into this dungeon. 16 When the chiefe baker sawe that the interpretation was good, he sayde vnto Ioseph, Me thought also in my dreame that I had three " whyte wicker baskets on my head, 17 And in the vpper most basket there was of all manner bake meates for Pharao, and the birdes dyd eate them out of the basket (that was) vpon my head. 18 And Ioseph answered and said, This is the interpretation thereof, The three baskets, are three dayes: 19 For within three dayes shall Pharao take thy head from thee, and shall hange thee on a tree, and the birdes shal eate thy flesh from of thee. 20 And it came to passe the thirde day, whiche was Pharaos birth day, that he made a feast vnto al his seruauntes: and he " lyfted vp the head of the chiefe butler, & of the chiefe baker among his seruauntes: 21 And restored the chiefe butler vnto his butlership agayne, whiche also reached the cup into Pharaos hande: 22 But he hanged the chiefe baker, as Ioseph (c) had interpreted vnto him. 22 Neither dyd the chiefe butler remember Ioseph, but forgat him.

(a) Iosephes maister belyke after better aduisement, was reconciled to hym.

B

(b) That is, signifie: such maner speaches are often in Moyse: in the next Chapter and other where.

" Or, number.

(c) That is, take thee out of prison.

(d) He refuseth not to make menes for his deliuerance, although he mistrusted not but god would deliuer hym.

" Or, full of holes.

D

" Or, reckoned.

(e) Thus Ioseph was proued a true prophete of God, as it is, Hie. xxviii.

The .xli. Chapter.

2 Ioseph expoundeth Pharaos dreames of kyne and eares. 39 He is made ruler ouer all Egypt. 54 The dearth beginneth in all landes.

AND after two yeres (a) Pharao dreamed & behold, he thought that he stoode by a ryuer side. 2 And there came out of the ryuer seuen goodly kyne, and fat fleshed, and fedde in a medowe. 3 And seuen other kine came vp after them out of the ryuer, yll fauoured, and leane fleshed, and stoode by the other kyne vppon the brynke of the ryuer. 4 And the yll fauoured and leane fleshed kyne dyd eate vp the seuen well fauoured and fat kyne: and Pharao awoke. 5 And he slept agayne, and dreamed the seconde tyme: and beholde, seuen eares of corne grewe vpon one stalke, ranke and goodly: 6 And agayne, seuen thinne eares blasted with the east winde, sprang vp after them. 7 And the seuen thinne eares deuoured the seuen ranke and full eares. And Pha-

A

(a) This dreame was not so much for Pharao, as it was for Ioseph, by whom God purposed to prouide for his Church.

B

rao

rao awaked, and see (it was) a dreame.
8 And when the morning came, his spirite was troubled, and he sent and called for all the soothsayers of Egypt, and all the wyse men thereof: and Pharao tolde them his dreame, but ther was none of them that could interprete it vnto Pharao. 9 Then spake the chiefe butler vnto Pharao, saying, I do remember my faultes this day: 10 Pharao beyng angrye with his seruauntes, put in warde in the chiefe stewardes house, both me, and the chiefe baker. 11 And we dreamed both of vs in one nyght, and eche mans dreame of a sundrie interpretation. 12 And there was with vs a young man, an Hebrue borne, seruaunt vnto the chiefe stewarde: to whom when we tolde them, he declared our dreames to vs, accordyng to eyther of our dreames. 13 And as he declared them to vs, so it came to passe: For he restored me to myne office agayne, and hanged hym.
14 Pharao (b) sent therefore and called Ioseph: and they brought him hastyly out of the dungeon: And he shaued him selfe, and chaunged his rayment, and came vnto Pharao.
15 And Pharao sayde vnto Ioseph, I haue dreamed a dreame, and no man can interprete it: and I haue hearde say of thee that assoone as thou hearest a dreame thou canst interprete it.
16 Ioseph aunswered Pharao, saying, * Not I: (c) but God shall geue Pharao an aunswere of peace.
17 And Pharao sayde vnto Ioseph, In my dreame me thought I stoode by a riuers side, 18 And there came out of the ryuer seuen fat fleshed and well fauoured kyne, and fedde in a medowe. 19 And then seuen other kyne came out after them, poore, and very yll fauoured, and leane fleshed, such as I neuer sawe in all the lande of Egypt, they were so * yll fauoured.
20 And the seuen leane and yll fauoured kyne, dyd eate vp the first seuen fat kyne, 21 And when they had "eaten them vp, a man could not perceaue that they had eaten them, but they were styll yll fauoured as they were at the begynnyng: and I awoke. 22 And I sawe agayne in my dreame, and beholde, seuen eares * springing out of one stalke, full and faire.
23 And beholde, seuen eares agayne * withered, thinne, and blasted with the east winde, sprang vp after them,
24 And the thynne eares deuoured the seuen good eares: and I haue told the soothsayers, but there was no man that couldе tell what it meaneth.
25 And Ioseph aunswered Pharao: (both) Pharaos dreames are (d) one. God hath shewed Pharao what (e) he is about to do. 26 The seuen good kyne, are seuen yeres: and the seuen good eares, are seuen yeres also: and it is but one dreame. 27 Likewise the seuen thinne and yll fauoured kyne that came vp after them, are seuen yeres: and the seuen emptie and blasted eares with the east wynd, shalbe seuen yeres of famine. 28 This worde which I haue sayde vnto Pharao, is it that (f) God is about to do, and sheweth it vnto Pharao.
29 Beholde, there come seuen yeres of great plentie throughout all the lande of Egypt. 30 And agayne, there shall aryse after them seuen yeres of famyne, and all the plenteousnes shalbe forgotten in the lande of Egypt: and the famine shall consume the lande. 31 Neither shall the plenteousnes be knowen in the lande by reason of that famine that (shall come) after: for it shalbe exceedyng great. 32 And as concernyng that the dreame was doubled vnto Pharao the second time: behold, the thing is certainely prepared of God, and God wyll (g) shortly bryng it to passe.
33 Nowe therefore (h) let Pharao prouide for a man of vnderstandyng and wysdome, and set hym ouer the land of Egypt. 34 And let Pharao do this also, that he make "officers ouer the lande, and take vp the fift (part) in the lande of Egypt in the seuen plenteous yeres. 35 And let (i) them gather all the foode of these good yeres that come: and lay vp corne vnder the hande of Pharao, and let them kepe foode in the cities. 36 And so shall that foode be for store in the lande agaynst the seuen yeres of famine, whiche shall come in the lande of Egypt, that the lande perishe not through famine. 37 And the saying seemed good in the eyes of Pharao, and in the eyes of all his seruauntes.
38 Then sayde Pharao vnto his seruauntes, May there be founde a man suche as this is, in whom the spirite of God is? 39 And Pharao sayde vnto Ioseph, Forasmuche as God hath shewed thee all this, there is no man of vnderstanding

(b) Whom men do litle regarde in prosperitie, hym they are glad to heare in aduersitie.

* Or, without me.
(c) He geueth all the glory to god, yet denyeth not his ministerie.

* Or, so leane.
" Come to the inwarde partes of them.

* Or, small.

(d) In signification and meanyng.
(e) God doth not only foreseething to come, but also doth rule the same: thus Ioseph wold begyn to teache Pharaos sonne godlynesse.
(f) Lest Pharao shoulde thinke anye thing of his idols: or that God is onlye a beholder of the worlde, and not a doer.

(g) We are very negligent in gods iudgements, yf we remember not that the tyme is at hande.
(h) Godstrue prophetes tel remedies for the punishmentes that God will sende.
" Visitours or ouerseers.
(i) For in plentie, ther is muche spoyle and waste, and gods blessinges are abused.

" Armed or ſedde.

ſtandyng or of wyſdome lyke vnto thee. 40 Thou therefore ſhalt be ouer my houſe, and accordyng to thy worde ſhall all my people be " ruled: only in the (kynges) ſeate wyll I be aboue thee. 41 And Pharao ſayde agayne vnto Ioſeph, Behold, I haue ſet thee ouer all the lande of Egypt.

(q) In ſuche pompes, pride and vanitie muſt be auoyded. For the vngodly may vſe ſuch honour though he greedily ſeke not after them.

" The ſeconde.

42 And Pharao toke of his (q) ryng from his hande, and put it vppon Ioſephes hand: and arayed him in cloth of ſilke, and put a golden chayne about his necke, 43 And ſet him vpon the " beſt charet he had ſaue one: and they cryed before him, (r) Tender father: and made him ruler ouer all the lande of Egypt. 44 And moreouer Pharao ſayde vnto Ioſeph, (ſ) I am Pharao, and without thee ſhal no man (t) lyft vp his hande or foote in all the lande of Egypt. 45 And Pharao called Ioſephes name " Zaphnath Paaneeah, & he gaue him to (v) wyfe Aſnath the daughter of Potipherah " prieſt of On. Then went Ioſeph ouer the lande of Egypt. 46 (And he was thirtie yeres olde when he ſtoode before Pharao kyng of Egypt:) And Ioſeph departing from the preſence of Pharao, went throughout all the lande of Egypt. 47 And in the ſeuen plenteous yeres the earth brought foorth great ſtore for to lay vp.

(r) This word Abrech ſemeth rather to be an Egyptian worde then an Hebrue: it is as much alſo in Hebrue, as bow the knee.

(ſ) As yf he ſaid, As true as I am king: or, by my maieſtie.

(t) That is, do no publique dutie.

" A man to whom ſecretes are reuealed.

(v) Beyng in a ſtraunge lande farre of, he coulde not haue a wyfe from his owne kinrede.

" Or, prince

" That is, forgetfulneſſe.

" That is, increaſings

48 And he gathered vp all the foode of the ſeuen plentrous yeres whiche were in the lande of Egypt, and layed vp the foode in the cities: the foode of the feeldes that grewe round about euery citie, layed he vp in the ſame.

49 And Ioſeph layed vp corne in ſtore lyke vnto the ſande of the ſea in multitude out of meaſure, vntyl he left numbryng: for it was without number. 50 And vnto Ioſeph were borne two ſonnes before the yeres of famine came: whiche Aſnath the daughter of Potipherah prieſt of On bare vnto hym. 51 And Ioſeph called the name of the firſt ſonne " Manaſſe: for God (ſayde he) hath made me forget all my labour, and all my fathers houſholde. 52 The name of the ſecounde called he " Ephraim: for God (ſayde he) hath cauſed me to be fruitefull in the lande of my trouble. 53 And when the ſeuen yeres of plentcouſneſſe that was in the lande of Egypt, were ended, 54 Then came the ſeuen yeres of dearth, accordyng as Ioſeph had ſayde, and the dearth was in all landes: but in all the land of Egypt was there foode.

55 And when the land of Egypt alſo began to hunger, the people cryed to Pharao for bread. And Pharao ſayde vnto all the Egyptians, Go vnto Ioſeph: and what he ſayth to you, that do. 56 And the dearth was throughout all the lande: and Ioſeph opened all the barnes wherein was corne, and ſolde vnto the Egyptians: for the famine waxed ſore in the land of Egypt. 57 And all countreyes came into Egypt to Ioſeph for to bye (corne) becauſe that the famine was ſo ſore in all landes.

The .xlii. Chapter.

This ſtory ſheweth plainely that all thinges are gouerned by gods prouidence, for the profite of his Churche.

1 Iacob ſendeth Ioſephes brethren into Egypt to bye corne. 7 Ioſeph knoweth them and tryeth them. 24 Simeon remayneth in priſon, 29 the other returne to their father to fetch Beniamin. 39 Iacob is loth to let Beniamin go, but at the laſt he is content.

" Breakyng.

AND Iacob ſeyng that there was " corne in Egypt, ſayde vnto his ſonnes, Why gape ye one vpon another? 2 And he ſayde, Behold, I haue heard that there is corne in Egypt: get you downe thyther, and bye vs corne from thence, that we maye lyue and not dye. 3 So went Ioſephes ten brethren down to bye corne in Egypt. 4 But Beniamin Ioſephs brother would not Iacob ſende with his other brethren: for he ſayde, Leſt peraduenture deſtruction come vpon him. 5 And the ſonnes of Iſrael came to bye corne among other that came: for there was dearth in the land of Chanaan. 6 And Ioſeph was gouernour in the lande, and ſolde to all the people of the land. And Ioſephes brethren came, and bowed themſelues with their faces downe to the ground before hym. 7 When Ioſeph ſawe his brethren, he knewe them, & made him ſelfe ſtraunge vnto them, and ſpake roughly vnto them, ſaying, Whence come ye? They aunſwered, Out of the lande of Chanaan to bye victayle. 8 And Ioſeph knewe his brethren, but they knewe not hym.

(a) The Egyptians commonly called the Philiſtines theeues: for they lyued much by ſpoyle and warre.

" The ſecretes of the lande.

9 And Ioſeph remembred his dreames whiche he dreamed of them, and ſayde vnto them, Ye are (a) ſpies: and to ſee where the lande is " weake, is your commyng.

10 And

10 And they sayde vnto hym, Naye my Lorde, but to by vttayle thy seruauntes are come. 11 We are all one mans sonnes, and "meane truely, and thy seruauntes are no spyes.

12 And he sayde vnto them agayne, Nay: but (b) to see where the land is weake, is your commyng. 13 And they sayde, We thy seruauntes are twelue brethren, the sonnes of one man in the lande of Chanaan: and beholde the youngest is this day with our father, and one no man woteth where he is. 14 And Ioseph sayde vnto them, (c) That is it that I spake vnto you when I sayde, ye are spyes.

15 Hereby ye shalbe proued (by) the lyfe of Pharao, ye shall not go hence except your youngest brother come hither. 16 Sende out one of you, which may fet your brother, and ye shalbe kept in pryson, that your wordes may be proued whether there be any trueth in you: or els, (by) the lyfe of Pharao ye are but spyes.

17 And he put them altogether in warde three dayes. 18 And Ioseph sayde vnto them the thirde day, This do, and lyue: (for) I (d) feare God.

19 If you be true men, let one of your brethren be bound in the house of your pryson: and go ye, cary corne (to put away) the famine from your housholde. 20 But bryng your youngest brother vnto me, and so shall your wordes be tryed true, and ye shall not dye. And they did so. 21 And one sayde to another, We haue verely (e) sinned agaynst our brother, in that we sawe the anguishe of his soule, when he besought vs, and we wolde not heare hym: and therefore is this (f) trouble come vpon vs. 22 And Ruben aunswered them, saying, Said I not vnto you, that you shoulde not sinne agaynst the lad, and ye wolde not heare? and see, nowe his blood is required. 23 They were not aware that Ioseph vnderstoode them: for he spake vnto them by an interpreter.

24 And he turned from them and wept: and turned to them agayne and communed with them, and toke out Simeon from amongest them, and bounde hym before their eyes.

25 And Ioseph commaunded to fyll their sackes with corne, and put euery mans money in his sacke, and to geue them vitaile to spende by the waye: and thus dyd he vnto them. 26 And they laded their asses with the corne, & departed thence. 27 And as one of them opened his sacke for to geue his asse prouender in the (g) Inne, he espied his money, for it was in his sackes mouth: 28 And he sayd vnto his brethren, My money is restored to me agayne, for lo, it is in my sacke. And their hart "fayled them, and they were astonied, and sayde one to another, why hath God dealt thus with vs? 29 And they came vnto Iacob their father, vnto the lande of Chanaan, and tolde him all that befell vnto them, saying, 30 The man (who is) the Lorde of the land, spake roughly to vs, and toke vs for spyes of the countrey. 31 And (h) we sayde vnto him, We meane truely, we neuer were spyes. 32 We be twelue brethren, sonnes of our father: one is away, and the youngest is this day with our father in the lande of Chanaan.

33 And the Lorde of the countrey sayde agayne vnto vs, Hereby shall I knowe that ye meane truely: Leaue one of your brethren here with me, & take (foode) to put away the famine from your housholdes, and get you away. 34 And bryng your youngest brother vnto me, that I may knowe that you are no spies, but meane truely: so wyll I deliuer you your brother, and ye shall occupye in the lande.

35 And as they emptied their sackes, beholde, euery mans bundell of money was in his sacke: And when both they and their (i) father sawe the bundelles of money, they were afrayde. 36 And Iacob their father sayde vnto them, (k) Me haue ye robbed of my children: Ioseph is away, and Simeon is away, and ye wyll take Beniamin away: all these thynges are agaynst me. 37 Ruben said vnto his father, Slay my two sonnes, yf I bryng hym not to thee agayne: deliuer hym to my hande, and I wyll bryng him to thee agayne. 38 And he sayde, My sonne shall not go downe with you, for his brother is dead, and he is left alone: yf destruction come vpon him by the way which ye go, ye shal bring my gray head with sorowe vnto the graue.

The. xliii. Chapter.

13 Iacob suffereth Beniamin to depart with his children.

AND the dearth was great in the lande. 2 And it came to passe, when they had eaten vp the corne which

"Are true.

(b) Great men thinke it sufficient for them to affirme a thing without addyng any reason.

(c) Because of the absence of two of the brethren, it was suspicious.

(d) The feare of god is the beginning of a faithfull & sincere dealyng.

(e) Affliction brought them to the conscience of their sinne done. 13. yeres before.

(f) Sinne is the cause of affliction.

(g) The Hebreuve vvord signifieth a place vvhere one abideth all nyght. "Went forth.

(h) They tell here no more then they thought made for their owne honestie and fame

(i) Ioseph meant not to greeue his father: yet sometymes vvyse mens deedes ende otherwise then they minded.

(k) He vvas also tempred vvith the decay of gods promise, whiche shoulde continue in his stocke, that nowe slayly decayed.

which they had brought out of the lande of Egypt, their father sayde vnto them, Go agayne (and) bye vs a litle foode. 3 Iudas aunswered him, and sayde. The man did solemply protest vnto vs, saying, Ye shall not see my face except your brother be with you.

4 If thou wylt sende our brother with vs, we will go downe, and bye thee foode. 5 But yf thou wylt not sende hym, we will not go downe: for the man sayd vnto vs, Ye shall not see my face except your brother be with you. 6 And Israel sayde, Wherfore dealt ye so cruelly with (a) me, as to tell the man that ye had yet a brother?

7 They aunswered, The man asked vs straytghtly of "our (state) and of our kinrede, saying, Is your father yet alyue? haue ye (not another) brother? And we tolde hym accordyng to the" (tenour) of these wordes: Coulde we by any meane knowe that he would say, Bryng your brother downe (with you?) 8 Then sayd Iudas vnto Israel his father, Sende the lad with me, that we may aryse and go, and that we may liue, and not dye, yea both we and thou, and also our "meany.

9 I will be suretie for hym, of my hande shalt thou require hym: yf I bring him not vnto thee agayne, & set hym before thyne eyes, then let me beare the blame for euer. 10 Truely except we had made this tarying, by this we had returned the seconde tyme. 11 And their father Israel sayde vnto them, If it must needes be so, nowe then do thus: Take of the "best fruites of the lande in your vesselles, and bryng the man (b) a present, a curtsie of bawme, and a curtsie of hony, spyces and mirre, nuttes and almondes. 12 And take double (c) money in your hande, and the money that was brought agayne in your sackes take it agayne with you, peraduenture it was some ouersight.

13 Take also your brother with you, and arise, and go againe vnto the man.

14 And (d) God almightie gene you mercie in the syght of the man, that he may deliuer you your other brother, and this Beniamin: and thus I am as one that is quite robbed of his children. 15 Thus toole they the presents, and twyse so muche more money in their hande, with Beniamin, and rose vp, and went downe to Egypt, and stoode before Ioseph.

16 When Ioseph sawe Beniamin with them, he sayde to the ruler of his house, Bryng these men home, and slay, and make redy: for these men shal "dyne with me at noone. 17 And the man dyd as Ioseph bad, and brought them into Iosephes house.

18 When the men were brought into Iosephes house, (e) they were afrayde, and sayde, Because of the money that came in our sackes mouthes at the first tyme are we brought in: that he may "seeke occasion agaynst vs, and violently lay handes vpon vs, to bring vs in bondage, and our Asses also.

19 Therefore came they to the man that was the ruler ouer Iosephes house, and communed with hym at the doore of the house, 20 And sayd, Oh sir, we came downe hyther at the first tyme to bye foode. 21 And as we came to an Inne, we opened our sackes, and beholde, euery mans money was in the mouth of his sacke, (euen) our money in full waygh: & we haue brought it agayne in our hande. 22 And other money haue we brought also in our hande to bye foode: but we can not tell who put our money in our sackes. 23 And he sayde, Peace be vnto you, feare not: your (f) God, and the God of your father, hath geuen you that treasure in your sackes: I had your money. And he brought Simeon out to them. 24 And the man led them into Iosephes house, and gaue them water to washe their feete, and gaue their Asses prouender. 25 And they made redy their present against Iosephcame at noone: for they heard (say) that they shoulde eate bread there. 26 When Ioseph came home, they brought the present into the house to hym whiche was in their handes, and bowed them selues to the grounde before hym. 27 And he asked them of their "welfare, and sayde, Is your father that olde man which ye tolde me of in good health? and is he yet alyue? 28 They aunswered, Thy seruaunt our father is in good health, and is yet alyue. And they (g) bowing them selues, made their obeysaunce. 29 And he lyfting vp his eyes, beheld his brother Beniamin his mothers sonne and sayde, Is this your younger brother of whom ye spake vnto me? And he sayde, God be mercyfull vnto thee my sonne.

30 And Ioseph made haste (for his "heart did melt vpon his brother) and sought (where) to weepe: and entred into

(a) Meanyng though they hated their brother, yet they shoulde haue pitied hym.
'Of vs.
'Mouth.
'or, children.
"Of the prayse of the lande.
(b) This thyng had proued well with hym before. Gen. xxxii.
(c) wisdome and equitie in Iacob.
(d) Iacob doth all thynges necessarie, yet resteth vpon God cheefely in a matter betwixt man and man.
"Eate.
(e) An euyll conscience imagineth al thinges suspitiously.
"Tumble or role hym selfe vpon vs.
(f) Ioseph instructed his owne familie in the knowledge of god: though he could not reformme the whole realme.
"Peace.
(g) Thus they fulfyll Iosephes dreame while che they mocked before.
"Bowells.

into his chaumbee, and wept there.
31 And he waſhed his face, and came out and refrayned hym ſelfe, and ſayd, Set on bread. 32 And they prepared for hym by hym ſelfe, and for them by them ſelues, and for the Egyptians whiche dyd eate with hym, by them ſelues: becauſe the Egyptians maye not eate bread with the Hebrues, for that is an (i) abhomination to the Egyptians. 33 And they ſate before hym, the firſt borne according to his age, and the youngeſt according to his youth: and "the men marueyled among them ſelues. 34 And he ſent rewardes vnto them from before him ſelfe: But Beniamins part was fiue tymes ſo muche as any of theirs: and they (k) dronke, and were made "mery with hym.

(i) The nature of the ſuperſticions is to condempne all other in reſpect of them ſelues.
(k) Sometyme this worde ſignifieth to be drunken in deede, & ſometyme to be well refreſhed with wine & not drunken.
"Mary.
"Dronke.

The. xliiii. Chapter.

2 Ioſeph commaundeth his cuppe to be put in the ſacke of Beniamin.
5 The cuppe is founde in the ſacke of Beniamin. 12 Ioſeph accuſeth his brethren of theft. 33 Iudas offereth him ſelfe to be bounde for his brother Beniamin.

AND he commaunded the ruler of his houſe, ſaying, Fyll the mens ſackes with foode, as muche as they can carye, and put euery mans money in his ſackes mouth. 2 (a) And put my cup, my ſiluer cup in the ſackes mouth of the youngeſt, and his corne money alſo. And he did according to the word that Ioſeph had ſaid. 3 And in the morning aſſoone as it was light, the men were let go, they, and theyr aſſes. 4 And when they were out of the citie, and not yet far away, Ioſeph ſayde vnto the ruler of his houſe, Vp, and folowe after the men: and when thou doeſt ouertake them, thou ſhalt ſay vnto them, Wherefore haue ye rewarded euyll for good? 5 Is not that the cup in the which my Lorde drynketh? and in the which he (b) prophecieth? Ye haue euyll done that ye haue done. 6 And when he ouertooke them, he ſayde the ſame wordes vnto them. 7 And they aunſwered hym, Wherefore ſayeth my Lorde ſuche wordes? God forbid that thy ſeruauntes ſhoulde do ſo.
8 Beholde the money whiche we founde in our ſackes mouthes, we brought agayne vnto thee out of the lande of Chanaan: howe then ſhould we ſteale out of thy Lordes houſe eyther ſiluer or golde? 9 With whomſoeuer of thy ſeruauntes it be founde, let hym dye: and we alſo wyll be my Lordes bondmen. 10 And he ſayde, Nowe alſo let it be accordyng vnto your wordes: he with whom it is founde ſhalbe my ſeruaunt: and ye ſhalbe blemeleſſe.
11 And at once euery man tooke downe his ſacke to the grounde: and euery man opened his ſacke. 12 And he ſearched, and began at the eldeſt, and left at the youngeſt: and the cuppe was founde in Beniamins ſacke. 13 Then they rent theyr clothes, and laded euery man his aſſe, and went agayne vnto the citie.
14 And Iudas and his brethren came to Ioſephes houſe (for he was yet there) and they fell before hym on the grounde. 15 And Ioſeph ſayde vnto them, What deede is this that ye haue done? Wote ye not that ſuche a man as I can certaynely prophecie?
16 Then ſayde Iudas, What ſhall we ſay vnto my lorde? What ſhall we ſpeake? or howe ſhall we "cleare our ſelues? God hath (c) founde out the wickednes of thy ſeruauntes: behold, we are my Lordes ſeruauntes, both we, yea and he alſo with whom the cuppe is founde. 17 And he aunſwered, God forbid that I ſhoulde do ſo: but the man with whom the cup is founde, he ſhalbe my ſeruaunt, and get you hence vp in peace vnto your father. 18 Then Iudas went vnto hym, and ſayde, Oh my lorde, let thy ſeruaunt I pray thee ſpeake a worde in my lordes eares, and be not inflamed with wrath agaynſt thy ſeruaunt: "for thou art euen as Pharao.
19 My lorde aſked his ſeruauntes, ſaying, Haue ye a father, or a brother?
20 And we aunſwered my lorde, We haue a father that is olde, and a young lad, whiche he begate in his age: and the brother of the ſayde lad is dead, and he is all that is left of his mother, and his father loueth hym.
21 And thou ſaydeſt vnto thy ſeruauntes, Bryng hym vnto me, that I may ſet mine eyes vpon him. 22 And we aunſwered my Lorde, that the lad could not go from his father: for if he ſhoulde leaue his father, he were but dead.
23 Then ſaydeſt (d) thou vnto thy ſeruauntes,

A

(a) We may not by this example vſe any vnlawful practiſ ſecyng god hath commaunded v to walke in ſimplicitie.

(b) He ſpeaketh accordyng to the opinion of the Egyptians, who thought that the wiſe men of Egipt coulde prophecie.

"Iuſtifie.
(c) If we ſee no euident cauſe of our affliction: let vs ſearch diligently the ſecretes of our hartes: for god puniſheth not without a iuſte cauſe.

"As thou, as Pharao.

(d) As yf he had ben the cauſe that Beniamin came into Egypt: and therefore ſhoulde be mercyfull.

naunt, Except your youngest brother come with you, looke that ye see my face no more. 24 And when we came vnto thy seruaunt our father, we shewed hym the wordes of my Lorde. 25 And our father sayd vnto vs, Go agayne and bye vs a litle foode. 26 And we aunswered, We can not go downe: neuertheles, if our youngest brother be with vs, then will we go downe: for we may not see the mans face, except our youngest brother be with vs. 27 And thy seruaunt our father sayde vnto vs, Ye knowe that my wyfe bare me two sonnes. 28 And the one went out from me, and I sayde, (f) of a suretie he is torne in peeces: and I sawe hym not since. 29 And if ye take this also away from me, and destruction come vnto him, ye shall bryng my gray head with sorowe vnto the graue. 30 Now therfore when I come to thy seruaunt my father, and the lad be not with vs (seeyng that his (g) lyfe * hangeth by the laddes lyfe) 31 Then shall it come to passe, that assoone as he seeth that the lad is not come, he will dye: so shall we thy seruauntes bryng the gray head of thy seruaunt our father with sorowe vnto the graue. 32 For I thy seruaunt became suretie for the lad before my father, and sayde, yf I bryng hym not vnto thee agayne, * I shall beare the blame vnto my father all my lyfe long. 33 Nowe therfore I pray thee, let me thy seruaunt byde here for the lad, and be my lordes (h) bondman, and let the lad go vp with his brethren. 34 For howe can I go vp to my father, if the lad be not with me? vnlesse I woulde see the wretchednesse that shall come on my father.

(f) Ioseph might vnderstande what lye they had made before of his selling.

(g) That is, whom he loueth as his lyfe.

* Tyed vnto

* or, shall sinne: or be guilty of sinne.

(h) A token of godlynes, to feare the blame of breakyng promise & fidelitie.

¶ The .xlv. Chapter.

1 Ioseph maketh hym selfe knowen to his brethren. 5 He comforteth them and sheweth that he vvas sent thyther by gods prouidence.

A

IOseph coulde no longer refrayne before all them that stoode by him: wherefore he cryed, (a) Cause euery man to auoyde. And there remayned no man with hym, whyle Ioseph vttered hym selfe vnto his brethren.

(a) He would not haue the shame of their wickednesse spread abroade.

2 And he wept aloude: and the Egyptians, and the house of Pharao heard. 3 And Ioseph sayde vnto his brethren, I am Ioseph, doth my father yet lyue? And his brethren coulde not aunswere hym, they were so abashed at his presence. 4 And Ioseph sayde vnto his brethren, Come neare to me I pray you. And they came neare. And he sayde, I am Ioseph your brother whom ye solde into Egypt. 5 Nowe therfore be not greeued herewith, neither let it seeme a cruel thing in your eyes that ye solde me hyther: for god dyd sende me before you to preserue lyfe. 6 For this is the seconde yere of dearth in the land: & fiue more are behynde, in the which there shall neither be eatyng nor harueste. 7 Wherfore God sent me before you to preserue you a * posteritie in the earth, & to saue your lyues by a great deliuerraunce. 8 So nowe, it was not ye that sent me hyther, (b) but god whiche hath made me a father to Pharao, and lorde of all his house, and ruler throughout all the lande of Egypt. 9 Haste you, and go vp to my father, and tell hym, Thus sayth thy sonne Ioseph, God hath made me lorde of (c) all Egypt, come downe therefore vnto me, tary not. 10 And thou shalt dwell in the lande of (d) Gosen * and be a neighbour vnto me, thou, and thy children, and thy childrens children, thy sheepe, and thy beastes, and all that thou hast. 11 And there will I prouide thee sustenaunce (for there remaine yet fiue yeres of dearth) lest thou and thy houshold, and all that thou hast, come to pouertie. 12 And beholde your eyes do see, and the eyes also of my brother Beniamin, that (e) mine owne mouth speaketh vnto you.

* or, remaunt.

(b) Though god vse the wicked, and turne their doynges to his purpose: yet they are not excusable for their malicheuous intent.

(c) He doth not bragge of his glorie, but woulde comfort his father by this worke of god.

(d) It was called afterwarde Thebaida.

* Gothen.

(e) He spake vnto them in the Hebrew tongue.

13 Therefore tell my father of all my glorie in Egypt, and of all that you haue seene, and make haste, and bryng my father hyther. 14 And he fell on his brother Beniamins necke, and wept: and Beniamin wept on his necke. 15 Moreouer he kissed al his brethren, and wept vpon them: and after that, his brethren talked with hym. 16 And the fame (thereof) was heard in Pharaos house, so that they sayde, Iosephes brethren are come. And it pleased Pharao wel, and al his seruauntes. 17 And (f) Pharao spake vnto Ioseph, Say vnto thy brethren, This do ye, lade your beastes, and go (and) returne vnto the land of Chanaan: 18 Take your father, and your houholdes, and come vnto me: and I will geue you the good of the lande of Egypt, and ye shall eate the fat of the lande. 19 And thou also shalt com-

(f) This was gods singuler vvorke: for the Egiptians coulde not abyde the Hebrewes,

commaunde them, This do ye, take charettes with you out of the lande of Egypt for your children, and for your wyues, and bryng your father, and come. 20 Also " regarde not your ſtuffe: for the good of all the land of Egypt is yours. 21 And the children of Iſrael did euen ſo: and Ioſeph gaue them charettes, according to the " commaundement of Pharao, and gaue them vittayle also to ſpende by the way. 22 And he gaue vnto eche of them chaunge of rayment: but vnto Beniamin he gaue three hundred peeces of ſiluer, and fiue chaunge of rayment. 23 And vnto his father he ſent after the ſame maner, ten aſſes laden with good out of Egypt, and ten thee aſſes laden with corne, and bread, and meate for his father by the way. 24 So ſent he his brethren away, and they departed: and he ſayde vnto them, See that ye (g) fall to no ſtrife on the way. 25 They departed therfore from Egypt, and came into the lande of Chanaan vnto Iacob their father. 26 And tolde him, ſaying, Ioſeph is yet aliue, and is gouernour ouer all the lande of Egypt. And Iacobs heart " wauered: for he beleued them not. 27 And they tolde him all the wordes of Ioſeph, which he had ſayde vnto them: And when he ſawe the charettes which Ioſeph had ſent to cary him, the ſpirite of Iacob their father reuiued. 28 And Iſrael ſayde, (I haue) inough, that Ioſeph my ſonne is yet aliue: I wyll go and ſee him, per that I dye.

¶ The.xlvi. Chapter.

2 God aſſureth Iacob of his iourney into Egypt.

ISrael toke his iourney with all that he had, and came to Beerſeba, and (a) offered offerynges vnto the God of his father Iſahac. 2 And God ſpake vnto Iſrael in a viſion by night, ſaying, Iacob, Iacob? And he aunſwered, Here am I. 3 And he ſayde, I am God, the God of thy father, (b) feare not to go downe into Egypt: for I wyll there make of thee a great people. 4 I wyll go downe with thee into Egypt: and I wyll ſurely make thee come vp agayne: and Ioſeph ſhal put his hande vpon thine eyes. 5 And Iacob roſe vp from Beer-ſeba: and the ſonnes of Iſrael caryed Iacob their father, and their children, and their wyues, in the charettes which Pharao had ſent to cary him. 6 And they toke their cattell, and the goodes which they had gotten in the lande of Chanaan, and came into Egypt, both Iacob and all his ſeede with him, 7 His ſonnes, and his ſonnes ſonnes with him, his daughters, and his ſonnes daughters, and all his ſeede brought he with him into Egypt. 8 Theſe are the names of the children of Iſrael which came into Egypt, (both) Iacob and his ſonnes. Ruben Iacobs firſt borne. 9 The children of Ruben: Hanoch, and Phallu, Heſron, and Charmi. 10 The children of Simeon: Iemuel, and Jamin, and (c) Ohad, and Jachin, and Sohar, and Saul the ſonne of a Chanaanitiſhe woman. 11 The children of Leui: Gerſon, Cehath, and Merari. 12 The children of Iuda: Er, and Onan, Selah, and Phares, and Zarah: but Er & Onan dyed in the lande of Chanaan. The children of Phares alſo were " Heſron and Hamul. 13 And the children of Iſachar: Thola, Phuuah, and Job, and Simron. 14 The children of Zabulon: Sered, and Elon, and Jahelel. 15 Theſe be the children of Lea, which ſhe bare vnto Iacob in Meſopotamia, with his daughter Dina. All the " ſoules of his ſonnes and daughters, (make) (d) thirtie and three. 16 The children of Gad: Siphion, and Haggi, Suni, and Eſbon, Eri, and Arodi, and Areli. 17 The children of Aſer: (e) Imnah, and (f) Iiſuah, and Iiſui, and Beriah, and Serah their ſiſter. And the children of Beriah: Heber, and Malchiel. 18 Theſe are the ſonnes of Zilpha, whom Laban gaue to Lea his daughter: and theſe ſhe bare vnto Iacob, (euen) ſixteene ſoules. 19 The children of Rachel Iacobs (g) wyfe: Ioſeph and Beniamin. 20 And vnto Ioſeph in the lande of Egypt, were borne " Manaſſes, and Ephraim, which Aſenath the daughter of Potipera prieſt of On bare vnto him. 21 The children of Beniamin: Bela, and Becher, and Aſbel, Gera, and Naaman, Ehi, and Ros, Muppim, and Huppim, and Arde. 22 Theſe are the children of Rachel which ſhe bare vnto Iacob, fourteene ſoules altogether. 23 And the children of Dan: Huſum. 24 The children of Nephthali: Jahzeel, and Guni, Jeſer, and Sillem. 25 Theſe are the ſonnes of Bilha, which Laban gaue vnto Rachel

" Let not your eyes ſpare your veſſels.

" Mouth.

(g) Seing Ioſeph had remitted the fault done againſt him, he woulde not that they ſhould blame or accuſe one another.

" Was looſed.

(a) In the beginning of his iourney he calleth vpon God: and proteſteth not to leaue this fayth, though he left his countrey.

(b) For the land of Chanaan was as a pledge of gods ſpirituall benediction, therfore he was loth to leaue it.

B

(c) He is not named in the booke of Nu. & Chr. becauſe he dyed without iſſue. Num. vi. i. Chr. iiii.

" Chotſron

C

" or, perſons.

(d) Iacob muſt be counted as one of this number: for he was the beginning and head of the reſt.

(e) Num. 26. He is named Aſni.

(f) He ſeemeth to haue left no famile after him Num. 26.

(g) She is ſo ſpecially called, becauſe he ſerued for her, and woulde haue maried none other, but that he was begui-led.

" Menath-

chel his daughter, and ſhe bare theſe vnto Iacob altogether ſeuen ſoules. 26 And ſo al the ſoules that came with Iacob into Egypt, which came out of his loynes, beſides Iacobs ſonnes wines, were altogether threeſcore and ſixe ſoules. 27 And the ſonnes of Ioſeph which were borne him in Egypt, were two ſoules: ſo that all the ſoules of the houſe of Iacob which came into Egypt, (were) (h) threeſcore and ten. 28 And he ſent Iuda before him vnto Ioſeph, "to direct his face vnto Goſen, and they came into the lande of Goſen. 29 And Ioſeph made redy his charet, and went vp (i) to meete Iſrael his father vnto Goſen, and preſented him ſelfe vnto him: and he fell on his necke, and wept on his necke a good whyle. 30 And Iſrael ſayde vnto Ioſeph, Nowe am I content to dye, inſomuch as I haue ſeene thy face, and becauſe thou art yet aline. 31 And Ioſeph ſayde vnto his brethren, and vnto his fathers houſe, (k) I will go vp, and ſhew Pharao, and tell him, My brethren, and my fathers houſe, which were in the lande of Chanaan, are come vnto me.

32 And they are ſheepheardes, for their trade hath ben to feede cattell: and they haue brought their sheepe and their cattell, & all that they haue. 33 And yf that Pharao call you, and aſke you, What your occupation is? 34 ye ſhall aunſwere, (l) Thy ſeruauntes haue ben occupied about cattell from our childhood vnto this time, we and our fathers: that ye may dwel in the lande of Goſen. For euery one that kepeth cattell, is an (m) abhomination vnto the Egyptians.

¶ The. xlvii. Chapter.

1 Iacob commeth before Pharao, 11 to whom Pharao geueth the lande of Goſen.

IOſeph came therefore and tolde Pharao, and ſayde, My father and my brethren, their sheepe, and their cattell, and all that they haue, are come out of the lande of Chanaan: and beholde, they are in the lande of Goſen. 2 And Ioſeph toke "of the meaneſt of his brethren (euen) fiue men, and preſented them vnto Pharao. 3 And Pharao ſayde vnto his brethren, What is your occupation? And they aunſwered Pharao, Thy ſeruauntes are (a) kepers of cattell, both we, and alſo our fathers.

4 They ſayde Moreouer vnto Pharao, For to ſoiourne in the lande are we come: for thy ſeruauntes haue no paſture for their cattell, ſo ſore is the famine in the lande of Chanaan: Nowe therefore let thy ſeruauntes dwel in the lande of (b) Goſen. 5 And Pharao ſayde vnto Ioſeph, Thy father and thy brethren are come vnto thee. 6 The lande of Egypt is before thee: In the beſt place of the lande make both thy father and thy brethren dwell, euen in the lande of Goſen let them dwell. Moreouer, yf thou knoweſt any man of actiuitie amongeſt them, make them rulers ouer my (cattell.) 7 And Ioſeph brought in Iacob his father, and ſet him before Pharao: and Iacob bleſſed Pharao. 8 And Pharao ſayde vnto Iacob, Howe "olde art thou?

9 Iacob ſayde vnto Pharao, The dayes of my pilgrimage are an hundred and thirtie yeres: Fewe and euyl haue the dayes of my lyfe ben, and (c) haue not attayned vnto the yeres of the life of my fathers in the dayes of their pilgrimage. 10 And Iacob bleſſed Pharao, and went out of his preſence. 11 And Ioſeph prepared dwellynges for his father, and his brethren, and gaue them poſſeſſions in the lande of Egypt in the beſt of the lande, euen the lande of (d) Rameſes, as Pharao had commaunded. 12 And Ioſeph made prouiſion for his father and his brethren houſholde with bread, (e) euen to the mouthes of the young children. 13 There was no bread in all the lande: for the dearth was exceedyng ſore, ſo that the lande of (f) Egypt, and all the lande of Chanaan were famiſhed by reaſon of the dearth. 14 And Ioſeph brought together all the money that was founde in the lande of Egypt and of Chanaan for the corne which they bought: and he layed vp the money in Pharaos houſe. 15 When money fayled in the lande of Egypt & of Chanaan, all the Egyptians came vnto Ioſeph, & ſayd, Geue vs bread: wherefore ſuffereſt thou vs to dye before thee when our money is ſpent? 16 Then ſayde Ioſeph, (g) Bryng your cattell: and I wyl geue you for your cattel if money fayle. 17 And they brought their cattell vnto Ioſeph: and Ioſeph gaue them bread for horſes, and sheepe, and oxen, and aſſes, and fedde them with bread for all their cattell that yere.

18 But

(h) It was of gods ſpeciall grace that in fewe yeres ſo ſmall a number grewe to ſuch a multitude as came out of Egypt.

"or, To prepare for him in Goſen.

(i) His dignitie letteth him not from doyng his dutie to his father.

(k) He wyll do nothyng as of priuate affection, without the conſent of Pharao, though his auctoritie was great.

(l) Ioſeph is not aſhamed of the baſeneſſe of his kinrede.

(m) This pride of the enemie made for the better vaiting of the Church, and other comodities.

A

"Of the extreme partes.

(a) The godlye are not aſhamed of the baſenes of their occupation, ſo it be lawfull.

(b) It waſ in the confines of the lande of Chanaan, and Arabia, and in the extreme partes of Egypt.

B

"The dayes of the yeres of thy life.

(c) He doth not complayne of his dayes, but praiſeth god for his goodnes towardes his fathers.

(d) Which was a citie of Goſen.

(e) That is, he prouided for them all, from the leaſt to the moſt.

C

(f) God prouideth for his, when moſt fruitfull landes want.

(g) Ioſeph is not to be condempned of cruelnie: for he was ſo but another mans officer herein: and they had to pay.

18 But when that yere was ended, they came vnto him the next yere, and sayde vnto him, We wyll not hyde it from my lorde howe that our money is spent, my lord also had our heardes of cattell: neither is there ought left in the sight of my lorde but euen our bodyes, and our landes. 19 Wherefore letteth thou vs dye before thyne eyes, both we and our lande? (h) bye vs and our lande for bread, and both we and our lande wyll be bounde vnto Pharao: only geue vs seede, that we may liue and not dye, and that the lande go not to waste. 20 And Ioseph bought all the lande of Egypt for Pharao: For the Egyptians solde euery man his possessions, because the dearth was so sore vpon them, and so the lande became Pharaos. 21 And he caused the people to remoue from citie to citie from one side of Egypt into the other. 22 Only the lande of the priestes bought he not: for the priestes had a portion assigned them of Pharao, and dyd eate their portion which Pharao gaue them: wherefore they solde not their landes. 23 Then Ioseph sayde vnto the folke, Beholde I haue bought you this day and your lande for Pharao: Lo, here is seede for you, and ye shall sowe the lande. 24 And of the increase you shall geue the (i) fifth part vnto Pharao, & foure partes shalbe your owne for seede of the fielde, and for you & them of your housholdes, and for your children to eate. 25 And they aunswered, Thou hast saued our lyues, let vs fynde grace in the sight of my lorde, and we wyl be Pharaos seruauntes. 26 And Ioseph made it a lawe ouer the lande of Egypt vnto this day, that Pharao shoulde haue the fifth part, except the lande of the priestes only, which was not Pharaos. 27 And Israel dwelt in Egypt, in the countrey of Gosen, and they had their possessions therin, and grewe & multiplyed exceedingly. 28 Moreouer, Iacob lyued in the lande of Egypt seuenteene yeres, so that the whole age of Iacob was an (k) hundred and fourtie & seuen yeres. 29 When the tyme drue nye that Israel must dye, he sent for his sonne Ioseph, and sayd vnto him, If I haue founde grace in thy sight, oh put thy hande vnder my thygh, and deale mercifully and truely with me, that (l) thou bury me not in Egypt. 30 But I shall sleepe with my fathers, and thou shalt cary me out of Egypt, and bury me in their buryall. And he aunswered, I wyll do as thou hast sayde. 31 And he sayde, Sweare vnto me. And he sware vnto him. And (m) Israel "worshipped toward the beddes head.

(h) God punished the delicate pride of this people by this extreme hunger.

(i) Neither doth he oppresse tiranically the people: and doth his good seruice to his prince.

(k) Iacob liued in the lande of Chanaan 77. yeres, the in Mesopotamia. 20. afterward in the lande of Chanaan 33. and in Egypt 17.

(l) He would herby surely confirme his posterite in the promise of god.

(m) Thus he thanked god for Iosephs consent: and commended to god his posteritie.

" Bowed him selfe.

¶ The. xlviii. Chapter.

1 Ioseph with his two sonnes visiteth his sicke father. 3 Iacob rehearseth gods promises.

AFter these deedes, one tolde Ioseph, Beholde, thy father is sicke: And he tooke with hym his two sonnes Manasses and Ephraim. 2 Then this message was declared vnto Iacob, Beholde, thy sonne Ioseph commeth vnto thee. And Israel tooke his strength vnto him, and sate vpon the bed. 3 And (a) Iacob sayde vnto Ioseph, God almightie appeared vnto me at Luz in the lande of Chanaan, and blessed me, and sayde vnto me, 4 Beholde, I wyll make thee fruteful, and cause thee to multiplie, and wyll make a great number of people of thee, and wyll geue this lande vnto thy seede after thee vnto an euerlasting possession. 5 And now thy two sonnes Manasses & Ephraim, whiche were borne vnto thee in the land of Egypt before I came vnto thee into Egypt, are myne, euen as Ruben and Simeon are myne. 6 And the children whiche thou hast gotten after them, shalbe thyne owne, and (b) shalbe called after the names of their brethren in their inheritaunce. 7 And when I came from Mesopotamia, (c) Rachel dyed vpon my hande in the lande of Chanaan by the way, when there was but a feeldes breadth to come vnto Ephratha: and I buried her there in the waye to Ephratha, the same is Bethlehem. 8 And Israel behelde Iosephes sonnes, and sayde, What are these? 9 Ioseph sayde vnto his father, They are my sonnes whiche God hath geuen me here. And he sayde, Oh bryng them to me, & let me blesse them. 10 (And the eyes of Israel were dymme for age, so that he coulde not (well) see) And he brought them to hym, and he kyssed them, and imbraced them. 11 And Israel sayde vnto Ioseph, I had not thought to haue seene thy face: and yet loe, (d) God hath shewed me also thy seede. 12 And Ioseph toke them awaye from his lappe, and he bowed hym selfe with his face towarde the earth.

(a) He perswadeth Ioseph to ioyne him selfe to the holy people, from the which he had ben deuided, and from the which his great glory might alienate him. Gen. xxxv.

(b) When the land of Chanaan shalbe deuided, thei shall haue no seuerall inheritaūce, but shalbe vnder their brethrens names.

(c) If his mother left her owne countrey: he also ought to obey gods worde.

(d) The godlye in all thinges consider the goodnesse of god, who geueth more then is loked for.

13 Then toke Ioseph them both, Ephraim with his right hande towarde Israels left hande, and Manasses with his left hande towarde Israels ryght hande, and brought them vnto him. 14 And Israel stretched out his right hande, and layed it vpon Ephraims head which was the younger: and his left hande vpon Manasses head, (e) guidyng his hande wyttyngly: for Manasses was the first borne. 15 And he blessed Ioseph, and sayde, (f) God in whose sight my fathers Abraham & Isahac did walke, God which hath fedde me all my lyfe long vnto this day, 16 And (g) the angell which hath deliuered me from all euyll, blesse these ladds, and (h) let my name be named in them, and the name of my fathers Abraham and Isahac, and that they may "growe into a multitude in the middes of the earth. 17 When Ioseph sawe that his father layed his right hande vpon the head of Ephraim, it displeased him: and he lift vp his fathers hande, to haue remoued it from Ephraims head vnto Manasses head. 18 And Ioseph sayde vnto his father, Not so my father, for this is the first borne: (i) put thy ryght hande vpon his head.

19 And his father woulde not, but sayde, (k) I knowe it well my sonne, I knowe it well, he shalbe also a people, and shalbe great: But his younger brother shalbe greater then he, and his seede shall become a great people.

20 And he blessed them that day, and sayde, (l) In thee let Israel blesse and say, God make thee as Ephraim, and as Manasses: And he set Ephraim before Manasses. 21 And Israel sayd vnto Ioseph, Beholde I dye, and God shalbe with you, & bryng you agayne vnto the lande of your fathers.

22 Moreouer, I haue geuen vnto thee a "portion of lande aboue thy brethren, which I gat out of the hande of the Amorite in my swoorde, and in my bowe.

The.xlix.Chapter.

1 Iacob blesseth all his sonnes by name, and sheweth them what is to come.
29 He appoynteth the place of his buryall.

AND Iacob called for his sonnes, and sayde, Come together, that I may tell you what shall come on you in the last dayes. 2 Gather ye together, and heare ye sonnes of Iacob, hearken vnto Israel your father.

3 Ruben my first borne, thou art my myght, and the begynnyng of my strength, the noblenesse of dignitie, and the noblenesse of power. 4 Vnstable as water, thou shalt not be the chiefest, because thou wentest vp to thy fathers bedde: for then defiledst thou my couche" with goyng vp.

5 Simeon and Leui brethren, are cruel instrumentes in their habitations. 6 (a) O my soule, come not thou into their secretes, neither into their congregations let myne honour be vnited: for in their wrath they slue a man, and in their selfe will they digge downe a wall. 7 Cursed be their wrath, for it was shamelesse, and their fiercenesse, for it was cruel: I will deuide them in Iacob, and scatter them in Israel. 8 Iuda, thou art he whom thy brethren shall prayse: Thy hande shalbe in the necke of thine enemies, thy fathers children shall (b) stowpe before thee. 9 Iuda is a lions whelpe: from the spoyle my sonne thou art come on hye, (b) he layed him downe, and couched him selfe as a lion, and as a lionesse: who will stirre him vp?

10 The scepter shall not depart from Iuda, and a law geuer from betweene his feete, vntyll "Silo come: and vnto him shall the gatheryng of the people be. 11 He shall bynde his foale (c) vnto the vine, and his asses colt vnto the braunche: he washed his garment in wine, and his clothes in the blood of grapes. 12 His eyes (shalbe) red with wine, and his teeth whyte with mylke. 13 Zabulon shal dwell (d) beside the hauen of the sea, and nye the hauen of shippes, his border shalbe vnto "Sidon. 14 Isachar (is) (e) a "strong asse, couchyng him downe betweene two burthens.

15 And sawe that rest was good, and the lande that it was pleasaunt: and bowed his shoulder to beare, & became a seruaunt vnto tribute. 16 Dan shall iudge his people as one of the tribes of Israel. 17 Dan shalbe (f) a serpent in the way, an adder in the path, bytyng the horse heeles, and his ryder fell backwarde. 18 I haue wayted for thy saluation O Lorde.

19 Gad, an hoast of men shall ouercome him: but he shall ouercome him at the last. 20 Out of the fat (lande) of Aser shalbe his bread, and he shall geue pleasures for a kyng.

21 Nephthalim is a hynde sent for a present,

C

(e) The holy ghost directed all these doynges.
(f) This blessing commeth from gods mercie, and dependeth of the couenaut made with the father.
(g) He meaneth Christ. as. i. Cor. x.
(h) That is, compted as one of my children vnder my name
"The word signifieth to multiply as frithe.

D

(i) Yet gods free gifties are not to be esteemed by order of nature.
(k) As gods minister he pronounceth what god hath decreed
(l) Gods grace should so appeare in these two, that the people shoulde take thence a paterne of blessing their children.
"a shoulder

A

" or, Thy dignitie is gone.
(a) Cruelnie with falsehood, he cõdempneth in them for their posteritie causes.

B

(b) As was verified in Dauid and in Christe.
(b) The kingdome of Iuda was diminished at the departure of the ten tribes: yet none went about to ouerthrow it, but he was punished.
" Shiloh.
(c) The fertilitie of the tribe of Iuda is signified by these speaches.
(d) There were many commodious hauens about this tribe.
" Tsidon.
" Of great bones.
(e) His posteritie was strong, but idle, & redy to pay tribute, so they might enioy their lande.
(f) The tribe of Dan shuld ouercome his enemies, rather by craft then manhood.

presente, geuyng goodly wordes.

22 Joseph is like a flourishing bough, a bough flourishing by a well side (whose) "small boughes ranne vpon the wall. 23 The archers haue greeuously prouoked (k) him, and shot him through with dartes, they haue hated him to his hinderaunce. 24 But his bowe abode fast, and the armes of his handes were made strong (l) by the handes of the mightie God of Jacob: Out of hym shall come an heardman, a stone in Israel. 25 (m) From thy fathers God which hath helped thee, and from the almightie whiche hath blessed thee with blessinges from heauen aboue, with blessinges of the deepe that lyeth vnder, and with blessinges of the brestes & of the wombe.

26 The (n) blessinges of thy father shall be stronger then the blessinges of my elders: vnto the vtmoste of the hylles of the worlde they shalbe on the head of Joseph, and on the toppe of the head of hym that was seperate from his brethren. 27 Beniamin (o) shall rauine as a wolfe: In the morning he shall deuoure the pray, and at nyght he shall deuide the spoyles.

28 All these are the twelue tribes of Israel: and this their father spake vnto them, and blessed them, euery one of them blessed he with a seuerall blessing. 29 And he charged them, and sayde vnto them, When I shall be gathered vnto my people, bury me with my fathers in the caue that is in the feelde of Ephron the Hethite,

30 In the caue that is in the feelde of Machpelah, whiche is before Mamre in the lande of Chanaan, which Abraham bought with the feelde of Ephron the Hethite for a possession to burie in. 31 whereas were buried Abraham and Sara his wyfe, and where as were buried Isahac and Rebecca his wyfe: and there I buried Lea. 32 The feelde and the caue that is therein was bought of the children of Heth. 33 And when Jacob had made an ende of commaundyng all that he would vnto his sonnes, he plucked vp his feete vnto the bed, and (p) dyed: and was put vnto his people.

The .L. Chapter.

10 Iacob is honourably buried. 19 Joseph forgeueth his brethren all the injuries done vnto hym.

AND Joseph fel vpon his fathers face, and wept (a) vpon hym, and kyssed him. 2 And Joseph commaunded his seruauntes the phisitians (b) to imbawme his father: and the phisitians enbawmed Israel.

3 And fourtie dayes were continued (for so long doth the imbawming last) and the Egyptians (c) mourned for him threescore and ten dayes. 4 And when the dayes of mournyng were ended, Joseph spake vnto the house of Pharao, saying, If I haue founde fauour in your eyes, speake I pray you in the eares of Pharao, saying,

5 My father made me sweare, and sayde, Lo I dye, bury me in the graue whiche I haue made me in the land of Chanaan. Nowe therefore let me go vp I pray thee, and bury my father, and then wyll I come agayne. 6 And Pharao sayde, Go vp, and bury thy father, (d) accordyng as he made thee sweare. 7 And Joseph went vp to bury his father, and with him went all the seruauntes of Pharao that were the elders of his house, and all the elders of the lande of Egypt: 8 And all the house of Joseph & his brethren, and his fathers house: onlye their children, and their sheepe, and their cattell, left they behynde in the lande of Gosen. 9 And there went with him also charrets and horsemen: and it was an exceedyng great companye. 10 And they came to the corne flooze of Atad, which is beyond Jordane, and there they made a great and exceedyng sore lamentation: and he mourned for his father seuen dayes. 11 And when the inhabiters of the lande (euen) the Chanaanites, sawe the mourning in the corne flooze of Atad, they sayde, This is a great mourning vnto the Egyptians. Wherefore the name of the place is called, The mournyng of the Egyptians, and it is beyonde Jordane. 12 And his sonnes dyd vnto him accordyng as he had commaunded them. 13 For his sonnes caryed hym into the lande of Chanaan, and buried hym in the caue of the feelde Machpelah, which feelde Abraham bought to be a place to bury in of Ephron the Hethite, before Mamre. 14 And Joseph returned into Egypt againe, he and his brethren, and all that went vp with him to bury his father, affoone as he had buryed hym. 15 And when Josephes brethren sawe that their father was dead, they sayde, (e) Joseph may peraduenture hate vs, and rewarde vs agayne all the euyll which we dyd vnto hym.

"daughters.

(k) The afflictions of Joseph and his posteritie shalbe fore.

(l) The deliuerance of Joseph was by god, to the end also that his people should be fedde.

(m) That is, all these things come.

(n) The time nowe was nigher when gods blessinges should take effect.

(o) This tribe lyued muche on pray and spoyle.

Gen. xxiii.

Gen. xxv.

(p) Iacob dyed in the 147. yere of his age, and after the beginnyng of the worlde 2255. and before the birth of Christe, 1765.

(a) Naturall sorowe yf it be in measure, is not to be reprehended.

(b) This was to the godly then an outwarde token of incorruption.

(c) They were more excessiue in lamentyng then the faithfull,

(d) Among the vnbeleuers, reuerence was had vnto an oth,

(e) An euyll conscience is a sore torment to it selfe, and is not lightly shaken of,

15 And they dyd ſende a meſſage vnto Joſeph, ſaying, Thy father did commaunde before he dyed, ſaying,
17 This wyſe ſhall ye ſay vnto Joſeph, Forgeue I pray thee the treſpaſſe of thy bzethzen, & their ſinne: for they rewarded thee euyl. And nowe we pray thee forgeue the treſpaſſe of the ſeruauntes (f) of the God of thy father. And Joſeph wept when they ſpake vnto him. 18 Alſo his bzethzen came vnto hym, and fell flat before his face, ſaying, Behold, we be thy ſeruauntes.
19 To whom Joſeph ſaid, Feare not, " am I God? 20 Ye thought euyll agaynſt me, but god (g) turned it vnto good, to bzyng to paſſe as it is this day, and to ſaue much people alyue.
21 Feare not therefore, nowe I wyll nozyſhe you and your children. And he comforted them, and ſpake " kyndely vnto them. 22 Joſeph dwelt in Egypt, he and his fathers houſe: and Joſeph lyued (h) an hundzed and ten yeres. 23 And Joſeph ſawe Ephzaims children vnto the thirde generation: and vnto Machir the ſonne of Manaſſes were children " bozne on Joſephes knees. 24 And Joſeph ſaid vnto his bzethzen, I dye: and god wyll ſurely viſite you, and bzyng you out of this land, vnto the lande whiche he ſware vnto Abzaham, Iſahac, and Jacob. 25 And Joſeph toke an othe of the children of Iſrael, ſaying, God wyll not fayle but viſite you, and ye ſhall cary my bones hence. And ſo Joſeph dyed when he was an hundzed and ten yeres olde: And they imbawmed hym with ſpices, puttyng hym in a cheſt in Egypt.

(f) The faultes of the faithfull ought eaſely to be remitted.

" Or, in the place of god

(g) That is, he woulde not turne that to their ſhame, which god had diſpoſed to their wealth.

" To their heartes.

(h) He was in office. 79. yeres: and lyued after his father. 54. yeres, to the great reliefe of the Churche.

" Or, brought vp, or nouriſhed.

(i) He ſpeaketh this by the ſpirite of propheſie, exhorting his bretheren to haue full truſt in god promyſes for their deliuerance.

¶ The ſeconde Booke of Moyſes, in Latine with a Greke wozde called Exodus, and in Hebzewe Velle ſchemoth.

¶ The firſt Chapter.

1 The children of Iacob which came into Egypt. 8 The newe Pharao goeth about to oppreſſe them in vayne, by ouerburdenyng of them, by murderyng and drowning of their men children. 17 The midwyfes haue pitie of them, and be rewarded of God.

THeſe are the names of the childzē of Iſrael, which came into Egypt with Jacob, euery man came with his houſholde:
2 Ruben, Simeon, Leui, and Judas:
3 Iſachar, Zabulon, and Beniamin,
4 Dan and Nephthali, Gad and Aſer.
5 All the ſoules that came out of the loynes of Jacob, were ſeuentie:
6 But Joſeph was in Egypt alredy, and Joſeph dyed, and al his bzethzen, and all that generation. 7 And the children of Iſrael were fruiteful, "encreaſed, multiplied, and waxed exceedyng myghtie, and the ()land was ful of them. 8 But there aroſe vp a newe king in Egypt, whiche (a) knewe not Joſeph: 9 And he ſaide vnto his folke, Beholde, the people of the children of Iſrael, are (b) greater & myghtyer then we. 10 Come on, let vs deale wyttyly with them, leſt they multiply, and leſt it come to paſſe, that yf there be any warre, they ioyne them ſelues vnto our enemies, and fight agaynſt vs, & ſo get them vp out of the lande. 11 Therefore dyd they ſet taſke maiſters ouer them, to kepe them vnder with burdens: And they built vnto Pharao treaſure cities, Pithom and Raamſes. 12 But the more they vexed them, the more they (c) multiplied and grewe: ſo that they abhozred at the ſight of the children of Iſrael. 13 And the Egyptians helde the children of Iſrael in bondage without mercie, 14 And they made their lyues bytter vnto them in that cruell bondage, in claye, and bzycke, and all maner of wozke in the feelde: for all their bondage wherein they ſerued them was full of tirannye.

15 And

" As fliſche or wozmes.

() Meaning the lande of Goſen.

(a) This king conſidered not how god had preſerued Egypt for Ioſephes ſake.

(b) The wicked enuie the proſperitie of the godly.

(c) God wonderfully increaſeth his Church in perſecutions.

15 And the kyng of Egypt (d) spake vnto the mydwyfes of the Hebrues women: (of whichthe one was named Siphrah and the other Puah) and sayde, 16 When ye do the office of a mydwyfe to the women of the Hebrues, and see in the "birth tyme that it is a boy, ye shall kyll it: but if it be a daughter, it shal lyue. 17 Notwithstandyng, the mydwyfes feared God, (e) and dyd not as the kyng of Egypt commaunded them, but saued the men children alyue. 18 And the kyng of Egypt called for the mydwyfes, and sayde vnto them, Why haue ye dealt on this maner, & haue saued the men children alyue? 19 And the mydwyfes aunswered Pharao: that the Hebrues women are not as the women of Egypt: for they are more lively women, and are deliuered yer the mydwyfes come at them. 20 And (f) God dealt wel therfore with the mydwyfes: and the people multiplied and waxed very mightie. 21 And it came to passe, that because the mydwyfes feared God, (g) he made them houses.

22 And Pharao charged all his people, saying. All the men children that are borne, cast into the riuer, and saue the mayde children alyue.

The .ii. Chapter.

2 Moyses is borne and cast into the flags.
6 He is taken vp of Pharaos daughter, and deliuered to his owne mother to be nursed.

AND there went (a) a man out of the house of Leui, and toke (to wyfe) a daughter of Leui. 2 And the wyfe conceaued and bare a sonne: and when she sawe that it was a proper childe, she hyd him three monethes. 3 And when she coulde no longer hyde hym, she toke a basshette (made) of bull rushes, and dawbed it with slyme and pitche, and layed the childe therein, and put it in the flagges by the riuers brinke. 4 And his sister stoode afarre of, to wit what woulde come of it. 5 And the daughter of Pharao came dowe to washe her selfe in the riuer, and her maydens walked along by the ryuer syde: And when she sawe the basket among the flagges, she sent her mayd to fetche it. 6 And when she had opened it, she sawe it was a childe: and behoulde, the babe wept. And she had (b) compassion on it, and said, It is one of the Hebrues children.

7 Then sayde his sister to Pharaos daughter, Shall I go and call to thee a nurse of the Hebrues women, to nurse thee the childe? 8 Pharaos daughter aunswered her, Go. And the mayde ranne and called the (c) childes mother. 9 To whom Pharaos daughter sayde, Take this childe away, and nurse it for me, and I will rewarde thee. And the woman toke the childe, and nursed it vp. 10 The childe grewe, and she brought it vnto Pharaos daughter, and it was made her sonne. And she called the name of it "Moyses: because (sayde she) I toke hym out of the water.

11 And in those dayes, when Moyses was waxed great, (d) he went out vnto his brethren, and loked on their burdens, and spyed an Egyptian smityng an Hebrue whiche was one of his brethren. 12 And he loked round about, and when he sawe no man by, (e) he slue the Egyptian, and hyd him in the sande. 13 And when he was gone out another day, behold, two men of the Hebrues stroue together: And he sayde vnto him that did the wrong, Wherefore smytest thou thy felowe? 14 He aunswered, Who made thee a man of authoritie and a iudge ouer vs? "intendest thou to kyll me, as thou kyllest the Egyptian? And Moyses feared, and sayde, Of a surtie this thing is knowen.

15 And Pharao hearde of it, (f) and went about to slay Moyses. And Moyses fleyng from the face of Pharao, dwelt in the land of Madian: and he sate downe by the welles side.

16 The "priest of Madian had seuen daughters, the whiche came and drewe (water) and filled the troughes for to water their fathers sheepe.

17 And the shepheardes came and droue them away: but Moyses stoode vp and helped them, and watred their sheepe. 18 And when they came to Raguel their father, he sayde, Howe came it to passe that ye are come so soone to day? 19 And they aunswered, A man of Egypt deliuered vs from the handes of the shepheardes, and so drewe vs water, & watered the sheepe. 20 He sayde vnto his daughters, And where is he? why haue ye so left the man? Call him, that he maye eate bread. 21 And Moyses was content to dwell with the man. And he gaue Moyses Sephora his daughter:

(d) Tirantes trye diuers wayes to oppresse the Churche.

"Sentes.

(e) It was better to obey God then man.

D

(f) He rewardeth their constancie, and not their lying.

(g) That is, eyther god blessed and encreased the families of the wydowes, or els blessed and encreased the families of the Israelites by their meanes.

God for his names sake wyl deliuer his Church from the affliction of tirantes.

A

(a) This Leuite was called Amram, who maryed Iochabed. ca. 6. ver. 20

(b) Here appeareth the prouidence of God, who preserueth his euen by their enemies.

B

(c) Mans deuice can not hinder that which god determineth to come to passe.

"Moseh.

(d) The godly preferre the Churche of god before the court of the wicked.

(e) By gods appointment Act. 7. ver 25 but suche speciall and heroycall facts of the godly men, are not to be folowed.

C

"speaker.

(f) Worldlye trouble followeth often the godly, doyng their office.

"Prince or head.

D

22 Which bare hym a ſonne, and he called his name Gerſhom: For he ſayde, (g) I haue ben a ſtraunger in a ſtraunge lande. 23 And in proceſſe of tyme the kyng of Egypt dyed, and the children of Iſrael ſyghed by the reaſon of (h) bondage, and cryed.

24 And their complaint came vp vnto God for the bondage: and God heard their mone, and God remembred his couenaunt with Abraham, Iſahac, and Jacob, 25 And God loked vpon the children of Iſrael, and God had reſpect vnto them.

The .iii. Chapter.

1 Moyſes kepeth the ſheepe of Iethro his father in lawe. 2 God appeareth to him in a buſhe. 10 And ſendeth hym to delyuer the children of Iſrael.

MOyſes kept the ſheepe of Iethro his father in lawe prieſt of Madian: and he droue the flocke to the backe ſyde of the deſert, and came to the mountayne of God (a) "Horeb.

2 And the angell of the Lorde appeared vnto hym in a flambe of fyre out of the middes of a buſhe: And he loked, and beholde (b) the buſhe burned with fyre, and the buſhe was not conſumed. 3 Therefore Moyſes ſayde, I will go nowe, and ſee this great ſight, how it commeth that the buſhe burneth not. 4 And when the Lorde ſawe that he came for to ſee, God called vnto hym out of the middes of the buſhe, and ſayde, Moyſes, Moyſes? And he aunſwered, Here am I. 5 And he ſayde, Drawe not nigh hither: (c) put thy ſhoes of thy feete, for the place whereon thou ſtandeſt, is holye grounde. 6 And he ſayde, I am the God of thy father, the God of Abraham, the God of Iſahac, and the God of Jacob. And Moyſes hyd his face: for he was afrayde to loke vpon god.

7 And the Lorde ſayde, I (d) haue ſurely ſeene the trouble of my people which are in Egypt, and haue hearde their crie from the face of their taſke maſters: for I knowe their ſorowes,

8 And am come downe (e) to deliuer them out of the hande of the Egyptians, and to bryng them out of that lande, vnto a good lande and a large, vnto a lande that floweth with mylke and hony, (euen) vnto the place of the Chanaanites, and Hethites, and Amorites, and Pherizites, & Heuites, and of the Iebuſites. 9 Now therefore behold the complaint of the children of Iſrael is come vnto me: and I haue alſo ſeene the oppreſſion wherwith the Egyptians oppreſſed them:

10 Come thou therefore, and I will ſende thee vnto Pharao, that thou mayſt bryng my people the children of Iſrael out of Egypt. 11 And Moyſes ſayde vnto God, (f) what am I to go vnto Pharao, and to bryng the children of Iſrael out of Egypt?

12 And he aunſwered, For I will be with thee: and this ſhalbe a token vnto thee that I haue ſent thee, (g) After that thou haſt brought the people out of Egypt, ye ſhall ſerue God vpon this mountayne. 13 And Moyſes ſayde vnto God, Behold, (when) I come vnto the children of Iſrael, and ſhall ſay vnto them, The God of your fathers hath ſent me vnto you, And yf they ſay vnto me, what is his name? what aunſwere ſhall I geue them? 14 And God aunſwered Moyſes, (h) I am that (i) I am. And he ſaid, Thus ſhalt thou ſay vnto the children of Iſrael, I am, hath ſent me vnto you. 15 And God ſpake further vnto Moyſes, Thus ſhalt thou ſaye vnto the children of Iſrael, (k) The Lorde God of your fathers, the God of Abraham, the God of Iſahac, and the God of Jacob hath ſent me vnto you: This is my name for euer, and this is my memoriall vnto generation and generation. 16 Go, and gather the elders of Iſrael together, and thou ſhalt ſay vnto them, The Lorde God of your fathers, the God of Abraham, the God of Iſahac, and the God of Jacob appeared vnto me, and ſayde, In "viſityng, haue I viſited you, and knowe that which is done to you in Egypt. 17 And I haue ſayde, I will bryng you out of the tribulation of Egypt, vnto the lande of the Chanaanites, and Hethites, and Amorites, & Pherizites, and Heuites, and Iebuſites, (euen) into a land which floweth with mylke and hony.

18 And they ſhall heare thy voyce: then both thou and the elders of Iſrael ſhall go vnto the kyng of Egypt, and ſay vnto hym, The Lorde God of the Hebrues hath "met with vs, and now let vs go we beſeche thee three dayes iourney into the wilderneſſe, and (l) do ſacrifice vnto the Lorde our God. 19 And I am ſure that the kyng of Egypt wyl not let you go, "no not in a mighte hande. 20 And I wyl ſtretch out my hande, & ſmite Egypt with all my wonders which I wyl do

(g) Thus he continued the remembraunce of the deliuerannce of the children of Iſrael out of Egypt promyſed by his hande.

(h) God humbleth his people by afflictions, that they ſhoulde cry vntohim, and receaue the fruites of his promiſe.

(a) This hyll was called alſo Sinai, vpon another part of it.

"Chozebah

(b) Though the Churche be greeuouſly afflicted, yet the preſence of God kepeth it fromdeſtruction.

(c) By this externall ceremony he was put in mynde humbly and reuerently to heare god.

(d) God ſeeeth the affliction of his Churche, he remembreth his promiſe, and heareth their prayers.

(e) God is ſaid to come downe whe he heareth our prayers, and deliuereth vs out of trouble.

(f) This refuſall was of humilitie, & not of diſobedience,

(g) By a ſigne that ſhould come, Moyſes is confirmed in his vocation.

(h) This is read in the future tence in Hebrue.

(i) That is, I am the God which euer haue be, am, & ſhall, that god almightie, by whom all thinges haue the beginning, and the god of mercie, mindful of my promyſe. Reuel. 1. Cap. ver. 4.

(k) God would haue them reſt vpon his free promiſe, which they had almoſt forgotten,

"Or, I haue ſurely remembred you.

"Or appeared to vs.

(l) Becauſe Egypt was full of idolatrie, god woulde appoint them a place where they ſhould ſerue hym purely.

"Or, but by a ſtrong hande.

in the mids therof: & after that he wil let you go. 21 And(m) I will get this people fauour in the sight of the Egyptians, so that when ye go, ye shall not go emptie: 22 But euery wyfe shall borowe of her neighbour, and of her that soiourneth in her house, " iewels of siluer, & iewels of golde, and rayment: and ye shall put them on your sonnes and daughters, and shall robbe the Egyptians.

The .iiii. Chapter.

1 God geueth three signes vnto Moyses, whiche do declare that he was sent of God. 19 Moyses taketh his leaue of his father in lawe.

MOyses answered and saide, (a) See they wyl not beleue me, nor hearken vnto my voyce: but wil saye, The Lord hath not appeared vnto thee. 2 And the Lorde saide vnto hym, What is that(which is)in thyne hande? He answered, " A rodde

3 And he sayde, Caste it on the grounde. And he cast it on the grounde, & it became a serpent: and Moyses fled from the sight of it. 4 And the Lorde saide vnto Moyses, Put forth thy hande, and take it by the tayle. And therefore he put forth his hand, and caught it: and it became a roode in his hande.

5 (b) By this thing shall they beleue, that the Lorde God of their fathers, the God of Abraham, the God of Isahac, & the God of Jacob hath appeared vnto thee. 6 And the Lorde sayd furthermore vnto hym, Thrust thyne hand into thy bosome. And he thrust his hand into his bosome: and when he toke it out agayne behold his hand was leprous as snowe. 7 And he sayde, Put thyne hande into thy bosome agayne. And he put his hand into his bosome agayne: and plucked it out of his bosome, and behold, it was turned agayne as his (other) flesshe.

8 Therefore yf they wyll not beleue thee, neither heare the " voyce of the first signe, yet wyll they beleue for the voyce of the second signe. 9 But and if they wyll not beleue these two signes, neither hearke vnto thy voyce: thou shalt take of the water of the ryuer, and powre it vpon the drye lande, and the water whiche thou takest out of the ryuer, shalbe turned into blood vpon the drye lande. 10 Moyses sayd vnto the Lorde, Oh my Lord, I " am neither yesterday nor yer yesterday a man eloquent, neither sence thou hast spoken vnto thy seruaunt: but I am slowe mouthed, & slowe tounged.

11 And the Lorde sayde vnto hym, Who hath made mans mouth? or who maketh the dumbe, or deafe, the seeing, or the blynde? Haue not I the Lorde? 12 And nowe go, and I wyll be with thy mouth, & teache thee what thou shalt say. 13 He sayde, Oh my Lorde, sende I pray thee by the hande of hym whom thou wylt send. 14 And the Lorde was angry with Moyses, and sayde, Do not I knowe Aaron thy brother " the Leuite, that he can speake? For lo he commeth forth to meete thee: and when he seeth thee, he wyll be glad in his heart. 15 Therefore thou shalt speake vnto hym, and put(c) these wordes in his mouth and I wyll be with thy mouth, and with his mouth: and wyll teache you what you ought to do. 16 And he shalbe thy spokesman vnto the people, and he shalbe (euen) he shalbe to thee in steade of " a mouth, and thou shalt be to hym (d) in steade of God.

17 And thou shalt take this rodde in thy hand, wherwith thou shalt do miracles. 18 Therefore Moyses went and returned to Jethro his father in lawe agayne, and sayde vnto hym, Let me go I pray thee nowe, and turne agayne vnto my brethren which are in Egypt, and see whether they be yet aliue. And Jethro sayd to Moyses, Go in peace. 19 And the Lorde sayd vnto Moyses in Madian, Go and returne agayne into Egypt: for all the men are dead which went about to " kill thee. 20 And Moyses toke his wyfe, and his sonnes, and put them on an asse, and went agayne to Egypt: And Moyses toke the rodde of God in his hande. 21 And the Lord sayde vnto Moyses, When thou art entred and come into Egypt agayne, see that thou do all the wonders before Pharao which I haue put in thy hande: (e) but I wyll harden his heart, and he shall not let the people go. 22 And thou shalt say vnto Pharao, Thus saith the Lorde, Israel is my sonne (euen) my first borne. 23 And I saide vnto thee, that thou let my sonne go, that he may serue me: and if thou refuse to let hym go, behold, I do slaye thy sonne (euen) thy (f) first borne.

24 And it came to passe by the way in the Inne that the Lorde met hym, and would haue (g) killed hym. 25 And Sephora toke a stone, and cut away the foreskin of her sonne, and cast it at

(m) God can turne the hearts of the most cruel enemies.

" Vessels.

(a) Though Moyses contemned not gods calling, yet difficulties thereof troubled him muche.

" Or, sheepheardes staffe.

(b) Auctho-ritie geuen to Moyses to worke the lyke signes to confirme his doctrine, to assure him of his vocation.

" Or, the words confirmed by the first signe.

" Or, was neuer eloquent.

" Of Leui. C

(c) Thou shalt instruct him what to say.

" Or, he shalbe the interpre-tour, and thou shalt be his guide.

(d) That is, thou shalt be to hym a wyse counseller, and full of gods spirite. D

" Seke thy soule.

(e) God is sayde to har-den mans heart, when he doth iustly punishe his obstinacie and wickednes by withdrawing his spirite and grace.

(f) Meaning, most deare vnto thee.

(g) Because he had not circumcised his childe as god had appointed.

at his feete, and sayde, A bloody husbande art thou vnto me. 26 Then (h) he let hym go. and she saide, A bloodye husbande: because of the circumcision. 27 Then saide the Lorde vnto Aaron, Go meete Moyses in the wyldernes. And he went and met hym in the mount of God, and kyssed hym.

(h) That is, the lord that wouldie haue kylled hym.

28 And Moyses tolde Aaron all the wordes of the Lorde whiche had sent hym, and all the tokenes whiche he had charged hym withall. 29 So went Moyses and Aaron, and gathered all the elders of the children of Israel. 30 And Aaron tolde all the wordes whiche the Lorde had spoken vnto Moyses: and dyd the miracles in the sight of the people. 31 And the people (i) beleued: And whenthey heard that the Lord had visited the children of Israel, and had loked vppon their tribulation, they bowed them selues, and worshipped.

(i) So that Moyses had now experience of gods promyse that he shoulde haue good successe in deliuerying the people of Israel.

The .v. Chapter.

1 Moyses and Aaron do their message to Pharao, who wyll not suffer the people of Israel to depart: but oppresseth them more and more.

MOyses and Aaron went in afterward & tolde Pharao, Thus saith the Lorde God of Israel, Let my people go, that they may " holde a feast vnto me in the wyldernes.

A "Worship God solemnly.

2 And Pharao sayde, Who is the Lorde that I shoulde heare his voyce, and let Israel go? I knowe not the Lorde, neither wyll I let Israel go.

3 And they sayde, The God of the Hebrues " hath called vs: let vs go we pray thee three dayes iourney into the desart, and do sacrifice vnto the Lorde our God: lest he smyte vs with pestilence or with the swoord. 4 Then sayde the kyng of Egypt vnto them, Wherefore do ye Moyses and Aaron let the people from their workes? get you vnto your burdens. 5 And Pharao sayde furthermore, Beholde, there is much people now in the lande, and you make them leaue their burdens. 6 And Pharao (a) commaunded the same day the taskmaisters which wer amongst the people, and the officers, saying, 7 Ye shall geue the people no more strawe to make bricke withall, as ye dyd in tyme past: let them go and gather them strawe them selues.

"Hebrue, is called ouer vs.

(a) The godly ought not to be offended yf affliction encrease, when god begynneth to deliuer them.

8 And the number of bricke whiche they were wont to make in tyme past, lay vnto their charges also, and minishe nothing therof: for they be idle, and therefore crye, saying, We wyl go, and do sacrifice vnto our God.

9 They must haue more worke layed vpon them, that they may labour therin, and not regarde (b) vayne wordes.

(b) The more cruelly that tyrantes rage, the nerer is gods helpe.

10 Then went the taskemaisters of the people, and the officers out, and tolde the people, saying, Thus sayeth Pharao, I wyll geue you no more straw. 11 Go your selues and gather you strawe where ye can finde it: yet shall none of your labour be minished.

12 And so were (c) the people scattered abrode throughout all the lande of Egypt, for to gather stubble in steade of strawe. 13 And the taskemaisters hasted them forwarde, saying, Fulfyll your worke, your dayly tasches in their due tyme, as yf you had strawe.

(c) This intollerable labour was layde on the people, that they myght dryue awaye Moyses and Aaron.

14 And the officers of the children of Israel which Pharaos taskemaisters had set ouer them, were beaten. And they sayde vnto them, Wherefore haue ye not fulfilled your taske in makyng of bricke both yesterday and to day, as well as in tymes past? 15 The officers also of the children of Israel, came and complayned vnto Pharao, saying, Wherefore dealest thou thus with thy seruauntes? 16 There is no strawe geuen vnto thy seruauntes, and they say vnto vs, Make bricke: and thy seruauntes are beaten, " and the fault is thyne owne people.

" Or, they deale euyll with thy people.

17 He sayde, Ye are idle, idle are ye: and therefore ye say, We wyll go, and do sacrifice vnto the Lorde. 18 Go therefore nowe, and worke, and there shall no strawe be geuen you, and yet shal ye deliuer the whole tale of bricke.

19 And the officers of the children of Israel dyd see that they were in worse case, after it was sayd, Ye shal minishe nothyng of your bricke, of your dayly taske in due tyme. 20 And they met Moyses and Aaron, whiche stoode in their way as they came out from Pharao. 21 And saide vnto them, (d) The Lorde looke vpon you and iudge you, whiche hath made the sauour of vs " to be abhorred in the eyes of Pharao, and in the eyes of his seruauntes, and haue put a swoorde in their hande to slay vs. 22 (e) Moyses returned vnto the Lorde, and sayde, Lorde, wherefore hast thou so euyl entreated this people? And wherefore

(d) They misiudging gods grace by the present aduersitie, become vnthankfull to men, and iniurious to God.

" to stincke

(e) Moyses imbecilitie appeareth in that he is weery of his vocation, & complayneth of gods slownes in deliuering his people.

foze hast thou sent me? 23 Foz since I came to Pharao to speake in thy name, he hath fared foule with this folke: and yet thou hast not deliuered thy people at all.

The .vi. Chapter.

3 God renueth his promyse concerning the deliueraunce of the Israelites,

THen the Lorde sayde vnto Moyses, Nowe shalt thou see what I wyll do vnto Pharao: foz in a mightie hande shall he let them go, and in a mightie hande shall he dryue them out of his lande. 2 And God spake vnto Moyses, and sayde vnto him, I am the Lorde. 3 I appeared vnto Abraham, Isahac, and Jacob as an almyghtie God: but in my name Jehouah was I (a)not knowen vnto them. 4 Moreouer, I made a couenaunt with them, to geue them the lande of Chanaan, the lande of their pilgrimage, wherin they were straungers. 5 And therefore I haue also hearde the gronyng of the children of Israel, whom the Egyptians kepe in bondage: and haue remembred my couenaunt. 6 Wherefore saye vnto the children of Israel, I am the Lord, I wyll bryng you out from the burdens of the Egyptians, and wyll ryd you out of their bondage, and wyl deliuer you in a stretched out arme, and in great iudgementes. 7 And I wyl take you for my people, and wyl be to you a God: and ye shall knowe that I am the Lord your God which bringeth you out from the burdens of the Egyptians. 8 And I wyll bring you into the lande, concerning the which I dyd "lift vp my hand to geue it vnto Abraham, Isahac, and Jacob, and wyll geue it vnto you for a possession: (for) I am the Lorde. 9 And Moyses tolde the children of Israel euen so: but they (b)hearkened not vnto Moyses for anguishe of spirite, and for cruel bondage. 10 And the Lorde spake vnto Moyses, saying, 11 Go in, and speake vnto Pharao kyng of Egypt, that he let the children of Israel go out of his lande. 12 And Moyses spake before the Lorde, saying, Beholde, the children of Israel hearken not vnto me: Howe then shal Pharao heare me, which am of "vncircumcised lippes. 13 And (c) the Lord spake vnto Moyses & vnto Aaron, & gaue them a charge concernyng the children of Israel, and concerning Pharao kyng of Egypt, "that they shoulde bryng the children of Israel out of the land of Egypt. 14 These be the heads of their fathers houses. The children of Ruben the first borne sonne of Israel, are these: Hanoch, and Phallu, Hesron, and Charmi: these be the children of Ruben. 15 The chyldren of Simeon: Jemuel, and Jamin, Ohad, and Jachin, Sohar, and Saul the sonne of the Chanaanitishe woman: these are the kinredes of Simeon.

16 These also are the names of the chyldren (d) of Leui in their generations: Gerson, and Cehath, and Merari: Leui lyued an hundred thirtie and seuen yeres. 17 The sonnes of Gerson: Libni, and Simi by their kinredes. 18 The chyldren of Cehath: Amram, and Jhar, and Hebron, and Vziel. And Cehath lyued an hundred thirtie and three yeres. 19 The chyldren of Merari: Mahli, and Muli: these are the kynredes of Leui by their generations. 20 Amram toke Jochebed (e) his fathers sister to wyfe, and she bare him Aaron and Moyses: and Amram lyued an hundred and thirtie and seuen yeres. 21 And the chyldren of Jhar: Corah, Nepheg, and Sichri. 22 The chyldren of Vziel: Misael, Elizaphan, and Zithri.

23 And Aaron toke (f) Eliseba daughter of Aminadab, and sister of Nahason to wyfe, which bare hym Nadab, and Abihu, Eleazar and Ithamar.

24 The chyldren of Corah: Assir, and Elcanah, and Abiasaph: these are the kinredes of the Corahites. 25 Eleazar Aarons sonne, toke hym one of the daughters of Puriel to wyfe, which bare hym Phinees: and these are the principall fathers of the Leuites throughout their kinredes.

26 This is that Aaron and Moyses to whom the Lorde sayd, "Leade the children of Israel out of the lande of Egypt, according to their (g) armies.

27 These are that Moyses and Aaron, which spake to Pharao kyng of Egypt, that "they myght bryng the children of Israel out of Egypt.

28 And in the day whe the lord spake vnto Moyses in the land of Egypt, 29 he spake vnto him, saying, I am the Lorde: speake thou vnto Pharao the king of Egypt al that I say vnto thee.

30 And

(a) The patriarkes knewe god before, but such manifest knowe-ledge of god was neuer opened vnto them, as is nowe by Moyses.

(b) So hard a thing it is to shewe true obedience vnder the crosse.

" Or, which haue an impediment in my speach: or, rude.

(c) It appeareth that this redemption came altogether of gods mercie, seeyng that Moyses was vnwyllyng, and the people carelesse.

(d) It was necessarie to be knowen that the ministers of this deliueraunce was of Abrahams stocke.

(e) Whiche kynde of mariage was afterwarde in the lawe forbydden. Leuit. 18, ver 12.

(f) Aarons wyfe was of the tribe of Iuda.

" Or, carie.

(g) For their families were so great, that they myght be compared to armies.

" Myght let go.

30 And Moyses sayde before the Lorde, Beholde, I am of vncircumcised lippes, and howe shoulde Pharao geue me audience?

The .vii. Chapter.

1 Moyses and Aaron speake to Pharao. 10 They turne the rodde into a serpent, and the water into blood, and Pharaos sorcerers do the lyke, 13 and Pharaos heart is hardened the more.

A

(a) God communicateth his authoritie and power with his ministers.

AND the Lorde sayde vnto Moyses, Beholde, I haue made thee Pharaos (a) God: And Aaron thy brother shalbe thy prophete. 2 Thou shalt speake al that I commaund thee, and Aaron thy brother shall speake vnto Pharao, that he sende the children of Israel out of his lande.

3 And I wyl harden Pharaos heart, and multiplie my miracles, & my wonders in the lande of Egypt. 4 But Pharao shall not hearken vnto you, that I may set my hande vpon Egypt, & bring out mine armies and my people the children of Israel out of the lande of Egypt (b) in great iudgements.

(b) To strengthen Moyses fayth, god promiseth agayne most sharply to punishe the oppression of his Church.

5 And the Egyptians shal know that I am the Lord, when I stretch forth my hand vpon Egypt, & bring out the children of Israel from among them.

6 Moyses and Aaron dyd as the Lorde commaunded them (euen) so did they. 7 Moyses was fourescore yeres olde, and Aaron fourescore and three, when they spake vnto Pharao.

8 And the Lorde spake vnto Moyses and Aaron, saying, 9 If Pharao speake vnto you, saying, Shew a miracle for you: then shalt say vnto Aaron, Take thy rodde, & cast it before Pharao, that it may be a serpent. 10 Then went Moyses & Aaron in vnto Pharao, and dyd as the Lord had cõmaunded: and Aaron cast forth his rodde before Pharao, and before his seruauntes, and it turned to a serpent.

(c) It seemeth that these were Iannes and Iambres 2. Tim. 3. verse. 8 So euer the wicked maliciously resisteth the trueth of god.

11 Then Pharao called for the wyse men and (c) enchaunters: and those sorcerers of Egypt dyd in lyke manner with their sorcerie. 12 For they cast downe euery man his rodde, and they turned to serpentes: but Aarons rod dyd eate vp their roddes. 13 And he hardened Pharaos heart that he hearkened not vnto them as the Lord had sayde. 14 The Lorde also sayde vnto Moyses, Pharaos heart is * hardened, he refuseth to let the people go.

* Stade he wyl, or hardened.

15 Get thee vnto Pharao in the morning, lo, he wyll come vnto the water, and thou shalt stande vpon the * ryuers brincke against he come: and the rodde which was turned to a serpent, shalt thou take in thyne hande: 16 And thou shalt say vnto him, The Lorde God of the Hebrues hath sent me vnto thee, saying, Let my people go, that they may serue me in the wyldernesse: and beholde, hytherto thou wouldest not heare. 17 Thus sayth the Lorde, In this thou shalt know me that I am the Lorde: beholde, I wyll smyte with the rodde that is in my hande the waters which are in the ryuers, and they shalbe turned to blood. 18 And the fishe that is in the riuer shall dye: and the riuer shal * corrupt, and it shall greue the Egyptians to drynke of the water of the riuer. 19 And the Lorde spake vnto Moyses, Say vnto Aaron, Take thy rodde, and stretche out thyne hande ouer the waters of Egypt, ouer their streames, ouer their riuers & ponds, and all pooles of water whiche they haue, that they may be blood, and that there may be blood throughout all the lande of Egypt, both in (vessels) of wood, and also of stone. 20 And Moyses and Aaron dyd as the Lorde commaunded: and he lyfte vp the rodde, and smote the (d) waters that were in the riuer in the sight of Pharao, and in the sight of his seruauntes: and all the water that was in the ryuer turned into blood. 21 And the fishe that was in the riuer dyed: and the riuer corrupted, and the Egyptians could not drynke of the water of the riuer, and there was blood throughout all the lande of Egypt.

* Kylus.

* Or, stinke

(d) The waters wherein the Israelites children were drowned, are now turned to the Egyptians sorowe. The first plague.

22 And the enchaunters of Egypt dyd lyke wyse with their sorceries: and he hardened Pharaos heart, neither dyd he hearken vnto them, as the Lorde had sayde. 23 And Pharao turned him selfe, and went agayne into his house, and set not his heart therevnto. 24 And the Egyptians (e) dygged rounde about the riuer for water to drynke: for they could not drynke of the water of the ryuer.

(e) These enchaunters declare that this was no vayne illusion.

25 And it continued seuen dayes after that the Lorde had smytten the riuer.

The

¶ The.viii. Chapter.

6 The plague of frogges, whiche dye at the prayer of Moyses. 30 Moyses prayeth agayne, but Pharaos heart is hardened.

A THe Lorde spake vnto Moyses, Go vnto Pharao and tell hym, Thus sayth the Lorde, Let my people go, that they may serue me. 2 And yf thou refuse to let them go, beholde, I wyll smyte all thy borders with frogges: 3 And the ryuer shall sraule with frogges, whiche shall go vp and come into thyne house, and into thy priue chaumber where thou sleepest, and vpon thy bed, and into the house of thy seruauntes, and vpon thy people, and into thyne ouens, and vpon al thy "vitailes in store: 4 And the frogges shall come vp vpon thee, and on thy people, and vpon all thy seruauntes. 5 And the lord spake vnto Moyses, Say vnto Aaron, Stretch foorth thyne hande with thy rod ouer the streames, ouer the ryuers, and ouer the ponds: and cause frogges to come vp vpon the lande of Egypt. 6 And Aaron stretched his hande ouer the waters of Egypt, and the frogges came vp, and couered the lande of Egypt. 7 And (a) the sorcerers dyd likewyse with theyr sorcerie, and brought frogges vp vpon the lande of Egypt. 8 Then Pharao called for Moyses and Aaron, and sayde, Pray (b) ye vnto the Lord that he may take away the frogges from me, and from my people: and I wyll let the people go, that they may do sacrifice vnto the Lorde. 9 And Moyses sayde vnto Pharao, (c) Glory herein because of me, and (appoynt) when I shall pray for thee, and for thy seruauntes, and for thy people to dryue away the frogges from thee and thy houses: and they may remayne but in the ryuer only. 10 He sayde, To morowe. And he sayde, Euen as thou hast sayde: That thou mayest knowe that there is none lyke vnto the Lorde our God. 11 And so the frogges shall depart from thee, and from thy houses, from thy seruauntes, and from thy people: and shall remayne in the ryuer only. 12 Moyses and Aaron went out from Pharao, and Moyses cryed vnto the Lorde as touchyng the frogges whiche he had brought agaynst Pharao. 13 And the Lorde dyd accordyng to the saying of Moyses: and the frogges dyed out of the houses, out of the villages and feeldes. 14 And they gathered them together vpon heapes, and the lande "had an euyll smell (through them.)

15 But when Pharao sawe that he had rest geuen hym, he hardened his heart, and hearkened not vnto them, as the Lorde had sayde. 16 And the Lorde sayde vnto Moyses, Say vnto Aaron: Stretche out thy rod, and smite the dust of the lande, that it may be (turned) to lyce throughout all the lande of Egypt. 17 And they did so: for Aaron stretched out his hande with his rodde, and smote the dust of the earth, and there were lyce in man and beast: so that all the dust of the lande was lyce throughout all the lande of Egypt. 18 And the enchaunters "assayed lykewise with theyr enchauntmentes to bryng forth lice, (d) but they could not: and the lice were both vpon men and beastes. 19 Then sayde the enchaunters vnto Pharao, This is the finger of God. And Pharaos heart remayned obstinate, and he hearkened not vnto them, as the Lorde had sayd. 20 And the lord sayde vnto Moyses, Ryse vp early in the mornyng, and stande before Pharao, lo, he wyll come forth vnto the water. ¶ thou shalt say vnto him, Thus sayth the Lorde, Let my people go that they may serue me.

21 Els, yf thou wylt not let my people go beholde, I wyll sende "all maner of flyes both vpon thee and thy seruauntes, and thy people, and into thy houses: and the houses of the Egyptions shalbe full of flyes, and the ground whereon they are. 22 And the lande of Gosen where my people are, wyll I "cause to be wonderful in that day, so that there shall no flyes be there: whereby thou shalt knowe that I am the Lorde in the myddest of the earth. 23 And I wyll put a "diuision betweene my people and thyne: and to (e) morowe shall this miracle be done. 24 And the Lorde dyd so: and (f) there came an intolerable swarme of flyes into the house of Pharao, & into his seruauntes houses, and into all the land of Egypt: and the lande was corrupt with these flies. 25 And Pharao called for Moyses and Aaron, and sayde, Go, and do sacrifice vnto your God in this lande. 26 And Moyses aunswered, It is not meete that

C "Stanke.

The thirde plague.

"Wrought (d) God confounded theyr wisdome and authoritie in a thing most vyle.

D "Swarmes of flyes.

"or, separate.

"Redemption. (e) God graunteth a tyme of repentaunce. (f) This miracle was wrought without the meanes of the rodde. The fourth plague.

"or, thy dough, or in thy aumbry.

The second plague. (a) Thus god wyll exercise his seruauntes with aduersaries to their trial. (b) Hypocrites feared with gods iudgement, pretend a certayne repentaunce. (c) This was the glory of Pharao that he myght choose the tyme when Moyses shoulde pray for hym.

that we so do: for we muste offer vnto the Lorde our God, that (which is)(g) an abhomination vnto the Egyptians. Lo, if we sacrifice that which is an abhomination vnto the Egyptians before theyr eyes, will they not stone vs? 27 We will go three dayes iourney into the desart, and sacrifice vnto the Lorde our God, as he hath commaunded vs. 28 And Pharao sayde, I will let you go, that ye may sacrifice vnto the Lorde your God in the wildernes, but go not (h) far away: pray for me. 29 And Moyses sayd, Beholde, I will go out from thee, and pray vnto the lord, that the flyes may depart from Pharao, and from his seruauntes, and from his people to morowe: but let Pharao from henceforth deale deceiptfully no more, that he will not let the people go to sacrifice vnto the lord. 30 And Moyses went out from Pharao, and prayed vnto the Lorde: 31 And the Lorde did according to the saying of Moyses, and the flyes departed from Pharao, and from his seruauntes, and from his people: and there remained not one. 32 And Pharao hardened his heart once more at this tyme, and dyd not let the people go.

¶ The. ix. Chapter.

1 The murren of beastes, 10 The plagues of botches and sores. 23 The horrible hayle, thunder, and lyghtnynges.

THE Lorde sayde vnto Moyses, Go in vnto Pharao, and thou shalt tell hym, Thus sayth the Lorde God of the Hebrewes, Let my people go, that they may serue me. 2 If thou refuse to let them go, and wylt holde them styll, 3 Beholde, the hande of the Lorde is vpon thy flocke which is in the feelde, (for) vpon horses, vpon asses, vpon camelles, vpon oxen, and vpon sheepe, there shalbe a myghtie great murrayne. 4 And the Lorde shall do wonderfully betweene the beastes of Israel and the beastes of Egypt, so that there shall nothyng dye of all that pertayneth to the chyldren of Israel. 5 And the Lorde appoynted a tyme, saying, To morowe the Lorde shall fynishe this worde in the lande. 6 And the Lorde did that thing on the morowe, and (a) all the cattell of Egypt dyed: but of the cattell of the chyldren of Israel dyed not one.

7 And Pharao sent, and beholde, there was not one of the cattell of the Israelites dead: And the heart of Pharao was hardened, and he did not let the people go. 8 And the Lorde sayde vnto Moyses and Aaron, Take your handes full of asshes out of the furnace, and Moyses shall spynkle it vp into the ayre in the sight of Pharao: 9 And it shalbe dust in all the lande of Egypt, and shalbe swellyng sores with blaynes both on man and beast throughout all the lande of Egypt. 10 And they tooke asshes out of the furnace, and stoode before Pharao, and Moyses sprinckled it vp into the ayre: and there were swellyng sores with blaynes, both in men and in beastes: 11 And (b) the sorcerers coulde not stande before Moyses because of the blaynes: for there were botches vpon the enchaunters, and vpon all the Egyptians. 12 And the Lorde hardened the heart of Pharao, and he hearkened not vnto them, as the Lorde had sayde vnto Moyses.

13 And the Lorde sayde vnto Moyses, Ryse vp early in the morning, and stande before Pharao, and thou shalt tell hym, Thus sayth the Lorde God of the Hebrewes, Let my people go, that they may serue me: 14 Or els I will at this tyme sende all my plagues vpon (c) thyne heart, and vpon thy seruauntes, and on thy people: that thou mayest knowe that there is none lyke me in all the earth. 15 For nowe I wyll stretche out my hande, that I may smyte thee and thy people with pestilence, and thou shalt perysshe from the earth.

16 And in very deede (d) for this cause haue I "kept thee, for to shewe thee my power, and that my name may be declared throughout all the worlde. 17 Yet exaltest thou thy selfe against my people, that thou wilt not let them go? 18 Beholde, to morowe this time I will sende downe a mightie great hayle, suche a one as was not in Egypt since the foundation thereof was layde, vnto this tyme. 19 Send therfore now, & (e) gather thy beastes, and all that thou hast in the feelde: For vpon all the men and the beastes whiche are founde in the feelde, and not brought home, shall the hayle fall, and they shall dye. 20 And as many as feared the worde of the Lorde amongest the seruauntes of Pharao, made theyr seruauntes and theyr beastes flee into the houses. 21 But he that regarded not the word of the Lorde, left his seruauntes and

(g) For the Egyptians worshipped their God Apis in the lykenes of an oxe, and their god Iupiter in the likenes of a sheepe which kinde of beast the Israelites offered in sacrifice to the true god.

(h) The wicked wickedly preferreth vnto gods ministers how far they shall go.

(a) This speache signifieth a very great number, or the most part. The fifth plague.

The fifth plague.

(b) The sorcerers ceased not to resist Moyses and Aaron, whereas this plague did more greue them then the residue of the Egyptians.

(c) So that thyne owne conscience shall condempne thee of ingratitude and malice.

(d) God would haue hym knowe that he could quickly haue destroied hym, yet for other causes he reserued hym.

" Made thee stande.

(e) Here we see though gods wrath be kindled yet there is a certayne mercie shewed euen to his enemies

& his beastes in the feeld. 22 And the Lorde sayde vnto Moyses, Stretche forth thy hande vnto heauen, that there may be hayle in all the lande of Egypt, vpon man, and vpon beastes, and vpon all the hearbes of the feelde throughout the lande of Egypt.

The seuenth plague.

23 And Moyses stretched forth his rod vnto heauen, and the Lorde thundred and hayled, and the fyre ranne a long vpon the grounde, and the Lorde hayled in the lande of Egypt. 24 So there was hayle, and fyre mingled with the hayle so greeuous, and suche as there was none throughout all the lande of Egypt since people inhabited it. 25 And the hayle smote throughout all the land of Egypt all that was in the feelde, both man and beast: and the hayle smote all the hearbes of the feelde, and broke all the trees of the feelde. 26 Only in the lande of Gosen where the children of Israel were, was there no haile. 27 And Pharao sent, and called for Moyses and Aaron, and sayde vnto them, I haue nowe sinned: the Lorde is righteous, and I and my people are vngodly.

28 Pray ye vnto the Lorde, that these thundrynges of God and hayle may be sufficient: and I wyll let you go, and ye shall tary no longer.

(f) He sheweth the king that through his incredulitie he polluted the place where he was

29 Moyses said vnto him, (f) Assoone as I am out of the citie, I wyll spread abrode my handes vnto the Lorde, and the thunder shall ceasse, neyther shall there be any more hayle: that thou mayest knowe howe that the earth is the Lordes. 30 But I knowe that thou and thy seruauntes yet feare not the (g) face of the Lorde God. 31 And so the flaxe and the barlye were smytten, for the barlye was shot vp, and the flaxe was boulled: 32 But the wheate and the rye were not smytten, for they were " late sowen.

(g) Moyses stoutly condemneth the kyng and all his court of vngodlynesse.

" Hidde.

33 And Moyses went out of the citie from Pharao, and spread abrode his handes vnto the Lorde: and the thunder and hayle ceassed, neyther rayned it vpon the earth. 34 And when Pharao sawe that the rayne, and the hayle, and thunder were ceassed, he sinned yet more, and hardened his heart, he and his seruauntes:

35 And the heart of Pharao was hardened, neyther would he let the chyldren of Israel go, as the Lorde had sayde by the hande of Moyses.

The. x. Chapter.

13 The plague of grashoppers.
16 Pharao confesseth his sinne.
28 Pharao forbiddeth Moyses to come any more in his presence.

AND the Lorde sayde vnto Moyses, Go in to Pharao: for I haue hardened his heart, and the heart of his seruauntes, that I might shewe these my signes before hym, 2 And that thou tell (a) in the audience of thy sonne, and of thy sonnes sonne what thynges I haue done in Egypt, and the miracles which I haue done amongest them: that ye maye knowe howe that I am the Lorde.

(a) Gods miracles be so great, that they ought to be spoken of for euer, and the duetie of parentes is to declare the same to their children.

3 And so Moyses and Aaron came in to Pharao, & said vnto him, Thus sayth the lord God of the Hebrewes: Howe long wilt thou (b) refuse to submit thy selfe vnto me? Let my people go, that they may serue me. 4 Or els if thou refuse to let my people go, beholde, to morowe wyll I bryng grashoppers into thy coastes: 5 And they shall couer the face of the earth, that it can not be seene: and they shall eate the residue which remayneth vnto you and is escaped from the hayle, and they shall eate euery greene tree that beareth you fruite in the feelde.

(b) The ende of afflictiõs is to humble our selues with true repentaunce vnto the mercie of god.

6 And they shall fyll thy houses, and all thy seruauntes houses, and the houses of al the Egyptians, after such a maner, as neyther thy fathers, nor thy fathers fathers haue seene since the tyme they were vpon the earth vnto this day. And he turned him selfe about, and went out from Pharao.

7 And Pharaos seruauntes sayde vnto hym, Howe long shall he be " hurtfull vnto vs? Let the men go, that they may serue the Lorde theyr god: knowest thou not yet that Egypt is destroyed? 8 And Moyses and Aaron were brought agayne vnto Pharao, and he sayde vnto them, Go & serue the Lorde your God: but who are they that shal go? 9 And Moyses aunswered, We wil go with our yong, and with our old, & with our sonnes & with our daughters, & with our shepe, and with our oxen we must go: for we must holde a feast vnto the Lorde. 10 And he saide vnto them, (c) Let the Lorde be so with you as I wyll let you go, and your children: take heede, " for ye haue some mischiefe in hande. 11 Nay not so, but go ye men, and serue,

" A snare.

(c) That is, I would the Lorde were no more bent towards you, then I am mynded to let you go.

" For cuyll is before your face.

ſerue the Lorde: for that was your deſire. (c) And they were thruſt out of Pharaos preſence. 12 And the Lord ſaid vnto Moyſes, Stretche out thine hande ouer the land of Egypt for graſſhoppers, that they may come vppon the lande of Egypt, and eate all the herbes of the lande, and all that the hayle left behynde. 13 And Moyſes ſtretched fourth his rod ouer the land of Egypt, and the Lord brought an (c) eaſt wynde vpon the lande al that day, and al that nyght: and in the morning the eaſt winde brought the graſſhoppers. 14 And the graſſhoppers went vp ouer all the lande of Egypt, and remained in al quarters of Egypt very greenously: before them were there no ſuche graſſhoppers, neither after them ſhalbe. 15 For they couered all the face of the earth, ſo that the lande was darke, and they dyd eate all the herbes of the lande, and all the fruites of the trees whatſoeuer the hayle had left: there was no greene thyng left in the trees, and herbes of the feelde through all the land of Egypt. 16 Therfore Pharao called for Moyſes and Aaron in haſte, and ſaid, I haue ſinned againſt the Lorde your God, and againſt you: 17 And nowe forgeue me my ſinne only this once, and pray vnto the Lord your god, that he may take away from me this death only. 18 And (Moyſes) went out from Pharao, and prayed vnto the Lorde.

19 And the Lorde turned a myghtie ſtrong weſt wynde, and it tooke away the graſſhoppers, and caſt them into the red ſea: ſo that there was not one graſſhopper in all the coaſtes of Egypt. 20 And the Lorde hardened Pharaos heart, ſo that he woulde not let the chyldren of Iſrael go. 21 And the lord ſaid vnto Moyſes, Stretche out thy hande vnto heauen, that there may be vpon the land of Egypt darkneſſe which may be felt. 22 And Moyſes ſtretched fourth his hand vnto heauen: and there was a "thicke darkneſſe vpon all the lande of Egypt three dayes. 23 No man ſawe another, neither roſe vp from the place where he was by the ſpace of three dayes: But all the chyldren of Iſrael had light where they dwelled. 24 And Pharao called for Moyſes and ſayde, Go, and ſerue the Lorde: onlye let your ſheepe and your oxen abyde, and let your chyldren go with you.

25 (d) And Moyſes ſayde, Thou muſt gene vs alſo ſacrifice and whole burnt offeringes, for to do ſacrifice vnto the Lorde our God. 26 Our cattell alſo ſhal go with vs, and there ſhal not one hoofe be left behynde: for therof muſt we take to ſerue the Lorde our God: neither do we knowe with what we muſte do ſeruice vnto the Lorde vntyl we come thyther. 27 But the Lord hardened Pharaos heart, and he woulde not let them go. 28 (e) And Pharao ſayd vnto him, Get thee from me, and take heede vnto thy ſelfe that thou ſeeſt my face no more: for whenſoeuer thou commeſt in my ſight, thou ſhalt dye. 29 And Moyſes ſayde, Let it be as thou haſt ſayde, I wyll ſee thy face no more.

(b) Moyſes is carefull to haue gods commaundement in all pointes duely obſerued, choofyng rather to be hated for gods ſake, then to conſent to a thyng vnlawfull.

The eyght plague.

(c) Hereby we learne that diſtemperate and noyſome weather, is cheefely to be aſcribed to the iuſt iudgement of god, and not to any naturall cauſe.

The ninth plague.

"Palpable darkneſſe.

(d) Moyſes wyl not yeld in any poynt in ſuch thinges as god commaunded, for all that Pharao could do.

(e) The wicked, the nigher they be to their deſtruction, the more furious commonly they be. Therfore the godly in ſuch caſes ought to be of good hope.

The. xi. Chapter.

1 The Lord commaundeth the Hebrewes to rob the Egyptians. 4 The death of all the firſt borne of all thynges in Egypt is ſignified.

AND the Lorde ſayde vnto Moyſes, yet wyll I bryng one plague more vpon Pharao, and vpon Egypt, and after that he wyll let you go hence: when he ſhall let you go quite, he ſhall vtterly dryue you hence.

2 (a) Speake thou therefore in the eares of the people, that euery man borowe of his neyghbour, and euery woman of her neyghbour iewelles of ſiluer, and iewelles of golde. 3 And the Lord ſhall geue the people fauour in the ſight of the Egyptians: Moreouer, Moyſes was a very great man in the lande of Egypt in the ſight of Pharaos ſeruauntes, and in the ſight of the people. 4 And Moyſes ſayd, Thus ſayth the Lorde: At midnyght wyll I go out into the middeſt of Egypt, 5 And all the firſt borne in all the lande of Egypt ſhall dye, from the firſt borne of Pharao that ſitteth on his ſeate, vnto the firſte borne of the mayde ſeruaunt that is behynde the mill, and al the firſt gendred of the cattell. 6 And there ſhalbe a great crye throughout al the land of Egypt, ſuch as there was neuer none like, nor ſhalbe. 7 But amongſt all the chyldren of Iſrael ſhall not a dogge moue his tongue, from a man vnto a beaſt: that ye may knowe how that the lord putteth a difference betweene the Egyptians and Iſrael. 8 (b) And theſe thy ſeruauntes ſhall all come downe vnto me, and fall before me, and ſay, Get

(a) We muſt not take this for an example to ſpoyle our neighbour, that was enioyned by eſpecial commiſſion for the due puniſhment of the Egyptians. Auguſt. 3 q.

(b) Pharaos ſeruauntes ſhall deſire Moyſes to depart with his people: for the kyng ſpake no more to Moyſes, as was ſayd before Ca. 10, 28.

Get thee out, and all the people that are vnder thee: & then wyll I depart. And he went from Pharao * with an angry countenaunce. 9 And the Lord sayde vnto Moyses, Pharao shall not heare you, that my wonders may be multiplied in the lande of Egypt. 10 And Moyses and Aaron dyd all these wonders before Pharao: and the Lorde hardened Pharaos heart, so that he woulde not let the children of Israel go out of his lande.

* or, in a great anger

The .xii. Chapter.

1 The lord ordeineth the Passouer. 37 The number that went out of Egypt, and howe long they continued in Egypt.

AND the Lorde spake vnto Moyses and Aaron in the lande of Egypt, saying, 2 This moneth shalbe vnto you the begynnyng of monethes: and the first moneth of the yere shall it be vnto you.

3 Speake ye vnto all the congregation of Israel, saying, In the tenth day of this moneth euery man take vnto him a(a) lambe accordyng to the house of the fathers, a lambe throughout euery house. 4 If the housholde be to litle for the lambe, let him take his neyghbour which is next vnto his house, accordyng to the number of the soules, euery one of you accordyng to his eatyng shall make your compt for a lambe. 5 And let your lambe be without blemiche, a male of a yere olde (which) ye shall take out from among the sheepe, and from among the goates. 6 And ye shall kepe him in vntyll the fourteenth day of the same moneth: & euery assemble of the congregation of Israel shall kyll hym about * euen. 7 (b) And they shal take of the blood and strike it on two (side) postes, and on the vpper doore post, in the houses where they shall eate him. 8 And they shall eate the flesche the same nyght, roste with fire, and with vnleauened bread: and with sowre hearbes they shall eate it. 9 See that ye eate not therof rawe, nor sodden with water, but roste with fire: the head, feete, and purtenaunce therof. 10 And ye shall let nothyng of it remayne vnto the morowe: & that which remayneth of it vntyll the morowe, shall ye burne with fire. 11 Of this maner shall ye eate it, With your loynes girded, and your shoes on your feete, and your staffe in your hande, (c) and ye shall eate it in haste: for it is the Lordes Passouer. 12 For I wyll passe throwe the lande of Egypt this same nyght, and wyll smyte all the first borne of Egypt from man to beast, and vpon all the * gods of Egypt I wyll execute iudgement: I (am) the Lorde. 13 And the blood shalbe vnto you a token in the houses where in you are: and when I see the blood, I wyll passe ouer you, and the plague shall not be vpon you to destroy you when I smyte the lande of Egypt.

(a) God ordeyned this sacrifice for a token and pledge of their deliuerance.

* or, Twylyght.

(b) The Church is distinguished from the synagogue of the vnfaithfull, by the word of god, and by the sacramentes.

(c) This was the Passouer of the Iewes: but our paschal lambe is Christe as witnesseth Paul. i. Co. v

* or, princes, or, idols.

14 And this day shalbe vnto you a remembraunce: and you shall kepe it an holy feast vnto the Lorde throughout your generations, ye shall kepe it holy for an ordinaunce for (d) euer. 15 Seuen dayes shall ye eate vnleauened bread, so that the first day ye put away leauen out of your houses: For who so euer eateth leauened bread from the first day vntyll the seuenth day, that soule shalbe rooted out of Israel. 16 The first day shalbe an holy conuocation vnto you, and the seuenth day shalbe an holy conuocation vnto you: there shalbe no maner of worke done in them, saue about that only which euery man must eate, that only may ye do. 17 And ye shall obserue the feast of vnleauened bread: for this same day haue I brought your armies out of the lande of Egypt, therfore ye shall obserue this day, and all your children after you, by an euerlastyng decree. 18 The first moneth, and the fourteenth day of the moneth, (e) at euen ye shall eate vnleauened bread, vnto the one and twentie day of the same moneth at euen agayne.

(d) Euer, is not here taken for a tyme without end, but for a long season indefinite. as in Gen. 13. d.

(e) The Iewes counted the begynnyng of the day at sunne set, tyl the next day at the same tyme.

19 Seuen dayes shall there be no leauened bread found in your houses: and who so euer eateth leauened bread, that soule shalbe rooted out from the congregation of Israel, whether he be straunger or borne in the lande. 20 (f) Ye shall eate no leauened bread: but in all your habitations shal ye eate vnleauened bread.

(f) By leauen is meant corruption, either of life or doctrine.

21 Then Moyses called for all the elders of Israel, and sayd vnto them, Choose out, and take you to euery housholde of you a lambe, and kill the Passouer. 22 And take a bunche of hysope, and dip it in the blood that is in the bason, and strike the vpper post of the doore and the two side postes with the blood that is in the bason: and none of you go out at the doore of his house vntyll the morowe.

23 For the Lorde wyll passe ouer to smyte the Egyptians: and when he seeth the blood vpon the vpper doore post and the two side postes, he wyll passe ouer the doore, & wyll not suffer (g) the destroyer to come into your houses to plague you. 24 Therfore shall ye obserue this thyng for an ordinaunce to thee & to thy sonnes for euer. 25 And when ye be come to the lande which the Lorde wyll gene you, accordyng as he hath promised, ye shal kepe this seruice. 26 And when your children aske you, What maner of seruice is this that ye do? 27 Ye shall say, It is the sacrifice of the Lordes passouer, which passed ouer the houses of the children of Israel in Egypt, and he smote the Egyptians, and saued our houses. And the people bowed them selues, and worshipped.

(g) The angell sent of God to destroy the first borne.

28 And the children of Israel went and did as the Lord had commaunded Moyses & Aaron, so did they. 29 And at midnight the Lorde smote the first borne in the lande of Egypt from the first borne of Pharao that sate on his seate, vntyll the first borne of the captiue that was in prison, and all the first borne of cattel. 30 And Pharao rose in the night, he & his seruauntes, and all the Egyptians, and there was a great crye in Egypt: for there was not a house where there was not one dead. 31 And he called vnto Moyses and Aaron by night, saying, Ryse vp, and get you out from amongest my people, both you and also the children of Israel: and go, and serue the Lorde as ye haue sayde. 32 And take your sheepe and your droues with you as ye haue sayde: and depart, and blesse me. 33 And the Egyptians forced the people, that they might sende them out of the lande in haste: for they said, We be all (but) dead men. 34 And the people toke their dowgh before it was sowred, which they had in store, beyng bounde in clothes vpon their shoulders. 35 And the children of Israel did accordyng to the saying of Moyses: and they borowed of the Egyptians iewels of syluer, & iewels of golde, and rayment. 36 And the Lorde gaue the people fauour in the sight of the Egyptians, so that they "graunted such thinges as they required: And they robbed the Egyptians.

The tenth plague.

"or, lent them.

(h) If they grewe so amongst their enemies, beyng so smal a number at their first commyng to Egypt, let vs also be of good hope, that god will encrease his Church, be it neuer so much oppressed.

37 And the children of Israel toke their iourney from Rameses to Succhoth, (h) sixe hundred thousande men of foote, beside children. 38 And a great multitude of sundrye other nations went also with them, and sheepe and oxen, and exceedyng much cattell. 39 And they baked vnleauened cakes of the dowgh which they brought out of Egypt, for it was not sowred: For they were thrust out of Egypt, & could not tary, neither had they prepared for them selues any prouision of meate.

40 The dwellyng of the children of Israel which they dwelled in Egypt, was (i) foure hundred & thirtie yeres. 41 And when the foure hundred and thirtie yeres were expired, euen the selfe same day departed al the hoastes of the Lord out of the land of Egypt.

(i) From Abrahams departing from Vr in Chaldea, vnto the departing of the children of Israel out of Egypt were 430. yeres.

42 It is a night to be obserued vnto the Lorde, in the which he brought them out of the lande of Egypt: This is that night of the Lorde, which all the children of Israel must kepe throwout their generations. 43 And the Lorde sayde vnto Moyses and Aaron, This is the lawe of passouer; there shall no straunger eate thereof. 44 But euery seruaunt that is bought for money, after that thou hast circumcised him, shall eate thereof.

45 A straunger and an hired seruaunt shal not eate therof. 46 In one house shal it be eaten, thou shalt carry none of the flesshe out of the house, neither shal ye breake a bone therof. 47 All the congregation of Israel shall obserue it. 48 If a straunger also dwell among you, and wyll holde passouer vnto the Lorde, let him circumcise all that be males, & then let him come and obserue it, & he shalbe as one that is borne in the lande: for no vncircumcised person shall eate thereof.

49 One maner of lawe shalbe vnto him that is borne in the lande, & vnto the straunger that dwelleth among you. 50 And all the children of Israel did as the Lorde cõmaunded Moyses and Aaron, so did they. 51 And the selfe same day did the Lorde bring the children of Israel out of the lande of Egypt with their armies.

¶ The .xiii Chapter.

1 The first borne are sanctified vnto the Lord. 3 Children must be taught howe their fathers were deliuered out of Egypt.

AND the Lord spake vnto Moyses saying, (a) Sanctifie vnto me all the first borne, whatsoeuer openeth the wombe among the children of Israel, aswell of man as of beast,

Sanctifie. That is, offer.

(a) A lawe for the offeryng of the first begotten vnto god, who were deliuered not from death only, but from bondage.

beast: for it is myne. 3 And Moyses sayd vnto the people, Remember this day in which ye came out of Egypt out of the house of "bondage: for through a mightie hande the Lorde brought you from thence: there shall no leauened bread be eaten. 4 This day came ye out, in the month (b) Abid. 5 When the Lord hath brought thee into the lande of the Chanaanites, Hethites, Amorites, Heuites, & Iebusites, which he sware vnto thy fathers that he would geue thee, a lande wherin mylke & hony floweth: thou shalt kepe this seruice in this same month. 6 Seuen dayes thou shalt eate vnleauened bread, and in the seuenth day is the feast of the Lorde. 7 Vnleauened bread shalbe eaten seuen dayes, & there shall no leauened bread be seene with thee, nor yet leauen be seene with thee in al thy quarters. 8 (c) And thou shalt shewe thy sonne in that day, saying, This is done because of that which the Lorde did vnto me when I came out of Egypt. 9 (d) And it shalbe as a signe vnto thee vpon thine hande, and as a remembraunce betweene thyne eyes, that the Lordes lawe may be in thy mouth: for in a strong hande the Lorde brought thee out of Egypt. 10 Kepe therfore this ordinaunce in his season from yere to yere. 11 And when the Lorde shall bring thee into the lande of the Chanaanites, which he sware vnto thee & to thy fathers, and shall geue it thee: 12 Then thou shalt appoynt vnto the Lorde all that openeth the matrice, and euery first borne that commeth of a beast which thou hast, yf it be a male, it shalbe the Lordes. 13 And euery first borne of an asse thou shalt redeeme with a lambe: yf thou redeeme him not, thou shalt breake his necke: All the first borne of man amongst thy children also shalt thou (e) bye out. 14 And when thy sonne aske thee in tyme to "come, saying, What is this? Thou shalt say vnto him, With a mightie hande the Lorde brought vs out of Egypt, out of the house of bondage. 15 And when Pharao was very loth to let vs go, the Lorde slue all the first borne in the lande of Egypt, aswel the first borne of man, as the first borne of beast: Therfore I sacrifice vnto the Lorde all the males that open the matrice: but all the first borne of my children I redeeme. 16 This shalbe as a token vpon thyne hande, and as a remembraunce betweene thyne eyes, that the Lorde brought vs out of Egypt through a mightie hande. 17 It came to passe that when Pharao had let the people go, God caryed them not through the way of the lande of the Philistines, which was the more nygh way: But God sayd, Lest peraduenture the people (f) repent when they see warre, and so turne agayne to Egypt, 18 But God led the people about through the way of the wildernesse of the red sea, and the children of Israel went vp "harnessed out of the lande of Egypt. 19 And Moyses toke the bones of Joseph with him: for he made the children of Israel sweare, saying, God will surely visite you, and ye shall take my bones away hence with you. 20 And they toke their iourney from Suchoth, & abode in Etham in the edge of the wildernesse. 21 And the Lorde went before them by day in a pyller of a cloude to leade them the way, and by night in a pyller of fire to geue them light, that they might go both by day and night. 22 (g) The pyller of the cloude departed not by day, nor the pyller of fire by night, out of the sight of the people.

(a) seruauntes.

(b) This was about April, when corne began to ripe in that countrey.

(c) God willeth the cause of the ceremonie to be vttered at the celebration therof.

(d) Sacraments make to this purpose: That gods worde might be the deepelyer rooted in our heartes, so that thence might flowe a sincere confession of the mouth.

(e) By offering a cleane beast in sacrifice. Leui. xii. vers. vi.

"to morow

(f) Repent, this worde declareth the great weaknesse of the Israelites for all the wonders that were wrought.

"By fiue in a ranke.

(g) God neuer fayleth his people. whom he aydeth beyonde the compasse of mans reason, euen in their most desperate case.

¶ The. xiiii. Chapter.

4 Pharaos heart is hardened, 8 and he pursueth the Israelites.

AND the Lorde spake vnto Moyses, saying, 2 Speake to the children of Israel, that they turne and pitche their tentes before Pi-hahiroth betweene Migdol & the sea, ouer agaynst Baal-sephon: and before that shal they pitche by the sea. 3 For Pharao will say of the children of Israel, They are tangled in the land, the wildernesse hath shut them in. 4 And I will hearden Pharaos heart, that he shall folowe after you, and I will get me honour vpon Pharao, and vpon all his hoast: The Egyptians also shall knowe that I am the Lord. And they dyd so. 5 And it was tolde the kyng of Egypt that the people fledde: And the heart of Pharao and of his seruauntes turned agaynst the people, and they sayde, Why haue we done this, that we haue let Israel go out of our service? 6 And he made redy his charret, and toke his people with him. 7 And toke sixe hundred chosen charretes,

rettes, and all the charrets of Egypt, and captaynes vpon euery one of them. 8 And the Lorde hardened the heart of Pharao kyng of Egypt, and he folowed after the children of Israel: but the children of Israel went out with an hie hande: 9 And the Egyptians folowed after them, and all the horses and charrettes of Pharao, and his horsemen, and his hoast ouertoke them pitchyng of their tent by the sea beside Pi-hahiroth before Baal-sephon. 10 And when Pharao drue nygh, the children of Israel lyft by their eyes, and beholde, the Egyptians folowed after them, and they were sore afrayde: and the children of Israel cryed out vnto the Lorde.

11 But they sayde vnto Moyses, (a) Because there were no graues in Egypt, hast thou therfore brought vs away for to dye in the wilderneſſe? Wherfore hast thou serued vs thus, for to cary vs out of Egypt? 12 Dyd not we tel thee this in Egypt, saying, Let vs be in rest, that we may serue the Egyptians? For it had ben better for vs to haue serued the Egyptians, then for to dye in the wilderneſſe.

13 (b) And Moyses sayde vnto the people, Feare ye not, stande styll, and beholde the saluation of the Lorde which he wyll shewe to you this day: For ye that haue seene the Egyptians this day, shall see them no more for euer. 14 (c) The Lorde shall fight for you, and ye shall holde your peace.

15 And the Lord sayd vnto Moyses, Wherefore (d) cryest thou vnto me, speake vnto the children of Israel that they go forwarde: 16 But lyft thou vp thy rod, and stretche out thy hande ouer the sea, and diuide it a sunder, and let the children of Israel go on drye grounde through the middes of the sea. 17 And beholde I (euen) I wyll harden the heart of the Egyptians, and they shall folowe after them: and I wyll get me honour vpon Pharao, and vpon all his hoast, and vpon his charrettes, and vpon his horsemen. 18 (e) And the Egyptians shall knowe that I am the Lord, when I haue gotten me honour vpon Pharao, vpon his charrettes, and vpon his horsemen. 19 And the angell of God which went before the hoast of Israel, remoued and went behynde them: and the pyller of the cloude went from before their face, and stoode behynde them, 20 And came betweene the tentes of the Egyptians, and the tentes of Israel, & it was a cloude & darkneſſe, and gaue light by night: and all the night long the one came not at the other. 21 And Moyses stretched out his hande ouer the sea, & the Lord caused the sea to go backe by a very strong east wynde all that night, & made the sea drye (lande) and the waters were diuided. 22 And the children of Israel went into the middes of the sea vpon the drye (grounde,) and the waters were a wall vnto them on their right hande and on their left hand. 23 And the Egyptians folowed, & went in after them (f) to the middes of the sea, euen all Pharaos horses, his charrettes, and his horsemen. 24 And in the mornyng watche, the Lord loked vnto the hoast of the Egyptians out of the pyller of the fire & of the cloude, and troubled the hoast of the Egyptians. 25 And toke of his charret wheeles, & caryed them away violently: So that the Egyptians sayde, (g) Let vs flee from the face of Israel: for the Lorde fighteth for them agaynst the Egyptians. 26 And the Lorde sayde vnto Moyses, Stretche out thyne hande ouer the sea, that the waters may come againe vpon the Egyptians, vpon their charrettes, and vpon their horsemen. 27 And Moyses stretched forth his hande ouer the sea, and it came againe to his course early in the mornyng, & the Egyptians fled agaynst it: and the Lorde ouerthrewe the Egyptians in the middes of the sea.

28 And the water returned, & couered the charrettes, and the horsemen, and all the hoast of Pharao that came into the sea after them, so that there remayned not one of them. 29 But the children of Israel walked vpon drye (lande) through the middes of the sea, and the waters were a wall vnto them on the right hande of them, and on the left. 30 Thus the Lorde deliuered Israel the selfe same day out of the hande of the Egyptians: and Israel sawe the Egyptians dead vpon the sea side. 31 (h) And Israel sawe that "mightie power which the Lorde shewed vpon the Egyptians: and the people feared the Lorde, and beleued the Lorde and his seruaunt Moyses.

The

(a) See the inconstancie and vnkinde dealyng of the people: They burden Moyses their guide, not consideryng the power of god, but the common course of thynges naturall.

(b) Moyses nothing discouraged, goeth forwarde manfully in his callyng, a worthy paterne for the godly magistrate alwayes to embrace.

(c) When we be hardest bested, our strength shal stand in hope & quiet silence, god mightily fightyng for vs.

(d) This crye is to be vnderstand, not of the sound of his voyce, but of the earnest affection of his heart.

(e) Gods dreadfull iudgement is executed against them that resist his right hande.

(f) See the vayne confidence of the vngodly, to their vtter vndoyng, presuming of their owne strength.

(g) Late repentaunce helpeth not the vngodly, whose heart is not chaunged.

The last plague.

(h) The benefites that we receaue of god, and his iudgementes agaynst the wicked, tend all to this purpose, that we shoulde stande in feare of him, & be strengthened in the faith of his promises.

" Hebr. mightie hande.

The .xv. Chapter.

1 Moyses with the men and women syng prayses vntogod for their deliuerance.

THen Moyses and the chyldren of Israel sang this song vnto the Lorde, and sayde on this maner: I wyll syng vnto the Lord, for he hath triumphed gloriously, the horse and hym that rode vpon hym hath he ouerthrowen in the sea. 2 The Lorde is my strength and prayse, and he is become my saluation: he is my God, and I wyll glorifie hym, my fathers God, and I wyll exalt hym. 3 The Lorde is a man of warre, the Lord is his name. 4 Pharaos charets and his hoast hath he cast into the sea, his chosen captaynes also are drowned in the red sea. 5 The deepe waters hath couered them, they sunke to the bottome as a stone. 6 Thy ryght hande Lorde is become glorious in power, thy ryght hande Lorde hath all to dasshed the enemie. 7 And in thy great glorie thou hast ouerthrowen them that rose vp agaynst thee: thou sendest foorth thy wrath, whiche consumed them as stubble. 8 Through the blast of thy nosethrils the waters gathered together, the fluddes stoode styl as an heape, and the deepe water congeled together in the heart of the sea.

9 The enemie sayde, I wyll folowe (on them) I wyll ouertake (them) I wyl diuide the spoyle, and my lust shalbe satisfied vpon them: I wyl drawe my swoorde, myne hande shall destroye them. 10 Thou dyddest blowe with thy wynde, the sea couered them, they sanke as leade in the mightie waters. 11 Who is lyke vnto thee O Lorde amongst the gods? Who is lyke thee, so glorious in holynes, fearefull in prayses, dewyng wonders? 12 Thou stretchedst out thy ryght hande, the earth swalowed them. 13 Thou in thy mercie hast caryed this people which thou hast redeemed, and hast brought them in thy strength vnto thy holy habitation. 14 (a) The nations shall heare, and be afrayde, sorow shal come vpon Palestina. 15 Then the dukes of the Edomites shall be amazed, and the mightiest of the Moabites: trembling shall come vpon them, all the inhabiters of Chanaan shall waxe faynt hearted. 16 Feare and dreade shall fall vpon them, in the greatnes of thyne arme they shalbe as styll as a stone, tyll thy people passe through, O Lorde, whyle this people passe through which thou hast gotten. 17 Thou shalt bryng them in, and plant them in the (b) mountayne of thyne inheritaunce, the place Lorde which thou hast made for to dwell in: the sanctuarie, O Lorde, whiche thy handes haue prepared. 18 The Lord shall raigne for euer and euer. 19 For Pharao on horsebacke went in with his charettes and horsemen into the sea, and the Lorde brought the waters of the sea vpon them: But the chyldren of Israel went on drye (lande) in the middest of the sea. 20 And Marie a prophetisse, the sister of Aaron, toke a trymbzell in her hande, and all the women came out after her with (c) trymbzelles and daunces. 21 And Marie sang before them, Sing ye vnto the Lorde, for he hath triumphed gloriously: the horse and his ryder hath he ouerthrowen in the sea.

22 And so Moyses brought Israel from the redde sea, and they went out into the wyldernes of Sur: and they went three dayes in the wildernesse, and founde no waters. 23 And when they came to Marah, they coulde not drynke of the waters of (d) Marah, for they were bitter: therfore the name of the place was called Marah. 25 (e) And the people murmured agaynst Moyses, saying, What shall we drynke? 25 And he cryed vnto the Lorde: and the Lorde "shewed hym a tree, whiche when he had cast into the waters, the waters were made sweete: There he made them an ordinaunce and a lawe, and there he proued hym, 26 And sayde, If thou wylt heathen vnto the voyce of the Lorde thy God, and wylt do that whiche is ryght in his syght, and wylt geue eare vnto his commaundements and keepe all his ordinaunces: then wyll I put none of these diseases vpon thee whiche I haue brought vpon the Egyptians: for I am the Lorde that healeth thee. 27 And the chyldren of Israel came to Elim, where were twelue welles of water, and threescore and ten palme trees: and they pitched their tentes there by the waters.

(a) He sheweth howe this profe of gods mightie power, not only for the time present, but also here after shalbe of great efficacie, and force, as Deut. ii.

(b) Whiche was mount Sion, where after the temple was buylt.

(c) Signifiyng their great ioy, whiche custome the Iewes obserued in certayne solemnities. Iud. 11. verse. 34. which ought not to be a cloke for our wanton daunces.

(d) Is called bitter, and signifieth affection and temptation, whiche through the crosse of Christe in fayth is made sweete.

(e) A sodaine chaunge of the vnconstant and vnkynde people, neither consideryng Moyses by whose ministerie they had receaued such benefites, nor remembryng the straunge wonders that god had wrought for them alredy.

" Taught.

The .xvi. Chapter.

1 The Israelites come into the desert of Sin. 32 Manna is reserued for a remembraunce vnto their posteritie.

A

AND they toke their iourney from Elim, and all the congregation of the chyldren of Israel came to the wyldernes of Sin, which is betweene Elim and Sinai, the fifteenth day of the seconde moneth after their departyng out of the lande of Egypt.

2 And the whole congregation of the chyldren of Israel murmured agaynst Moyses and Aaron in the wildernes.

3 And the chyldren of Israel sayd vnto them, Would to God we had dyed by the hande of the Lorde in the lande of Egypt, when we sate (a) by the fleshe potres, and whan we dyd eate bread our bellyes full: for ye haue brought vs out into this wyldernes, to kill this whole multitude with hunger.

(a) So harde a thing it is to the fleshe, not to murmure agaynst God, when the belly is punished.

4 Then sayde the Lorde vnto Moyses, Beholde, I wyll rayne bread from heauen to you: and the people shall go out, and gather a certayne rate euery day, that I may proone them whether they wyll walke in my lawe or no.

5 The fyft day they shall prepare for them selues that which they wil bring in, and let it be twyse as much as they gather in dayly. 6 And Moyses and Aaron sayd vnto all the chyldren of Israel, At euen ye shall knowe that it is the Lorde whiche brought you out of the lande of Egypt. 7 And in the morning ye shall see the glorie of the Lorde, because he hath (b) hearde your grudgynges agaynst the Lorde: And what are we, that ye haue murmured agaynst vs? 8 And Moyses sayde, At euen shall the Lorde geue you flesh to eate, and in the morning bread inough: for the Lord hath heard your murmurynges whiche ye murmure agaynst hym: for what are we? your murmuryngs are not agaynst vs, but agaynst the Lorde. 9 And Moyses spake vnto Aaron, Say vnto all the congregation of the chyldren of Israel, Come forth before the Lord: for he hath hearde your grudgynges.

(b) He gaue them not Manna because they murmured, but for his promise sake

C

10 And as Aaron spake vnto the whole congregation of the children of Israel, they loked towarde the wildernesse, and beholde the glorye of the Lorde appeared in the cloude.

11 And the Lorde spake vnto Moyses, saying, 12 I haue hearde the murmurynges of the chyldren of Israel, tel them therefore and say, At euen ye shall eate flesh, and in the morning ye shalbe filled with bread: (c) and ye shal knowe that I am the Lorde your God. 13 And at euen the quailes came vp and couered the tentes: and in the morning the deawe lay rounde about the hoast. 14 And when the deawe was gone, beholde, vpon the grounde in the wyldernesse there lay a small rounde thing, as small as the hoare frost on the ground.

(c) God weyeth all that he doth for this end, that the knowledge of him may sticke deepelier in our mynde.

15 And when the chyldren of Israel sawe it, they sayde euery one to his neighbour, it is "Manna: for they wist not what it was. And Moyses sayde vnto them, This is the bread whiche the Lorde hath geuen you to eate. 16 This is the worde which the Lorde had commaunded: (d) gather of it euery man for hym selfe for to eate, a gomer full for euery man, accordyng to the number of your soules, and take euery man for them whiche are in his tentes. 17 And the chyldren of Israel dyd so, and gathered some more, some lesse.

(d) Hauing receaued gyftes at gods hande, we haue neede of lawes for the due vse of the same, lest we abuse them to our destruction.

18 And when they dyd meate it with a gomer, vnto hym that gathered much, remayned nothyng ouer, and vnto hym that had gathered litle was there no lacke: euery man gathered sufficient for his eatyng. 19 And Moyses sayde vnto them, (e) See that no man let ought remayne to the morning. 20 Notwithstandyng, they hearkened not vnto Moyses: but some of them left of it vntyll the morning, and it waxed (f) full of wormes, and corrupted: and Moyses was angry with them. 21 And they gathered al morninges euery man as much as sufficed for his eatyng: and assoone as the heate of the sunne came, it mouit. 22 And the fyft day they gathered twyse as much bread, two gomers for one man: and all the rulers of the congregation came and tolde Moyses. 23 He sayde vnto them, This is that whiche the Lorde hath sayde, To morowe is the rest of the holye Sabbath vnto the Lorde, bake that which you wyl bake to day, and seethe that ye wyll seethe, & that which remayneth lay vp vntil the morning. 24 And they layed it vp tyll the morning as Moyses bad: and it dyd not corrupt, neither bred there any worme therein. 25 And Moyses sayde, Eate that to day, for it is the Sabbath

(e) This doctryne also pertayneth to vs, who are bydden to aske but our dayly foode, and forbydden to be careful for to morowe.

(f) So God punisheth them that greedyly gather goodes, fruitfyng rather to them o vse ryches and dilicates, then to his goodnesse and prouidence.

Sabbath vnto the Lord: to day ye shal not finde it in the feelde. 26 Sixe dayes ye shall gather it, and in the seuenth day which is the Sabbath, in it there shalbe none. 27 Notwithstanding, there went out some of the people in the seuenth day for to gather, and they founde none. 28 And the Lorde sayde vnto Moyses, How long refuse ye to keepe my commaundements and my lawes? 29 See, the Lorde hath geuen you a Sabbath, therefore he geueth you the sixt day bread for two dayes: byde therefore euery man at home, and let no man go out of his place the seuenth day.

30 And the people rested the seuenth day. 31 And the house of Israel called the name thereof Manna: and it was lyke (g) coriander seede, and whyte: and the taste of it was lyke wafers made with honye. 32 And Moyses sayde, This is that whiche the Lorde commaundeth. Fyll a gomer of it, whiche may be kept for your chyldren after you, that they may see the bread wherwith I haue fed you in the wylderne, when I brought you out of the land of Egypt. 33 And Moyses spake vnto Aaron. Take a pot, & put a gomer full of Manna therin, and lay it vp before the Lorde, to be kept for your children after you. 34 As the Lord commaunded Moyses, so Aaron layde it vp before the testimonie to be kept. 35 And the chyldren of Israel dyd eate Manna fourtie yeres, vntyll they came to a lande inhabited, and so they dyd eate Manna, vntyll they came vnto the borders of the lande of Chanaan.

36 A gomer, is the tenth part of an (h) Epha.

(g) In fourme and figure, and not in colour, Num 11. verse. 7.

(h) Whiche measure containeth about ten pottels.

The .xvii. Chapter.

1 The Israelites come into Raphidim. 11 Moyses holdeth vp his handes in prayer, & the Amalekites are ouercome.

AND all the congregation of the chyldren of Israel went on their tourneys from the wylderneſſe of Sin after the commaundement of the Lorde, and pitched (a) in Raphidim, there was no water for the people to drinke. 2 And the people dyd chyde with Moyses and sayde, Geue vs water to drinke. Moyses sayd vnto them, Why chyde you with me? Wherefore do ye tempt the Lorde? 3 There the people thirsted for water, and the people murmured agaynst Moyses, and sayd, Wherefore hast thou thus brought vs vp out of Egypt, to kyll vs and our chyldren, & our cattell with thyrst?

4 And Moyses cryed vnto the lorde, saying, What shal I do vnto this people, they be almost redy to stone me? 5 And the Lord sayde vnto Moyses, Go before the people, and take with thee of the elders of Israel: and thy rodde wherewith thou smotest the riuer take it in thyne hande, and go.

6 Beholde, I wyl stande before thee vpon the rocke that is in Horeb, and thou shalt smyte the rocke, and there shall come water out thereof, that the people may drinke. And Moyses dyd so before the eyes of the elders of Israel. 7 And he called the name of the place (b) Massah and Meribah, because of the chyding of the chyldren of Israel, and because they tempted the Lord, saying, Is the lord amongst vs, or not? 8 Then came Amelec and fought with Israel in Raphidim.

9 And Moyses said vnto "Iosua: Choose vs out men, & go fight with Amelec: and to morowe I wyll stande on the toppe of the hill and the rodde of god shalbe in my hande. 10 Iosua dyd as Moyses bad hym, and fought with Amelec: and Moyses & Aaron, and Hur went vp to the toppe of the hyll. 11 And it came to passe, that when Moyses helde vp his hande, (c) Israel had the better: and when he let his hande downe, Amelec had the better. 12 But Moyses handes were heauy, & therefore they toke a stone & put it vnder hym, and he sate downe thereon: and Aaron and Hur stayed vp his handes, the one on the one syde, and the other on the other syde: And his handes remayned stedy vntyll the goyng downe of the sunne. 13 And Iosua discomfyted Amelec and his people with the edge of the swoorde. 14 And the Lord said vnto Moyses, Write (d) this for a remembraunce in a booke, and commit it into the eares of Iosua: for I wyll vtterly put out the remembraunce of (e) Amelec from vnder heauen.

15 And Moyses made an aulter, and called the name of it, "The Lorde is he that worketh miracles for me.

16 For he sayde, The () hande is on the seate of God, the Lord wyll haue warre with Amelec from generation to generation.

(a) Moyses here noteth not euery place where they camped as Num. 33. but only those places where some notable thing was done.

(b) To print this exemple in our hearts, Dauid mentioneth it, Psal. 95. saying, Harden not your heartes. &c.

"Iehosua.

(c) The feruent prayer of the godly, of how great force it is, hereby it is wel knowen.

(d) This slaughter of the Amalekites was but the begynnyng of gods vengeaunce, as it appeareth. Deut. 25. verse. 17. and 1. Samu. xv. 1e) An example to be trembled at, of them that persecute gods Churche.

"Iehouah Nissi, that is, the lord, my banner.

(e) This Hebrue speache meaneth as much, as if he should say, God sweareth by his throne.

The .xviii. Chapter.

1 Iethro Moyses father in lawe, brought his wyfe and chyldren vnto hym.

A

IEthro the priest of Madian Moyses father in lawe heard of all that God had done for Moyses, and for Israel his people, and that the Lorde had brought Israel out of Egypt.

2 Therefore he toke Sephora Moyses wyfe, after he had (a) sent her backe, 3 And her two sonnes, of which the one was called Gerchom: for he sayd, I haue ben an aliaunt in a straunge land: 4 The name of the other was Eliezer: for the god of my father (sayd he) was myne helpe, & deliuered me from the swoorde of Pharao.

5 And Iethro Moyses father in law, came with his two sonnes, and his wyfe, vnto Moyses into the wildernesse, where he abode by the (b) mount of God. 6 And (c) he sayde vnto Moyses, I thy father in lawe Iethro am come to thee, and thy wyfe also, and her two sonnes with her.

7 And Moyses went out to meete his father in lawe, and dyd obeysance, and kyssed hym: and eche asked other of his " health, and they came into the tent. 8 And Moyses tolde his father in lawe all that the Lorde had done vnto Pharao and to the Egyptians for Israels sake, and all the trauayle that had " come vpon them by the way, and howe the Lorde deliuered them. 9 And Iethro reioyced ouer all the goodnes whiche the Lorde had done to Israel, and because he had deliuered them out of the handes of the Egyptians. 10 And Iethro said, (d) Blessed be the Lorde whiche hath deliuered you out of the hande of the Egyptians, and out of the hande of Pharao, whiche hath also deliuered his people from the hande of the Egyptians. 11 Nowe I knowe that the Lorde is greater then all gods: for in the thyng whereby they dealt proudely with them, (e) (were they destroyed them selues). 12 And Iethro Moyses father in lawe toke whole burnt offringes and sacrifices, to offer to God: and Aaron and all the elders of Israel came to eate bread with Moyses father in lawe before God.

13 And on the morowe Moyses sate to iudge the people: and the people stoode about Moyses from morowyng vnto euen. 14 And when Moyses father in law sawe all that he dyd vnto the people, he sayde, What is this that thou doest vnto the people? Why sittest thou thy selfe alone, and all the people stande about thee from morowyng vnto euen? 15 And Moyses sayde to his father in lawe, Because the people come vnto me to seeke (counsell) of God. 16 When they haue a matter, they come vnto me, and I iudge betweene euery man and his neyghbour, and shewe them the ordinaunces of God and his lawes.

17 And Moyses father in lawe said vnto hym, It is not (f) well that thou doest. 18 Thou both weeryest thy selfe, and this people that is with thee: For this thing is of more waight then thou art able to perfourme thy selfe alone. 19 Heare therefore nowe my voyce, and I will geue thee counsell, and God shalbe with thee: Be thou vnto the people (g) to godward, that thou maist bryng the causes vnto God: 20 And thou shalt teache them ordinaunces and lawes, & shewe them the way wherein they must walke, and the worke that they must do. 21 Moreouer, thou shalt seeke out among all the people men of courage (and) such as feare God, true men hating couetousnes, and place (of these) ouer the (people) rulers of thousandes, rulers of hundredes, rulers of fyfties, and rulers of tennes, 22 And let them iudge the people at all seasons: and euery great matter that commeth, let them bryng vnto thee, but let them iudge all small causes themselues: and so shall it be easier for thy selfe, and they shall beare a (burthen) with thee. 23 If thou shalt do this thyng, & god charge thee withal, thou shalt be able to endure, & yet the people shall come to their place in peace. 24 (h) And so Moyses obeyed the voyce of his father in lawe, & dyd all that he had sayde. 25 And Moyses chose men of courage out of al Israel, and made them as heades ouer the people, rulers of thousandes, rulers of hundreds, rulers of fyfties, and rulers of tennes, 26 And they iudged the people at all seasons: but brought the harde causes vnto Moyses, and iudged al small matters them selues. 27 And Moyses (i) let his father in lawe depart: and he went into his owne lande.

(a) It maye seeme that he sent her backe to her father for her impacience, lest she should be a let to his vocation, whiche was so daungerous. Cap. 4. verse. 25.

(b) So called, because the presence of god was there, and wrought many miracles.

(c) That is, he sent messengers to Moyses.

B

" Peace, " Founde them.

(d) Whereby it may appeare that he worshipped the true god, and therfore Moyses refused not to marry his daughter.

(e) For they that drowned the children of Israel, were drowned them selues in water.

C

(f) As negligence and slothfulnes in magistrates vtterly euyll: so for a man to ouercharge hym selfe further then he is able to susteayne, is not well.

(g) Iudge thou in hard causes which can not be decided, but by consultyng with god.

D

(h) Though Iethro were not to be compared, yet Moyses foloweth his counsayle. So we also must folow wholsome instruction, whosoeuer putteth them in our mind.

(i) Read the occasions, Numeri. 10. verse. 29.

I

The .xix. Chapter.

1 The people are commaunded to be sanctified.

IN the thirde moneth when the children of Israel were gone out of the lande of Egypt, the same day came they into the wyldernesse of Sinai.

2 For

2 For they were departed from Raphidim, and were come to the desart of Sinai, and had pitched their tentes in the wyldernes, and there Israel camped before the mount. 3 But Moyses went vp vnto God, and the Lorde called vnto hym out of the mountayne, saying, Thus shalt thou say vnto the house of Jacob, and tell the children of Israel, 4 Ye haue seene what I dyd vnto the Egyptians, and toke you vp vpon (a) Eagles wynges, and haue brought you vnto my selfe. 5 Nowe therfore if ye will heare my voyce in deede, and kepe my couenaunt, ye shalbe (as) a deare" treasure vnto me aboue all nations: for all the earth is myne. 6 Ye shalbe vnto me also a priestly kyngdome, and an holy people. And these are the wordes which thou shalt say vnto the children of Israel, 7 Moyses came and called for the elders of the people, and layde before their faces all these wordes whyche the Lorde commaunded hym. 8 And the people aunswered altogether, and sayde, All that the Lorde hath sayde, we wyll do. And Moyses brought the wordes of the people vnto the Lorde. 9 And the Lorde sayd vnto Moyses, Lo, I come vnto thee in a thicke cloude, that the people may heare me talking with thee, and beleue thee for euer. Moyses shewed the wordes of the people vnto the Lorde. 10 And the Lorde sayde vnto Moyses, Go vnto the people, and (b) sanctifie them to day and to morowe, and let them washe their clothes. 11 And be redy agaynst the thirde day: for the thirde day " the Lorde wyl come downe in the sight of all the people vpon mount Sinai.

12 (c) And thou shalt set boundes vnto the people rounde about, and say, Take heede to your selues that ye go not vp into the mount, or touche the border of it: whosoeuer toucheth the mount, shall surely dye. 13 There shall not an hande touche it, els be shalbe stoned, or shot through: whether it be beast, or man, it shall not lyue: when the " trumpet bloweth long, then may they come vp into the mountayne. 14 And Moyses went downe from the mount vnto the people, and sanctified them, and they washed their clothes. 15 And he said vnto the people, Be redye agaynst the thirde day, & come not at (your) wiues.

16 And the thirde day in the morning there was thunder and lyghtning, and a thicke cloude vpon the mount, and the voyce of the trumpet exceedynge loude, so that all the people that was in the hoast was afrayde. 17 And Moyses brought the people out of the tentes to meete with God, and they stoode at the neather part of the hyll.

18 And mount Sinai was altogether on a smoke, because the Lorde descended downe vpon it in fyre, and the smoke thereof ascended vp as the smoke of a furnace, and all the mount (d) quaked exceedyngly. 19 And when the voyce of the trumpet blewe long, & waxed lowder and lowder, Moyses spake, and God aunswered hym by a voyce. 20 And the Lord came downe vpon mount Sinai in the top of the hyll: and when the Lorde called Moyses vp into the top of the hyll, Moyses went vp. 21 And the Lorde sayde vnto Moyses, Go downe, charge the people, lest they breake out from their boundes to see the Lord, and so many of them perish. 22 And let the priests also which come to the Lorde sanctifie them selues, lest the lord destroy them. 23 And Moyses said vnto the Lord, The people can not come vp into the mount Sinai, for thou chargest vs, saying, Set boundes about the hyll, and sanctifie it. 24 And the Lorde sayde vnto hym, Away, and gette thee downe, and thou shalt come vp, thou and Aaron with thee: but let not the (e) priestes and the people presume for to come vp vnto the Lorde, lest he destroy them. 25 And so Moyses went downe vnto the people, and told them.

(a) The Eagle caryeth her young ones vpon her wynges, fearyng onlye mans violence, which rather then they should take harme, she woulde receaue the harme in her owne body. In stede thereof, serued the cloude that kept of the Egyptians force.

" A deare and a precious thing, of all men greatly desired.

(b) Teache them to be pure in hert, as they shew them selues outwardlye cleane by washing.

" The Lord wyll come downe, for I wil come downe.

(c) Men must be no bolder in gods matters then he geueth them leaue, nor farther curious, then he reueleth in his worde.

" Or, conuert

(d) God vsed these feareful signes, to signifie that his lawe doth terrifie the conscience of man, wherby he might be moued the more to reuerence and feare the maiestie of God.

(e) Neither dignitie nor multitude haue auethoritie to passe the boundes that gods worde prescribeth.

The .xx. Chapter.

1 The ten commaundementes of God are declared to the people. 13 Gods of siluer and golde are agayne forbidden.

AND (a) God spake all these wordes, and sayde, I am the Lord thy God, whyche haue brought thee out of the lande of Egypt, out of the house of bondage. 3 Thou shalt haue none other gods in my syght. 4 Thou shalt make thee no grauen image, neyther the lykeneſſe of any thyng that is in heauen aboue, eyther in the earth beneath, nor in the waters vnder the earth. 5 Thou shalt not bowe downe to them, nor worship them: for I the Lorde thy God am a gelous God, and visite

(a) When Moyses and Aaron were gone vp, or had passed the boundes of the people, God spake thus out of the mount, that all the people heard. Deut. 5. verse. 25.

bilite the sinne of the fathers vpon the chyldren, vnto the thirde and fourth generation of them that hate me: 6 And shewe mercie vnto thousandes in them that loue me, & keepe my commaundementes. 7 (b) Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde wyl not holde hym guiltelesse that taketh his name in vayne. 8 Remember the Sabbath day, that thou (c) sanctifie it. 9 Sixe dayes shalt thou labour, and do all that thou hast to do. 10 But the seuenth day is the Sabbath of the Lorde thy God: in it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruaunt, and thy mayde seruaunt, thy cattell, and the straunger that is within thy gates. 11 For in sixe dayes the Lorde made heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherfore the Lorde blessed the seuenth day, and halowed it. 12 (d) Honour (e) thy father and thy mother: that thy dayes may be long in the lande which the Lord thy God geueth thee. 13 Thou shalt not (f) kyll. 14 Thou shalt not (g) commit adulterie. 15 Thou shalt not (h) steale. 16 Thou shalt not beare false witnesse agaynst thy neighbour. 17 Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wyfe, nor his manseruaunt, nor his mayde, nor his oxe, nor his asse, nor any thing that is thy neighbours. 18 And all the people sawe the thundring and lyghtning, and the noyse of the trumpet, and the mountayne smoking: And when the people sawe it, they remoued, & stoode a farre off: 19 And saide vnto Moyses, Talke thou with vs, and we wyll heare: But let not God talke with vs, lest we dye. 20 And Moyses sayde vnto the people, Feare not, for God is come to proue you, and that his feare may be before your eyes, that ye sinne not. 21 And the people stoode a farre off: & Moyses went into the thicke cloude where god was. 22 And the Lorde sayde vnto Moyses, Thus thou shalt say vnto the children of Israel: Ye haue seene that I haue talked with you from out of heauen. 23 Ye shall not make therefore with me gods of syluer, neither shall ye make ye gods of golde.

24 An aulter of earth thou shalt make vnto me, and thereon offer thy whole burnt offeringes, and thy peace offeringes, thy sheepe, and thyne oxen: In all places where I shall put the remembraunce of my name, thyther I wyll come vnto thee, and blesse thee.

25 And yf thou wylt make me an aulter of stone, see thou make it not of hewen stone: els if thou lyft vp thy toole vpon it, thou hast polluted it.

26 Neither shalt thou go vp by steps vnto myne aulter, that thy * shame be not shewed thereon.

* Or, filthynes.

The .xxi. Chapter.

1 Iudicial and ciuill ordinaunces appoynted by god touching seruitude, stealing of men, manslaughter, cursing of parentes, brawlyng, punishment of lyke with like, and of a goring oxe, and such lyke.

THese (a) are the lawes which thou shalt set before them. 2 If thou bye a seruaunt that is an Hebrue, sixe yeres he shall serue, and in the seuenth he shall go out free (paying) nothyng. 3 If he came alone, he shall go out alone: and yf he came maryed, his wyfe shall go out with hym. 4 (b) And yf his master haue geuen hym a wyfe, and she haue borne hym sonnes or daughters: then the wyfe & her children shalbe her masters, and he shall go out alone. 5 And yf the seruaunt say, I loue my master, my wyfe, and my children, I wyl not go out free: 6 His master shal bring him vnto the iudges, and set hym to the doore or the doorepost, and his master shall bore his eare through with a naule, and he shalbe his seruaunt for euer. 7 And yf a man sell his daughter to be a seruaunt, she shal not go out as the men seruauntes do.

8 If she please not her master who hath (nowe) promysed her maryage, then shal he let her redeeme her selfe: To sell her vnto a straunge nation shall he haue no power, seeyng he despised her. 9 If he haue promysed her vnto his sonne to wyfe, he shall deale with her as men do with their daughters. 10 And yf he take hym another wyfe: yet her foode, her rayment, and ductie of maryage shall he not minishe. 11 And yf he do not (c) these three vnto her, then shall she go out free and pay no money.

12 He that smyteth a man that he dye, shalbe slayne for it. 13 If a man

(a) That is, the first partition of this booke after the Hebrues, called the iudicial part, that is, orders taken for the dissoluyng of matrimony, controuersies, lies, &c.

(b) Albeit god made this lawe for defence of bertie, yet so vvould he haue it kept, that the maister might not be endammaged: for we must not do good to one vvith another harme.

(c) That is, if he neither marry her to hym selfe, nor to his sonne, nor let her redeeme her selfe out of bondage.

(b) Not only periurie, but rashe & light othes becondemned.

(c) The day is halowed, when they that come together on the Sabbath be holy them selues.

(d) By honour is ment all dutie due which we owe vnto them.

The second Table.

(e) Vnder the name of parentes, all magistrates and superiours be conteyned.

(f) Here, not only slaughter, but wrath and hatred is forbydden, Matthewe. 5. 1. Iohn. 3.

(g) And herewith the outward act, the inwarde affection, with all that proceedeth therof, is condepned.

(h) We must withdrawe both our handes, our eyes, and our myndes from another mans good. And here all auarise and vnlawfull gaynes is disproued.

man lay not awayte, but God deliuer (hym) into his hand, then I wyl poynt thee a place* whyther he shall flee.

14 If a man come presumpteously vpon his neighbour to slay him with guyle, thou shalt take him from myne aulter that he dye. 15 He that smyteth his father or his mother, let him "be slayne for it. 16 He that stealeth a man, and selleth hym, if he be proued vpon hym, shalbe slayne for it. 17 And he that curseth his father or mother, shalbe put to death for it.

18 () If men strine together, and one smite "another with a stone, or with his fiste, and he dye not, but lyeth in his bed: 19 If he ryse agayne, and walke without vpon his staffe, then shal he that smote hym go quite, saue only he shall beare his charges for leesing his tyme, and shal pay for his healyng. 20 And if a man smyte his seruaunt or his mayde with a rodde, and they dye vnder his hand, he shalbe greeuously punished. 21 And if he continue a day or two, (d) it shal not be reuenged, for he is his money. 22 If men strine, and hurt a woman with chylde, so that her fruite depart from her, and yet no destruction folowe: then he shalbe sore punished accordyng as the womans husband wyl lay to his charge, and he shall pay as the dayes men wyll appoynt hym.

23 And if any destruction folowe, (e) then he shall gaue lyfe for lyfe, 24 Eye for eye, tothe for tothe, hand for hande, foote for foote, 25 Burnyng for burnyng, wound for wound, stripe for stripe. 26 And yf a man smyte his seruaunt or his mayde in the eye that it perish, he shal let them go free for the eyes sake. 27 Also if he smyte out his man seruaunt or his maydes tothe, he shal let them go out free for the tothes sake. 28 If an oxe 'gore a man or a woman, that they dye, then the oxe shalbe stoned, and his flesh shal not be eaten: but the owner of the oxe shall go quit.

29 If the oxe were wont to pushe with his horne in tyme past, and it hath ben tolde his master, 'and he hath not kept hym, but that he hath killed a man or a woman: (f) then the oxe shalbe stoned and his owner shal dye also. 30 If there be set to hym a summe of money, then he shal geue for the redeeming of his lyfe whatsoeuer is layde vpon him. 31 And whether he haue gored a sonne or a daughter, accordyng to the same iudgement shal it be done vnto hym. 32 But if it be a man seruaunt or a mayd that the oxe hath gored, then he shall geue vnto their master thirtie " sicles, and the oxe shalbe stoned. 33 If a man open a well, or digge a pyt, and couer it not, and an oxe or an asse fall therein:

34 The owner of the pyt shall make it good, and geue money vnto their master, and the dead beast shalbe his.

35 If one mans oxe hurt another, that he dye: then they shall sell the lyue oxe, and diuide the money, and the dead oxe also they shall diuide.

36 Or if it be knowen that the oxe hath vsed to pushe in tyme past, & his master hath not kept hym: he shall pay oxe for oxe, and the dead shalbe his owne.

The .xxii. Chapter.

1 The lawes of God concerning theft. 5 damage, 7 lendyng, 14 borowyng, 16 entysing of maydes, 18 witchcraft, 20 idolatrie, 21 supporting wydowes, straungers, and fatherles, 25 vsurie, 28 reuerence to magistrates.

If (a) a man steale an oxe or a sheepe, and kyll it, or sell it: he shall restore fiue oxen for an oxe, foure sheepe for a sheepe. 2 If a theefe be founde breaking vp, and be smitten that he dye: there shal no blood be shed for him. 3 But if the sunne be vp vpon hym, then there shal be blood shed for hym, for he should make restitution: if he haue not wherewith, he shalbe solde for his theft. 4 If the theft be found in his hande alyue, whether it be oxe, or asse, or sheepe, he shall restore double. 5 If a man do hurt feelde or vineyarde, and put in his beast to feede in another mans feelde: of the best of his owne feelde, and of the best of his owne vineyarde, shall he make restitution. 6 If fyre breake out and catch in the thornes and the stackes of corne, or the standing corne, or feelde be consumed therewith: he that kyndled the fyre, shall make restitution. 7 If a () man deliuer his neighbour money or stuffe to kepe, & it be stolen out of his house: yf the theefe be founde, let hym pay double: 8 And yf the theefe be not found, then the good man of the house shalbe brought vnto the iudges, that it may be knowen, (b) whether he haue put his hand vnto his neighbours good.

9 And

* Sanctuarie appoynted for place of refuge.

" Dye the death.

() Of harme done by occasion of beastes.

" Or, his neighbour.

(d) In these ciuill lawes, we must not seke for absolute perfectio, which god temperedaccording to the rudenes of the people, amongst who many things were to be winked at for the time.

(e) The execution hereof perteineth to magistrates. For priuate wreche is forbydden. Mat. v. ver 33.

" Pushe or fraie with his hornes.

(f) So god would do vs to vnderstand how heynous a matter it is for any man to anoy gods image.

" Rede. Gen. 23. verse. 15.

A

(a) Punishement ordayned for theeues.

() A law for thinges left in custodie.

(b) That is, whether he haue stolen it.

9 And in all maner of trespasse, whether it be for oxe, asse, or sheepe, raymet, or any maner of lost thing, which another chalegeth to be his: the cause of both parties shall come before the Iudges, and whom the Iudges condempne, let hym pay double vnto his neighbour. 10 If a man deliuer vnto his neighbour to kepe, asse, oxe, sheepe, or what soeuer beast it be: and it dye, or be hurt, or taken away by enemies, & no man see it: 11 Then shall an othe of the Lorde be betweene them, that he hath not put his hande vnto his neighbours good: and the owner of it shall take the othe, and the other shall not make it good. 12 And if it be stolen from hym, then he shal make restitution vnto the owner thereof. If it be torne in peeces, then let hym (c) bryng recorde of the tearyng, and he shal not make it good. 13 And if a man borow ought of his neighbour, and it be hurt, or els dye and the owner therof be not by, he shall surely make it good.

14 But yf the owner thereof be by, he shall not make it good: If it be an hyred thing, it came for his hire.

15 If a man entice a mayde that is not betrothed, and lye with her, he shall endowe her, and take her to his wyfe. 16 (d) And yf her father refuse to geue her vnto hym, he shal pay money accordyng to the dowrie of virgins. 17 Thou shalt not suffer a (e) witche to lyue. 18 Whosoeuer lyeth with a beast, shall (f) be slayne for it.

19 He that offereth vnto any goddes, saue vnto the Lorde onlye, he shalbe rylled. 20 Vexe not a straunger, neither oppresse hym: for ye were straungers in the lande of Egypt. 21 Ye shall trouble no wydowe nor fatherlesse childe. 22 If ye shall euyll entreate them, and they cry out vnto me, I wyll surely heare their crye. 23 And then wyll my wrath ware hotte, and I wyll kyll you with the swoorde, and your wiues shalbe wydowes, and your children fatherlesse. 24 If thou lend money to any of my people that is poore by thee, thou shalt not be as a straunt vnto hym, neither shalt thou lay vpon hym vsurie. 25 If thou take thy neighbours rayment to pledge, thou shalt deliuer it vnto hym by that the sunne go downe. 26 For that is his couering only, euen the rayment for his fainne, wherein he sleepeth: and when he cryeth vnto me, I wyll heare hym, for I am mercifull.

27 Thou shalt not rayle vpon the gods, neither blaspheme the ruler of thy people. 28 Thy fruites, whether they be drye or moyst, see thou keepe them not backe: thy first borne sonne thou shalt geue me. 29 Lykewyse also shalt thou do with thyne oxen, and with thy sheepe: seuen dayes it shalbe with the damme, and the eyght day thou shalt geue it me. 30 Ye shalbe an holy people vnto me, neither shall ye eate any flesche that is torne of beastes in the fielde, but shall cast it to a dogge.

The.xxiii. Chapter.

2 A multitude is not to be folowed in euill, 25 The rewarde of them that kepe the commaundements.

Thou shalt not haue to do with any false report, neither shalt thou (a) put thyne hande with the wicked to be an vnrighteous witnesse.

2 Thou shalt not folowe a multitude to do euyll, neither shalt thou speake in a matter of iustice accordyng to the greater number, for to peruert iudgement. 3 Neither shalt thou (b) esteeme a poore man in his cause. 4 If thou meete thine enemies oxe or asse goyng astray, thou shalt bryng them to hym agayne. 5 If thou see the asse of hym that hateth thee sinche vnder his burthen, thou shalt not passe by & let hym alone, but shalt helpe hym to lyft hym vp agayne. 6 Thou shalt not hinder the right of thy poore in his suite.

7 Kepe thee farre from a false matter, and the innocent & righteous see thou slay not: (c) for I wyll not iustifie the wicked. 8 (*) Thou shalt take no giftes: for gifres blind the seyng, & peruert the wordes of the righteous.

9 Thou shalt not oppresse a straunger: for ye know the heart of a straunger, seyng ye were straungers in the land of Egypt. 10 Sixe yeres thou shalt sowe thy lande, and gather in the fruites thereof. 11 And the seuenth yere thou shalt let it rest and lye styll, that the poore of my people may eate: And what they leaue, the beastes of the feelde shall eate. In lyke maner thou shalt deale with thy vineyard & thyne olyue tree. 12 Sixe dayes thou shalt do thy worke, & in the seuenth day thou shalt rest: that thyne oxe and thyne asse may rest, & the sonne of thy mayd & the straūger may be refreshed.

13 In

(c) Or shewe some part of the beaste.

(d) Hereby we see what auctoritie the parentes haue in the bestowyng of their daughter, whom it were no reason to take hym for their sonne in lawe agaynst their wylles, that hadde wrought them so great a vylanye.

(e) The word in Hebrewe signifieth a sorcerer, or an inchaūter, or any that by deuelysshe meanes hurteth eyther cattell, corne or men.

(f) And here also the word signifieth not bare killyng, but curlyng and banning, for the more detestation thereof.

* Or, Iudges.

A

(a) That is, thou shalt not consent with the wicked. &c. or sweare with them: for the fewes take no othe but they layther hand vpon the booke of the lawe.

Aunswere

(b) Trueth of the matter, and not respect of any person, is to be esteemed in iudgement.

(c) Though the wicked oppresse the godly in this lyfe, and go for good men notwithstanding: yet before God it shall not be so, who wyll be reuenged of the wrong.

(*) Agaynst brybes.

Wyse.

to you, be circumspect: and make no rehearsall of the names of straunge gods, neither let it be heard out of thy mouth. 14 Three feastes thou shalt holde vnto me in a yere. 15 Thou shalt kepe (h) the feast of vnleauened bread: thou shalt eate vnleauened bread seuen dayes, as I commaunded thee, in the tyme appointed of the moneth "Abid: for in that moneth ye came out of Egypt, and see that no man appeare before me emptie.

16 And the feast of (i) harueste when thou reapest the first fruites of thy labours, whiche thou hast sowen in the feelde: and the feast of (k) ingathering, (which is) in the ende of the yere, when thou hast gathered in thy labours out of the feelde. 17 (These) three tymes in the yere, shall all thy men children appeare before the Lord God. 18 Thou shalt not offer the blood of my sacrifice vpon leauened bread, neither shall the fat of my feast remayne vntyll the morning. 19 The first of the first fruites of thy lande thou shalt bring into the house of the Lorde thy God: thou shalt not (l) seeth a kidde in his mothers mylke.

20 Beholde I sende an angel before thee, to kepe thee in the way, and to bring thee into the place whiche I haue prepared. 21 Beware of hym, and heare his voyce, and resist hym not: for he will not spare your misdeedes, and my (m) name is in hym.

22 But and if thou shalt in deede hearken vnto his voyce, and do al that I speake, I will be an enemie vnto thine enemies, and an aduersarie vnto thine aduersaries. 23 For myne angel shall go before thee, and bring thee in vnto the Amorites, Hethites, and Pherezites, and Chanaanites, Heuites, and Jebusites, and I shal destroy them. 24 Thou shalt not bowe downe to their gods, neither serue them, neither do after the workes of them: but ouerthrowe them, & breake downe the images of them. 25 And ye shall serue the Lord your God, and he shall blesse thy bread and thy water: and I wyl take al sicknesse away from the middest of thee. 26 There shal nothing haue any untimely birth, nor be vnfruitfull in thy lande: the number of thy dayes I (n) wil fulfill. 27 I wyll send my feare before thee, and wyll destroy all the people whyther thou shalt go: and I wyll make al thine enemies (turne) their backes vnto thee. 28 And I wil send hornets before thee, which shall dryue out the Heuites, the Chanaanites, & the Hethites before thee. 29 Neuertheles, I will not cast them out before thee in one yere, lest the lande growe to a wylderne, and the beast of the feelde multiplie agaynst thee. 30 By litle and litle I wyll dryue them out before thee, vntil thou be increased, and inherite the land. 31 And I wyl make thy coastes from the red sea vnto the sea of the Philistines, and from the (o) desert vnto the riuer: for I will deliuer the inhabitours of the lande into thine hande, and thou shalt dryue them out before thee. 32 Thou shalt make no couenaunt with them, nor with their gods. 33 Neither let them dwell in thy lande, lest they make thee sinne agaynst me: for if thou serue their gods, it wil surely be thy decay.

(h) Because the passouer was eaten but on one day, the vnleuened bread, vii dayes together: this solempnitie tooke his name of that that longest continued. "That is, marche.

(i) Deut. xvi. It is also called the feast of weekes.

(k) The feast of tabernacles. Deu. xvi

(l) Vnmely fruites ought neither to be offered nor eaten, for it hath a spice of cruelue, & of an intemperate appetite.

(m) I wyll geue hym mine auctoritie, and he shall gouerne you in my name,

(n) I wil prolong thy lyfe to my honour and thy saluation,

(o) From the desart of Sur, vnto the ryuer Euphrates.

The. xxiiii. Chapter.

5 Moyses offered vp sacrifice vnto the Lorde, and sprinkled the people with the blood of the couenaunt. 7 The people promise obedience vnto the Lorde.

AND he saide vnto Moyses, Come vp vnto the Lorde, thou and Aaron, Nadab and Abihu, and the threescore and ten elders of Israel, & ye shall worshippe a farre of. A
2 And Moyses him selfe alone shall go vnto the lord: but they shal not come nygh, neither shall the people go vp with hym. 3 And Moyses came, and tolde the people all the wordes of the lord, and all the iudgementes: And all the people aunswered with one voyce, and sayde, All the wordes which the Lord hath sayde wyll we do. 4 And Moyses wrote all the wordes of the Lorde, and rose vp early, and set vp an aulter vnder the hill, & .xii. stones accordyng to the .xii. tribes of Israel. 5 And sent yong men of the children Israel, which brought whole burnt offerings, and offered peace offeryngs of oxen vnto the Lord. 6 And Moyses toke halfe of the (a) blood, and put it in basons, and the other halfe he sprinckled on the aulter. 7 And he tooke the booke of the couenaunt, and read it in the audience of the people: And they said, All that the Lord hath said, wyll we do, and be obedient. 8 And Moyses tooke the blood, and sprinckled it on the people and sayde, Beholde, this

(a) The reason of this ceremonie is declared in the .ix. to the Hebrewes.

this is the blood of the couenaunt which the Lorde hath made with you vpon all these wordes. 9 Then went Moyses and Aaron, Nadab, and Abihu, and the threescore and ten elders of Israel vp. 10 And they sawe the God of Israel: and there was vnder his feete as it were a worke of a Saphire stone, and as it were the heauen when it is cleare. 11 And(b) he layde not his hande vpon the nobles of the children of Israel: and they saw God, and did eate and drynke. 12 And the Lorde sayde vnto Moyses, Come vp to me into the hyll, and be there, and I wyl geue thee (c) tables of stone, and a lawe and commaundementes which I haue written, that thou mayest teache them. 13 And Moyses rose vp, and his minister Iosuah: and Moyses went vp into the hyll of god,

14 And said vnto the elders, Tary ye here vntill we come agayne vnto you: Behold, here is Aaron and Hur with you. " If any man haue any matters to do, let hym come to them. 15 And Moyses went vp into the mount, and a clowde couered the hyll. 16 And the glory of the Lorde abode vpon the mount Sinai, and the cloude couered it sixe dayes: and the seuenth day he called vnto Moyses out of the middes of the cloude. 17 And the sight of the glory of the Lorde, was lyke consuming fire on the top of the hil in the eyes of the children of Israel. 18 And Moyses went into the middes of the cloud, and gate hym vp into the mountaine: and Moyses was in the mount fourtie dayes and fourtie nyghtes.

(b) God neither destroyed them, nor shewed him selfe terrible as he did to the people. Chap. x.

(c) Signifiyng the hardnes of our hearts, except God do write his lawes therin by his holy spirite, Ier 31 Ezech. 11. 2. Cor. 3.

" Heb. who is a maister of wordes.

Exod. 34. ver. 28.

The. xxv. Chapter.

2 The voluntary gyftes for making of the tabernacle.

AND the Lorde spake vnto Moyses, saying, 2 Speake vnto the children of Israel that they bring me an offeryng: ye shall take it of euery man that geueth it willyngly with his heart. 3 This is the offeryng whiche ye shall take of them, Golde, and siluer, and brasse, 4 And blewe silke, and purple, & scarlet, and white silke and goates (heere,) 5 And rammes skynnes that are red, and the skynnes of Taxus, and Sittim wood, 6 Oyle for lyght, spyces for annoynting oyle and for sweete sence:

7 Onix stones, and stones to be set in the Ephod, & in the brest plate. 8 And let them make me a sanctuarie, that I may dwell amongst them. 9 And accordyng to all that I shewe thee, both after the fashion of the tabernacle, and after the fashion of the ornamentes therof, so shall ye make it.

10 And they shall make an arke of Sittim wood, two cubites and a halfe long, a cubite and a halfe brode, and a cubite and a halfe hygh. 11 And thou shalt ouerlay it with pure golde, within and without shalt thou ouerlaye it, and shalt make an hye vpon it a " crowne of golde round about. 12 And thou shalt caste foure rynges of golde for it, and put them in the foure corners therof: two rynges shalbe in the one corner, and two in the other.

13 And thou shalt make barres of Sittim wood, and couer them with gold, 14 And put the barres into the ringes a long by the sides of the arke, that the arke may be born with them.

15 And the barres shalbe in the rings of the arke, and shall not be taken from it. 16 And thou shalt put in the arke, the (a) testimonie which I shall geue thee. 17 And thou shalt make a " mercy seate of pure golde: two cubites and a halfe long, and a cubite and a halfe brode. 18 And thou shalt make (b) two Cherubims of gold: euen " of a whole worke shalt thou make them, in the two endes of the mercie seate. 19 And the one Cherubim shalt thou make on the one ende, and the other on the other ende: of the same mercy seate shall ye make Cherubims in the two endes thereof.

20 And the Cherubims shal stretche foorth theyr winges abrode ouer an hye, couerynge the mercy seate with theyr winges, and theyr faces shall looke one to another: to the mercie seateward shall the faces of the Cherubims be. 21 And thou shalt put the mercy seate aboue vpon the arke, and in the arke thou shalt put the " witnesse that I shall geue thee. 22 And from thence I will testifie vnto thee, and I will commune with thee from vpon the mercy seate, from betweene the two Cherubims whiche are vpon the arke of witnesse, of all thynges whiche I will geue thee in commaundement vnto the children of Israel.

23 Thou shalt also make a table of Sittim wood, of two cubites long, & one cubite brode, and a cubite and an halfe hye. 24 And thou shalt couer it with pure golde, and make thereto a crowne of golde rounde about.

25 And

" or, boyes

(a) Testimonie here the two tables of stone, where in where comprised the ten commaundementes, because in them is witnessed his wyll.

" or, propitiatorie.

(b) The Cherubims were winged images, and as the Hebrew interpreters do hold, they had the shapes of boyes. But Iosephus writeth, they were sleeyng beastes, which had such figure as of no man hath been seene.

" or, beaten with hammer.

" or, tem monie.

25 And make vnto that an hoope of foure fingers brood round about, and make a golden crowne also to the hoope rounde about. 26 And make for it foure ringes of gold, and put the ringes in the corners that are on the foure feete therof. 27 Ouer agaynst the hoope shall the ringes be, to put in barres to beare the table withall. 28 And thou shalt make the barres of Sittim wood, and ouerlay them with gold, that the table may be borne with them. 29 And thou shalt make his dishes and spoones, couerynges, and bowles to powre out with all, of fine golde shalt thou make them. 30 And thou shalt set vpon thy table shewe bread before me alway. 31 And thou shalt make a candelsticke of pure gold, of a whole worke shal the candelsticke be made, with his shaft, his braunches, his bolles, his knoppes, and his flowres proceedyng therout. 32 Sixe braunches also shall proceede out of the sydes of it: three braunches of the candelsticke out of the one syde, and three out of the other. 33 Three bolles lyke vnto almondes with a knop and a flowre in one braunche. And three bolles lyke almondes in the other braunche: with a knoppe and a flowre, accordyng to the sixe braunches that proceede out of the candelsticke. 34 And in the candelsticke it selfe (ther shalbe) foure bolles lyke vnto almondes, with theyr knops & flowres. 35 And there shalbe a knoppe vnder two braunches of the same in three places, accordyng to the sixe braunches that proceede out of the candelsticke. 36 Theyr knoppes and theyr braunches shalbe of it: and it shal be one whole worke of pure golde. 37 And thou shalt make the seuen lampes of it, and the seuen lampes thereof shalt thou put on hye thereon to geue light vnto the other syde that is ouer agaynst it. 38 The snuffers & the vessels of the snuffe shalbe of pure golde. 39 Of a (c)talent of fine golde shal he make it, with all these vesselles. 40 Looke therefore that thou make them after the fashion that was shewed thee in the mount.

(c) The talent of the temple is valued of some at. 202. poundes: of other. 400. poundes

¶ The. xxvi. Chapter.

The fourme of the tabernacle and furniture therof.

THou shalt make the tabernacle with ten curtaynes of whyte twyned silke, and blewe silke, and purple, and scarlet: and in them thou shalt make Cherubims of broidered worke. 2 The length of one curtaine (shalbe) eight and twentie cubites, and the breadth of one curtaine foure cubites: and euery one of the curtaynes shall haue one measure. 3 Fiue curtaynes (shalbe) coupled together one to another, and (other) fiue curtaynes shalbe coupled one to another. 4 And thou shalt make loupes of blewe silke a long by the edge of the one curtayne (which is) in the seluedge of the coupling curtaine: and likewise shalt thou make in the edge of the vttermost curtayne in the seconde coupling. 5 Fiftie loupes shalt thou make in the one curtayne, and fiftie loupes shalt thou make in the edge of the curtaine that is to be coupled therewith on the other syde, that the loupes may take holde one of another. 6 And thou shalt make fiftie taches of gold, and couple the curtaynes together with taches: and it shalbe one tabernacle. 7 And thou shalt make curtaines of goates heere, to be a couerynge vpon the tabernacle, a leuen curtaines shalt thou make. 8 The length of one curtaine (shalbe) thirtie cubites, and the breadth of one curtayne foure cubites: and the eleuen (shalbe) all of one measure: 9 And thou shalt couple fiue curtaynes by them selues and sixe curtaines by them selues, and shalt double the sixt curtayne in the forefront of the tabernacle. 10 And thou shalt make fiftie loupes in the edge of the vttermost curtayne on the one syde, in the edge of the coupling (curtayne) and fiftie loupes in the other curtayne of the second coupling. 11 And thou shalt make fiftie taches of braſſe, and put them on the loupes, and couple the couerynge together, that it may be one. 12 And the remnaunt that resteth in the curtaynes of the couerynge, the halfe curtaine that resteth, shalbe left on the bache syde of the tabernacle: 13 That a cubite on the one syde, and a cubite on the other syde, which may remayne in the length of the curtaynes of the couerynge, may remayne on eyther syde of the tabernacle to couer it withall. 14 And vppon the tabernacle thou shalt make a couerynge of Rammes skynnes dyed red, and yet a couerynge aboue all of Taxus skynnes. 15 And thou shalt make boordes for the

the tabernacle of Sittim wood, to
stande vpright. 16 Ten cubites long
shall euery boorde be, and a cubite and
a halfe brode. 17 Two "tenons shall
there be in one boorde, set in order, as
ladder staues one * from another: and
thus shalt thou make for all the
boordes of the tabernacle. 18 And
thou shalt make boordes for the taber-
nacle, twentie boordes on the south
syde, euen full south. 19 And thou
shalt make fourtie sockettes of siluer
vnder the twentie boordes: two sock-
ettes vnder one boorde for his two
tenons, and two sockettes vnder ano-
ther boorde for his two tenons.
20 In lyke maner, in the second side
of the tabernacle towarde the north,
(there shalbe) twentie boordes.
21 And fourtie sockettes of syluer:
two sockettes vnder one boorde, and
two sockettes vnder another boorde.
22 And in the west ende of the taber-
nacle, thou shalt make sixe boordes.
23 And two boordes shalt thou make
in the corners of the tabernacle, in the
meetyng together of the two sydes:
24 And they shalbe coupled together
beneath, and lykewyse shalbe coupled
aboue to a ring: and thus shall it be for
the two boordes that are in the cor-
ners. 25 And they shalbe eyght boor-
des, hauing sockettes of siluer, euen
sixteene sockettes: (that there may be)
two sockettes vnder one boorde, & two
vnder another boorde. 26 And thou
shalt make barres of Sittim wood,
fiue for the boordes of the tabernacle
in one syde, 27 And fiue barres for
the boordes of the tabernacle on the
other syde, & fiue barres for the boor-
des of the tabernacle in the west end.
28 And the middle barre shall go a-
long through the middest of the boor-
des from the one ende to the other.
29 And thou shalt couer the boordes
with golde, and make their ringes of
golde to put the barres through, and
thou shalt couer the barres with gold
also. 30 And thou shalt reare vp the
tabernacle according to the fashion
thereof, as it was shewed thee in the
mount. 31 And thou shalt make a
* or, violet. vaile of blewe silke, of purple, scarlet,
and whyte twined silke: of brodered
worke with Cherubims shalt thou make
it. 32 And hang it vpon foure pyl-
lers of Sittim wood couered with
golde (whose head shalbe of golde)
standing vpon foure sockets of siluer.
33 And thou shalt hang vp the vayle
on the taches, that thou mayest bryng
in within the vayle the arke of wit-
nesse: and the vayle shall diuide vnto
you (a) the holy (place) from the moste
holy (place.) 34 And thou shalt put
the mercy seate vpon the arke of wit-
nesse in the holyest place. 35 And
thou shalt put the table without the
vayle, & the candelsticke ouer against
the table on the south side of the taber-
nacle, & put the table on the north side.
36 And thou shalt make an hanging
for the doore of the tabernacle of blew
silke, purple, scarlet, and whyte twy-
ned silke wrought with needle worke.
37 And thou shalt make for the
hanging fiue pillers of Sittim wood,
and couer them with golde, and their
knoppes shalbe of gold: and thou shalt
cast fiue sockettes of brasse for them.

(a) Wherein the hye priest only entred one a yere.

The .xxvii. Chapter.

1 The fourme of the alter of burnt sacrifice. 6 The fashion of the entraunce of the tabernacle. 20 The oyle of the lampe.

AND thou shalt make an aulter of Sittim wood, fiue cubites long and fiue cubites broade, it shalbe foure square, and three cubites hye.
2 And thou shalt make vnto it hornes in his foure corners: his hornes shalbe of (a) the same as it is of, and thou shalt couer it with brasse. 3 And make his ashpannes for his ashes, his bee-
somes, his basons, his fleshehookes, his firepannes: and all the vesselles thereof thou shalt make of brasse.
4 And thou shalt make vnto it a gred-
iron also like a net of brasse, and vpon that net shalt thou make foure brasen rynges in the foure corners thereof.
5 And thou shalt put it vnder the compasse of the aulter beneath, that the net may be in the middest of the aulter. 6 And thou shalt make two barres for the aulter of Sittim wood, and couer them with brasse. 7 And let them be put in the rynges a long by the sydes of the aulter, to beare it withall. 8 And make the aulter ho-
lowe with boordes: as it was shewed thee in the mount, so shalt thou make it. 9 And thou shalt make the court of the tabernacle on the south syde, euen full south: the curtaines for the court shalbe of whyte twyned silke of an hundreth cubites long for one syde.
10 And twentie pillers therof, with their twentie sockettes of brasse: but the

(a) Of the same peece of wood, and not ioyned or glued vnto it.

the knoppes of the pyllers and their whoopes shalbe siluer. 11 In lykewise on the nozth side there shalbe curtaines of an hundzed cubites long, & twentie pyllers, with their twentie sockettes of bzasse, and the knoppes & the whoopes of siluer. 12 And the bzeadth of the court which is westwarde, shall haue curtaynes of fiftie cubites, and the pyllers of them shalbe ten, and the sockettes of them ten. 13 Fiftie cubites shalbe in the court C eastwarde, euen full east. 14 The curtaynes of one side shalbe of fifteene cubites, the pyllers of them three, and the sockettes three. 15 And likewise on the other side shalbe curtaynes of fifteene cubites, with their three pyllers and three sockettes. 16 And in the gate of the court shalbe a vayle of twentie cubites of blewe silke, purple, and scarlet, and whyte twyned silke wrought with needle wozke: and foure pyllers with their foure sockettes. 17 All the pyllers rounde about the court shalbe whooped with siluer, and their knoppes shalbe of siluer, and their sockettes of bzasse.

18 The length of the court shalbe an hundzed cubites, and the bzeadth fiftie "on euery side, and the heyght of the curtaynes shalbe fiue cubites of whyte twyned silke, and their sockettes of bzasse. 19 All the vessels of the tabernacle in all maner of seruice, and the pynnes thereof, yea and all the pynnes also of the court, shalbe of bzasse. 20 And thou shalt commaunde the childzen of Israel that they geue thee pure oyle olyue beaten foz the lyght, that they may make the lampes to burne alwayes.

21 In the tabernacle (a) of the congregation without the vayle which is before the witnesse, shall Aaron and his sonnes dzesse the lampes both euenyng and moznyng before the Lozde: and it shalbe a statute foz euer vnto the generations of the childzen of Israel.

"In fiftie. (a) In the tabernacle of the congregation so called, because that Israel resorted and was gathered together there at a certayne and an appointed tyme, or because that god resorted thyther to speake with Moyses and his successours, as before in the 25. Chap. c. Some do translate, In the tabernacle of couenaunt: but the olde interpreter, In the tabernacle of witnesse.

AB. The length of the court, a hundred cubites on the south side, in which there are. 20. pillers of 5. cubites hye, with their sockettes and heades, and curtaynes of twined silke.

CD. The like length on the north side.

BC. The west side. 50. cubites long, in which there are. 10. pillers of. 5. cubites hye, with their sockets and heades, and curtaynes of twined silke.

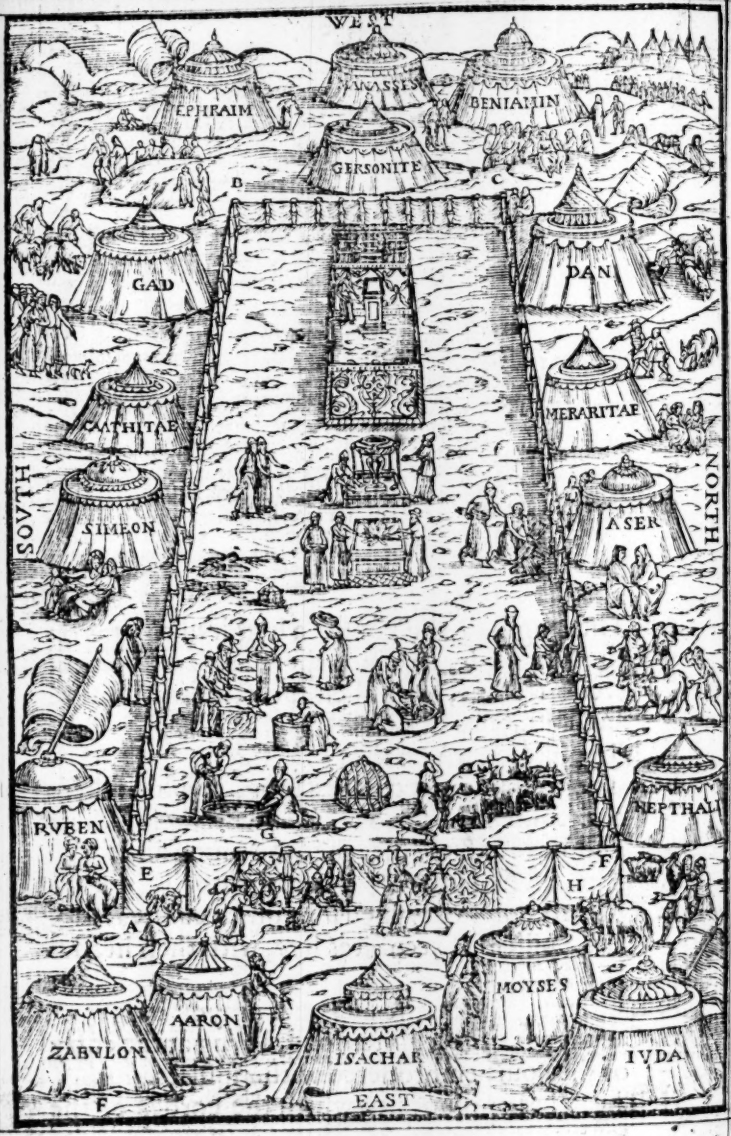
AD. The east side is also. 50. cubites long.

E. The curtaynes of twined silke of. 50. cubites long, and. 3. pillers of. 5. cubites hye, with their heades and sockettes.

F. Like curtaynes on the side ouer agaynst it.

G. Curtaynes of. 20. cubites long, beyng at the entry of the court embrodered with. 4. pillers.

H. The stakes or pinnes to which the cordes of the tentes are fastened.


WEST
EPHRAIM
MANASSES
BENIAMIN
GERSONITE
B
C
GAD
DAN
CAHITAE
MERARITAE
SOUTH
NORTH
SIMEON
ASER
RVBEN
NEPTHALI
G
E
F
H
A
MOYSES
AARON
ZABVLON
ISACHAR
IVDA
D
EAST

¶ The.xxviii. Chapter.

1 The Lorde calleth Aaron and his sonnes to the priesthood, 4 and the fourme of their garments is discribed.

AND take thou vnto thee Aaron thy brother, and his sonnes with him from among the children of Israel, that Aaron may minister vnto me in the priestes office, Nadab and Abihu, Eleazar and Ithamar, Aarons sonnes. 2 And thou shalt make holy rayment for Aaron thy brother, glorious and beautifull. 3 And thou shalt speake vnto all that are wise hearted, whom I haue filled with the spirite of wisdome, that they make Aarons rayment (a) to consecrate him, that he may minister vnto me in the priestes office. 4 These are the garmentes which they shall make, a brestlap & an ephod, a tunicle, a brodered coate, a mytre, and a girdle, these holy garmentes shal they make for Aaron thy brother & his sonnes, that they may minister vnto me in the priests office. 5 And let them take golde, blew silke, purple, scarlet, & whyte twined silke, 6 They shal make the ephod of gold, blewe silke purple, scarlet, and whyte twined silke, with brodered worke. 7 The two sides shal come together, & be closed vp in the two edges therof. 8 And the girdle of the ephod shalbe of the same workmanship, & of the same stuffe euen of golde blewe silke, purple, scarlet, & whyte twined silke. 9 And thou shalt take two Onyx stones, & graue in them the names of the childre of Israel. 10 Sixe names of them in one stone, and the other sixe in the other stone, accordyng to their birth. 11 After the worke of a stone grauer & of him that graueth signets shalt thou graue the two stones with the names of the children of Israel, & shalt make them to be set in ouches of golde. 12 And thou shalt put the two stones vpon the two shoulders of the ephod (that they may be) (b) stones of remembraunce vnto the children of Israel: and Aaron shall beare their names before the Lord vpon his two shoulders for a remembraunce. 13 And thou shalt make ouches of golde: 14 And two chaynes of fine gold of a certayne length linke worke and wreathed, and fasten the wreathed chaynes to the ouches. 15 And thou shalt make the (c) brestlap of iudgement with brodered worke: euen after the worke of the ephod thou shalt make it (namely) of golde blewe silke, purple, scarlet, & whyte twined silke. 16 Foure square it shalbe & double: an hande breadth long, and an hande breadth brode. 17 And thou shalt fyl it with foure rowes of stones: in the first rowe shalbe a Sardius, a Topas, & Smaragdus, 18 In the second rowe, a Rubi, Saphir & Diamonde. 19 In the thirde, a Lyncurius, an Achat, & an Amethyst. 20 In the fourth, a Turcas, an Onyx, & a Jaspis: & they shalbe set in golde in their inclosers. 21 And the stones shalbe grauen as signets be grauen with the names of the children of Israel, with twelue names, euery one with his name accordyng to the twelue tribes. 22 And thou shalt make vpon the brestlap two fastenyng chaynes of pure golde and wreathen worke. 23 And thou shalt make likewise vpon the brestlap two ringes of golde, and put them on the edges of the brestlap. 24 And put the two wreathen chaynes of golde in the two ringes which are in the edges of the brestlap. 25 And the other two endes of the chaines thou shalt fasten in the two close ouches, and put them vpon the shoulders of the ephod on the foreside of it. 26 And thou shalt yet make two ringes of golde, which thou shalt put in the two edges of the brestlap (euen) in the borders therof, towarde the inside of the ephod ouer agaynst it. 27 And yet two (other) ringes of golde thou shalt make, and put them on the two sides of the ephod beneath ouer agaynst the brestlap, alowe where the sides are ioyned together vpon the brodered girdle of the ephod. 28 And they shall bynde the brestlap by his ringes, vnto the ringes of the ephod with a lase of blew silke, that it may lye close aboue the brodered girdle of the ephod, and that the brestlap be not loosed from the ephod. 29 And Aaron shall (d) beare the names of the children of Israel in the brestlap of iudgement vpon his heart, when he goeth into the holy place, for a remembraunce before the Lord alway. 30 And thou shalt put in the brestlap of iudgement (e) the Urim and the Thummim, and they shalbe (euen) vppon Aarons heart when he goeth in before the Lorde: and Aaron shall beare

(a) Which is, to seperate him from the rest.

(b) That Aaron might remember the Israelites to godwarde.

(c) It was so called because the hie priests could not geue sentence in iudgement without that on his brest,

(d) Aaron shall not enter into the holye place in his owne name, but in the name of all the children of Israel.

(e) Urim and Thummim signifie light and perfectnesse, out of the which it pleased god to geue aunsweres, oracles, and iudgement: but what they were, it doth not wel appeare vnto any writer. They were placed in the pr[illegible] brest to admonish him that he ought to Thine and to be perfect in conuersation of life.

the iudgement of the children of Israel vpon his heart before the Lorde alway. 31 And thou shalt make the tunicle vnto the Ephod altogether of blewe silke. 32 And there shalbe an hole for the head in the middest of it, hauyng a bonde of wouen worke rounde about the coller of it, as it were the coller of a partlet, that it rent not. 33 And beneath vpon the hemme, thou shalt make pomgranates of blewe silke, and of purple, and of scarlet, rounde about the hemme, and belles of golde betweene them rounde about. 34 And let there be euer a golden bell and a pomgranate: a golden bell and pomgranate rounde about vpon the hemme of the tunicle. 35 And Aaron shall haue it vpon him when he ministreth, and the sounde shalbe heard when he goeth into the holy place before the Lord, and when he commeth out: and he shall not (b) dye. 36 And thou shalt make a plate of pure golde, and graue theron as signettes are grauen, The holinesse of the Lorde. 37 And put it on a blewe silke lase to be vpon the mytre, euen vpon the forefront of it. 38 And it shalbe vpon Aarons forehead, that Aaron may (c) beare the sinne of the holy thinges which the children of Israel halowe in al their holy giftes: and it shalbe alwayes vpon his forehead, for the reconcilyng of them before the Lorde. 39 And thou shalt make a coate of whyte silke, embrodered with knottes, and thou shalt make a mytre of whyte silke, and a girdle of needle worke. 40 And thou shalt make for Aarons sonnes also coates, and thou shalt make for them girdles, and bonettes shalt thou make for them, glorious and beautifull.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him: and shalt annoynt them, (d) and fyll their handes, and sanctifie them, that they may minister vnto me in the priestes office. 42 And thou shalt make them linnen sloppes to couer their priuities: from the loynes vnto the thighes they shall reache.

43 And they shalbe vpon Aaron and his sonnes when they come into the tabernacle of the congregation, or when they come vnto the aulter to minister in holinesse: (e) that they beare not sinne, and there dye. And it shalbe a lawe for euer vnto Aaron and his seede after him.

(b) As who should say, he shoulde dye, yf he ministred not so apparelled as god hath here appointed.

(c) All the sinnes that might be committed in their offeringes, shall be pardoned through the chiefe priest which represented Iesus Christe.

(d) That is, consecrate them. For the ceremonie of consecrating priestes, was to put part of the sacrifices into the handes of them that shoulde be made priestes for to sacrifice and to offer.

(e) Lest yf they be otherwayes apparelled they sinne, and therfore be punished with death.

¶ The. xxix. Chapter.

1 The maner of the consecratyng of priestes. 38 Of the two lambes of one yere olde dayly to be offered.

THis thyng also shalt thou do vnto them, when thou halowest them to be my priestes. Thou shalt take one young calfe, and two rammes that are without blemishe: 2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened annoynted with oyle: of wheaten floure shalt thou make them. 3 And thou shalt put them in a maunde, and bryng them in the maunde with the calfe and the two rammes. 4 And bryng Aaron and his sonnes vnto the doore of the tabernacle of the congregation, and washe them with water. 5 And take the garmentes, and put vpon Aaron, the coate, the tunicle of the Ephod, and the Ephod it selfe, and the brestlap, and girde them to him with the broidered girdle whiche is in the Ephod. 6 And put the mytre vpon his head: and put the holy crowne vpon the mytre. 7 Then shalt thou take the annoyntyng oyle, and powre it vpon his head, and annoynt him,

8 And bryng his sonnes, and put coates vpon them: 9 And girde them with girdles, aswell Aaron as his sonnes, & put the bonettes on them, and the priestes office shalbe theirs for a perpetuall lawe, and thou shalt fil the handes of Aaron, & the handes of his sonnes. 10 And thou shalt cause a calfe to be brought before the tabernacle of the congregation: and Aaron and his sonnes shall (a) put their handes vpon the head of the calfe. 11 And thou shalt kyll him before the Lorde, by the doore of the tabernacle of the congregation. 12 And take of the blood of the calfe, and put it vpon the hornes of the aulter with thy fynger: and powre all (the rest) of the blood beside the bottome of the aulter. 13 And take all the fat that coureth the inwardes, and the kall (that is) on the liuer, and the two kidneys, and the fat that is vpon them, and burne them vpon the aulter. 14 But the fleshe of the calfe, and his skinne, & his doung, shalt thou burne with fire without the hoast: it is a sinne offeryng.

15 Thou shalt also take one Ramme, and Aaron and his sonnes shall put their

(a) Signifyng that the sacrifice was also offered for them, and that they did approue it.

their handes vppon the head of the Ramme. 16 And when thou haſt ſlayne the Ramme, thou ſhalt take his blood, and ſprincle it rounde about vpon the aulter: 17 And cut the Ramme in peeces, and waſche the inwardes of hym, & his legges, and put them vnto the peeces, and vnto his head. 18 And then burne the whole Ramme vpon the aulter: (for) it is a whole burnt offering vnto the Lorde for a ſweete ſauour, a ſacrifice made by fyre vnto the Lorde. 19 And take the other Ramme, and Aaron and his ſonnes ſhal put their handes vpon his head. 20 Then ſhalt thou kyll hym, & take of his blood and put it vppon the typ of the ryght eare of Aaron, & vppon the typ of the right eare of his ſonnes, and vppon the thombe of their ryght handes, & vpon the great toe of their right foote, & ſprincle the blood vpon the aulter rounde about. 21 And thou ſhalt take of the blood that is vpon the aulter, and of the anoyntyng oyle, and ſprincle it vpon Aaron and his veſtmentes, and vpon his ſonnes and vpon their garmentes with hym, and he ſhalbe halowed and his clothes, and his ſonnes and their clothes, with hym. 22 And thou ſhalt take the fat of the Ramme, and his rumpe, and the fat that coūereth the inwardes, and the kall of the lyuer, and the two kydneyes, and the fat that is vppon them, and the ryght ſhoulder, for that Ramme is a (b) full offering: 23 And a ſimnel of bread, and a cake of oyled bread, and a wafer out of the baſket of vnleauened bread that is before the Lorde. 24 And put all vpon the handes of Aaron, and on the handes of his ſonnes, and * waue them for a (c) waue offering before the Lorde. 25 And againe, thou ſhalt take it from of their handes, & burne it vpon the aulter for a whole burnt offering, to be a ſauour of ſweetnes before the lord: for it is a ſacrifice by fyre vnto the lord. 26 And thou ſhalt take the breſt of the Ramme of Aarons conſecration, & waue it for a waue offering before the lord and it ſhalbe thy part. 27 And thou ſhalt ſanctifie the breſt of the waue offering, & the ſhoulder of (d) the heaue offering, whiche is waued and heaued vp of the Ramme of the cōſecration for Aaron & for his ſonnes. 28 And it ſhalbe Aaron & his ſonnes by a ſtatute for (e) euer from the chyldren of Iſrael, for it is an heaue offering: and it ſhalbe an heaue offering from the chyldren of Iſrael of the ſacrifice of their peace offeringes euen their heaue offering (ſhall it be) vnto the Lorde. 29 And the holy garmentes of Aaron ſhalbe his ſonnes after hym, to be anoynted therin, & to * fyll their handes therin. 30 And that ſonne that is preſt in his ſtede after hym ſhal put them on ſeuen dayes, when he commeth into the tabernacle of the congregation to miniſter in the holy place. 31 And thou ſhalt take the Ramme of the conſecration, and ſeethe his fleſhe in the holy place. 32 And Aaron and his ſonnes ſhall eate the fleſhe of the Ramme & the bread that is in the baſket, by the dooze of the tabernacle of the congregatiō. 33 And they ſhall eate the, becauſe the attonement was made therewith, to fill their handes and to conſecrate them: but a ſtraunger ſhall not eate thereof, becauſe they are holy. 34 And yf ought of the fleſh of the conſecration or of the bread, remayne vnto the mornyng, thou ſhalt burnt it with fyre: and it ſhall not be eaten, becauſe it is holy. 35 Therfore ſhalt thou do vnto Aaron and his ſonnes, accordyng to all thynges whiche I haue commaunded thee: ſeuen dayes ſhalt thou fyll their handes. 36 And thou ſhalt offer euery day a calfe for a ſinne offeryng for (f) to reconſile withall: and thou ſhalt clenſe the aulter when thou haſt offered vpon it the ſacrifice of expiation, and thou ſhalt annoynt it, to ſanctifie it. 37 Seuen dayes thou ſhalt reconcile the aulter, and ſanctifie it, & it ſhalbe an aulter moſt holy: and whatſoeuer toucheth the aulter, ſhalbe holye. 38 This is that which thou ſhalt * offer vpon the aulter, two lammes of one yere olde day by day continually: 39 The one thou ſhalt offer in the mornyng and the other at euen. 40 And with the one lamme a tenth deale of flowre mingled with the fourth part of an (h) hin of beaten oyle: and the fourth part of an hin of wyne for a drynke offeryng. 41 And the other lamme thou ſhalt offer at euen: and ſhalt do therto accordyng to the meate offering and drinke offeryng in the mornyng, to be an odour of a ſweete ſauour, and a ſacrifice by fyre vnto the Lorde. 42 And let this be a continuall whole burnt offering

F iii amonge

(b) It is the Ramme that was offered at the filling of the hands and conſecration of the hye preſt.

* Or, moue

(c) This ſort of offering after the preſt had lyfted it vp, was moued into euery ſide of all coaſtes, to ſignifie that god was Lorde of all the earth.

(d) The heue offering was lifted vpwarde and downeward, but not on the ſides.

(e) Euer, vntyll Chriſtes commyng.

* Or, conſecrate.

F

(f) To appeaſe gods wrath, that ſinne may be pardoned.

* Or, preſent.

(g) A hin was a meaſure of liquid things contayning twelue logins and one login was ſo much as would receaue ſixe egges.

amongst your children after you, before the doore of the tabernacle of the congregation before the lord, where I will meete you, to speake there vnto thee. 43 There I will meete with the children of Israel, and (the place) shalbe sanctified in my glory. 44 And I will sanctifie the tabernacle of the congregation & the aulter: and I wil sanctifie also both Aaron and his sonnes to be my priestes. 45 And I wyl dwell amongst the children of Israel, & wyll be their god: 46 And they shal know that I am the Lord their God that brought them out of the lande of Egypt, for to dwell amongst them (euen) I the Lord their God.

The .xxx. Chapter.

1 The fourme of the aulter of incense,
13 The summe that the Israelites shoulde pay to the tabernacle,

¶ And thou shalt make an aulter for sweete incense: of Sittim wood shalt thou make it. 2 A cubite long, and a cubite brode, foure square shall it be, and two cubites hye: the hornes thereof shall proceede out (a) of it. 3 And thou shalt ouerlaye it with fine golde, both the * rufte and the walles round about, & his hornes also: and shalt make vnto it a crowne of golde rounde about. 4 And two golden rynges shalt thou make to it on either side vnder the crowne, that they may be as places for the barres to beare it withall. 5 And thou shalt make the barres of Sittim wood, and couer them with golde. 6 And thou shalt put it before the vayle that is by the arke of * testimonie before the mercie seate, that is, vpon the testimonie where I will meete with thee.

(a) Of the same wood and peece.

* Or, vpper parte and sides.

* Or, witnes.

7 And Aaron shall burne thereon sweete incense euery morning when he dresseth the lampes, then shall he burne it. 8 And lykewyse at euen when he setteth vp the lampes he shal burne incense, and this incensing shall be perpetually before the lord throughout your generations. 9 Ye shall offer no (b) straunge incense theron, nor whole burnt sacrifice, nor meate offeryng, neither powre any drynke offeryng thereon. 10 And Aaron shall * reconsile vpon the hornes of it once in a yere, with the blood of the sinne offering of reconsilling, euen once in the yere shall he reconsile vpon it throughout your generations: it is most holy vnto the Lorde. 11 And the lord spake vnto Moyses, saying, 12 If thou takest the summe of the children of Israel (c) after their number, they shall geue euery man * a reconsiling of his soule vnto the Lord when thou numbrest them, that there be no plague amongst them when thou numbrest them. 13 And thus muche shall euery man geue that goeth into the number: halfe a sicle after the sicle of the sanctuarie. A sickle is twentie * gerahs: an halfe sicle shalbe the heaue offering of the Lorde. 14 All that are numbred from twentie yeres olde and aboue, shall geue a heaue offering vnto the Lorde. 15 The riche shal not passe, & the poore shall not go vnder halfe a sicle, but ye shall geue an heaue offering vnto the Lord, that he may haue mercie on your soules.

(b) After any other sort then is here prescribed by gods worde.

* Make reconciliation.

16 And thou shalt take the reconciling money of the children of Israel, and shalt put it vnto the vse of the tabernacle of the congregation, that it may be a memoriall vnto the children of Israel before the Lord, that he may haue mercie vpon your soules.

17 And the Lorde spake vnto Moyses, saying, 18 Thou shalt make a lauer of brasse, and his foote also of brasse, to washe withall, and shalt put it betweene the tabernacle of the congregation and the aulter, and put water therein. 19 For Aaron and his sonnes shall (d) washe their handes and their feete therein. 20 When they gointo the tabernacle of the congregation, or when they go in to the aulter to minister and to burne the lordes offering, they shal washe themselues with water, lest they dye.

(d) Signifying that all ministers in the house of God, must be washt from all sinne and corruption.

21 Likewyse they shall washe their handes and their feete, lest they dye: and it shalbe an ordinance vnto them for euer, both vnto him and his seede, throughout their generations.

22 And the Lorde spake vnto Moyses, saying, 23 Take vnto thee principall spices, of the most pure Myrrhe fiue hundred (e) sicles, of sweete Synamond halfe so much, euen two hundred and fiftie sicles, of sweete Calamus two hundred and fiftie sicles.

(e) Note the value of money, but as waight,

Exod. 38. verse. 24.

24 Of Casia fiue hundred sicles, after the waight of the sanctuarie, and of oyle Olyue an hin: 25 And thou shalt make of the oyle an holy oyntment, an oyntment compounde after the craft of the apotticarie: 26 It shalbe the oyle of holy oyntment, and thou shalt annoynt the tabernacle of

the

the congregation therwith & the arke of the testimonie, 27 And the table & all his apparell, and the candelstiche and all his vessels, and the aulter of incense, 28 And the aulter of whole burnt sacrifice with al his vessels, and the lauer & his foote. 29 And thou shalt sanctifie them, that they may be most holy: whatsoeuer toucheth them, shalbe sanctified. 30 And thou shalt anoynt Aaron and his sonnes, and consecrate them, that they may minister vnto me in the priestes office.

31 And thou shalt speake vnto the chyldren of Israel, saying, This shalbe an holy oynting oile vnto me throughout your generations. 32 Vpon mans flesshe shall it not be powred, neither shall ye make any other after the making of it: for it is holy, and shalbe holy vnto you. 33 Whosoeuer maketh lyke that, or whosoeuer putteth any of it vpon a straunger, shal perishe from amongst his people. 34 And the Lorde sayde vnto Moyses, Take vnto thee sweete spices, Storte, Onycha, sweete Galbanum: these spices with pure Frankensence, of eche a lyke wayght: 35 And make of them sweete smellyng incense, after the craft of the appotecarie, mingled together, pure and holy. 36 And beate it to powder, and put of it before (the arke) of the testimonie in the tabernacle of the congregation, where I will meete with thee: it shalbe vnto you most holy. 37 And you shal not make to your selues, after the making of that incense which thou shalt make: it shalbe vnto you holy for the Lorde.

38 Whosoeuer shall make lyke vnto that to smell thereto, shal perish from amongst his people.

The .xxxi. Chapter,

13 The Sabbath day is the signe of our sanctification.

AND the Lord spake vnto Moyses, saying, 2 Behold, I haue called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Juda, 3 And I haue filled him with the (a) spirite of God, in wisdome and vnderstandyng, in knowledge, and in all maner worke, 4 To finde out wittie deuises, and to worke in golde, siluer, and in brasse, 5 And in the craft to set stones, and to carue in timber, & to worke in all maner workmanship.

6 And beholde, I haue geuen him to be his companion Ooliab the sonne of Achisamec, of the tribe of Dan; and in the heartes of all that are wyse hearted I haue put wisdome, to make all that I haue commaunded thee:

7 The tabernacle of the congregation, the arke of the testimonie, and the mercie seate that is thereupon, and al the "furniture of the tabernacle:

8 And the table & his furniture, and the pure candelstiche with all his furniture, and the aulter of incense:

9 And the aulter of whole burnt of feryng and all his furniture, & the lauer with his foote, 10 The vestmets to minister in, and the holy garments for Aaron the priest, & the garmentes of his sonnes to minister in: 11 And the annoyntyng oyle, and sweete incense for the sanctuarie: accordyng to al that I haue commaunded thee, shal they do. 12 And the Lord spake vnto Moyses, saying, 13 Speake vnto the chyldren of Israel, and say, In any wyse see that ye (b) keepe my Sabbathes: for it is a signe betweene me and you in your generations, for to knowe that I the Lorde am he that doth sanctifie you. 14 Kepe my Sabbath therfore, for it is holy vnto you. Ye that defileth it shalbe put to death: for whosoeuer worketh therein, the same soule shalbe rooted out from amongst his people. 15 Six dayes shal men worke, and in the seuenth day is the Sabbath of the holye rest of the Lorde: whosoeuer doth any worke in the Sabbath day shall dye the death.

16 Wherefore let the children of Israel kepe the Sabbath, that they obserue the Sabbath throughout their generations: it is a perpetuall couenaunt. 17 For it is a signe betweene me and the children of Israel for euer: for in sixe dayes the Lorde made heauen and earth, and in the seuenth day he rested and (c) was refreshed.

18 And when the Lorde had made an end of communing with Moyses vpon the mount Sinai, he gaue him two tables of witnesse, euen tables of stone, written with the finger of god.

The .xxxii. Chapter.

1 The Israelites worshippe the golden calfe. 11 Moyses prayeth for the sinne of the people.

AND when the people sawe that it was long or Moyses came downe out of the mountaine, they gathered them selues together vnto

(a) By this ye may gather that handie crafts be the giftes of God.

28 "Vessels.

(b) Though I commaunde these workes to be done, yet wyll I not that you breake my Sabbath.

(c) As man refresheth hym selfe after labour, euen so doth the scripture speake of god that he dyd.

"Or, against

Aaron and sayde vnto hym, Vp, make vs gods to go before vs: for we wote not what is become of this Moyses the man that brought vs out of the lande of Egypt. 2 And Aaron sayde vnto thē, (a) Plucke of the golden earynges which are in the eares of your wyues, of your sonnes, and of your daughters, and bryng them vnto me.

(a) Thinking that they would rather forgue idolatrie then to forsake their most precious iewels.

3 And all the people pluckt of the golden earynges whiche they had in their eares, and brought them vnto Aaron. 4 And he receaued them of their handes, and fashioned it with a grauer, and made of it a (b) calfe of molten mettel: and they sayde, These be thy gods O Israel, which brought thee out of the lande of Egypt. 5 And when Aaron sawe that, he made an aulter before it, and Aaron made proclamation, saying, To morowe is the holye day of the Lord. 6 And they rose vp in the mornyng, and offered whole burnt offeringes, and brought peace offeringes also: and the people satte them downe to eate and drynke, and rose vp agayne to play. 7 And the Lorde sayde vnto Moyses, Go get thee downe, thy people whiche thou broughtest out of the lande of Egypt hath marred all. 8 They are turned quickely out of the way which I commaunded them, for they haue made them a calfe of molten mettell, and haue worshipped it, and haue offered therevnto, saying, These be thy gods O Israel, which haue brought thee out of the lande of Egypt. 9 And the Lorde sayde vnto Moyses, I haue seene this people, and beholde, it is a stifnecked people. 10 And now (c) suffer me, that my wrath may ware whot agaynst them, and consume them: and I wyll make of thee a mightie people.

(b) They smelled of the idolatrie of Egypt where they sawe the image of calues, oxen, and serpents worshipped.

(c) God sheweth that the prayers of the godly stayeth punishment.

11 And Moyses besought the Lorde his God, and sayde, O Lorde, why doth thy wrath ware whot against thy people whiche thou hast brought out of the land of Egypt with great power, & with a mightie hand? 12 Wherfore should the Egyptians speake and say, For a mischiefe dyd he bring them out, euen for to slay them in the mountaines, and to consume them from the face of the earth? Turne from thy fierce wrath, and repent of this euyll agaynst thy people. 13 Remember Abraham, Isahac, and Israel thy seruaunces, to whom thou swarest by thy owne selfe, and saydst vnto them, I wyll multiplie your seede as the starres of heauen: and all this lande that I haue spoken of wyll I geue vnto your seede, and they shall inherite it for euer. 14 And the Lorde repented hym selfe from the euyll which he sayde he would do vnto his people.

15 And Moyses turned, his backe and went downe from the hyl, and the two tables of the testimonie were in his hande. 16 And the same tables were written in both theleaues, (euen) on the one side and on the other were they writte: And these tables were the worke of God, and the wryting was the wryting of God, grauen in the tables. 17 And when (d) Iosuah heard the noyse of the people as they shouted, he sayde vnto Moyses, (There is) a noyse of warre in the hoast. 18 And he aunswered, It is not the crie of them that haue the masterie, nor of them that haue the worse: (but) I do heare the noyse of them that syng.

(d) Iosuah accompanied Moyses the mount, although there was not lyke reuelation to hym as to Moyses.

19 And assoone as he came nigh vnto the hoast, he sawe the calfe, and the daunsing: and Moyses wrath ware whot and he cast the tables out of his handes, and brake them beneath the hyll. 20 And he toke the calfe whiche they had made, and burned it in the fyre, and stamped it into powder, and strawed it in the water, and made the chyldren of Israel (e) drynke of it.

(e) Partly in despite then of their idolatrie, and partly that they should haue no occasion to the members afterwards.

21 And Moyses sayde vnto Aaron, What dyd this people vnto thee, that thou hast brought so great a sinne vpon them? And Aaron aunswered, Let not the wrath of my Lord ware fierce: thou knowest the people that they are set on mischiefe. 23 For they sayde vnto me, Make vs gods to go before vs, for we wote not what is become of Moyses, the man that brought vs out of the lande of Egypt.

24 And I sayde vnto them, Let them that haue golde, plucke it of: And they brought it vnto me, and I dyd cast it into the fyre, and thereof came out this calfe. 25 Moyses therefore saw that the people (f) were naked (and that Aaron had made them naked vnto their shame, amongest their enemies.) 26 And Moyses stoode in the gate of the hoast and sayde, Who (pertayneth) to the Lorde, (let hym come) vnto me. And all the sonnes of Leui gathered them selues together vnto hym. 27 And he said vnto them, Thus saith the lord God of Israel, Put euery man his sword by his side, and go in and out from gate to gate throughout

(f) That is, destitute of gods grace, wilde, licentious, and redy to fall into all kinde of idolatrie, whereby they gaue their enemies an occasion to speake euil of their g...

out the hoast, (g)& slay euery man his brother, and euery man his companyon, and euery man his neighbour.
28 And the children of Leui dyd as Moyses had saide: And there fell of the people the same day about three thousande men. 29 And Moyses saide, " Fill your handes vnto the Lorde this day, euery man vpon his sonne, and vpon his brother, and that there may be geuen you a blessing this day. 30 And on the morowe Moyses sayde vnto the people, Ye haue sinned a great sinne: And now I wyll go vp vnto the Lorde, peraduenture I may purchase an attonement for your sinne. 31 Moyses therefore went agayne vnto the Lord, and said, (h) Oh, this people hath sinned a great sinne, and haue made them goddes of gold. 32 And now forgeue them their sinne: or yf thou wylt not, wype me I pray thee out of thy (i) booke whiche thou hast written. 33 And the Lorde sayde vnto Moyses, (k) I wil put him out of my booke that hath sinned agaynst me. 34 And nowe go thou, bring the people vnto the place which I sayde vnto thee. Beholde, myne angell shall go before thee: Neuertheless, in that day when I visite, I wyl visite their sinne vpon them. 35 And the Lorde plagued the people, because they made the calfe which Aaron made.

The .xxxiii. Chapter.

1 The lorde sendeth an angell before his people. 3 The people sorowe because the lorde denieth to go vp with them.

AND the Lord said vnto Moyses, Depart, and go vp hence thou and the people which thou hast brought out of the lande of Egypt, vnto the lande whiche I sware vnto Abraham, Isahac and Jacob, saying, Vnto thy seede wyll I geue it. 2 And I wil sende an angell before thee, and I wyl cast out the Chanaanites, the Amorites, and the Herthites, the Pherezites, the Heuites, and the Jebusites: 3 Vnto a lande that floweth with (a) mylke and hony. For I wyl not go amongst you my selfe: for ye are a stifnecked people, lest I consume thee in the way. 4 And when the people hearde this euyll tidynges, they sorowed: and no man dyd put on his best rayment. 5 And the Lord spake vnto Moyses, Say vnto the chyldren of Israel, Ye are a stifnecked people: I must come once sodaynely vpon you, and make an ende of you: Therefore nowe put thy goodly rayment from thee, that I may wyt what to do vnto thee. 6 And the children of Israel layde their goodly rayment from them by the mount Horeb. 7 And Moyses take the tabernacle, and pitched it without the hoast a farre of from the hoast, and called it the tabernacle of the congregation: And (so it came to passe) that euery one whiche would pray vnto the Lorde, went out vnto the tabernacle of the congregation which was without the hoast.
8 And when Moyses went out vnto the tabernacle, all the people rose vp, and stode euery man at his tent doore, and loked after Moyses, vntyll he was gone into the tabernacle. 9 And assoone as Moyses was entred into the tabernacle, the cloudy piller descended, & stoode at the doore of the tabernacle, and he talked with Moyses.
10 And al the people saw the cloudie piller stande at the tabernacle doore, and they rose vp and worshipped euery man in his tent doore. 11 And the Lorde spake vnto Moyses (b) face to face, as a man speaketh vnto his freende. And he turned agayne into the hoast: but the young man Josuah his seruaunt the sonne of Nun, departed not out of the tabernacle.
12 And Moyses said vnto the Lord, See, thou sayest vnto me, Leade this people forth: and thou hast not shewed me whom thou wylt sende with me. And thou hast sayde moreouer, I know thee by name, and thou hast also found grace in my sight. 13 Now therefore, if I haue founde fauour in thy sight, then I pray thee shewe me thy (c) way, that I may knowe thee, & that I may finde grace in thy syght, and consider also that this nation is thy people. 14 And he sayde, My presence shall go with thee, and I wyl geue thee rest. 15 He said vnto hym, If thy presence go not with me, cary vs not hence. 16 For how shall it be knowen here that I and thy people haue founde fauour in thy sight, but in that thou goest with vs? If thou goest with vs, shall not I and thy people haue preeminence before all the people that are vppon the face of the earth? 17 And the Lord said vnto Moyses, I wyll do this also that thou hast sayde, for thou hast founde grace in my sight, & I knowe thee by name.

(g) This fact did so please god, that he turned the curse of Iacob agaynst Leui. Gen. 49. ver. 5. to a blessing. Deut. 33. verse. 9.

" Or, consecrate.
(h) Moyses prostrate made his prayer fourtie dayes and nightes. Deut. ix.
(i) Out of the number of them that be elect and predestinated to lyfe euerlasting.
(k) I wyll make it knowen that he was neuer any of the elect.

(a) By milke, vnderstande all necessarie thinges: by hony, all delicates and pleasaunt thinges.

(b) More plainely and familierlie then euer he dyd to any other. Num. 12. verse. 7. for no man can see God in this lyfe, and lyue.
(c) The meanes wherby thou wylt keepe and saue thy people out of so manye perils, seyng thou wilt not go with the.

name. 18 And he sayde, I beseche thee shewe me thy glorye. 18 Who answered, I will make all my (d) good go before thee, and I will (e) proclayme the name of the Lorde before thee: and will shewe mercie to whom I will shewe mercie, and will have compassion, on whom I will have compassion. 20 And he sayde furthermore, Thou maist not see my face: for there shal no man see me, and live.

21 And the Lorde saide, Beholde, there is a place by me, and thou shalt stande upon a rocke. 22 And whyle my glorie goeth forth, I will put thee in a clift of the rocke, and will put my hand upon thee, while I passe by.

23 And I wyl take away myne hand, and thou shalt see my backe parres: but my face shall not be seene.

(d) Heart and affection to this my people.
(e) Passing by I will founde with a loude voyce my name Iehouah, whom thou canst not see. Cap. 34. verie. 67.

The .xxxiiii. Chapter.

5 The description of God. 28 After the fast of fourtie dayes Moyses commeth downe from the mountayne, and speaketh to the people with a covered face.

A

AND the Lorde saide unto Moyses, Hew thee two tables of stone like unto the first, and I wil write upon these tables, the wordes that were in the first tables whiche thou brakest. 2 And be redye in the morning, & come up early unto the mount of Sinai, and thou shalt * stande there for me in the top of the mount.

* Or, wait.

3 There shall no man come up with thee, neither let any man be seene throughout all the mount, neither let sheepe nor oxen feede before the hyl. 4 And Moyses hewed two tables of stone like unto the first, and rose up early in the morning, and went up unto the mount Sinai as the Lorde had commaunded hym, and toke in his hande the two tables of stone. 5 And the Lord descended in the cloude, & stoode with hym there: and proclaymed the name of the Lorde. 6 And the Lorde passed by before hym, and cryed, Lord, Lorde * God mercyfull and gracious, long suffering, and abundaunt in goodnes and trueth, 7 And keping mercie in store for thousandes, forgeuing wickednes, transgression and sinne, and not * leauyng one innocent, visiting the wickednes of the fathers upon the children, and upon the childrens children, unto the thirde and fourth generation. 8 And Moyses made haste, and bowed him selfe to the earth and worshipped. 9 And sayde, If I have founde grace in thy syght, O Lorde, then let my Lorde I pray thee go in the middest of vs, for it is a stifnecked people: & thou shalt haue mercie upon our wickednes, and our sinne, and shalt take vs for thyne inheritaunce. 10 And he sayde, Beholde, I make a couenaunt before all thy people, and I will do marueyles, such as have not ben done in all the worlde, neither in all nations: and al the people amongest which thou art shall see the worke of the Lorde; for it is a terrible thing that I will do with thee. 11 Kepe diligently those thinges that I commaunde thee this day: Beholde, I cast out before thee, the Amorites, Chanaanites, Hethites, Pherezites, Heuites, and Iebusites. 12 Take heede to thy selfe, lest thou make any compact with the inhabitours of the land whyther thou goest, lest they be cause * of ruine amongst you: 13 But ouerthrowe their aulters, & breake their images, and cut downe their groues. 14 Thou shalt worship no straunge God: for the Lorde is called (b) ielous, because he is a ielous God. 15 Lest if thou make any agreement with the inhabitours of the lande, and they go a whoring after their gods, and do sacrifice unto their gods: they call thee, and thou eate of their sacrifice.

* Or, strong.

B

* Or, doth pardon, and doth not pardon.

* Or of fence.

(b) God is called ielous because he wil not permit that any other gods shalbe worshipped with him; but he alone will be loued and worshipped for God.

16 And thou take of their daughters unto thy sonnes, and their daughters go a whoring after their gods, and make thy sonnes go a whoring after their gods also. 17 Thou shalt make thee no gods of mettall. 18 The feast of vnleauened bread shalt thou kepe: Seuen dayes thou shalt eate vnleauened bread, as I commaunded thee in the tyme of the moneth Abib: for in the moneth Abib thou camest out of Egypt. 19 All that openeth the matrice is myne, and all that breaketh the matrice amongest thy cattel, if it be male, whether it be oxe or sheepe.

C

20 But the first borne of the asse thou shalt bye out with a lambe: and if thou redeeme hym not, thou shalt breake his neche. All the first borne of thy sonnes thou shalt redeeme: and see that no man appeare before me empte. 21 Sixe dayes thou shalt worke, and in the seuenth day thou shalt rest, both from earying and reapyng. 22 Thou shalt obserue the feast of weekes with thy first frutes of wheate haruest: and the feast of in-

D

gatherying

gatheryng at the yeres ende.

23 Thryse a yere shall all your men chyldren appeare before the almightie Lorde God of Israel. 24 For I will cast out the nations before thee, and enlarge thy coastes: neither shall any man desyre thy lande, when thou shalt go vp to appeare before the Lord thy God thryse in a yere. 25 Thou shalt not offer the blood of my sacrifice vpon leauen, neither shall ought of the sacrifice of the feast of Passouer be left vnto the morowning. 26 The first fruytes of thy lande, thou shalt bryng vnto the house of the Lorde thy God. Thou shalt not seethe a kyd in his mothers mylke. 27 And the Lorde sayde vnto Moyses, Wryte these wordes: for after the tenour of these wordes, I haue made a couenaunt with thee and with Israel.

28 And he was there with the Lord fourtie dayes and fourtie nyghtes, and dyd neither eate bread, nor drinke water: and he wrote vpon the tables the wordes of the couenaunt, the ten commaundementes. 29 And when Moyses came downe from mount Sinai, the two tables of testimonie were in Moyses hande: when he came downe from the mount, Moyses wyst not that the shynne of his face shone, whyle he talked with () hym. 30 And Aaron and all the chyldren of Israel looked vpon Moyses: and beholde, the shynne of his face shone. and they were afrayde to come nye hym. 31 And when Moyses had called them, Aaron and al the chiefe of the congregation came vnto hym: and Moyses talked with them.

32 And afterwarde all the chyldren of Israel came nye: and he gaue them in commaundement all that the Lord had saide vnto hym in mount Sinai.

33 And when Moyses had made an ende of communyng with them, he put a (a) couerynge vpon his face.

34 And agayne when Moyses went in before the Lorde to speake with hym, he toke the couerynge of, vntil he came out: And he came out and spake vnto the chyldre of Israel, that which he was commaunded. 35 And the chyldren of Israel sawe the face of Moyses, that the shynne of Moyses face shone: and Moyses put the couerynge vppon his face agayne, vntyll he went in to commune with hym.

The .xxxv. Chapter.

1 The Sabbath is commaunded to be kept.

AND Moyses gathered all the congregation of the chyldren of Israel together, and sayde vnto them, These are the wordes whiche the Lorde hath commaunded, that ye shoulde do them. 2 Sixe dayes ye shall worke: but the seuenth day shall be vnto you the holy Sabbath of the Lordes rest, whosoeuer doth any worke therein, shall dye. 3 Ye shall kyndle (a) no fyre throughout your habitations vpon the Sabbath day.

4 And Moyses spake vnto all the congregation of the chyldren of Israel, saying, This is the thyng whiche the Lorde commaunded, saying,

5 Take from amongest you an heaue offeryng vnto the Lorde: Whosoeuer is of a wyllyng heart, let hym bryng that (heaue offeryng) to the Lorde, namely golde, syluer, and brasse,

6 And blewe silke, purple, scarlet, white silke, goates heere, 7 And Rammes skynnes red, and Tarus skynnes, with Sittim wood, 8 Oyle for lyght, and spyces, for annoyntyng oyle, and for the sweete incence:

9 And Onyx stones, and stones to be set in the Ephod, and in the brestlap.

10 And let all them that are wyse hearted among you, come and make all that the Lorde hath commaunded, 11 The tabernacle, and the tent therof, and his couerynge, and his rynges, his boordes, his barres, his pillers, and his sockets, 12 The arke and the staues thereof, with the mercie seate, and the vaile that coureth it,

13 The table and his barres, and all his vessels, and the shewe bread,

14 The candelsticke of light and his furniture, and his lampes with the oyle for the lyght, 15 The incense aulter and his barres, the annoynting oyle, and the sweete incense, and the hangyng of the doore at the entryng in of the tabernacle. 16 The aulter of whole burnt sacrifice, with his brasen gredyron, his staues, and all his vessels, the lauer and his foote:

17 And the hangynges of the court, with his pillers, & their sockets, & the hangyng in the doore of the court, 18 The pinnes of the tabernacle, & the pinnes of the court with their cordes, 19 The (b) ministring garmentes to

ministre

(a) This couerynge signifieth the infirmitie of our nature, whereby when we heare or rede the lawe, we heareit not, nor vnderstande it.

(a) Therefore was he put to death that gathered stickes to make a fire on that day. Num. xv.

(b) Suche as appertayne to the seruice of the tabernacle.

° Reade. Cap. 23. verse. 19.

° Or, wordes.

() That is, with God. Or, whyle God talked with hym.

minister in the holy place, and the holy vestmentes for Aaron the priest, and the vestmentes of his sonnes, that they may minister in the priestes office. 20 And all the congregation of the children of Israel departed from the presence of Moyses.

(b) Suche as appertayne to the seruice of the tabernacle.

21 And euery one came as manye as their hearres couraged the, & as many as their spirites made them wylling, and brought an heaue offeryng for the Lorde, to the makyng of the tabernacle of the congregation, and for al his vses, and for the holy vestmentes.

D

22 And they came both men and women as many as were wyllyng hearted, and brought bracelettes and earynges, ringes and chaynes, whiche iewels were all of golde: and all the men brought a waue offering of golde vnto the Lorde. 23 And euery man with whom was founde blewe silke, purple, scarlet, white silke and goates heere, and red skinnes of Rammes, and Taxus skynnes, brought them.

24 All that dyd heaue vp an oblation of siluer and brasse, brought an heaue offeryng vnto the Lorde: and all men with whom was found Sittim wood for any maner worke of the ministration, brought it. 25 And all the women that were wyse hearted, did spyn with their handes, and brought the spun worke, both of blewe silke, purple, scarlet, and whyte silke. 26 And all the women that excelled in wysdome of heart, spun Goates heere.

E

27 And the lordes brought Onyx stones, and stones to be set in the Ephod & in the brestlap. 28 And spice, and oyle for lyght, and for the anoynting oyle, and for the sweete incense.

29 And the children of Israel brought a wylling offeryng vnto the Lord, both men and women, as many as had wylling hearres, to bryng for all maner worke, whiche the Lorde had commaunded to be made (c) by the handes of Moyses. 30 And Moyses sayde vnto the children of Israel, Beholde, the Lorde hath called by name Besaleel the sonne of Vrie, the sonne of Hur, of the tribe of Iuda.

(c) Vsing Moyses as a minister thereof.

31 And hath filled hym with the spirite of God, in wysdome and vnderstandyng in knowledge, and in all maner worke, 32 To finde out curious workes, which are made in gold, siluer, and brasse: 33 In the cratt of stones to set them, and in carning of wood to make any maner of subtile worke.

34 And he hath put in his heart that he may teache, both he and Ooliab the sonne of Achisamech, of the tribe of Dan. 35 Them hath he filled with wysdome of heart, to worke al maner of grauen, and brodered, and needle worke, in blew silke and purple, in scarlet and white sylke, and in weauyng, and to do all maner of worke and wittie deuises.

F

The .xxxvi. Chapter.

3 The great redynes of the people in offeryng towarde the buyldyng of the tabernacle.

A No Besaleel wrought & Ooliab, & all wyse hearted men, to whom the Lorde gaue wysdome and vnderstandyng to knowe howe to worke all maner of worke for the seruice of the sanctuarie, and all that the Lorde had commaunded. 2 And Moyses called Besaleel, Ooliab, and all the wyse hearted men, and such as the Lorde had geuen wysdome vnto, and as many as their hearres couraged to come vnto that worke, to worke it.

A

3 And they receaued of Moyses all the heaue offering which the children of Israel had brought for the worke of the seruice of the sanctuarie, to make it withal. And besides that, they brought free offringes vnto it euery day in the morning. 4 And al the wyse men that wrought al the holy worke, came euery man from his worke whiche they made: 5 And they spake vnto Moyses, saying, The people bring to much, and more then enough for the seruice and worke which the Lord hath commaunded to be made: 6 And then Moyses gaue commaundement, and they caused it to be proclaimed throughout the hoast, saying, See that neither man nor woman prepare any more worke for the heaue offering of the sanctuarie; & so the people were forbidden to bring. 7 For the stuffe they had, was sufficient for al the worke to make it, and to much. 8 All the wyse hearted men therfore and they that wrought for the tabernacle, made ten curtaynes of white twined silke, blew silke, purple, and scarlet, with Cherubims of brodied worke made he them.

(a) A rare example, and notable to see the people so redy to serue god with their goodes.

B

9 The length of one curtain was twelue & eight cubites, & the bredth foure: and the curtaines were al of one syse.

10 And he coupled fiue curtaines by the selues, & other fiue by the selues.

11 And

11 And he made loopes of blewe silke alongby the edge of one curtaine, euen in the selnedge of the couplyng curtayne: and likewise he made on the syde of the couplyng curtayne on the other syde. 12 Fiftie loopes made he in the one curtayne, and fiftie in the edge of the coupling curtayne on the other syde, & the loopes helde one curtaine to another. 13 And he made fiftie taches of golde, and coupled the curtaines one to another with the taches: (and so) was it made
C one tabernacle. 14 And he made eleuen curtaynes of goates heere, to be a tent ouer the tabernacle. 15 The length of one curtaine had thirtie cubites, and was foure cubites broode, and they al eleuen of one sise. 16 And he coupled fiue curtaynes by them selues, and sixe by them selues.

17 And he made fiftie loopes along by the border of the vttermoste couplyng curtayne, and fiftie in the edge of the other couplyng curtayne.
18 And he made fiftie taches of brasse, to couple the tent together, that it myght be one. 19 And he made a couering vpon the tent of Rammes skinnes red, and yet another of Taxus skinnes aboue that. 20 And he made standyng boordes for the tabernacle of Sittim wood. 21 The length of a
D boorde was ten cubites, the breadth one cubite and a halfe. 22 One boord had two tenons, whereby they were ioyned one to another: and thus made he for all the boordes of the tabernacle. 23 And he made twentie boordes for the south syde of the tabernacle.

24 And fourtie sockettes of siluer vnder the twentie boordes: two sockettes vnder one boorde for his two tenons, and two sockettes vnder another boorde for his two tenons.
25 And for the other side of the tabernacle whiche is towarde the north, he made twentie boordes, 26 And their fourtie sockets of siluer: two sockets vnder one boorde: and two sockettes vnder the other boorde. 27 And towarde the "west ende of the tabernacle he made sixe boordes. 28 And two other boordes made he in the corners of the tabernacle, for either syde.
29 And they were ioyned close beneath and aboue with a ring: and thus they dyd to both the corners.
E 30 And there were eyght boordes, and sixteene sockettes of siluer: vnder euery boorde two sockettes. 31 And he made barres of Sittim wood: fiue for the boordes of the tabernacle in the one syde, 32 And fiue for the boordes of the tabernacle in the other side, and fiue barres for the boordes of the tabernacle in the west ende.
33 And he made the middest barre to shut through the boordes, from the one ende to the other. 34 And ouerlaide the boordes with gold, and made rynges of golde to thrust the barres through, and couered the barres with golde. 35 And he made a vayle of blewe silke, purple, scarlet, and white twined silke: with Cherubims made he it of broodered worke. 36 And he made therevnto foure pillers of Sittim wood, and ouerlayde them with gold: their knoppes were also of gold, & he cast for them foure sockettes of siluer. 37 And he made an hangyng for the tabernacle doore of blewe silke, purple, scarlet, and white twined silke of needle worke: 38 And the fiue pillers of it, with their knoppes: and ouerlayde the knoppes of them, and the hoopes with golde: they fiue sockettes also were of brasse.

The .xxxvii. Chapter.
The makyng and framyng of the arke of witnesse.

AND Besaleel made the arke of A
Sittim wood: two cubites and a halfe long, and a cubite and a halfe broode, and a cubite and a halfe hygh:
2 And ouerlayde it with fine golde within & without, and made a crowne of golde to it rounde about. 3 And cast for it foure rynges of gold for the foure corners of it: two rynges for the one syde, and two for the other.
4 And made barres of Sittim wood, and couered them with golde. 5 And put the barres in the ringes along by the syde of the arke, to beare the arke withall. 6 And he made the mercie seate of pure golde: two cubites and a halfe was the length therof, and one cubite and a halfe the breadth. 7 And he made two Cherubims of thicke gold vpon the two endes of the mercy seate. 8 One Cherub on the one end, and another Cherub on the other end: B
of the mercy seate made he the Cherubims in the endes therof. 9 And the Cherubims spread out their winges aboue on hye, and couered the mercy seate therewith: And their faces

¶ The sea.

faces were one to another, euen to the mercie seatewarde were the faces of the Cherubims. 10 And he made the table of Sittim wood: two cubites (was) the length therof, and a cubite the breadth, and a cubite and a halfe the height of it. 11 And he ouerlayde it with fine golde, and made thervnto a crowne of golde rounde about:

12 And made thervnto an hoope of an hande bzode rounde about: and made vpon the hoope a crowne of golde rounde about. 13 And he caste for it foure rynges of golde, and put the rynges in the foure cozners that were in the foure feete thereof.

C 14 Euen harde by the hoope were the ringes into the whiche the barres were put, to beare the table withall.

15 And he made the barres of Sittim wood, and couered them with golde, to beare the table withall.

16 And made the vesselles for the table of pure golde, his dishes, his (incense)cuppes, his couerynges, and his bowles to powze out withall.

17 And he made the candelsticke of pure golde, of a whole worke made he the candelsticke: his staffe, his bzaunches, his bolles, his knoppes, and his flowzes were of one peece.

18 Sixe bzaunches proceeding out of the sides therof: three bzaunches of the candelsticke out of the one syde therof, and three bzaunches of the candelsticke out of the other syde thereof.

19 And in one bzaunche three bolles made like vnto almondes with a knop and a flowze: and in another bzaunche three bolles made like almondes, with a knop and a flowze: & so throughout the sixe bzaunches that proceede out of the candelsticke. 20 And vpon the candelsticke selfe, were foure bolles after the fashion of almondes, with knoppes and flowzes. 21 Vnder euery two bzaunches a knoppe of the same, and a knop vnder two bzaunches of the same, and a knop vnder two bzaunches of the same accordyng to the sixe bzaunches that proceede out of it. 22 And the knoppes and the bzaunches proceeded out of it: and it was all one peece of pure thicke golde. 23 And he made his seuen lampes, with the snuffers and vessels for the snuffe, of pure golde. 24 Of a talent of pure golde made he it, with all the vesselles therof. 25 And he made the incense aulter of Sittim wood: the length of it was a cubite, and the breadth a cubite, for it was foure square: and two cubites hye, with hornes proceedyng out of it.

26 And he couered it with pure gold, both the toppe and the sydes thereof rounde about, and the hornes of it: and made vnto it a crowne of golde rounde about. 27 And he made two rynges of golde for it vnder the crowne therof in the two cozners of it, and in the two sydes therof, to put barres in for to beare it withall.

28 And he made the barres of Sittim wood, and ouerlayde them with golde. 29 And he made the holy anoyntyng oyle, and the sweete pure incense, after the apoticaries craft.

The .xxxviii. Chapter.

The aulter of the whole burnt offeryngs. 8 The brasen lauer. 24 The summe of that which the people offered.

A Nd he made the whole burnt offeryng aulter of Sittim wood: fiue cubites was the length therof, and fiue cubites breadth foure square, and three cubites hye. A

2 And he made vnto it hornes in the foure cozners of it, proceedyng out of it: and he ouerlayde it with brasse.

3 And he made al the vesselles of the aulter, the ashpannes, and * besomes, and basons, fleshhookes, and fyre pannes: all the vesselles therof made he of brasse. 4 And he made a brasen grediron of network vnto the aulter, rounde about alowe beneath vnto the middest of the aulter. 5 And cast foure rynges of brasse for the foure endes of the grediron, to put barres in. 6 And he made the barres of Sittim wood, and couered them with brasse: 7 And put the barres into the rynges in the foure cozners of the aulter to beare it withall, and made the aulter holow within the boordes.

* or, al some read (forsipes) that is, tongues,

8 And he made the lauer of brasse, and the foote of it also of brasse of the (a) glasses of the women assemblyng, whiche came together at the doore of the tabernacle of the congregation.

B (a) Rabbi Kimhi sayth that the women brought their looking glasses, which were of brasse or of some metrall, and offered them to the vse of the tabernacle.

9 And he made the court on the south syde, full south: and the hangynges of the court were of white twined silke, hauing a hundred cubites,

10 Their pyllers were twentie, and their brasen sockettes twentie: but the knoppes of the pillers and their hoopes

hoopes were of siluer. 11 And on the northside the hanginges were an hundred cubites, their pillers were twentie, and their sockettes of brasse twentie: but the knoppes and the hoopes of the pillers were of siluer. 12 On the west syde were hanginges of fiftie cubites, ten pillers, and their ten sockettes: but the knoppes and the hoopes of the pillers were of siluer.

13 And towarde the east syde full east, were hangynges of fiftie cubites.

14 The hangynges of the one syde of the gate were fifteene cubites longe, with three pillers and three sockettes.

15 And of the other syde of the court gate, were hangynges also of fifteene cubites long, with three pillers and three sockettes. 16 All the hanginges of the court rounde about, were of white twined silke: 17 But the sockettes of the pillers were of brasse, and the knoppes and the hoopes were of siluer. & the couerynge of the heades was of siluer: and all the pillers of the court were hooped about with siluer. 18 And the hangyng of the gate of the court was needle worke, of blewe silke, purple, scarlet, and whyte twyned silke: twentie cubites longe, and fiue in heyght and breadth, ouer agaynst the hangynges of the court.

19 And their pillers were foure, and their foure sockettes of brasse, and the knoppes of siluer, & the heades ouerlayde with siluer, and hooped about with siluer. 20 And all the (b) pinnes of the tabernacle & of the court round about, were of brasse. 21 This is the (c) summe of the tabernacle (euen) of the tabernacle of witnesse, as it was counted accordyng to the commaundement of Moyses, for the office of the Leuites by the hande of Ithamar, sonne to Aaron the priest.

22 And Besaleel the sonne of Uri the sonne of Hur of the tribe of Iuda made all that the Lorde commaunded Moyses: 23 And with hym was Aholiab sonne of Ahisamach of the tribe of Dan, a cunnyng workman, an embroderer, and a worker of needle worke, in blewe silke, purple, scarlet, and whyte twyned sylke. 24 All the golde that was occupyed for all the worke of the holy place, was the golde of the waue offeryng, twentie and nine talentes, and seuen hundred and thirtie sicles, after the sicle of the sanctuarie. 25 And the summe of siluer of them that were numbred in the congregation, was an hundred talentes, and a thousande seuen hundred and three score and fifteene sicles, after the sicle of the sanctuarie. 26 For euery man an halfe waight, euen halfe a sicle after the sicle of the sanctuarie for all them that went to be numbred, from twentie yeres old and aboue, euen for sixe hundred thousand, and three thousand, and fiue hundred and fiftie men.

27 And of the hundred talentes of siluer were cast the sockets of the sanctuarie, and the sockets of the vaile: an hundred sockettes of the hundred talentes, a talent to euery socket.

28 And of the thousande seuen hundred seuentie and fiue sicles, he made knops to the pillers, & ouerlayde the heades, and hooped them. 29 And the brasse of the wane offering was three score and ten talentes, & two thousand and foure hundred sicles. 30 And therwith he made the sockettes to the doore of the tabernacle of the congregation, and the brasen aulter, and the brasen grediron for it, with all the vessels of the aulter, 31 And the sockets of the court rounde about, & the sockets for the court gate, and all the pinnes of the tabernacle, and all the pinnes of the court rounde about.

The .xxxix. Chapter.

1 The apparell of Aaron & his sonnes, all that the Lorde commaunded was done and finished. 43 Moyses blesseth the people.

AND of the blewe silke, purple, and scarlet, they made vestmentes of ministration to do seruice in the holy place: & made the holy garmētes for Aaron, as the Lorde commaunded Moyses. 2 And he made the Ephod of gold, blewe silke, purple, scarlet, and white twined silke. 3 And they dyd beate the golde into thinne plates, and cut it into wyers to worke it in the blewe silke, purple, scarlet, and in the fine white with brodered worke.

4 And they made two sydes for it, to close them vp by the two edges.

5 And the broderyng of the girdle that was vpon it, was of the same stuffe, & after the same worke, of golde, blewe silke, purple, scarlet, and twined white silke, as the Lord commaunded Moyses. 6 And they wrought Onyx stones closed in ouches of golde, and grauen as signettes are grauen with the names of the children of Israel.

7 And he put them on the shoulders of the Ephod, that they should be

stones

(b) The entens of the tabernacle were fastened with these pinnes to stai them that they vvere not driuen with the vvynd hither and thither.

(c) The perticuler peces by number deliuered to the Leuites.

stones for a remembraunce of the
children of Israel, as the Lorde com-
maunded Moyses. 8 And he made
the brestlap of brodered worke like
the worke of the Ephod, of golde,
blewe silke, purple, scarlet, and twined
white silke. 9 It was foure squate:
and they made the brestlap double, an
hande breadth long, and an hande
breadth brode. 10 And they filled it
with foure rowes of stones. The first
rowe, a Sardius, a Topazius, and a
Smaragdus. 11 The seconde rowe,
a Rubie, a Saphire, and a Diamond.
12 In the thirde rowe, a Lyncurius, an Achates, and an Amathyste.
13 In the fourth rowe, a Turcas, an
Onyx, and a Jaspis: and they were
closed in ouches of golde in their in-
closers. 14 And the twelue stones
were grauen as signets, with the
names of the chyldren of Israel, euery
C stone with his name, according to the
twelue tribes. 15 And they made vp-
pon the brestlap two fastening chaines
of wrethen worke of pure golde.
16 And they made two ouches of
golde, and two golde ringes: and put
the two ringes in the two corners of
the brestlap. 17 And they put the
two chaines of gold in the two ringes
in the corners of the brestlap. 18 And
the two endes of the two chaines they
fastened in the two ouches, and put
them on the shoulders of the Ephod,
vpon the forefront of it. 19 And they
made two ringes of golde, and put
them on the two corners of the brest-
lap vpon the edge of it (which was) on
the inside by the Ephod. 20 And
they made two golden ringes, and put
them on the two sides of the Ephod,
beneath on the forside of it, and ouer
against his felowe, aboue vppon the
brodering of the Ephod. 21 And they
stained the brestlap by his ringes vn-
to the ringes of the Ephod with a
lase of blewe silke, that it myght be
vpon the brodery ng of the Ephod, and
that the brestlap should not be loosed
D from of the Ephod, as the Lorde com-
maunded Moyses. 22 And he made
the tunicle vnto the Ephod of wouen
worke, altogether of blewe sylke:
23 And there was a hole in the mid-
dest of the tunicle, as the coller of a
partlet, with a bande rounde about the
coller, that it should not rent. 24 And
in the tunicle they made hemmes
with pomgranates of blew silke, pur-
ple, scarlet, and white twyned sylke.
25 And they made litle belles of pure
golde, and put them amongst the pom-
granates rounde about vpon the edge
of the tunicle. 26 A bell and a pom-
granate, a bell and a pomgranate
round about the hemmes of the tuni-
cle to minister in, as the Lorde com-
maunded Moyses.
27 And they made coates of fine
white silke of wouen worke for Aa-
ron and his sonnes. 28 And a mitre
of fine white silke, and goodly bon-
nettes of fine white silke, and linnen
sloppes of twyned white silke.
29 And a gyrdle of twyned white
silke, blew, purple, and scarlet, euen of
needle worke, as the Lorde commaun-
ded Moyses. 30 And they made the
plate of the holy crowne of fine gold,
and wrote vpon it with grauen worke
as signets are grauen. The holynesse
of the Lorde. 31 And he tyed vnto it
a lase of blewe silke, to fasten it an hye
vpon the mitre, as the Lorde com-
maunded Moyses. 32 Thus was all
the worke of the tabernacle (euen) of
the tabernacle of the congregation
finished: And the chyldren of Israel
did according to al that the Lord com-
maunded Moyses, so did they.
33 And they brought the tabernacle
vnto Moyses (euen) the tabernacle
and all his furniture, his taches, his
boordes, his barres, his pyllers, and
his sockettes. 34 The couering of
rammes skynnes red, and the cou-
ering of Tacus skynnes, and the hang-
yng vayle, 35 The arke of the testi-
monie, and the barres therof, and the
mercie seate, 36 The table and all
the vesselles thereof, and the shewe
bread, 37 The pure candelsticke with
the lampes thereof, euen with the
lampes to be prepared, and al the ves-
selles thereof, and the oyle for lyght,
38 The golden aulter, and the annoin-
tyng oyle, and the sweete incense, and
the hangyng of the tabernacle doore,
39 And the brasen aulter with his
grediron of brasse, his barres and all
his vesselles, the lauer and his foote,
40 The curtaynes of the court with
his pillers and sockettes, the hanging
to the court gate and his pynnes and
cordes, and all the vessel of the service
of the tabernacle, euen of the taberna-
cle of the congregation. 41 The mi-
nistryng vestmentes to serue in the
holy place, and the holy vestmentes
for Aaron the priest, and his sonnes
raymentes to minister in, in the
priestes

prieſtes office: 42 Accordyng to all that the Lord commaunded Moyſes, ſo the children of Iſrael made all the worke. 43 And Moyſes dyd loke vpon all the worke: and beholde, they had done it as the Lorde had commaunded, euen ſo had they done it: and Moyſes bleſſed them.

¶ The .xl Chapter.

1 The tabernacle is reared vp. 34 The glorie of the Lorde appeareth in a cloude coueryng the tabernacle.

A And the Lorde ſpake vnto Moyſes, ſaying, 2 In the firſt day of the firſt (a) moneth ſhalt thou ſet vp the tabernacle, euen the tabernacle of the congregation. 3 And put therin the arke of the teſtimonie, & couer the arke with the vayle: and thou ſhalt bryng in the table, and order it accordyng to the appoyntment therof: 4 And thou ſhalt bryng in the candleſticke, and lyght his lampes, 5 And ſet the incenſe aulter of golde before the arke of the teſtimonie, and put the hangyng at the dooze of the tabernacle. 6 And ſet the whole burnt offering aulter before the dooze of the tabernacle (euen) of the tabernacle of the congregation: 7 And ſet the lauer betweene the tabernacle of the congregation and the aulter, and put water therein. 8 And make the court rounde about, and hang vp the hangyng at the court gate. 9 And thou ſhalt take the annoyntyng oyle, and annoynt the tabernacle, and all that is therin, and halowe it with all the veſſels therof: and it ſhalbe holy. 10 And thou ſhalt annoynt the aulter of the whole burnt offeryng and all his veſſels, and ſanctifie the aulter: and it ſhalbe an aulter moſt holy. 11 And thou ſhalt alſo annoynt the lauer and his foote, and ſanctifie it. 12 And thou ſhalt bryng Aaron and his ſonnes vnto the dooze of the tabernacle of the congregation, & waſhe them with water. 13 And thou ſhalt put vpon Aaron the holy veſtmentes, and annoynt him, and ſanctifie him, that he may miniſter vnto me in the prieſtes office. 14 And thou ſhalt bryng his ſonnes, and clothe them with gramentes. 15 And annoynt them as thou diddeſt annoynt their father, that they may miniſter vnto me in the prieſtes office: For their annoyntyng ſhalbe an euerlaſting prieſthood vnto them throughout all their generations. 16 And Moyſes did accordyng to all that the Lorde commaunded him, ſo did he. 17 Thus was the tabernacle reared vp the firſt day in the firſt moneth, in the (b) ſeconde yere. 18 And Moyſes reared vp the tabernacle, and faſtened his ſockettes, and ſet vp the boordes therof, and put in the barres of it, and reared vp his pillers. 19 And ſpread abrode the tent ouer the tabernacle, and put the coueryng of the tent an hye aboue it, as the Lorde commaunded Moyſes. 20 And he toke the (c) teſtimonie, and put it in the arke, and ſet the barres to the arke, and put the mercie ſeate an hye vpon the arke. 21 And he brought the arke into the tabernacle, and hanged vp the vayle, & couered the arke of the teſtimonie, as the Lorde commaunded Moyſes. 22 And he put the table in the tabernacle of the congregation in the north ſide of the tabernacle without the vayle, 23 And ſet the bread in order before the Lorde, as the Lorde had commaunded Moyſes. 24 And he put the candleſticke in the tabernacle of the congregation, ouer againſt the table towarde the ſouth ſide of the tabernacle, 25 And ſet vp the lampes before the Lorde, as the Lord commaunded Moyſes. 26 And he put the golden aulter in the tabernacle of the congregation before the vayle, 27 And burnt ſweete incenſe theron, as the Lorde commaunded Moyſes. 28 And he hanged vp the hangyng at the dooze of the tabernacle: 29 And ſet the whole burnt offeryng aulter by the entryng in of the tabernacle (that is) the tabernacle of the congregation, and offered whole burnt offerynges, and meate offerynges thereon, as the Lorde commaunded Moyſes. 30 And he ſet the lauer betweene the tabernacle of the congregation and the aulter, and powred water therein, to waſhe withall. 31 And Moyſes, Aaron, and his ſonnes, waſhed their hands and their feete thereat, 32 When they went into the tabernacle of the congregation, & when they went to the aulter they waſhed them ſelues, as the Lord commaunded Moyſes. 33 And he reared vp the court rounde about the tabernacle and the aulter, and ſet vp an hangyng at the court gate: and ſo Moyſes finiſhed the worke. 34 And the cloude couered the tabernacle of the congregation, and the glorie

(a) In the ſeconde yere of their commyng out of Egypt.

(b) Of the commyng of the children of Iſrael out of Egypt.

(c) That is, the tables of the lawe.

Exod. 30. c.

Num. 9. c.

of the Lorde fylled the tabernacle. 35 And Moyses coulde not enter into the tabernacle of the congregation, because the cloude abode theron, and the glorie of the Lorde fylled the tabernacle. 36 And when the cloude was taken vp from of the tabernacle, the children of Israel toke their iourneys throughout theire armies: 37 And when the cloude was not taken vp, they tourneyed not tyll it was taken vp. 38 For the (d) cloude of the Lord was vpon the tabernacle by day, and fire by night, in the sight of all the house of Israel throughout all their armies.

(d) Thus the presence of god preserued & guided them both day and night, tyll they came to the lande of promise.

This booke is so named, because that in the same is chefely entreated of the Leuiticall sacrifices, & other ceremonies of the lawe, vnto the which the Leuites were committed and ordeyned by the Lorde.

¶ The thirde booke of Moyses, called in the Hebrue Vaicrah, and in the Latine Leuiticus.

¶ The first Chapter.

¶ 2 Of whole burnt offeringes for particuler persons. 3 The maner to offer whole burnt offeringes aswell of bullockes as of sheepe and birdes.

AND the Lorde (a) called vnto Moyses, and spake vnto him out of the tabernacle of the congregation, saying, 2 Speake vnto the children of Israel, and thou shalt say vnto them, If any (b) of you bryng a (c) sacrifice vnto the Lord, ye shal bring your sacrifice from among the cattell, euen from among the beeues and the (d) sheepe. 3 If his sacrifice be a whole burnt offeryng of beeues, let him offer a male without blemishe, and bryng him of his owne voluntarie wyll, vnto the doore of the tabernacle of the congregation before the Lorde. 4 And he shall put his (e) hande vpon the head of the whole burnt sacrifice, and it shalbe accepted for him to be his attonement. 5 And he shall kyll the bullocke before the Lorde: And the priestes Aarons sonnes shall bryng the blood, and sprinkle it rounde about vpon the aulter that is by the doore of the tabernacle of the congregation. 6 And then shall he flay the whole burnt offeryng, and hewe him in peeces. 7 And the sonnes of Aaron the priest shall put fire vpon the aulter, and put wood vpon the fire. 8 And the priestes Aarons sonnes shall lay the partes euen the head and the fat vpon the wood that is on the fire in the aulter. 9 But the inwardes and the legges therof shal he washe in water, and the priest shall burne all in the aulter, that they may be a whole burnt sacrifice, an offeryng made by fire for a sweete odour vnto the Lorde. 10 And yf his sacrifice be of flockes, namely of the sheepe or goates, let him bryng a male without blemishe for a whole burnt offeryng: 11 And let him kyll it on the north syde of the aulter before the Lorde: And the priestes Aarons sonnes, shall sprinckle the blood rounde about vpon the aulter. 12 And he shall cut it into his peeces, euen with his head & his fat: and the priest shall put them vpon the wood that lyeth vpon the fire in the aulter. 13 But he shall washe the inwardes and the legges with water, and the priest shall bryng altogether, and burne it vpon the aulter for a whole burnt offeryng, an oblation made by fire for a sweete sauour vnto the Lorde. 14 If the whole burnt offeryng for the sacrifice of the Lorde be of fowles, he shall bryng his sacrifice of turtle doues, or of the young pigeons. 15 And the priest shall bryng it vnto the aulter, and

(a) Moyses doth euidently declare that theise sacrifices were instituted of god, and not of man.

(b) When any priuate man wyll offer for him selfe a priuate sacrifice.

(c) That the Leuitical sacrifices were preachinges of the passion and death of Christe, and of his gospell, which should afterwarde be published through all the worlde, men hath not dreamed it, but the holy ghost hath taught it, and hath confirmed it by many testimonies aswel of the olde testament as of the newe. As Psal. 39. Esai. 42. Ioh. 1. 1. Pet. 1. Heb. 10. &c. (d) The Hebrue worde signifie sheepe or shee goates. Exo. 29. 10.

(e) Declaring that he did it voluntarily, and all that he hath in his handes, he receaued of God.

and(f) wryng the necke a sunder of it, and burne it on the aulter: but the blood therof shalbe wrong out vpon the side of the aulter. 16 And he shal pluckе away his croppe with his fethers, and cast them beside the aulter on the east part in the place of ashes. 17 And he shall breake the wynges of it, but pluckе them not a sunder: And the priest shall burne it vpon the aulter, euen vpon the wood that is vpon the fire: that it may be a whole burnt offeryng an oblation made by fire for a sweete sauour vnto the Lorde.

(f) The Hebrue worde signifieth, to be cut or pinched with a nayle of the finger.

¶ The.ii. Chapter.

1 The order of meate offeringes, 13 All meate offeringes must be seasoned with salt.

1 THe soule that wyll offer a meate offeryng vnto the Lorde, his offeryng shalbe of fine floure: and he shall poure oyle vpon it, and put frankensence theron: 2 And shall bryng it vnto Aarons sonnes the priestes: And he shall take therout his handfull of the flowre, and of the oyle with all the frankensence, and the priest shall burne it for a memoriall of him vpon the aulter, to be an offeryng made by fire for a sweete sauour vnto the Lord. 3 And the remnaunt of the meate offeryng shalbe Aarons & his sonnes, a thyng most(a) holy of the sacrifices of the Lorde, made by fire. 4 If thou bring also a meate offeryng that is baken in the ouen, let it be an vnleauened cake of fine flowre myngled with oyle, or an vnleauened wafer annoynted with oyle. 5 If thy meate offeryng be baken in the frying pan, it shalbe of vnleauened flowre myngled with oyle. 6 And thou shalt part it in peeces, and powre oyle theron: that it may be a meate offeryng. 7 And if thy meate offeryng be a thing broyled vpon the gredyron, let it be of flowre myngled with oyle. 8 And thou shalt bryng the meate offeryng that is made of these thinges vnto the Lord, and shalt deliuer it vnto the priest, that he may offer it vpon the aulter. 9 And the priest shall take from the meate offeryng a memoriall thereof, and shall burne it vpon the aulter: that it may be a burnt offeryng for a sweete sauour vnto the Lorde. 10 And that which is left of the meate offeryng, shalbe Aarons and his sonnes: It is a thyng most holy of the offerynges of the Lorde made by fire. 11 All the meate offerynges which ye shall bryng vnto the Lorde, shalbe made without leauen: For ye shall neither burne leauen nor (b) hony in any offeryng of the Lorde made by fire. 12 In the oblation of the first fruites ye shall offer them vnto the Lorde: but they shall not be burnt vpon the aulter for a sweete sauour. 13 All the meate offeringes also shalt thou season with salt, neither shalt thou suffer the salt of the couenaunt of thy God to be lacking from thy meate offeryng: but vpon all thyne offerynges thou shalt bryng (c) salt. 14 And if thou offer a meate offering of the first fruites vnto the Lorde, thou shalt offer for the meate offering of thy first fruites, eares of corne dryed by the fire (euen) beaten wheate, of full eares. 15 And thou shalt put oyle vpon it, and lay frankensence theron: that it may be a meate offeryng. 16 And the priest shall burne part of the beaten corne, and part of that oyle with all the frankensence, for a remembraunce: and it shalbe a sacrifice vnto the Lord made by fire.

(a) Because it doth remayne of that which was burnt in the honour of god, and therefore might not be eaten but of the holy, that is, the priestes.

(b) That is, all maner of fruite as sweete as hony: as figges, dates, & such like. Of these nothing might be burned, but kept onlye to be offered before god.

(c) By this ceremonie is the nature of Christe set forth, which is figured in all sacrifices. For Christe is the true & heauenly salt, by whō all that beleue in him, be made sauourie and pleasaunt vnto god the father, so that they shall neuer so putrifie that they shall perish.

¶ The .iii. Chapter.

1 The order of peace offeringes. 6 Of sheepe. 7 Of lammes. 12 Of goates.

AND yf his sacrifice be a(a) peace offeryng, and he take it from among the droues, whether it be a male or female, he shall bryng such as is without blemishe before the Lorde. 2 And put his hande vpon the head of his offeryng, and kyll it at the doore of the tabernacle of the congregation: And Aarons sonnes the priestes shall sprinkle the blood vpon the aulter rounde about. 3 And he shal offer b) somewhat of the peace offeryng, to be a sacrifice made by fire vnto the Lorde: euen the fat that coūereth the inwardes, and all the fat that is vpon the inwardes: 4 And the two kidneys, and the fat that is on them, and vpon the flankes, and the hall with the liuer shall he take away with the kidneys. 5 And Aarons sonnes shal burne them on the aulter with the whole burnt sacrifice which is vpon the wood that is on the fire, to be a burnt sacrifice made by fire for a sweete sauour vnto the Lorde.

(a) That is, a sacrifice of thankesgeuing offered for peace & prosperitie, either generally or particularly.

(b) One part was burnt, another appoynted to the priestes, and the third to him that offered.

6 If he bryng a peace offeryng vnto the Lorde from of the flocke, let him offer male or female, but without blemithe. 7 (And) yf he offer a lamme for his sacrifice, he shall bryng it before the Lorde, 8 And put his hande vpon his offerynges head, and kyll it before the doore of the tabernacle of the congregation: and Aarons sonnes shall sprinkle the blood therof rounde about the aulter. 9 And of the peace offering let him bring a sacrifice made by fire vnto the Lorde, the fat therof, and the rumpe altogether, which they shall take of harde by the backe bone: & the fat that couereth the inwardes, and all the fat that is vpon the inwardes, 10 And the two kidneys, and the fat that is vpon them, and vpon the flankes, and the hall that is vpon the liuer shal he take away with the kidneys. 11 And the priest shall burne them vpon the aulter, to be the foode of a sacrifice made by fire vnto the Lorde. 12 If his offeryng be a goate, he shall bryng it before the Lorde, 13 And put his hande vpon the head of it, and kyll it before the tabernacle of the congregation: and the sonnes of Aaron shall sprinkle the blood thereof vpon the aulter rounde about. 14 And he shall bryng therof his offeryng, euen (c) a sacrifice made by fire vnto the Lorde, the fat that coueredth the inwardes, and all the fat that is vpon the inwardes.

(c) In the whole burnt offering all was consumed, but in the offering made by fire, only the inwardes were burnt.

15 And the two kidneys, and the fat that is vpon them, and vpon the flankes, and the hall vpon the liuer shall he take away with the kidneys. 16 And the priest shall burne them vpon the aulter, for the foode of the sacrifice made by fire for a sweete sauour: All the fat is the Lordes.

17 Let it be a perpetuall statute for your generations throughout your dwellynges, that ye eate neither fat nor blood.

Gen. ix. a.

¶ The. iiii. Chapter.

1 The offering for the sinnes, 3 of the priest, 13 of the congregation, 22 the princes, 27 the priuate persons done by ignorance.

AND the Lorde spake vnto Moyses, saying, 2 Speake vnto the children of Israel, and say, If a soule shall sinne through ignorance in any of the commaundementes of the Lord which ought not to be done, but shall do contrary to any of them: 3 As yf the priest that is annoynted, do sinne accordyng to the (a) sinne of the people, let him bryng for his sinne which he hath sinned, a young bullocke without blemithe vnto the Lorde for a sinne offeryng.

(a) By conuersation or doctrine to do any thing wherby the people sinne, or els yf the people sinne through the priests fault, their sinne is required at his hande.

4 And he shall bryng the young bullocke vnto the doore of the tabernacle of the congregation before the Lorde, and shall put his hande vpon the young bullockes head, and (b) kyll the young bullocke before the Lorde.

(b) Hereby confessing that he deserued the same punishment which the beast suffered.

5 And the priest that is annoynted shall take of the young bullockes blood, and bryng it into the tabernacle of the congregation. 6 And the priest shall dippe his fynger in the blood, and sprinckle therof seuen tymes before the Lorde, before the vayle of the sanctuarie. 7 And the priest shall put some of the blood before the Lorde, vpon the hornes of the aulter of sweete insence, which is in the tabernacle of the congregation, and shall powre all the blood of the young bullocke vnto the bottome of the aulter of the whole burnt offering, which is at the doore of the tabernacle of the congregation. 8 And he shal take away all the fat of the bullocke for the sinne offeryng, the fat that coueredth the inwardes, & all the fat that is about the inwardes, 9 And the two kidneys, & the fat that is vpon them, and vpon the flanckes, and the hall vpon the liuer shall he take away with the kidneys, 10 As it was taken away in the bullocke of the peace offerynges: and let the priest burne them vpon the aulter of the whole burnt offeryng. 11 But the skinne of the young bullocke, and all his flesh, with his head & his legges, with his inwardes and his doung, (shall he beare out,) 12 And cary the whole bullocke altogether out of the hoast vnto a cleane place, where the ashes are powred out, and burne him there on wood in the fire: by the place where the asshes are cast out, shall he be burnt. 13 If the whole congregation of Israel sinne through ignorance, and the thyng be hyd from the eyes of the multitude, and haue done somewhat against any of the commaundementes of the Lorde which should not be done, and haue offended:

Exod. 29.

14 When the sinne which they haue sinned is knowen, the congregation shall bryng a young bullocke for the sinne, and bryng him before the tabernacle of the congregation, 15 And the

the elders of the multitude shall put their handes vpon the head of the bullocke before the Lorde: and the bullocke shalbe slayne before Lorde.

16 And the priest that is annoynted, shall bryng of the bullockes bloode into the tabernacle of the congregation.

17 And the priest shall dippe his finger in the blood, and sprinkle it seuen tymes before the Lorde, euen before the vayle. 18 And shall put of the blood vpon the hornes of the aulter whiche is before the Lorde, in the tabernacle of the congregation, and shal powre all the blood vnto the bottome of the aulter of the whole burnt offering, which is before the doore of the tabernacle of the congregation.

19 And he shall take his fat from hym, and burne it vpon the aulter,

20 And shall do with this bullocke as he dyd with the bullocke for sinne, so shal he do with this: And the priest shall make an attonement for them, and it shalbe forgeuen them. 21 And he shall bryng this bullocke without the heast, & burne hym as he burned the first bullocke: For it is an oblation for the sinne of the congregation.

22 When a lorde sinneth, and committeth through ignorance any of these thinges whiche the Lorde his God hath forbidden to be done in his commaundementes, and hath offended: 23 And if his sinne be(b) shewed vnto hym which he hath done, he shal bryng his offering (euen) an hee goate without blemiche, 24 And lay his hand vpon the head of the hee goate, and kyll it in the place where the whole burnt offering is vsed to be killed before the Lorde: For it is a sinne offering. 25 And let the priest take of the blood of the sinne offering with his finger, and put it vpon the hornes of the whole burnt offering aulter, and powre his blood vnto the bottome of the whole burnt offering aulter, 26 And burne all his fat vpon the aulter, as the fat of the peace offeringes: And the priest shall make an attonement for hym as concerning his sinne, and it shalbe forgeuen hym.

27 If one of the common people of the lande sinne through ignorance, and commit any of the thinges which the Lorde hath forbidden in his commaundementes to be done, & so hath trespassed: 28 If his sinne whiche he hath sinned come to his knowledge, he shall bryng for his offering a shee goate from among the flockes without blemiche for his sinne which he hath sinned, 29 And lay his hand vpon the head of the sinne offering, and slay the sinne offering in the place of the whole burnt offerings. 30 And the priest shall take of the blood therof with his finger and putte vpon the hornes of the whole burnt offering aulter, and powre all the blood vnto the bottome of the aulter, 31 And shall take away all his fat, as the fat of the peace offering is taken away: And the priest shall burne it vpon the aulter, that it may be a sweete sauour vnto the Lorde, and the priest shall make an attonement for hym, and it shalbe forgeuen hym. 32 And if he bryng a sheepe for a sinne offering, he shall bryng a female without blemith,

33 And lay his handes vpon the head of the sinne offering, and slea it for a sinne offering in the place where they kyl the whole burnt offering. 34 And the priest shal take of the blood of the sinne offering with his finger, and put it vpon the hornes of the whole burnt offering aulter, and shall powre the blood therof vnto the bottome of the aulter. 35 And he shall take away all the fat therof, as the fat of the sheepe of the peace offering is wont to be taken away: And the priest shall burne it vpon the aulter, that it may be the Lordes burnt sacrifice, and the priest shall make an attonement for his sinne that he hath committed, and it shalbe forgeuen hym.

The .v. Chapter.

1 Of othes. 2 The cleansyng of hym that toucheth vncleane thynges. 6 The purgation of an oth, 15 And of sinne done by ignorance.

IF a soule sinne and heare the voyce (a) of swearing, and is a witnesse whether he hath seene or knowen of it, if he do not vtter it, he shal beare his sinne. 2 Either if a soule touche any vncleane thing, whether it be the carion of an vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping thinges, and is not ware of it: behoilde, he is vncleane, and hath offended. 3 Either if he touch any vncleannesse of man, whatsoeuer vncleannesse it be that a man is wont to be defiled withall, and is not ware of it, and commeth to the knowledge of it, he hath trespassed.

4 Either if a soule sweare, and pronounceth with his lippes to do euyll

(b) Other by knowledging him selfe to haue sinned & confessing his fault, or some other hath reuealed it vnto hym.

Leuit. iii. d.

(a) This is diuerslye expounded, because the Hebrewe word hath a doumble signification: this is the sense as some thinketh. If a Iudge doth minister an othe to any priuate man, to declare the trueth of any thing that he hath seene, and do it not, he sinneth: other this. If any man see his neighbour commit any sinne, which is by the law of God execrable or detestable, and did cōsile it, and not open it as much as in him dyd lye, he dyd sinne: some other taketh it thus. All such as dyd heare any man curse, banne, and abuse the name of god, and did not open it vnto the magistrate, dyd sinne: the first sense is best lyked.

or to do good, whatsoeuer it be that a man shal pronounce with an othe and the thing be hyd from hym, and commeth to the knowledge of it, and hath offended in one of these: 5 When he hath sinned in one of these thinges, he shall confesse that he hath sinned in that thing. 6 Therfore shall he bring his trespasse offering vnto the Lorde for his sinne whiche he hath sinned, a female from the flocke, a lambe or a thee goate, for a sinne offering: And the priest shall make an attonement for hym concerning his sinne. 7 And if he be not able to bryng a sheepe, he shall bryng for his trespasse which he hath sinned, two turtle doues, or two young pigeons vnto the Lorde: one for a sinne offering, and the other for a whole burnt offering. 8 And he shal bryng them vnto the priest, whiche shall offer the sinne offering first, and wryng the necke a sunder of it, but pluche it not cleane of. 9 And he shal sprincle of the blood of the sinne offering vpon the side of the aulter, and the rest of the blood shal he powre by the bottome of the aulter: for it is a sinne offering. 10 And he shall offer the seconde for a whole burnt offering as the maner is: and so shall the priest make an attonement for hym for the sinne whiche he hath sinned, and it shalbe forgeuen hym. 11 And if he be not able to bryng two turtle doues, or two young pigeons, then he that hath sinned shall bryng for his offering the tenth part of an Epha of fine floure for a sinne offering: but put none oyle thereto, neither put any frankensence theron: for it is a sinne offering. 12 Then shall he bryng it to the priest, and the priest shall take his handful of it for a remembraunce thereof, and burne it vpon the aulter, to be a sacrifice for the Lorde made by fire: for it is a sinne offering. 13 And the priest shall make an attonement for hym as touching his sinne that he hath sinned in one of these, and it shalbe forgeuen hym: and the remnaunt shalbe the priestes, as a meate offering. 14 And the Lorde spake vnto Moyses, saying, 15 If a soule trespasse and sinne throwe ignoraunce in thinges that are consecrated vnto the Lorde, let hym bryng for his trespasse vnto the Lord a Ramme without blemish out of the flockes, valued in money at two sicles, after the sicle of the sanctuarie, that it may be for a trespasse offering. 16 And he shall make amendes for the harme that he hath done in the holy thing, and let hym put the fift part more therto, and geue it vnto the priest: And the priest shall make an attonement for him with the Ramme that is for the trespasse, and it shalbe forgeuen him. 17 If a soule sinne, and commit any of these things whiche are forbydden to be done by the commaundementes of the Lorde, and (b) wyst it not, and hath offended, and beare his sinne: 18 Then shall he bryng a Ramme without blemishe out of the flocke, that is esteemed to be worth a trespasse offering, vnto the priest: And the priest shall make an attonement for hym concerning his ignoraunce, wherin he erred and wist not ware: and it shalbe forgeuen hym. 19 This is a trespasse offering, for the trespasse committed against the Lorde.

(b) And doth afterwarde knowledge hym selfe to haue offended and thinketh him selfe to be gylty of that sinne.

The. vi. Chapter.

The offering for sinnes whiche are done willingly. 20 The offering of Aaron and his sonnes.

AND the Lorde spake vnto Moyses, saying, 2 If a soule sinne and trespasse against the Lorde, and denye vnto his neighbour that which was taken hym to kepe, or that was put into his handes, or doth violent robberie or wrong vnto his neighbour, 3 Or if he haue founde that whiche was lost, and denieth it, and sweareth falsely vpon whatsoeuer thing it be that a man doth, and sinneth therein: 4 If he haue so sinned and trespassed, he shall restore agayne that he toke violently away, or the wrong which he did, or that which was deliuered hym to kepe, or the lost thing whiche he founde: 5 And all that about whiche he hath swoorne falsely, he shall restore it agayne in the whole summe, and shall adde the fifth part more thereto, and geue it vnto hym to whom it appertayneth, the same day that he offereth for his trespasse. 6 And let hym bryng for his trespasse vnto the Lorde a Ramme without blemishe out of the flocke, that is esteemed worth a trespasse offering vnto the priest. 7 And the priest shall make an attonement for hym before the Lorde, and it shalbe forgeuen hym whatsoeuer thing it be that he hath done and trespassed therin. 8 And the Lorde spake vnto Moyses, saying, 9 Commaunde Aaron

B Leuit. xii. d. Luke. ii. d.

Exod. xxx.

C

Aaron and his sonnes, saying. This
Exo.xxix.g. is the lawe of the whole burnt offe-
ring. (The whole burnt offering shal-
be vpon the harth of the aulter all
Exod.28.g. night vnto the morning, and the fire
shalbe kindled on the aulter.) 10 And
the priest shall put on his linnen gar-
ment, and his linnen breeches vpon
his flesshe, and take away the ashes
vpon the which the fire consumed the
whole burnt sacrifice in the aulter,
and he shall put them beside the aul-
ter, 11 And put of his rayment, and
put on other, and carry the ashes out
without the hoast vnto a cleane place.
12 The fire vpon the aulter shall
burne styll, and neuer be put out: But
the priest shall lay wood on it euery
day in the morning, and put the whole
burnt sacrifice vpon it, and he shall
burne theron the fat of the peace offe-
rynges. 13 (a) The fire shall euer
burne vpon the aulter, and neuer go
out. 14 This is the law of the meate
offering, whiche Aarons sonnes shall
bryng before the Lorde, before the
aulter: 15 And one of them shall
take his handfull of the floure of the
meate offering, and of the oyle, and all
the frankensence whiche is vpon the
meate offering, and shall burne it vn-
to a remembraunce vpon the aulter
for a sweete sauour, a memoriall of it
vnto the Lorde. 16 And of the rest
thereof shall Aaron and his sonnes
eate: vnleauened shall it be eaten in
the holy place, in the court of the ta-
bernacle of the congregation they
shall eate it. 17 It shall not be ba-
ken with leauen: I haue geuen it vn-
to them for their portion of my sacri-
fices made by fire: It is most holy, as
is the sinne offering, and the trespasse
offering. 18 All the males among
the children of Aaron shall eate of it:
It shalbe a statute for euer in your ge-
nerations concerning the sacrifice of
the Lorde made by fire: let euery one
that toucheth it, be holy. 19 And the
Lorde spake vnto Moyses, saying,
20 This is the offering of Aaron,
and of his sonnes, whiche they shall
offer vnto the Lorde in the day when
he is annoynted: The tenth part of
an Epha of fine floure for a meate
offering perpetuall, halfe of it in the
morning, and halfe thereof at nyght.
21 In the frying panne it shalbe
made with oyle, and when it is fryed,
thou shalt bryng it in: and the baken
peeces of the meate offeringes shalt
thou offer for a sweete sauour vnto
the Lorde. 22 And the priest amon-
gest his sonnes that is annoynted in
his steede, shall offer it: It is the
Lordes ordinaunce for euer, it shalbe
burnt altogether. 23 For euery
meate offering that is made for the
priest, shalbe burnt altogether, and
shall not be eaten. 24 And the Lorde
spake vnto Moyses, saying,
25 Speake vnto Aaron, and vnto D
his sonnes, and say, This is the lawe
of the sinne offering: In the place
where the whole burnt offering is
kylled, shall the sinne offering be kyl-
led before the Lorde, for it is most ho-
lye. 26 The priest that offereth it, Osee.iiii.b.
shall eate it: In the holy place shall it
be eaten, in the court of the taberna-
cle of the congregation. 27 What-
soeuer shall touche the flesshe thereof,
shalbe holy: and when there droppeth
of the blood thereof vpon any gar-
ment, thou shalt washe that whereon
it droppeth, in the holy place. 28 But
the earthen pot that it is sodden in, Leuit.vi.d.
shalbe broken: And if it be sodden in
a brasen pot, it shalbe scoured, and
rensed in water. 29 All the
males among the priestes shall eate
therof, for it is most holy. 30 And
no sinne offering whose blood is
brought into the tabernacle of the
congregation to reconcile withall in
the holy place shalbe eaten: but shal-
be burnt in the fire.

The .vii. Chapter.

1 Trespasse offeringes. Sinne offe-
ringes. 11 Of peace offeringes. 23 The
fat and the blood may not be eaten.

LIkewyse this is the lawe (a) of A
the trespasse offering: it is most (a) Because it
holy. 2 In the place where they was altoge-
kyll the whole burnt offering, shall ther burnt
they kyll the trespasse offering also, with fire, or
and the blood thereof shall he sprin- that the
kle rounde about vpon the aulter. priestes only
3 All the fat therof shall he offer, the did eate it.
rumpe, and the fat that couereth the
inwardes, 4 And the two kydneys,
and the fat that is on them, and vpon
the flankes, and the kall that is on
the liuer shalt thou take away with
the kydneys. 5 And the priest shall
burne them vpon the aulter, to be a
sacrifice made by fire vnto Lorde: for
it is a trespasse offering. 6 All the
males among the priestes shall eate
thereof: it shalbe eaten in the holy

(a) This prefigured Christe, for as it doth purifie, heate, and consume: so Christe by his death and passion purifieth sinners, and consumeth all sinnes, and by his holy spirite heateth and warmeth all the faythfull.
Num.xv.a. Leuit.ii.g. C

place, for it is most holy. 7 As the sinne offering is, so is the trespasse offering, one law serueth for both: that wherwith the priest shal make attonement, shalbe his. 8 And the priest that offereth any mans whole burnt offering, shall haue the skinne of the whole burnt offering whiche he hath offred. 9 And all the meate offering that is baken in the ouen, and that is dressed in the panne, and in the frying panne, shalbe the priestes that offereth it. 10 And euery meate offering that is mingled with oyle, and that is dry, shall pertayne vnto all the sonnes of Aaron, and one shall haue as much as another. 11 This is the lawe of the peace offering, whiche he shall offer vnto the Lorde. 12 If he offer it to geue thankes, he shall bryng vnto his (b) thanke offering vnleauened cakes mingled with oyle, and vnleauened wafers annointed with oyle, & cakes mingled with oyle of fine floure fried. 13 He shall bryng his offering, with cakes of vnleauened bread for his peace offerynges, to geue thankes:

14 And of all the sacrifice he shall offer one for an heaue offering vnto the Lorde, and it shalbe the priestes that sprinckled the bloud of the peace offerynges. 15 And the flesh of his peace offerynges for thankes geuing, shalbe eaten the same day that it is offred: And let hym leaue nothing of it vntill the morowe. 19 But if the offering of his sacrifice be a vowe, or of his owne free will, it shalbe eaten the same day that he offereth his sacrifice: and if ought remayne vntyll the morow it may be eaten. 17 But as much of the offered flesh as remayneth vnto the thirde day, shalbe burnt with fire. 18 And if any of the flesh of his peace offerynges be eaten in the third day, then shall he that offereth it obtayne no fauour, neyther shall it be reckened vnto hym, but shalbe an abhomination: therefore the soule that eateth of it, shall beare his sinne.

19 And the flesche that toucheth any vncleane thyng, shall not be eaten, but burnt with fire: and of this flesche all that be cleane, shall eate thereof.

20 But if any soule eate of the flesh of the peace offering that pertayneth vnto the Lorde, hauing his vncleanesse vpon hym: the same soule shall be cut of from among his people.

21 Moreouer, the soule that doth touche any vncleane thyng, that is of the vncleanneße of man, or of any vncleane beast, or any "abhomination that is vncleane, and then eate of the flesche of the peace offering which pertayneth vnto the Lorde: that soule shalbe cut of from his people.

22 And the Lorde spake vnto Moyses, saying, 23 Speake vnto the chyldren of Israel, and say, ye shall eate no maner fat of beeues, of sheepe, and of goates. 24 Neuertheleße, the fat of the beast that dyeth alone, & the fat of that whiche is torne with wylde beastes, shalbe occupied in any maner of vse: but ye shall in no wyse eate of it. 25 For whosoeuer eateth the fat of the beast, of whiche men vse to bryng an offering made by fire vnto the Lorde: that soule that eateth it, shall be cut of from his people. 26 Moreouer, ye shall eate no maner of bloud, whether it be of soule or of beast, in any your dwellinges.

27 Whatsoeuer soule it be that eateth any maner of bood, the same soule shall be cut of from his people.

28 And the Lorde talked with Moyses, saying. 29 Speake vnto the chyldren of Israel, and say, He that bringeth his peace offering vnto the Lorde, let hym bryng his gyft vnto the Lorde of his peace offering:

30 Let his owne handes bryng the offerynges of the Lorde made by fire: euen the fat with the brest shall he bryng, that the brest may be waued for a wauie offering before the Lorde.

31 And the priest shall burne the fat vpon the aulter, and the brest shalbe Aarons and his sonnes. 32 And the right shoulder shall ye geue vnto the priest for an heaue offering of your peace offerynges. 33 The same that offereth the bloud of the peace offerynges and the fat among the sonnes of Aaron, shall haue the right shoulder for his part: 34 For the wauie brest and the heaue shoulder haue I taken of the chyldren of Israel of their peace offerynges, and haue geuen them vnto Aaron the priest, and vnto his sonnes, by a statute for euer from among the chyldren of Israel.

35 This is the annoynting of Aaron, and the annoynting of his sonnes concerning the sacrifices of the Lorde made by fire, in the day when he offred them to be priestes vnto the Lorde: 36 And these be the (portions) whiche the Lorde commaunded to be geuen them in the day

(b) The Hebrue worde signifieth to prayse and geue thanks: this sacrifice they vsed when any man knowledged hym selfe to be a sinner, and confessed his sinnes vnto the Lorde, willing to reconsile hym selfe vnto hym.

C

Capi. 7. b. verse. 5.

" Or, vncleane creeping beast.

D

Leuit. iiii. c.

Gen. 17. a. Leui. 10. a. and. xxi. d. Deut. 12. d. 1. Reg. viii. c.

E

Nu. xviii. F

day of their annoyntyng from among the chyldren of Israel, by a statute for euer in their generations. 37 This is the lawe of the whole burnt offeryng, and of the meate offeryng, and of the sacrifice for synne & trespasse, (c) for consecrations, & for the peace offeryng: 38 Whiche the Lord commaunded Moyses in the mount of Sinai, when he commaunded the chyldren of Israel to offer their sacrifices vnto the Lorde in the wylderues of Sinai.

(c) Which sacrifice was offered, whē the priestes were consecrated. Exo. 29. vers. 22.

The .viii. Chapter.

The consecration of Aaron & his sonnes and of the annoyntyng of the tabernacle.

AND the Lorde spake vnto Moyses, saying, 2 Take Aaron and his sonnes with hym, and the vestures, and the annoyntyng oyle, and a bullocke for a synne offeryng, and two Rammes, & a basket of vnleauened bread: 3 And gather thou al the congregation together vnto the doore of the tabernacle of the congregation. 4 And Moyses dyd as the Lorde commaunded him: and the people were gathered together vnto the doore of the tabernacle of the congregation. 5 And Moyses sayde vnto the congregation, This is the thyng which the Lorde commaunded to be done. 6 And Moyses brought Aaron and his sonnes, & washed them with water, 7 And put vppon hym the coate, and girded hym with a girdle, and put vpon hym the robe, and put the Ephod thereon, whiche he girded with the brodered garde that was in the Ephod, and bounde it vnto hym therewith. 8 And he put the brestplate thereon, and put in the brestplate the Urim and the Thummim. 9 And he put the cap of estate vpon his head, and put vppon the cap, euen vpon the forefront, the golden plate, (a) the holy crowne, as the Lorde commaunded Moyses. 10 And Moyses toke the annoyntyng oyle, and annoynted the tabernacle and all that was therein, and sanctified them. 11 And sprinckled thereof vpon the aulter seuen tymes, and annoynted the aulter and al his vessels, the lauer and his foote, to sanctifie them. 12 And he powred of the annoyntyng oyle vpon Aarons head, and annoynted hym, to sanctifie hym. 13 And Moyses brought Aarons sonnes, and put coates vppon them, and gyrded them with girdles, and put bonettes vpon their heades, as the Lorde commaunded Moyses.

(a) So called, because this superscription (holynes to the Lord) was grauen in it.

Exod. 28. vers. 30. Exod. xxv. d.

C Exod. 29. a.

14 And he brought the Bullocke for the synne offeryng: and Aaron and his sonnes put their handes vppon the head of the Bullocke for the synne offeryng. 15 And Moyses (b) slew hym, and toke the blood, which he put vpon the hornes of the aulter rounde about with his finger, and purified the aulter, and powred the blood at the bottome of the aulter, and sanctified it, to make reconciliation vpon it. 16 And he toke all the fat that was vpon the inwardes, and the hall of the liuer, and the two kidneys and their fat, and Moyses burned it vpon the aulter.

(b) Moyses dyd this, because that the priestes were not yet established in their office.

17 But the Bullocke, and his hyde, his flesshe, and his dounge he burnt with fyre without the hoast, as the Lord commaunded Moyses. 18 And he brought the Ramme for the whole burnt offeryng, and Aaron and his sonnes put their handes vppon the head of the Ramme, 19 Which Moyses kylled, and sprinckled the blood vpon the aulter rounde about.

20 And Moyses cut the Ramme into peeces, and burnt the head, the peeces, and the fat. 21 And washed the inwardes and the legges in water, and Moyses burnt the Ramme euery whit vpon the aulter: for it was a whole burnt sacrifice for a sweete sauour, and an offering made by fyre vnto the Lorde, as the Lorde commaunded Moyses. 22 And he brought the other Ramme, the Ramme of consecrations: and Aaron and his sonnes put their handes vpon the head of the Ramme, 23 Which Moyses slewe, and toke of the blood of it, and put it vpon the tip of Aarons right eare and vpon the thumbe of his right hande, and vppon the great toe of his right foote. 24 And Moyses brought Aarons sonnes, and put of the blood on the tippe of the right eare of them, and vpon the thumbes of their right handes, and vppon the great toes of their right feete: and Moyses sprinckled the blood vpon the aulter round about. 25 And he toke the fat, and the rumpe, and al the fat that was vpon the inwardes, and the hall of the liuer, and the two kydneys with their fat, and the right thoulder. 26 And out of the basket of vnleauened bread that was before the Lord, he toke one vnleauened

D Exo. xxix. f. Exo. xxix. d.

vnleauened cake, and a cake of oyled bread, and one wafer, & put them on the fat, and vpon the ryght shoulder:
27 And put altogether vpon Aarons handes, and vpon his sonnes handes, and waued it a waue offeryng before the lord. 28 And Moyses toke them from of their handes, and burnt them vpon the aulter for a whole burnt offeryng: These were consecrations for a sweete sauour and sacrifice made by fyre vnto the Lorde. 29 And Moyses toke the brest, and waued it for a waue offeryng before the Lord: for of the Ramme of consecration it was Moyses part, as the Lord commaunded Moyses. 30 And Moyses toke of the annoyntyng oyle, and of the blood which was vpon the aulter, and sprinckled it vpon Aaron and vpon his garmentes, and vpon his sonnes; and vpon his sonnes garmentes with hym: and sanctified Aaron and his vestures, and his sonnes, and his sonnes vestures with hym.
31 And Moyses sayde vnto Aaron and his sonnes, Boyle the flesshe at the doore of the tabernacle of the congregation, and there eate it with the bread that is in the basket of consecration, as I commaunded, saying, Aaron and his sonnes shal eate it.
32 And that which remayneth of the flesshe and of the bread, shall ye burne with fyre. 33 And ye shall not depart from the doore of the tabernacle of the congregation seuen dayes, vntyll the dayes of your consecrations be at an ende: for seuen dayes " shall he fyl your hande. 34 As he dyd this day, so the Lorde hath commaunded to do, to make an attonement for you.
35 Therefore shall ye abide at the doore of the tabernacle of the congregation day & nyght seuen dayes long, and kepe the watch of the Lorde, and ye shal not dye: for so I am commaunded. 36 And so Aaron & his sonnes, dyd all thinges which the Lorde commaunded by the " hande of Moyses.

The .ix. Chapter.

8 The first offerynges of Aaron. 22 Aaron blesseth the people. 23 The glorie of the Lorde is shewed.

NOw in the eyght day, Moyses called Aaron and his sonnes, and the elders of Israel. 2 And he sayd vnto Aaron, Take thee a young Calfe for a sinne offeryng, and a Ramme for a whole burnt offeryng, both without blemishe, and bryng them before the Lorde. 3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee Goate for a sinne offeryng, and a Calfe and a Lambe both of a yere olde without blemishe for a whole burnt sacrifice.
4 Also a Bullocke and a Ramme for peace offerynges to offer before the Lorde, and a meate offeryng mingled with oyle: for to day the Lord wyl appeare vnto you. 5 And they brought that which Moyses commaunded before the tabernacle of the congregation: and all the congregation came and stoode before the Lord. 6 And Moyses sayde, This is the thing which the Lorde commaunded that ye shoulde do, and the glory of the Lorde shal appeare vnto you. 7 And Moyses said vnto Aaron, Go vnto the aulter, and offer the sacrifice for thy sinne, and thy whole burnt offering, and make an attonement for thee and for the people: and thou shalt offer the offering of the people, and make an attonement for them, as the Lorde commaunded.
8 Aaron therfore went vnto the aulter, and slewe the Calfe of the sinne offering, which was for him selfe.
9 And the sonnes of Aaron brought the blood vnto hym, and he dypt his finger in the blood, and put it vpon the hornes of the aulter, and powred the blood at the bottome of the aulter.
10 But the fat and the two kydneys, and the hall of the liuer of the sinne offeryng he burnt vpon the aulter, as the Lorde commaunded Moyses.
11 The flesshe and the hyde he burnt with fyre without the hoast. 12 And he slewe the whole burnt offeryng, and Aarons sonnes brought vnto him the blood, whiche he sprinckled round about vpon the aulter. 13 And they brought the whole burnt offeryng vnto him with the peeces thereof and the head: and he burnt (them) vpon the aulter. 14 And he dyd washe the inwardes and the legges, & burnt them vpon the whole burnt offering in the aulter. 15 And then he brought the peoples offering, taking the Goate which was the sinne offeryng for the people, and slewe it, and offered it for sinne, as he dyd the first, 16 And brought the whole burnt offeryng, and offered it as the maner was.
17 And he brought the meate offeryng, and filled his hande thereof, and burnt it vpon the aulter, beside the whole burnt sacrifice of the morning.

Exod. xxix. c

Exod. xxix. f

" Or, consecrate you.

" Heb. ministerie.

B Hebr. b. i.

Leuit. ii. a. C

Leuit. iiii. A

18 Ye slewe also the Bullocke and the Ramme for the peace offering which was for the people: and Aarons sonnes brought vnto hym the blood, which he sprinckled vpon the aulter rounde about: 19 And the fat of the Bullocke, and of the Ramme, the rumpe, & that coureth the inwardes, and the kydneyes, and the mall of the lyuer. 20 And they put the fat vpon the brestes, and he burnt the fat vpon the aulter: 21 But the brestes and the ryght shoulder Aaron waued for a waue offeryng before the Lorde, as the Lorde commaunded Moyses.

22 And Aaron lyft vp his hande ouer the people and blessed them, and came downe from offeryng of the sinne offeryng, the whole burnt offeryng, and peace offerynges. 23 And Moyses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glorye of the Lorde appeared vnto all the people. 24 And there came (a) a fyre out from before the Lorde, and consumed vpon the aulter the whole burnt offeryng and the fat: Which when all the people sawe, they gaue thankes, and fell on their faces.

(a) This miracle was done to this purpose, to signifie that the Lord did allowe this kynde of sacrifices by Aaron.

The .x. Chapter.

1 Nadab and Abihu are slayne. 6 Israel mourneth for them. 9 The priestes are forbidden wine.

A Leuit. xbi. a Exod. xcv. b

AND Nadab and Abihu, the sonnes of Aaron, tooke eyther of them his censar, and put fyre therein, and put cense thereupon, and offered (a) straunge fyre before the Lorde, which he commaunded them not. 2 And there went a fyre from the Lorde, and (b) consumed them, and they dyed before the Lord. 3 Then Moyses saide vnto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nye me, and before all the people I will be glorified. And Aaron helde his peace. 4 And Moyses called Misael & Elsaphan the sonnes of Oziel, the vncle of Aaron, and saide vnto them, Come neare, carry your brethren from before the sanctuarie, out of the hoast. 5 And they went to them, and caryed them in their coates out of the hoast, as Moyses had said.

(a) Not taken of the aulter, whiche fire was kindled from heauen, and endured to the captiuitie of Babylon.

2. Macha. i.

(b) This terrible punishment doth declare, that vnlawfull seruice of god, though it seeme to be done of good deuotion, displeaseth God.

6 And Moyses sayde vnto Aaron, and vnto Eleazar and Ithamar his sonnes, Vncouer not your heades, neither rent your clothes, lest ye dye, and lest wrath come vpon all the people: But let your brethren the whole house of Israel bewayle the burnyng which the Lord hath kyndled. 7 And go not ye out from the doore of the tabernacle of the congregation, lest ye dye: for the annoyntyng oyle of God is vpon you. And they dyd as Moyses sayde. 8 And the Lorde spake vnto Aaron, saying, 9 Thou shalt not (c) drynke wine nor strong drynke, thou nor thy sonnes that are with thee, when ye go into the tabernacle of the congregation, lest ye dye: Let it be a lawe for euer throughout your generations: 10 And that ye may put difference betweene holye and vnholye, betweene vncleane and cleane:

(c) Some thynke that Nadab and Abihu beyng ouercome with drynke, dyd not their seruice lawfully, Wherupon they thynke that this lawe of forbidding of wine and strong drink to priestes was made.

11 And that ye may teache the chyldren of Israel all the statutes whiche the Lorde hath spoken vnto them by the hande of Moyses. 12 And Moyses sayde vnto Aaron, and vnto Eleazar and Ithamar his sonnes that were left, Take the meate offering that remayneth of the sacrifices of the Lorde made by fyre, and eate it without leauen beside the aulter: for it is most holy. 13 Ye shall eate it in the holy place, because it is thy duetie and thy sonnes duetie of the sacrifices of the Lorde made by fyre: for so I am commaunded. 14 And the waue breast and heaue shoulder shall ye eate in a cleane place, thou and thy sonnes and thy daughters with thee: For they be thy duetie, and thy sonnes duetie geuen out of the peace offerynges of the chyldren of Israel. 15 The heaue shoulder and the waue breast shall they bryng in with the sacrifices made by fyre of the fat, to waue it for a waue offeryng before the Lorde: and it shalbe thyne and thy sonnes with thee by a lawe for euer, as the Lorde hath commaunded. 16 And Moyses sought the Goate that was offered for sinne, and see, it was burnt. And he was angry with Eleazar and Ithamar the sonnes of Aaron which were left alyue, saying, 17 Wherefore haue ye not eaten the sinne offering in the holy place? seing it is most holy, and God hath geuen it you to beare the sinne of the congregation, to make agreement for them before the Lorde.

18 Beholde, the blood of it was not brought in within the holye place: ye shoulde haue eaten it in the holye place, as I commaunded.

19 And

19 And Aaron sayde vnto Moyses, Beholde, this day haue they offered their synne offeryng, and their whole burnt offeryng before the Lorde: (b) and such thinges are come vnto me: if I had eaten the synne offeryng to day, shoulde it haue ben accepted in the sight of the Lorde? 20 And when Moyses heard that, he was content.

(b) I haue not left this vndone of any contempt or negligece, but both my children be dead: & how coulde I be merie in such a woful and lamentable case of my children.

The .xi. Chapter.

1 Of beastes, fishes, and birdes: which be cleane, and which be vncleane.

AND the Lorde spake vnto Moyses and Aaron, and sayde vnto them, 2 Speake vnto the chyldren of Israel, and say, These are the beastes which ye shall eate among all the beastes that are on the earth.

A Gen.vii.a. Deut.xiiii.a Actes.x.c.

3 Whatsoeuer (a) parteth the hoofe, and is clouen footed, and chaweth cud among the beastes, that shall ye eate.

(a) He noteth foure sortes of beastes, some chewe the cud only, and some haue only the foote cloue, others neither chewe the cud, nor haue the foote cloue: the fourth both chewe the cud and haue the hoofe cloue. This last only may be eaten.

B

4 Neuertheles, these shall ye not eate of them that chawe the cud, (only) & of them that diuideth the hoofe: (only) as is the Camell, whiche chaweth cud, but he diuideth not the hoofe, therefore is he vncleane vnto you.

5 Euen so the Connie whiche chaweth the cudde, but diuideth not the hoofe, he is vncleane vnto you.

6 And the Hare, though he chaweth the cud, yet because he diuideth not the hoofe, he is therefore vncleane to you. 7 And agayne the swyne, though he diuide the hoofe, & is clouen footed, yet he chaweth not the cud, he is vncleane to you. 8 Of their flesche shall ye not eate, and their carcasse shall ye not touche: but let them be vncleane to you. 9 These shall ye eate of all that are in the waters: whatsoeuer hath finnes and scales in the waters, seas, and ryuers, that shal ye eate. 10 And [illegible] that haue not finnes nor scales in the sea & ryuers, of all that moue and lyue in the waters, let them be abhomination vnto you. 11 They I say, shalbe an abhomination vnto you: ye shall not eate of their flesche, but abhorre their carcasses. 12 Let all that haue no finnes nor shales in the waters, be abhominable vnto you. 13 These are they whiche ye shall abhorre among the foules, and that ought not to be eaten, for they are an abhomination: The Egle the Sothauke, and the Ospray, 14 The Vulture, and the kyte after his kynde, 15 And all Rauens after their kynde, 16 The Estrich, the nyght Crowe, the Cockowe, and the Hauke after his kynde, 17 The Falcon, the Cormorant, the great Owle, 18 The Bache, the Pellicane, the Pye, 19 The Storke, the Jay after his kinde, the Lapwyng, and the Swalowe. 20 Let all foules that C creepe and go vpon al foure, be an abhomination vnto you. 21 Yet these may ye eate, of euery creepyng thing that hath wynges, and go vpon foure (feete:) euen those that haue not bowinges aboue vpon their feete, to leape withall vpon the earth. 22 Euen these of them ye may eate: the Arbe after his kynde, the Selaam after his kynde, the Hargol after his kinde, and the Hagab after his kynde. 23 All (other) foules that creepe and haue foure feete, shalbe abhomination vnto you. 24 In suche ye be vncleane: and whosoeuer toucheth the carcasse of them, shalbe vncleane vntyll the euen: 25 And whosoeuer beareth the carkasse of them, shall washe his clothes, and be vncleane vntyll the euen.

26 And euery beast that hath hoofe, and is not clouen footed, nor chaweth cud, such are vncleane vnto you: euery D one that toucheth them, shalbe vncleane. 27 And whatsoeuer goeth vpon his pawes, among all maner beastes that go on all foure (feete) such are vncleane vnto you: and who so doth touche their carkasse shalbe vncleane vntyll the euen. 28 And he that beareth the carkasse of them, shal washe his clothes, and be vncleane vntyll the euen: for such are vncleane vnto you. 29 And let these also be vncleane to you among the thinges that creepe vpon the earth: the Weasel, and the Mouse, and the Toade after their kynde: 30 The Hedhogge, the Stellio, the Lacert, the Snayle, and the Mole. 31 These are vncleane to you among all that creepe: whosoeuer doth touche them when they be dead, shalbe vncleane vntyll the euen. 32 And whatsoeuer any of the dead carkasses of them doth fall vpon, shalbe vncleane, whether it be vessel of wood, or rayment, or skinne, or sacke, or whatsoeuer vessell it be E that any worke is wrought in: and it must be plunged in the water, and it shalbe vncleane vntyll the euen, and so shall it be cleansed.

33 Al maner of earthen vessel wherin-

to

to any of them falleth, shalbe vncleane, with all that therein is, and it shalbe
Leuit. vi.d. broken. 34 All maner meate also that is vsed to be eaten, yf any suche water come vpon it, shalbe vncleane: And all maner drynke that is vsed to be dronke in all maner suche vesselles, shalbe vncleane. 35 And euery thing that their carcasse falleth vpon, shalbe vncleane, whether it be ouen or kettle, let it be broken: For they are vncleane, and shalbe vncleane vnto you.
F 36 Neuertheles, yet the fountaines and welles, & collections of waters, shalbe cleane styll: but that whiche toucheth theyr karkasses, shalbe vncleane. 37 If the dead karkasse of any suche fall vpon any seede vsed to sowe, it shall yet be cleane styll:
38 But and yf any water be powred vpon the seede, and a dead karkasse fal theron, it shalbe vncleane vnto you.
39 If any beast of whiche ye maye eate, die, and any man touche the dead carkasse therof, he shalbe vncleane vntyll the euen. 40 He that eateth of the dead carkasse of it, shall washe his clothes, and be vncleane vntyll the euen: And he also that beareth the karkasse of it, shall washe his clothes, and be vncleane vntyll the euen.
G 41 Let euery creepyng thyng that creepeth vpon the earth be an abhomination, and not be eaten. 42 Whatsoeuer goeth vpon the brest, and whatsoeuer goeth vpon foure, or that hath mo feete among all creeping thynges that creepe vpon the earth: of that see ye eate not, for they are abhominable.
43 Ye shall not make your soules abhominable with nothyng that creepeth, neither make your selues vncleane with them, that ye shoulde be defyled therby. 44 For I am the lord
1. Pet. i. ber. 15. your God: Be sanctified therfore, and ye shalbe holy, for I am holy: and ye shall not defyle your soules with any maner of creeping thing that creepeth vpon the earth: 45 For I am the Lorde that brought you out of the lande of Egypt, to be your God: ye shalbe holy therefore, for I am holy.
H 46 This is the lawe of beastes and
Leuit. b.c. fowles, and of euery lyuyng creature that moueth in the waters, and of euery creature that creepeth vpon the earth, 47 That there may be a difference betweene the vncleane & cleane, and betweene the beast that maye be eaten, and the beast that ought not to be eaten.

The .xii. Chapter.

2 A lawe how women should be purged after theyr deliuerance.

AND the Lorde spake vnto Moyses, saying, 2 Speake vnto the A
children of Israel, & say, If a woman hath conceaued seede, and borne a man childe, she shalbe vncleane seuen dayes: according to the dayes of the separation of her infirmitie shall she be vncleane. 3 And in the eyght day the flesh of the childes foreskinne Gen. xvii.b
shalbe cut away. 4 And she shall then Luk. ii.d.
continue in the blood of her purifying three and thirtie dayes: She shal touch no halowed thyng, nor come into the sanctuarie, vntyl the tyme of her purifying be out. 5 If she beare a mayde B
childe, she shalbe vncleane two weekes according as in her separation: and she shall continue in the blood of her purifying three score and sixe dayes. Luk. ii.d.
6 And when the dayes of her purifying are out, whether it be for a sonne or for a daughter, she shall bringe a lamme of one yere olde for a whole burnt offering, and a young pigeon or a turtle done for a sinne offeryng, vnto the doore of the tabernacle of the congregation, vnto the priest: 7 Whiche shall offer them before the Lorde, and make an atonement for her, and Leuit. b.b.
she shalbe purged of the issue of her C
blood. And this is the lawe for her Luk. ii.d.
that hath borne a male or female.
8 But and if she be not able to bryng a lamme, she shall bryng two turtles or two young pigeons, the one for the whole burnt offering, and the other for a sinne offering: And the priest shal make an atonement for her, and she shalbe cleane.

The .xiii. Chapter.

1 The priestes must haue a consideration, and iudge who are lepers.
47 Of the leperous garmentes.

AND the lord spake vnto Moyses A
& Aaron saying, 2 The man that shall haue in the skinne of his flesh a swelling, either a scab, or a glistring white, and the plague of leprosie be in the skinne of his flesche, he shalbe brought vnto Aaron the priest, or vnto one of his sonnes the priestes.
3 And the priest shall looke on the sore in the skynne of his flesshe: and when the heere in the sore is turned to whyte, and the sore also seeme to be lower then the skinne of his flesche,
it

it is a plague of lepʒosie: & the preestes shall looke on him and iudge him vncleane. 4 If there be a whyte spotte in the skinne of his flesche, and seeme not to be lower then the skinne, nor the heere therof is turned vnto white, the priest shall shut vp (hym that hath) the plague seuen dayes. 5 And the priest shal looke on him agayne the seuenth day: and if the plague seeme to him to abide still, and the plague grow not in the skinne, the priest shall shut vp (hym that hath) the plague, seuen dayes mo. 6 And the preeste shall looke on him agayne the seuenth day: Then if the plague be darker, and not growen in the skinne, the priest shall iudge him cleane, for it is but a scabbe: And he shall washe his clothes and be cleane. 7 But if the scabbe growe in the skinne after that he is seene of the priest and iudged cleane, he shall be seene of the preeste agayne. 8 If the priest see that the scabbe be growen abrode in the skin, the priest shall pronounce hym (a) vncleane: (for) it is a lepʒosie. 9 When the plague of the lepʒosie is in a man, he shalbe brought vnto the priest. 10 And the priest shal see hym: And if the swellyng be white in the skinne, and haue made the heere white, and there be rawe flesche in the swelling: 11 It is an olde lepʒosie in the skinne of his flesche, and the priest shall pronounce hym vncleane, and shall not shut hym vp, seyng he is vncleane. 12 If a lepʒosie breake out abrode in the skinne, and couer all the skin from his head to his foote whersoeuer the priest looketh: 13 Then the preeste shall consider: and if the lepʒosie haue couered all his flesche, he shall iudge the plague to be (b) cleane, because it is al turned into whyteneſs, and he shalbe cleane. 14 But if there be raw flesh on him when he is seene, he shalbe vncleane. 15 And the priest shall see the rawe flesche, and declare him to be vncleane: for the rawe flesh is vncleane, seeyng it is a lepʒosie. 16 Or if the rawe flesche turne agayne and chaunge vnto whyte, he shall come vnto the priest: 17 And the priest shall see hym, and beholde, if the sore be chaunged vnto whyte, the preeste shall iudge the plague cleane, and he shalbe cleane. 18 The flesh also in whose skinne there is a byle, and is healed, 19 And in the place of the byle there appeare a whyte rysing either a shinyng whyte and somewhat reddish he, it shall be seene of the priest. 20 And if when the priest seeth hym it appeare lower then the skinne, and the heere therof be chaunged vnto whyte, the preeste shall (c) iudge hym vncleane: for it is a plague of lepʒosie, broken out of the byle. 21 But if the priest looke on it, and there be no whyte heeres therein, and if it be not lower then the skinne, but be darker, the priest shall shut him vp seuen dayes. 22 And if it spreade abrode in the skynne, the priest shall pronounce him vncleane, seeyng it is a sore. 23 But if the spot stand stil and growe not, it is a scarre of a byle, and therfore the priest shall declare him to be cleane. 24 If there be any flesche in whose skinne there is a hotte burning, & the quicke flesche that burneth haue a whyte spot somewhat reddishe or whyte, 25 The preeste shall looke vpon it: and if the heere in that bright spot be chaunged to whyte, and it appeare lower then the skynne, it is a lepʒosie broken out of the burnyng, and therfore the priest shall iudge hym vncleane, seeyng it is the plague of lepʒosie. 26 But if the priest looke on it, and there be no whyte heere in the bright spot, and be no lower then the other skinne, but be darker, the preeste shall shut hym vp seuen dayes.

27 And the priest shall looke on him the seuenth day: and if it be growen abrode in the skinne, the priest shall iudge hym vncleane, seeyng it is the plague of lepʒosie. 28 And if the spot stande styll in it, and growe not in the skynne, but is darke, it is a rysyng of the burnyng, and the priest shall therefore declare hym cleane, seeyng it is a scarre of the burnyng. 29 If man or woman hath a sore vpon the head or the bearde, 30 The priest shall see the sore: and if it appeare lower then the skinne, and there be in it a yelowe heere and thynne, the priest shall iudge him vncleane, seeing that the same freeyng is a token of lepʒosie vpon the head or bearde. 31 And if the priest loke on the sore of the fret, & it seeme not lower then the skynne, and that the heere is not blacke, the priest shall shut vp (hym that hath) the fretting sore seuen dayes. 32 And in the seuenth day the priest shall loke on the sore: & if the fret be not growen, and there be in it no yelowe heere, and the fret seeme not lower then the skynne, 33 He shall be shauen, but the frette shall

(a) As touching his bodyly desease, for his desease was not imputed to hym for sinne before god: yet it was the punishment, for sinne.

(b) For it is not that contagious lepre that infecteth but a kinde of scurffe which maketh not the flesh rawe as the lepʒosie doth.

(c) None were exempted, but if the priest iudged him vncleane he was put out from among the people, as appeareth by Mary the prophetisse, Num. 12. ver. 14. and by kyng Ozias, 2. Chro. 26. ver. 20.

shall he not shane: and the priest shall shut vp (hym that hath) the fret seuen dayes mo. 34 And in the seuenth day the priest shal looke on the fret: and yf the fret be not growen in the skynne, nor seeme lower then the other skin, the priest shall clense him: and he shall washe his clothes, and be cleane.
35 But if the feette growe in the skinne after his clensyng. 36 The priest shal loke on him: and if the fret be growen in the skynne, the priestе shal not seeke for yelowe heere, for he is vncleane. 37 But if he see the fret stand still, & that there is blacke heere growen vp therin, the fret is healed, and he shalbe cleane, & the priest shall declare him to be cleane. 38 If there be many white spottes in the skynne of the flesshe of man or woman,
39 The priest shal looke vpon it: and yf the spottes in the skynne of theyr flesshe be somewhat darke and whyte withall, it is a freckell growyng in the skynne, therefore he is cleane.
40 And the man whose heere is fallen of his head, he is bauld, yet cleane.
41 And he that hath his heere fallen of on the parte of his head towarde his face, is forehead bauld, yet cleane.
42 If there be in the baulde head or bauld forehead a whyte reddishe sore, there is leprosie sprong vp in his baulde head or baulde forehead.
43 And the priest shal loke vpon him: and if the rysing of the sore be whyte reddishe in his baulde head or baulde forehead, after the maner of leprosie whiche is in the skynne of his flesshe,
44 Then is he a leprous man and vncleane: And the priest shall pronounce him vncleane, for the plague therof is in his head. 45 The leper in whom the plague is, shal haue his (d) clothes rent, and his head bare, and shal put a couering vpon his lippes, & shal crye, Vncleane, vncleane. 46 And as long as the disease lasteth vpon hym, he shall be defyled and vncleane: he shall dwell alone, euen without the campe shal his habitation be. 47 The garment also that the plague of leprosie is in, whether it be a wollen garment or a linnen garment, 48 Whether it be in the warpe or woofe of linnen or of wollen, either in a skynne, or any thyng made of skynne: 49 If the disease be lyght greene, or somwhat reddishe in the garment or skinne, whether it be in the warpe or woofe, or any thyng that is made of skynne, then it is a plague of leprosie, and shalbe shewed vnto the priestе.
50 The priest therefore shall see the plague, and shut it vp seuen dayes.
51 And he shal loke on the plague the seuenth day: which, if it be increased in the garment, whether it be in the warpe or woofe, or in a skynne, or in any thyng that is made of skinne, it is the leprosie of a fretting sore, it is vncleane. 52 And he shall burne that garment, either warpe or woofe, whether it be wollen or lynnen, or any thyng that is made of skynne wherin the plague is, for it is a frettyng leprosie, it shalbe burnt in the fyre.
53 If the priest see that the plague is not growen in the garment, either in the warpe or woofe, or in whatsoeuer thing of skinne it be, 54 The priestе shall commaunde them to washe the thing wherin the plague is, and he shal shut it vp seuen dates mo. 55 And the priestе shall looke on the plague againe after that it is washed: and yf the plague haue not chaunged his colour, and is spread no further abrode, it is vncleane, thou shalt burne it in the fyre: for it is fret inwarde, whether it be bare behynde or before.
56 And if the priest see that the plague is darker after that it is washed, he shall cut it out of the garment or out of the skinne, or out of the warpe, or out of the woofe. 57 And yf it appeare still in the garment, either in the warpe or in the woofe, or in any thing made of skin: it is a spreading plague, thou shalt burne that wherein the plague is with fyre. 58 Moreouer, the garment, either warpe or woofe, or whatsoeuer thing of skinne it be whiche thou hast washed, yf the plague be departed therfrom, it shalbe washed once againe, and then it shalbe cleane.
59 This is the law of the plague of leprosie in a garment whether it be wollen or lynnen, either in the warpe or woofe, or in any thynge of skins, to declare it cleane or vncleane.

The. xiiii. Chapter.

3 The clensyng of the leper. 34 and of the house that he is in.

AND the lord spake vnto Moyses, saying, 2 This is the law of the leper in the day of his clensyng: he shalbe brought vnto the priest, A Mat. 8. a. Mar. 1. a.
3 And the priestе shall go out of the campe, and the priestе shall looke vpon hym, and yf the plague of leprosie be healed in the leper,

4 Then

(d) In signe of sorowe & lamentation. Num. b. a. 4. Reg. 15. a.

4 Then shall the priest commaunde to take for hym that is cleansed, two lyue birdes and cleane, & cedar wood, and a scarlet (lace) and hysope. 5 And the priest shall commaunde that one of the birdes be kylled in an earthen vessell, and vpon runnyng water.

6 And he shall take the lyuyng birde, with the cedar wood, the scarlet (lace) and the hysope, and shal dip them and the lyuyng birde in the blood of the slayne birde vpon the runnyng water.

E 7 And he shall sprynckle vppon hym that must be clensed of his leprosie seuen tymes, and clense hym, and shall let the liuing birde go free into the feelde. 8 And he that is clensed shal washe his clothes, and shaue of all his heere, and washe hymselfe in water, that he may be cleane: And after that shall he come into the hoast, and shall tary without his tent seuen dayes.

9 But in the seuenth daye, he shall shaue of all his heere of his head, his bearde, and his browes, all his heere shalbe shauen of: And he shall washe his clothes, and also washe his flesshe in water, and he shalbe cleane. 10 In the eyght day he shall take two hee lammes without blemishe, and an ewe lamme of a yere olde without blemishe, and three tenth deales of fine flowre for a meate offering myngled with oyle, and a (a) logge of oyle.

(a) This measure in Hebrew called logge, is the quantitie of sixe egges full,

11 And the priest that maketh hym cleane, shal bryng the man that is to be made cleane, and those thynges, before the lord at the dooze of the tabernacle of the congregation. 12 And the priest shall take one lamme, and offer hym for a tresspasse offeryng, and the logge of oyle, and waue them for a waue offeryng before the Lozde.

13 And he shall slea the lamme in the place where the sinne offering and the whole burnt offeryng are slayne, in the holy place: for as the sinne offeryng is the priestes, so is the tresspasse offering, seeyng it is most holy.

14 And the priest shall take of the blood of the tresspasse offeryng, and put it vpon the tippe of the right eare of hym that is to be clensed, and vpon the thumbe of his ryght hande, and vpon the great toe of his right foote.

15 The priest shall take of the logge of oyle, and powre it into the paulme of his left hande: 16 And he shal dip his ryght fynger in the oyle that is in his left hande, and sprynckle of the oyle with his finger seuen tymes before the Lozde. 17 And of the rest of the oyle that is in his hande, shall the priest put vpon the tippe of the ryght eare of hym that is for to be clensed, & vpon the thumbe of his right hand, and vpon the great toe of his ryght foote, euen vpon the blood of the tresspasse offeryng. 18 And the remnaunt of the oyle that is in the priestes hande, he shall powre vpon the head of him that is for to be clensed: and the priest shall make an atonement for hym before the Lozde.

19 And the priest shall offer the sinne offering, and make an atonement for hym that is to be clensed from his vncleannesse, and then shall he kill the whole burnt offeryng. 20 And the priest shall offer the whole burnt offeryng and the meate offeryng vpon the aulter: and the priest shall make an atonement for him, & he shalbe cleane.

D 21 If he be poore and can not get so much, he shall take one lamme for a tresspasse offeryng, to waue it for his atonement, and a tenth deale of fyne flowre mingled with oyle for a meate offering, and a logge of oyle, 22 And two turtle doues, or two young pigeons, suche as he is able to get: whereof the one shalbe for a sinne offeryng, and the other for a whole burnt offeryng. 23 And he shall bring them the eight day for his clensyng vnto the priest before the dooze of the tabernacle of the congregation before the Lozde. 24 And the priest shall take the lamme that is for the tresspasse offering, and the logge of oyle, and waue them for a waue offeryng before the Lozde. 25 And he shall kyll the lamme for the tresspasse offeryng, and the priest shal take of the blood of the tresspasse offeryng, and put it vpon the tip of his right eare that is to be clensed, and vpon the thumbe of his right hande, and vpon the great toe of his ryght foote. 26 And the priest shall powre of the oyle into the paulme of his owne left hand: 27 And the priest shall with his ryght finger, sprynckle of the oyle that is in his left hand, seuen tymes before the Lozde. 28 And the priest shall put of the oyle that is in his hande vpon the tip of the ryght eare of him that is to be cleansed, and vpon the thumbe of his ryght hande, and vpon the great toe of his right foote, in the place where the blood of the tresspasse offeryng was put.

D Leuit. b.b.

29 And the rest of the oyle that is in the

the prieſtes hande, he ſhall put vpon the head of him that is to be cleanſed, that he may make an attonement for him before the Lorde. 30 And he ſhall offer one of the turtle dones or of the young pigeons, ſuch as he can get: 31 Such (I ſay) as he is able to get, the one for a ſinne offeryng, and the other for a whole burnt offeryng, with the meate offring: And the prieſt ſhall make an attonement for him that is to be clenſed before the Lorde.

32 This is the lawe of him in whom is the plague of Leproſie, and whoſe hande is not able to get that which pertayneth to his clenſyng. 33 And the Lorde ſpake vnto Moyſes and Aaron, ſaying, 34 When ye be come vnto the lande of Chanaan, which I geue you in poſſeſſion, and if I put the plague of leproſie in a houſe of the lande of your poſſeſſion: 35 He that owerth the houſe ſhall come, and tell the prieſt, ſaying, Me thinke that there is as it were a plague in the houſe. 36 Then the prieſt ſhall commaunde them to empтie the houſe before the prieſt go into it to ſee the plague, that all that is in the houſe be not made vncleane: and then muſt the prieſt go in, to ſee the houſe. 37 And he ſhall ſee the plague: and if the plague be in the walles of the houſe, and that there be hollowe ſtrakes, greeniſhe or reddiſhe, which ſeeme to be lower then the wall it ſelfe:

38 Then the prieſt ſhall go out of the houſe to the dooze of the houſe, & ſhut vp the houſe ſeuen dayes. 39 And the prieſt ſhall come agayne the ſeuenth day, & if he ſee that the plague be increaſed in the walles of the houſe, 40 Then the prieſt ſhall commaunde them to take away the ſtones in which the plague is, and let them caſt them into a foule place without the citie, 41 And he ſhall commaunde the houſe to be ſcraped within round about, & powze out the duſt that they ſcrape of, without the citie into a foule place. 42 And they ſhall take other ſtones, & put them in the place of thoſe ſtones, and other mozter to plaſter the houſe withall. 43 And if the plague come agayne, & breake out in the houſe after that he hath taken away the ſtones & ſcraped the houſe, and after that he hath plaſtered the houſe, 44 Then the prieſt ſhal come & ſee it: and if that the plague hath growen further in the houſe, it is a frettyng leproſie in the houſe, it is therefore vncleane. 45 And he ſhall breake downe the houſe, & the ſtones of it, and the timber therof, and all the mozter of the houſe: and he ſhall cary them out of the citie into a foule place. 46 Moreouer, he that goeth into the houſe all the whyle that it is ſhut vp, ſhalbe vncleane vntyll the euen. 47 He alſo that ſleepeth in the houſe, ſhal waſhe his clothes: he likewiſe that eateth in the houſe, ſhall waſhe his clothes. 48 And if the prieſt come & ſee that the plague hath ſpread no further in the houſe after that it is newe plaſtered: the prieſt ſhall iudge that houſe cleane, becauſe the plague is healed. 49 And let him take to clenſe the houſe withall two birdes, Cedar wood, and a ſcarlet (laſe) and hyſope. 50 And he ſhall kyll one of the birdes in an earthen veſſel, and vpon runnyng water: 51 And take the Cedar wood, and the hyſope, and the ſcarlet (laſe) with the liuyng birde, & dip them in the blood of the ſlayne birde, and in the runnyng water, and ſprinkle the houſe ſeuen tymes.

52 And he ſhall clenſe the houſe with the blood of the birde, and with the runnyng water, with the liuyng birde, with the Cedar wood, and the hyſope, and the ſcarlet (laſe.) 53 But he ſhal let the liuyng birde flee out of the towne into the brode fieldes, and ſo make an attonement for the houſe, and it ſhalbe cleane. 54 This is the lawe for all maner plague of leproſie and fret, 55 And of the leproſie of garment & houſe. 56 For a ſwellyng, for a ſcabbe, and for a ſhynyng whyte, 57 To teache when it is vncleane, & cleane: this is the lawe of leproſie.

Hebr. 9. verſ. 19.

¶ The.xv. Chapter.

2. 19 The maner of purging the vncleanneſſe both of men and women.

AND the Lorde ſpake vnto Moyſes and Aaron, ſaying, 2 Speake vnto the children of Iſrael, and ſay vnto them, Whoſoeuer hath a runnyng iſſue out of his fleſhe, is vncleane by reaſon of that iſſue. 3 And this ſhalbe his vncleanneſſe in his iſſue: if his fleſhe runne, or if his fleſhe be ſtopped from his iſſue, then it is vncleanneſſe. 4 Euery bed wherevpon he lyeth that hath the iſſue, is vncleane: and euery thyng wherevpon he ſitteth is vncleane. 5 Whoſoeuer toucheth his bed, ſhall waſhe his clothes and bath him ſelfe in water, and

be vncleane vntyll the euen. 6 And he that sitteth on any thyng wheron he sate that hath the issue, shall washe his clothes, and bath him selfe in water, and be vncleane vntyl the euen. 7 He that toucheth the flesche of him that hath the issue, shall washe his clothes, and bath him selfe in water, and be vncleane vntyl the euen. 8 If he also that hath the issue, spyt vpon him that is cleane, he shall washe his clothes, and bath him selfe in water, & be vncleane vntyll the euen. 9 And
35 what saddle soeuer he rydeth vpon that hath the issue, shalbe vncleane.
10 And whosoeuer toucheth any thyng that was vnder him, shalbe vncleane vnto the euen: And he that beareth any such thinges shall washe his clothes, and bath him selfe in water, and be vncleane vntyll the euen.
11 And whosoeuer he toucheth that hath the issue, and haue not washed his handes in water, shall washe his clothes, and bath him selfe in water, Leuit. 6. d. & be vncleane vntyl the euen. 12 The vessel of earth that he toucheth which hath the issue, shalbe broken: and all vessels of wood shalbe rensed in water.
13 When he also that hath an issue, is clensed of his issue, he shall number him seuen dayes for his clensyng, and washe his clothes, and bath his flesche in runnyng water, and so shall he be cleane. 14 And the eyght day he shall take to him two turtle doues, or two young pigeons, & come before the Lord vnto the dooze of the tabernacle of the congregation, and geue them vnto the priest: 15 And the priest shall offer them, the one for a synne offeryng, and the other for a whole burnt offeryng: and the priest shall make an attonement for him before the Lorde, as concernyng his issue. 16 If any mans seede depart from him in his sleepe, he shall washe all his flesh in water, and be vncleane vntyll the euen. 17 And euery garment, and euery skinne, wherin is such seede of sleepe, shalbe washed with water, and be vncleane vntyl the euen. 18 And if he that hath such an issue of seede, do lye with a woman, they shall both washe them selues with water, and be vncleane vntyl the
C euen. 19 Also yf a woman shall haue an issue, (and) her issue in her flesche shalbe blood, she shalbe put apart seuen dayes: whosoeuer toucheth her, shalbe vncleane vntyll the euen.

20 And all that she lyeth vpon in the tyme of her seperation shalbe vncleane: like as euery thyng also that she sitteth vpon is vncleane. 21 Whosoeuer toucheth her bed, shall washe his clothes, and bath him selfe with water, & be vncleane vntyll the euen.
22 And whosoeuer toucheth any thyng that she sate vpon, shall washe his clothes, and bath him selfe in water, and be vncleane vntil the euen.
23 So that whether he touche her bed, or any vessell wheron she hath sitten, he shalbe vncleane vntyll the euenyng. 24 And if any man lye with Leuit. 18. c. her, & her seperation come vpon him, he shalbe vncleane seuen dayes: and all the bed wheron he lyeth shalbe vncleane. 25 Also if a woman haue an issue of her blood many dayes out of the tyme of her seperation, or if it runne beyonde her seperation, let all the dayes of the issue of her vncleanesse, be euen as the dayes of her seperation: (for) she is vncleane.
26 Euery bedde wheron she lyeth as long as her issue lasteth, shalbe vnto her as the bed of her seperation: and what soeuer she sitteth vpon, shalbe vncleane as the vncleannesse of her seperation. 27 And whosoeuer toucheth any of these shalbe vncleane, and shall washe his clothes, and bath him selfe in water, and be vncleane vntyll the euen. 28 But if she be cleansed of her issue, she shal count her seuen dayes: and after that she shalbe cleane. 29 And in the eyght day, she shal take vnto her two turtles, or two young pigeons, and bryng them vnto the priest, before the dooze of the tabernacle of the congregation. 30 And the priest shal offer the one for a synne offeryng, and the other for a whole burnt offeryng, and make an attonement for her before the Lorde, as concernyng the issue of her vncleanesse. 31 Thus shall ye seperate the children of Israel from their vncleannesse, that they dye not in their vncleannesse: yf they defile my tabernacle that is among them. 32 This is the lawe of him that hath an issue, and of him whose seede runneth from him in his sleepe, and is defiled therin: 33 Also of her that for her seperation is put apart, and of whosoeuer hath a runnyng issue, whether it be man or woman, and of him that lyeth with her which is vncleane.

The

¶ The.xvi. Chapter.

1 What Aaron must do. 8 Of the scape goate. 14 The clensing of the sanctuarie.

A

Leuit. .x.a.

ND the Lorde spake vnto Moyses after the death of the two sonnes of Aaron, when they offered before the Lorde, and dyed. 2 And the Lord sayd vnto Moyses, Speake vnto Aaron thy brother, that he come not at all tymes into the holy place within the vayle before the mercie seate which is vpon the arke, that he dye not: For I wyll appeare in the cloude vpon the mercie seate. 3 But

3.Reg. 8.b.

with this thyng shall Aaron come into the holy place: euen with a young bullocke for a sinne offeryng, & with a ramme for a whole burnt offeryng.

4 He shall put the holy linnen coate vpon him, and shall haue linnen breeches vpon his flesche, & shalbe girded with a linnen girdle, and with a linnen cap shall he be attired. These are holy garmentes: therfore shall he washe his flesche in water when he doth put them on. 5 And he shal take of the congregation of the children of Israel, two hee goates for a sinne offeryng, and a ramme for a whole burnt offeryng. 6 And Aaron shall offer his bullocke for his sinne offeryng, and make an attonement for him and for his house. 7 And he shal take the two hee goates, and present them before the Lorde at the doore of the tabernacle of the congregation.

B

Heb.ix.b.

8 And Aaron shall cast lottes ouer the two goates: one lot shalbe for the Lorde, and the other for the (a) scape goate. 9 And Aaron shall bryng the goate vpon which the Lordes lot fell, and offer him for a sinne offeryng.

(a) In Hebrue it is called Azazel, which some say is a mountayne nere Synai, whither this goate was sent, but rather it is called the scape goate, because he was not offered, but sent into the desart. 22 vers. 2.

10 But the goate on which the lot fell to be the scape goate, shalbe set aliue before the Lorde to reconcile with, & to let him go as a scape goate into the wildernesse. 11 And Aaron shall bryng the bullocke for his sinne offeryng, and reconcile for him selfe and for his house, and shall kyll the bullocke for his sinne offring. 12 And he shall take a censer full of burnyng coales from of the aulter before the Lorde, and shall fyll his hande full of sweete incense beaten smal, and bring them within the vayle. 13 And put the incense vpon the fire before the Lorde, that the cloude of the incense may couer the mercie seate that is vpon the witnesse, & he shall not dye. 14 And he shall take of the blood of the bullocke, and sprinkle it with his fynger vpon the mercie seate eastwarde: and before the mercie seate shal he sprinkle of the blood with his finger seuen tymes. 15 Then shal he kyll the goate that is the peoples sinne offeryng, and bryng his blood within the vayle, & do with that blood as he did with the blood of the bullocke, sprinklyng it vpon the mercie seate, and before the mercie seate.

Heb.ix.b. and. x.a.

16 And he shall reconcile the holy place from the vncleannesses of the children of Israel, and from their trespasses in all their sinnes: And so shall he do for the tabernacle of the congregation that is set among them, euen among their vncleannesses.

17 And let there be no body in the tabernacle of the congregation when he goeth in to make an attonement in the holy place, vntyl he come out, and haue made an attonement for him selfe, & for his houshold, and for all the congregation of Israel. 18 And he shall go out vnto the aulter that is before the Lorde, & reconcile vpon it, and shall take of the blood of the bullocke, & of the blood of the goate, and put it vpon the hornes of the aulter rounde about. 19 So shal he sprinkle of the blood vpon it with his finger seuen tymes, & cleanse it, and halowe it from the vncleannesse of the children of Israel. 20 And when he hath made an ende of reconcilyng the holy place, & the tabernacle of the congregation, & the aulter, he shall bryng the

Luk.i.a.

liue goate. 21 And Aaron shall put both his handes vpon the head of the liue goate, & confesse ouer him all the misdeedes of the children of Israel, & all their trespasses in all their sinnes, putting them vpon the (b) head of the goate, & send him away by the hand of a conuenient man into the wildernes.

D

(b) Here in this goate is a true signe of Iesus Christ, who beareth the sinnes of the people. Esai. 53. vers. 5.

22 And the goate shal beare vpō him all their misdeedes vnto the lande of seperation, and he shal let the goate go into the wildernesse. 23 After, Aaron shall come into the tabernacle of the congregation, and put of the linnen clothes which he put on when he went in into the holy place, and leaue them there. 24 And let him washe his flesh with water in the holy place, and put on his owne rayment, & then come out, and offer his whole burnt offering and the whole burnt offering of the people, and make an attonement for him selfe, & for the people.

25 And the fat of the ſinne offeryng ſhal he burne vpon the aulter. 26 And he that caryed foorth the goate for the ſcape goate, ſhall waſhe his clothes, and bath his fleſhe in water, and then come into the hoaſt. 27 And the bullocke for the ſinne offeryng, and the goate for the ſinne offeryng whoſe blood was brought in to cleanſe the holy place, ſhall one cary out without the hoaſt to be burnt in the fire, with their ſkinnes, their fleſhe, and their doung. 28 And he that burneth them ſhall waſhe his clothes, and bath his fleſhe in water, and then come into the hoaſt. 29 And this ſhalbe an ordinaunce for euer vnto you: that in the tenth day of the ſeuenth moneth ye humble your ſoules, & do no worke at all, whether it be one of your owne countrey, or a ſtraunger that ſoiourneth among you. 30 For that day ſhall the prieſt make an attonement for you to cleanſe you, and that ye may be cleane from all your ſinnes before the Lorde. 31 Let it be a ſabbath of reſt vnto you, & ye ſhall humble your ſoules by an ordinaunce for euer.

32 And the prieſt whom he ſhall annoynt, and whom he ſhall conſecrate to miniſter in his fathers ſteade ſhall make the attonement, and ſhal put on the linnen clothes, & holy veſtiments:

33 And ſhall reconcile the holy ſanctuarie, and the tabernacle of the congregation, and ſhall cleanſe the aulter, and make an attonement, for the prieſtes, and for all the people of the congregation. 34 And this ſhalbe an euerlaſtyng ordinaunce vnto you, to make an attonement for the children of Iſrael for all their ſinnes once a yere. And he dyd as the Lorde commaunded Moyſes.

Exod. 30. b.

¶ The. xvii. Chapter.

4 All ſacrifice muſt be brought to the doore of the tabernacle. 7 To deuils may they not offer. 10 They may not eate blood.

AND the Lorde ſpake vnto Moyſes, ſaying, 2 Speake vnto Aaron, and vnto his ſonnes, and vnto all the children of Iſrael, and ſay vnto them, This is the thyng which the Lorde hath charged, ſaying,

3 What man ſoeuer of the houſe of Iſrael kylleth an oxe, or lamme, or goate in the hoaſt, or that kylleth it out of the hoaſt, 4 And bringeth it not vnto the dooze of the tabernacle of the congregation, to offer an offeryng vnto the Lorde before the dwellyng place of the Lorde, (a) blood ſhalbe imputed vnto that man, he hath ſhed blood, and that man ſhalbe cut of from among his people. 5 Wherfore, when the children of Iſrael bring their offeringes that they offer (b) in the wylde fielde, they ſhal bring them vnto the Lorde, euen vnto the dooze of the tabernacle of the congregation by the prieſt, to offer them for peace offeringes vnto the Lorde. 6 And the prieſt ſhall ſprinkle the blood vpon the aulter of the Lorde, which is before the dooze of the tabernacle of the congregation, and burne the fat for a ſweete ſauour vnto the Lord. 7 And let them no more offer their offringes (c) vnto deuils after whom they haue gone (d) a whoryng: This ſhalbe an ordinaunce for euer vnto them in their generations. 8 And thou ſhalt ſay vnto them, What ſoeuer man it be of the houſe of Iſrael, or of the ſtraungers which ſoiourne among you, that offereth a whole burnt offering or ſacrifice, 9 And bringeth it not vnto the (e) dooze of the tabernacle of the congregation to offer it vnto the Lorde: that man ſhalbe cut of from among his people. 10 And whatſoeuer man it be of the houſe of Iſrael, or of the ſtraungers that ſoiourne among you, that eateth any maner of blood, I wyll ſet (f) my face agaynſt that ſoule that eateth blood, and wyll cut him of from among his people:

11 For the life of the fleſhe is in the blood, and I haue geuen it vnto you vpon the aulter to make an attonement for your ſoules: for this blood ſhall make an attonement for the ſoule. 12 Therfore I ſayde vnto the children of Iſrael, Let no ſoule of you eate blood, neither let any ſtraunger that ſoiourneth among you eate blood. 13 And whatſoeuer man it be of the children of Iſrael, or of the ſtraungers that ſoiourne among you, which hunteth and catcheth any beaſt or foule that may be eaten, let him powre out the blood therof, and couer it with duſt. 14 For the life of the fleſhe is the blood of it (ioyned) with his life: therfore I ſayde vnto the children of Iſrael, ye ſhall eate the blood of no maner of fleſhe, for the life of all fleſhe is the blood therof: who ſoeuer eateth it, ſhalbe cut of.

15 And euery ſoule that eateth it which dyed alone, or that which was torne

(a) That man ſhalbe charged with as much as yf he had kylled a man. as Eſai. 66. verſ. 3.

(b) That which they offered before of deuotion in the fielde, muſt nowe by the lawe be brought to the doore of the tabernacle.

(c) That is ſayde to be offered vnto deuils, which is not done to the true god. i. Cor. x. ver. xx. Pſal. xcv. verſ. v.

(d) Idolatrie is ſpirituall whordome, becauſe faith towards god is broken.

(e) That they might haue no occaſion to commit idolatrie, or to ſwarue from the lawe of god.

(f) That is, I wyl be angry and declare my wrath by takyng vengeaunce on him. as Cap. xx. verſ. iii.

C

tome with wylde beastes, whether it be one of your owne countrey, or a straunger, he shall washe his clothes, and bathe hym selfe in water, and be vncleane vnto the euen: and then shal he be cleane. 16 If he washe them not, nor bathe his flesshe, he shal beare his sinne.

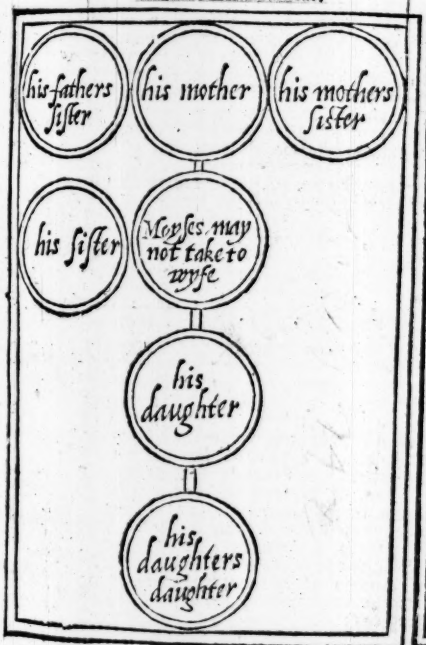
The .xviii. Chapter.

3 The Israelites may not walke after the maner of the Egyptians nor Chanaanites. 6 What degrees of kinred may marry together.

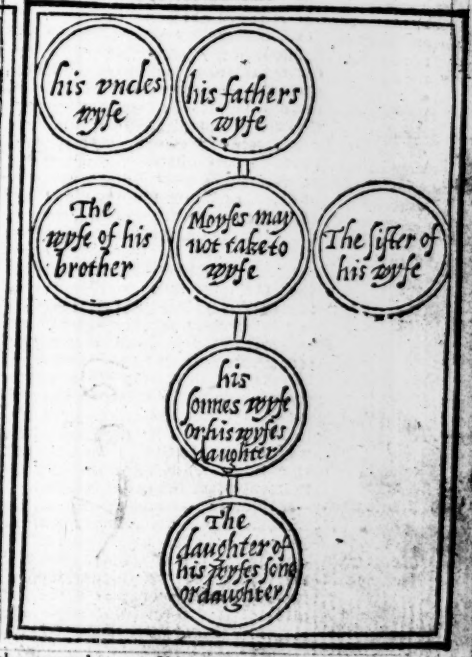
AND the Lorde spake vnto Moyses, saying, 2 Speake vnto the chyldren of Israel, and say vnto them, I am the Lorde your God.

3 After the doynges of the lande of Egypt wherein ye dwelt, shall ye not do: and after the doinges of the land of Chanaan whyther I wyll bryng you, shall ye not do: neither walke in their ordinaunces. 4 But do after my iudgementes, and kepe myne ordinaunces, to walke therein: I am the Lorde your God. 5 Ye shall kepe therefore mine ordinaunces, and my iudgementes: which if a man do, he shall liue in them: I am the Lord. Rom.x.a. Gala.iii.b. Ezech.xx.b.

Degrees of kinred, whiche let matrimonie, as it is set foorth in the.xviii. of Leuiticus.



Degrees of affinitie or aliaunce which let matrimonie, as it is set foorth in the.xviii. of Leuiticus.



¶ Therfore as Moyses may not marry with women that are of his kinred or aliaunce according to that which is here aboue contained: Likewise Mari Moyses sister may not marry with the men whiche are of her kinred and aliaunce. And it is to be noted, that besides the persons here specified, are comprised the ascending and descending of the same degrees, eyther of kinred or aliaunce.

6 None shall approche to any kinsed of his flesshe for to vncouer theyr "nakednesse: I am the Lorde.

*Or, shame.

7 The nakednesse of thy father, and the nakednesse of thy mother shalt thou not vncouer: for she is thy mother, therfore shalt thou not discouer her nakednesse. 8 The nakednesse of thy fathers wife shalt thou not discouer: for it is thy fathers nakednes.

B Gen.xix.g. Ezec.xxii.c. Deu.xxii.d. 1.Cor.v.a.

9 Thou shalt not discouer the nakednesse of thy sister, the daughter of thy father, or daughter of thy mother, whether she be borne at (a) home, or without. 10 Thou shalt not vncouer the nakednesse of thy sonnes daughter, or thy daughters daughter, for that is thyne owne nakednesse.

(a) That is, it is not lawfull for any man to vncouer the nakednesse of his sister borne both by one father and mother, nor his sister the daughter of his father, nor his sister the daughter of his mother in matrimonie or otherwise.

11 The nakednesse of thy fathers wyues daughter begotten of thy father, whiche is thy sister, thou shalt not discouer her nakednesse.

12 Thou shalt not vncouer the nakednesse of thy fathers sister: for she is thy fathers kinswoman. 13 Thou shalt not discouer the nakednesse of thy mothers sister: for she is thy mothers kinswoman. 14 Thou shalt not vncouer the nakednesse of thy fathers brother, that is, thou shalt not go in vnto his wyfe, whiche is thyne aunt. 15 Thou shalt not discouer the nakednes of thy daughter in law: for she is thy sonnes wyfe, therefore shalt thou not vncouer her nakednesse. 16 Thou shalt not vncouer the nakednesse of thy brothers wyfe, for that is thy brothers nakednesse.

C Leuit.xx.c. Mat.xiiii.a

17 Thou shalt not discouer the nakednesse of the wyfe and her daughter, neither shalt thou take her sonnes daughter, or her daughters daughter to vncouer their nakednesse: For they are her kinswomen, and it were wickednesse. 18 Thou shalt not take a wyfe and her sister also, to vexe her, that thou wouldest vncouer her nakednesse vpon her in her lyfe (tyme.)

Gen.xxix.c.

19 Thou shalt also not go vnto a woman to vncouer her nakednesse as long as she is put apare for her vncleannesse. 20 Moreouer, thou shalt not lye with thy neighbours wyfe to defile her with seede. 21 Thou shalt also not gene of thy (b) seede to offer it vnto Moloch, neither shalt thou defile the name of thy God: I am the Lorde. 22 Thou shalt not lye with mankynde as with womankynde, for it is abhomination. 23 Thou shalt lye with no maner of beast to defile

Leuit.xx.c. Ezec.xxii.c.

(b) Seede is here put for chyldren.

Leuit.xx.b. Rom.i.o.

Leuit.xx.b. Deut.27.c.

thy selfe therwith: neither shall any woman stande before a beast to lye downe therto, for it is abhomination.

Leuit.xx.b. 1.Reg.xi.a.

24 Ye shall not defile your selues in any of these thinges: for in all these, the nations are defiled whiche I cast out before you. 25 Wherethrough the lande is defiled, and I will visite the wickednesse thereof vpon it, yea and the land it selfe hath vomited out her inhabitaunces. 26 Ye shall kepe therfore myne ordinaunces and my iudgementes, and commit none of these abhominations, neither any of your owne nation, nor any straunges that sojourneth among you:

D Leuit.xx.b

27 (For all these abhominations haue the men of the lande done which were before you, and the lande is defiled.) 28 Shall not the land spewe you out also if ye defile it, as it spewed out the nations that were before you? 29 For whosoeuer shall commit any of these abhominations, the same soules that commit them shall be cut of from among their people.

30 Therefore shall ye kepe mine ordinaunces, that ye commit not one of these abhominable customes whiche were committed before you, and that ye defile not your selues therin: I am the Lorde your God.

The. xix. Chapter.

A repetition of sundry lawes and ordinaunces. 9 A consideration of the poore.

AND the Lorde spake vnto Moyses, saying, 2 Speake vnto all the congregation of the children of Israel, and say vnto them, Ye shall be holy, for I the Lorde your God am holy. 3 Ye shall feare euery man his mother and his father, and kepe my Sabbathes: I am the Lorde your God. 4 Ye shall not turne vnto idols, nor make you moulten gods: I am the Lorde your God. 5 If ye offer a peace offering vnto the Lorde, ye shall offer it "wyllyngly. 6 It shalbe eaten the same day ye offer it, and on the morowe: and if ought remayne vntyll the thirde day, it shalbe burnen in the fire. 7 And if it be eaten the thirde day, it is vncleane, and not accepted. 8 Therefore he that eateth it, shall beare his sinne, because he hath defiled the halowed thing of the Lorde, and that soule shalbe cut of from among his people. 9 When ye reape the haruest of your lande, thou

A Leuit.xi.b 1.Pet.i.c.

"Or, shall may be accepted. Leuit.xxii.B

thou shalt not therewyth reape the corners of thy fielde, neither shalt thou gather the gleaninges of thy harueſt.
10 Thou shalt not gather thy vineyarde cleane, neither returne to gather the grapes left in the vineyarde, but thou shalt leaue them for the poore and straunger: I am the Lorde your God. 11 Ye shall not steale, neither deale falsely, neither lye one to another. 12 Ye shall not sweare by my name falsely, neither shalt thou defile the name of thy God: I am the Lorde. 13 Thou shalt not do thy neighbour wrong, neither rob hym, neither shall the workemans hyre abyde with thee vntyll the morning.
14 Thou shalt not curse the deafe, neither put a stumbling blocke before the blynde, but shalt feare thy God: I am the Lorde. 15 Ye shall do no vnrighteousnesse in iudgement, thou shalt not fauour the person of the poore, nor honour the mightie, but in righteousnesse shalt thou iudge thy neighbour. 16 Thou shalt not go by and downe with tales among thy people, neither shalt thou stande (a) against the blood of thy neighbour: I am the Lorde. 17 Thou shalt not hate thy brother in thyne heart, but shalt in any wyse rebuke thy neighbour, and suffre not sinne vpon hym.
18 Thou shalt not auenge nor wayte to do displeasure against the chyldren of thy people, but shalt loue thy neighbour as thy selfe: I am the Lorde.
19 Ye shall kepe myne ordinaunces. Thou shalt not let thy cattell gender with a contrary kynde, neither sowe thy fielde with mingled seede, neither shalt thou put on any mingled garment of linnen & wollen. 20 Whosoeuer lyeth and medleth with a woman that is a bondmayde betrothed to a husbande, but not redeemed, nor freedome geuen her, "the shalbe scourged, (but) they shall not dye, because she was not free. 21 And he shall bryng for his trespasse vnto the Lorde before the doore of the tabernacle of the congregation, a Ramme for a trespasse offering. 22 And the priest shall make an attonement for hym with the Ramme whiche is for the trespasse before the Lorde, concerning his sinne whiche he hath done: and the sinne whiche he hath done, shalbe forgeuen hym. 23 When ye come to the lande, and haue planted all maner of trees conuenient to be eaten of, ye shall counte the fruite thereof as vncircumcised: three yeres shall they be (b) vncircumcised vnto you, and shall not be eaten of. 24 But in the fourth yere, all the fruite of them shalbe holy and commendable to the Lorde. 25 In the fifth yere shall ye eate of the fruite thereof, that it may yeelde vnto you the encreasse thereof: I am the Lorde your God.
26 Ye shall not eate (flesh) with blood, neither shall ye vse witchcraft, nor obserue tymes. 27 Ye shall not rounde the corners of your heades, neither shalt thou marre the tuftes of thy bearde. 28 Ye shall not rent your flesh for any "soules sake, nor print any markes vpon you: I am the Lord. 29 Thou shalt not make thy daughter common, that thou wouldest cause her to be a whore, lest the lande also fall to whoredome, and become full of wickednesse. 30 Ye shall kepe my Sabbathes, and "feare my sanctuarie: I am the Lorde.
31 Ye shall not regarde them that worke with spirites, neither seeke after soothsayers to be defiled by them: I am the Lorde your God. 32 Thou shalt ryse vp before the hore head, and reuerence the face of the olde man, and dread thy God: I am the Lorde.
33 If a straunger sotourne with thee in your lande, ye shall not vexe hym. 34 But the straunger that dwelleth with you, shalbe as one of your owne nation, and thou shalt loue hym as thy selfe, for ye were straungers in the lande of Egypt: I am the Lorde your God. 35 Ye shall do no vnrighteousnesse in iudgement, in measurde, "in wayght, or in measure. 36 True balaunces, true "wayghtes, a true Epha, and a true Hin shall ye haue: I am the Lorde your God whiche brought you out of the lande of Egypt. 37 Therfore shall ye obserue all my ordinaunces, and all my iudgementes, and do them: I am the Lord.

(a) That is, not be the occasion of thy neighbours death.
(b) That is, vncleane for the space of the first three yeres.
" Or, dead.
" Or, reuerence.
" Hebr. stones of iustice, because they vsed stones for their wayghtes.

The .xx. Chapter.

1 They that geue of their seede to Moloch must dye. 6 Against such as seeke after sorcerers.

AND the Lorde spake vnto Moyses, saying. 2 This shalt thou say to the children of Israel: whosoeuer he be of the children of Israel, or of the straungers that dwell in Israel, that geueth of his children vnto

Moloch, let hym be slayne: the people of the lande shal ouerwhelme him with stones. 3 And I wyll (a) set my face against that man, and wyll cut hym of from among his people, because he hath geuen his chyldren vnto Moloch, for to defile my sanctuarie, and to pollute my holy name.

(a) That is, I wyll bende myne anger against that man.

4 And though that the people of the lande hyde their eyes from the man that geueth his chyldren vnto Moloch, and kyll hym not: 5 I wyll put my face against that man, and against his kynred, and wil cut hym of, and all that go a whoring after hym to commit whoredome with Moloch, from among their people. 6 If a soule turne hym selfe after suche as worke with spirites, and after soothsayers, to go a whoring after them, I wyll put my face against that soule, and wyll cut hym of from among his people. 7 Sanctifie your selues therefore and be holy: for I am the Lorde your God. 8 Kepe ye myne ordinaunces, and do them: I am the Lorde which sanctifie you. 9 Whosoeuer he be that curseth his father or his mother, let hym dye: for that he hath cursed his father and mother, his blood be vpon hym. 10 And the man that breaketh wedlocke with another mans wyfe, euen he that breaketh wedlocke with his neighbours wife, let both the adulterer and the adultresse be slayne. 11 And the man that lyeth with his fathers wyfe, and vncouereth his fathers nakednesse, let them both dye, their blood be vpon them. 12 If a man lye with his daughter in law, let them dye both of them: they haue wrought abhomination, their blood be vpon them.

13 If a man also lye with mankinde after the maner as with women kinde, they haue both committed an abhomination: let them dye, their blood be vpon them. 14 And if a man take a wyfe, and her mother also, it is wickednesse: They shal burne with fire both hym and them, that there be no wickednesse among you.

15 And if a man lye with a beast, let hym dye, and ye shall slea the beast also. 16 If a woman go vnto any beast, and lye downe therto, thou shalt kyll the woman and the beast also: let them dye, their blood be vpon them.

17 If a man take his sister, his fathers daughter, or his mothers daughter, and see her nakednesse, and she his nakednesse, it is a wicked thing, they shalbe cut of in the sight of their people: he hath vncouered his sisters nakednesse, he shall beare his sinne. 18 If a man lye with a woman hauing her naturall disease, and vncouer her nakednesse, and open her fountayne, and she also open the fountayne of her blood, they shall both be cut of from among their people. 19 Thou shalt not vncouer the nakednesse of thy mothers sister, nor of thy fathers sister: for he that doth so, hath vncouered his next kyn, they shall beare their misdoyng. 20 If a man lye with his vncles wyfe, and vncouer his vncles nakednesse, they shall beare their sinne, and shall dye childlesse. 21 If a man take his brothers wyfe, it is an vncleane thing: he hath vncouered his brothers nakednesse, they shalbe childlesse. 22 Ye shall kepe therfore al mine ordinaunces, and all my iudgementes, and do them: that the land whyther I bryng you to dwell therein, spewe you not out. 23 Ye shall not walke in the maners of this nation, whiche I cast out before you: For they committed all these thinges, and therefore I abhorre them. 24 But I haue sayd vnto you, ye shall enherite their lande, and I will geue it vnto you to possesse it, a lande that floweth with mylke and hony: I am the Lorde your God which haue seperated you from other nations. 25 And therefore shall ye put difference betweene cleane beastes & vncleane, betweene vncleane foules and cleane: ye shall not defile your soules in beastes and foules, and in al maner creepyng thinges that the grounde bryngeth foorth, whiche I haue seperated from you as vncleane.

26 Therefore shall ye be holy vnto me: for I the Lord am holy, and haue seuered you from other nations, that ye shoulde be myne. 27 If there be a man or woman that worketh with a spirit, or that is a soothsayer, let them dye: Men shall ouerwhelme them with stones, their blood be vpō them.

Leuit.xix.a

Mat.xb.a. Ioan.xv.c. Exo.xxi.b.

Deut.xxii.a ii.Reg.xi.a

Leu.xbiii.a Deut.xvii.c

Leu.xbiii.a

Leu.xbii.c. Rom.i.d.

Leu.xbiii.c.

Leu.xbii.a Mat.xiii.a Leu.xbiii.b

Leu.xbiii.d

Leu.xbiii.d

Deut.vii.d

Deu.xbiii.d i.Reg.xxi.d

The .xxi. Chapter.

At what funeralles the prieſtes may be preſent. 6 Howe pure the prieſtes ought to be touching them ſelues and their families.

AND the Lorde ſayde vnto Moyſes, Speake vnto the prieſtes the ſonnes of Aaron, and ſay vnto

vnto them, Let none (a) be defiled by the dead among their people: 2 But by his kynſman that is nye vnto hym, (that is) by his mother and his father, by his ſonne and his daughter, and his brother, 3 And by his ſiſter a mayde that is (b) nye vnto hym, whom no man hath knowen: for her ſhall he " be defiled. 4 But he ſhall not be defiled vppon hym that hath " auctho-ritie among his people, to pollute him ſelfe. 5 Let them not make baldnes vpon their head, nor ſhaue of the lockes of their beard, nor make any cuttynges in their fleſhe. 6 They ſhalbe holy vnto their God, and not pollute the name of their God, for the ſacrifices of the Lorde made by fyre, (and) the bread of their God they do offer, therefore they ſhalbe holy.

7 Let them not take a wyfe that is an whore, or (c) polluted, nor put from her huſbande: for ſuch a one is holye vnto his god. 8 Thou ſhalt ſanctifie hym therefore, for he offereth vp the bread of thy God: he ſhall therefore be holy vnto thee, for I the Lord which ſanctifie you, am holy. 9 If a prieſtes daughter fall to play the whore, ſhe polluteth her father, therfore muſt ſhe be brent with fyre. 10 He that is the hye prieſt among his brethren, vppon whoſe head the annoyntyng oyle was powred, and that conſecrated his hand to put on the veſtments, ſhal not (d) vncouer his head, nor rent his clothes: 11 Neither go to any dead body, nor make him ſelfe vncleane by his father or his mother.

12 Neither ſhall he go out of the ſanctuarie, nor pollute the holy place of his God, for the crowne of the annoyntyng oyle of his God, is vpon hym: I am the Lorde. 13 He ſhall take a virgin vnto his wyfe. 14 But a wy-dow, a deuorſed woman, or a polluted, or a harlot, theſe ſhall he not marrie: but ſhall take a virgin of his owne people to wyfe. 15 Neither ſhall he defile his ſeede among his people: for I am the Lorde which ſanctifie hym.

16 And the Lorde ſpake vnto Moyſes, ſaying, 17 Speake vnto Aaron, and ſay, Whoſoeuer of thy ſeede in their generations hath any blemiſhe, let hym not preaſe for to offer bread vnto his God: 18 For whoſoeuer hath any blemiſhe, ſhall not come neare: as if he be blynde or lame, or that hath a " bruſed noſe, or that hath any miſſhapen member: 19 Or is broken footed, or broken handed.

20 Or is croake backt, or blere eyed, or haue a webbe or other blemiſhe in his eyes, or be ſhurnie, or ſhabbed, or hath his ſtones broken: 21 No man that hath a blemiſhe, & is of the ſeede of Aaron the prieſt, ſhall come nye to offer the ſacrifices of the lord made by fyre: When he hath a blemiſhe, let him not preaſe to offer the bread of his God. 22 Let him eate the bread of his God, both of the moſt holy, and of the holy: 23 Only let hym not go in vnto the vayle, nor come nye the aul-ter, becauſe he is deformed, that he pollute not my ſanctuarie: for I am the Lorde that ſanctifie them. 24 And Moyſes tolde it vnto Aaron & to his ſonnes, and vnto all the children of Iſrael.

The .xxii. Chapter.

3 Who ought to abſtayne from eatyng the things that were offered. 19 How, what, and when they ſhould be offred.

AND the Lorde ſpake vnto Moy-ſes, ſaying, 2 Speake vnto Aa-ron and his ſonnes, that they be ſeperated from the holy things of the chyldren of Iſrael, and that they pol-lute not my holy name in thoſe things which they halowe vnto me: I am the Lord. 3 Say vnto them, Whoſoeuer he be of all your ſeede among your generations after you, that goeth vnto the holy thinges which the children of Iſrael halowe vnto the lorde, hauyng his vncleannes vpon hym, that ſoule ſhalbe cut of from out of my ſight: I Leuit.xv.c. am the Lorde. 4 What man ſoeuer of the ſeede of Aaron is a Leper, or hath a running iſſue, he ſhall not eate of the holy thinges, vntyll he be cleane: And whoſo toucheth any man that is vncleane (by reaſon) of a dead body, or a man whoſe ſeede runneth from hym in his ſleepe, 5 Or whoſo-euer toucheth any creeppyng thing whereby he may be made vncleane, or a man of whom he may take vncleannes, whatſoeuer vncleannes he hath,

6 The ſame ſoule that hath touched any ſuch, ſhalbe vncleane vntyll euen, and ſhall not eate of the holy thinges, vntyl he haue waſhed his fleſhe with water. 7 And when the ſunne is downe, he ſhalbe cleane, & ſhal after-ward eate of the holy thinges, for al-much as it is his foode. 8 Of a beaſt that dyeth alone, or is rent with wilde beaſtes, whereby he may be defiled, he Exod.xxii.a ſhall not eate: I am the Lorde.

9 Let

(a) By touching the dead, lamenting for the, or beyng at their burial.
(b) Both of one father and mother.
" Or, lamēt
" Or, prieſt
Leuit.xix.f.
1.Tim.ii.b.
(c) Whiche hath an euill name, or is defamed.
Luk.x.e.
(d) He ſhall vſe no ſuche ceremonies as the mourners vſed.
Eze.xliii.f.
C
" Or, flat.

9 Let them kepe therefore myne ordinaunce, leſt they for the ſame lade ſinne vpon them, and dye for it, if they defile it: I the Lorde ſanctifie them.

10 There ſhall no ſtraunger eate of the holy thing, neither a (a) gheſt of the prieſtes, neither ſhall an hyred ſeruaunt eate of the holy thing. 11 But if the prieſt bye any ſoule with money, he ſhall eate of it, lyke as he that is borne in his houſe: they ſhall eate of his meate. 12 If the prieſtes daughter alſo be maried vnto a ſtraunger, ſhe may not eate of the halowed heaue offerynges: 13 Notwithſtandyng if the prieſtes daughter be a wydowe or deuorſed, and haue no child, but is returned vnto her fathers houſe agayne, ſhe ſhall eate of her fathers meate, aſwell as ſhe dyd in her youth: but there ſhall no ſtraunger eate thereof. 14 If a man eate of the holy thyng vnwittingly, he ſhall put the fifth part therevnto, and gene it vnto the prieſt with the halowed thing. 15 And the prieſtes ſhall not defile the holy thinges of the children of Iſrael whiche they offer vnto the Lorde: 16 To lade them ſelues with miſdoyng & treſpaſſe whyle they eate their holy thinges: For I the Lorde do halowe them. 17 And the Lorde ſpake vnto Moyſes, ſaying,

18 Speake vnto Aaron & his ſonnes, and vnto al the chyldren of Iſrael and ſay vnto them. Whatſoeuer he be of the houſe of Iſrael or ſtraunger in Iſrael, that wyll offer his ſacrifice for al his vowes and for all his freewyl offerynges whiche they wyll offer vnto the Lorde for a whole burnt offering: 19 (Ye ſhall offer) * wyllingly a male without blemiſhe of the beeſtes, of the ſheepe, or of the goates. 20 But whatſoeuer hath a blemiſhe, that ſhall ye not offer: for it ſhall not be acceptable for you. 21 And whoſoeuer bryngeth a peace offerynge vnto the Lorde to accompliſhe his vowe, or a free wyll offerynge in beeſtes or sheepe, it ſhalbe perfite to be accepted, there ſhalbe alſo no blemiſhe therein.

22 Blynde or broken or lame, or hauing a wen, or ſcurvie, or ſcabbed, ye ſhal not offer ſuch vnto the Lorde, nor make an offerynge by fyre of any ſuche vpon the aulter vnto the Lorde.

23 A bullocke or a sheepe that hath any member ſuperfluous or lackyng, mayſt thou offer for a freewyll offerynge: but for a vowe it ſhall not be accepted. 24 Ye ſhall not offer vnto the Lord that which is bruſed, or cruſhed or broken, or cut away, neither ſhall you make any offerynge thereof in your land. 25 Neither of a ſtraungers hande ſhall ye offer the bread of your God of any ſuche, becauſe their corruption is in them, and they haue deformitie in them ſelues: and therefore ſhall they not be accepted for you.

26 And the Lorde ſpake vnto Moyſes, ſaying: 27 When a bullocke, or a ſheepe or a goate is brought forth, it ſhalbe ſeuen dayes vnder the dam: and from the eyght day and thence forth it ſhalbe accepted for a burnt ſacrifice vnto the Lorde. 28 And whether it be cowe or ewe, ye ſhal not kyll it and her young both in one day.

29 When ye wyll offer a thanke offerynge vnto the Lorde, offer it * wyllyngly: 30 And the ſame day it muſt be eaten vp, ſo that ye leaue none of it vntyll the morowe: I am the Lorde.

31 Therefore ſhall ye kepe my commaundementes and do them: I am the Lorde. 32 Neither ſhall ye polute my name, but I wyl be halowed among the chyldren of Iſrael: I am the Lorde which halowe you,

33 And that brought you out of the lande of Egypt to be your God: I am the Lorde.

The .xxiii. Chapter.

3 Of the holy dayes. 3 Of the Sabbath. 5 The Paſſouer. 6 The feaſt of vnleauened bread.

AND the Lorde ſpake vnto Moyſes ſaying, 2 Speake vnto the chyldren of Iſrael, and ſay vnto them, The feaſtes of the Lorde which ye ſhall call holy conuocations, euen theſe are my feaſtes. 3 Sixe dayes ye ſhall worke: but the ſeuenth day is the Sabbath of reſt, an holy conuocation, ſo that ye do no worke therein: it is the Sabbath of the Lorde in all your dwellynges. 4 Theſe are the feaſtes of the Lorde, euen holy conuocations, whiche ye ſhall proclaime in their ſeaſons. 5 In the fourteenth day of the firſt moneth at euen, is the Lordes Paſſouer. 6 And on the fifteenth day of the ſame moneth, is the feaſt of vnleuened bread vnto the Lorde: ſeuen dayes ye muſt eate vnleauened bread. 7 In the firſt day ye ſhall haue an holy conuocation: ye ſhall do no ſeruile worke therein.

8 But

(a) Some thynke it was his ſeruaunt, which had his eare bored, and would not go out free. Exodus. 21. verſ. 6.

C

* Or, that it may be accepted.

D Malach. 1.

* Or, that it may be accepted.

Leuit. 8. verſ. 1.

Exod. xxiii.

Numer. 28.

Exod. xiii.

8 But ye shall offer sacrifices made by fyre vnto the Lorde throughout
these seuen dayes: and in the seuenth
day is an holy conuocation, ye shal do
no seruile worke therein. 9 And the
Lorde spake vnto Moyses, saying,
10 Speake vnto the chyldren of Israel, and say vnto them, When ye be
come into the lande which I geue vn-
to you, and reape downe the harueste
thereof, ye shall bryng a sheafe of the
first fruites of your harueste vnto the
priest: 11 Which shal waue the sheafe
before the lord to be accepted for you:
the morowe after the Sabbath the
priest shall waue it. 12 And ye shall
offer that day when ye waue the
sheafe an hee lamme without blemish
of a yere olde, for a whole burnt offe-
ring vnto the Lorde: 13 And the
meate offeryng thereof shalbe made
of two tenth deales of fine floure
mingled with oyle, to be a sacrifice
made by fyre vnto the Lorde for a
sweete sauour: and the drynke offe-
ryng thereof shalbe of wine, the
fourth deale of an hin. 14 And ye
shall eate neither bread nor parched
corne, nor greene eares, vntyl the selfe
same day that ye haue brought an offe-
ryng vnto your God: Let this be a
lawe for euer in your generations, and
in all your dwellynges. 15 And ye
shall count vnto you from the morow
after the Sabbath, from the day that
ye brought the sheafe of the waue of-
fering, seuen Sabbathes they shalbe
complet: 16 Euen vnto the morowe
after the seuenth Sabbath shall ye
number fiftie dayes, and ye shall
bryng a newe meate offeryng vnto the
Lorde. 17 And ye shall bryng out of
your habitations two waue loaues
made of two tenth deales of fine
flowre, and that are made with leauen,
for first fruites vnto the lorde.
18 And ye shall bryng with the bread
seuen lammes without deformitie of
one yere of age, and one young bul-
locke, and two Rammes, whiche shall
serue for a whole burnt offering vn-
to the lorde, with their meate offe-
rynges and their drynke offerynges,
to be a sacrifice made by fyre for a
sweete sauour vnto the lorde.
19 Then ye shall prepare an hee goate
for a synne offeryng, and two lammes
of one yere olde for peace offerynges.
20 And the priest shall waue them
with the bread of the first fruites, for
a waue offeryng before the lorde
with the two lammes: they shalbe
holy to the Lorde for the priestes.
21 And ye shall proclayme the same
day, that it may be an holye conuocati-
on vnto you: ye shall do no seruile
worke therein, let it be a lawe for
euer in all your dwellynges throughy-
out your generations. 22 And
when ye reape downe the harueste of
your lande, thou shalt not make cleane
riddaunce of the corners of thy feelde
when thou reapest, neither shalt thou
make any after gatheryng of thy hare-
uest, but shalt leaue them vnto the
poore and the straunger: I am the
Lorde your God. 23 And the Lord
spake vnto Moyses, saying,
24 Speake vnto the children of Israel, and say, In the seuenth moneth,
in the first day of the moneth shall ye
haue Sabbath, euen the remem-
braunce of blowyng of trumpettes,
an holy conuocation. 25 Ye shall
do no seruile worke therein, but offer
sacrifice made by fyre vnto the Lorde.
26 And the Lorde spake vnto Moy-
ses, saying, 27 The tenth day of
the selfe seuenth moneth is a day of
reconcilyng, therfore shall it be an ho-
ly conuocation vnto you, and ye shall
() humble your soules, and offer sacri-
fice made by fyre vnto the Lorde.
28 Ye shall do no worke the same
day, for it is a day of reconcilyng, to
make an attonement for you before
the Lorde your God. 29 For what-
soeuer soule it be that humbleth not
hym selfe that day, he shalbe cutte of
from among his people. 30 And
whatsoeuer soule do any worke that
day, the same soule will I destroye
from among his people. 31 Ye shal
do no maner worke: therefore let it
be a lawe for euer in your generati-
ons, and in all your dwellynges.
32 Let it be vnto you a Sabbath of
rest, and ye shall humble your soules
in the nynth day of the moneth at e-
uen: from euen to euen shall ye cele-
brate your Sabbath. 33 And the
lorde spake vnto Moyses, saying,
34 Speake vnto the chyldren of Is-
rael, and say, The fiftenth day of
the same seuenth moneth, is the feast
of tabernacles seuen dayes vnto the
lorde. 35 The first day is an
holye conuocation, ye shall do no
seruile worke. 36 Seuen dayes
ye shall offer sacrifice made by
fyre vnto the Lorde, and in the
eyght day shalbe an holy conuocation
vnto

Leuit. 19. & Deut. 24. d.

Num. 29. &

Leuit. 23 f.

() That is, you shall fast.

Num. 29. 2. Esd. 5. c. 2. Mach. 1. c.

vnto you, and ye shall offer sacrifices made by fyre vnto the Lord: It is the solempne assemblie, and ye shall do no seruile worke therein. 37 These are the feastes of the Lorde which ye shal call holy conuocations, for to offer sacrifice made by fyre vnto the Lorde, whole burnt offering, meate offering, "sacrifices, and dynke offerynges, euery thing vpon his day: 38 Beside the Sabbathes of the Lorde, and beside your giftes, beside al your vowes, and all your free offerynges which ye gene vnto the Lorde. 39 Moreouer, in the fifteenth day of the seuenth moneth when ye haue gathered in the fruite of the lande, ye shall kepe holye day vnto the Lorde seuen dayes: The first day shalbe a Sabbath, lykewyse in the eyght day shalbe a Sabbath.

40 And ye shall take you in the first day the fruites of goodly trees, braunches of palme trees, and the bowes of thick trees, & willowes of the brooke, and shal reioyce before the Lord your God seuen dayes. 41 And ye shall kepe this feast vnto the Lorde seuen dayes "in the yere: It shalbe a lawe for euer in your generations, that ye kepe it in the seuenth moneth. 42 Ye shal dwell in "boothes seuen dayes: euen all that are Israelites borne shal dwell in boothes: 43 That your children after you may knowe howe that I made the children of Israel to dwel in boothes when I brought them out of the lande of Egypt: I am the Lord your God. 44 And Moyses declared vnto the children of Israel the feastes of the Lorde.

" Or, peace offerynges.

" Or, yere: lye.

" Or, tentes.

The .xxiiii. Chapter.

1 The oyle for the lampes. 15 He that blasphemeth must be stoned. 17 He that killeth shalbe killed. &c.

AND the Lorde spake vnto Moyses saying, 2 Commaunde the children of Israel that they bring vnto thee pure oyle olyue beaten for the light, to cause the lampes to burne continually, 3 Without the vayle of witnesse in the tabernacle of the congregation shal Aaron dresse them both euenyng and mornyng before the lord alwayes: Let it be a lawe for euer in your generations. 4 He shall dresse the lampes vpon the pure candelstiche before the Lorde perpetually. 5 And thou shalt take fine floure, and bake twelue cakes therof, two tenth deales shalbe in one cake. 6 And thou shalt set them in two rowes: sixe on a rowe vpon the pure table before the Lorde.

7 And put pure frankensence vpon the rowes, that they may be bread of remembraunce, and an offeryng made by fyre vnto the Lord. 8 Euery Sabbath he shall put them in rowes before the Lorde euermore, of the children of Israel (shall they be offered) for an euerlastyng couenaunt. 9 And they shalbe Aarons and his sonnes, whiche shall eate them in the holye place: For they are most holy vnto hym of the offeringes of the Lorde made by fyre by a perpetuall statute.

10 And the sonne of an Israelitishe wyfe, whose father was an Egyptian, went out among the children of Israel: and this sonne of the Israelitishe wyfe & a man of Israel stroue together in the hoast. 11 And the Israelitishe womans sonne blasphemed the name of the Lord, and cursed, and they brought hym vnto Moyses: His mothers name was Selomith, which was the daughter of Dibri, of the tribe of Dan. 12 And they put hym in warde, that the minde of the Lorde might be shewed them. 13 And the Lord spake vnto Moyses, saying,

14 Bryng the cursed speaker without the hoast, and let all that heard hym put their handes vpon his head, and let all the multitude stone hym.

15 And thou shalt speake vnto the children of Israel, saying. Whosoeuer curseth his God, shall beare his sinne. 16 And he that blasphemeth the name of the Lorde, let hym be slayne, and all the multitude shal stone him to death: Whether he be borne in the lande, or a straunger, when he blasphemeth the name of the Lorde let hym be slayne.

17 And he that killeth any man, let him dye the death. 18 And he that killeth a beast, let him make him good, beast for beast. 19 And if a man cause a blemiche in his neighbour: as he hath done, so shal it be done to hym.

20 Breache for breache, eye for eye, and toothe for toothe: euen as he hath blemished a man, so shall he be blemished agayne. 21 And he that killeth a beast, let him restore it: and he that killeth a man, let hym dye.

22 Ye shall haue one maner of lawe euen for the straunger as well as for one of your owne countrey: for I am the Lorde your God.

23 And Moyses tolde the children of Israel,

Israel, and they brought hym that had cursed out of the hoast, and stoned hym with stones: and the chyldren of Israel dyd as the Lorde commaunded Moyses.

The .xxv. Chapter.

2 The sabbath of the seuenth yere.
8 and the yere of iubilee.

AND the lord spake vnto Moyses in mount Sinai, saying,
2 Speake vnto the chyldren of Israel, and say vnto them, When ye come into the lande which I gene you, the lande shall rest and kepe sabbath vnto the Lorde.
3 Sixe yeres thou shalt sowe thy feelde, & sixe yeres thou shalt cut thy vineyarde, and gather in the fruite therof. 4 But the seuenth yere shalbe a sabbath of rest vnto the lande, the Lordes sabbath it shalbe: thou shalt neither sowe thy feelde, nor cut thy vineyard. 5 That which groweth of the owne accorde of thy harnest thou shalt not reape, neither gather the grapes that thou hast left behinde: for it is a yere of rest vnto the lande.
6 And the rest of the land shalbe meate for you, euen for thee, for thy seruaunt, and for thy mayde, for thy hyred seruaunt, and for the straunger that sojourneth with thee: 7 And for thy cattell, and for the beastes that are in thy lande, shall all the increase therof be meate. 8 And thou shalt number seuen sabbathes of yeres vnto thee, euen seuen tymes seuen yeres, & the space of the seuen sabbathes of yeres wilbe vnto thee nine and fourtie yeres. 9 And then thou shalt cause to blow the trumpet of the (a) Jubilee in the tenth daye of the seuenth moneth, euen in the day of attonement shall ye make the trumpe blowe throughout al your lande. 10 And ye shall halow that yere, euen the fiftieth yere, & proclayme libertie throughout all the lande vnto all the inhabiters therof: for it shall be a Jubilee vnto you, and ye shall returne euery man vnto his possession, & euery man vnto his kinred agayne. 11 A yere of Jubilee shall that fiftieth yere be vnto you: ye shall not sowe, neither reape that which groweth of it selfe, neither gather the grapes that are left, 12 For that yere of Jubilee shalbe holy vnto you: but ye shall eate of the increase therof out of the feelde. 13 In the yere of this Jubilee ye shal returne euery man vnto his possession agayne. 14 If thou sellest ought vnto thy neighbour, or byest ought of thy neyghbours hande, ye shall not oppresse one another. 15 But according to the number of yeres after the Jubilee yere thou shalt bye of thy neyghbour: and accordyng vnto the number of yeres of the fruites he shal sel vnto thee. 16 Accordyng to the multitude of yeres he shall increase the price therof, and according to the fewenesse of yeres he shall minishe the price of it: for the (b) number of fruites doth he sell vnto thee. 17 Oppresse not ye therfore euery man his neighbour, but thou shalt feare thy God: For I am the Lorde your God. 18 Wherefore ye shal do after mine ordinaunces, and kepe my lawes, and do them, and ye shall dwell in the lande in safetie.
19 And the land shall gene her fruite, and ye shall eate your fyll, and dwell therin in safetie. 20 And if ye shall saye, What shall we eate the seuenth yere? for we shall not sowe, nor gather in our increase: 21 I wyll sende my blessing vpon you in the sixt yere, and it shall bryng foorth fruite for three yeres. 22 And ye shal sowe the eight yere, and eate yet of olde fruite vntyll the ninth yere: vntil her fruites come ye shall eate of olde stoze. 23 The lande shall not be solde to (c) waste: for the lande is myne, and ye be but straungers and sojourners with me.
24 In al the lande of your possession ye shall (d) graunt a redemption for the lande. 25 If thy brother be waxed poore, and hath solde away of his possession and if any of his kinne come to redeeme it, let him bye out that which his brother solde. 26 And yf he haue no man to redeeme it, and his hande hath gotten and founde as muche as may be sufficient to bye it out agayne:
27 Then let hym count howe long it hath ben solde, and deliuer the rest vnto the man to whom he sold it, that he maye returne to his possession agayne. 28 But and if his hande can not get sufficient to restore to the other agayne, then that whiche is solde shall remaine in the hand of hym that hath bought it, vntyll the yere of Jubilee: and in the Jubilee it shall come out, and he shall returne vnto his possession agayne. 29 And yf a man sell a dwellyng house in a walled citie, he may by it out agayne within a whole yere after it is solde: within a yere may

Deut. xb. a.

(a) It was so called, the ioy full tydinges of libertie was publikely proclaymed by the sounde of a trumpet.

(b) Only he selleth vnto thee the profite whiche may ryse of the ground all those yeres vntyll the yere of Iubilee.

(c) That is, they may not be quite put from the possessour, but restored in the yere of Iubilee.

(d) That the seller may redeeme it agayne.

may he redeeme it. 30 But and yf he
E bye it not out agayne within the space
of a full yere, then the house that is in
the walled citie, shalbe stablished, as
translated to hym that bought it and
his successours after hym, and shall
not go out in the Jubilee.
31 But the houses of villages which
haue no walles rounde about them,
are counted as the feelde of the coun-
trey: and therfore they may be bought
out agayne, and shall go out in the Ju-
bilee. 32 Notwithstanding the cities
of the Leuites, and the houses of the
cities of theyr possession, may the Le-
uites redeeme at all seasons. 33 And
yf a man purchase of the Leuites, the
house that was solde, and the citie of
their possession shal go out in the yere
of Jubilee: for the houses of the cities
of the Leuites, are theyr possession
among the children of Israel. 34 But
the feelde of the suburbes of theyr ci-
ties may not be solde: for it is theyr
perpetuall possession. 35 If thy bro-
ther be waxen poore and fallen in de-
cay with thee, thou shalt relieue hym
as a straunger or a sojourner, that he
Exod. 22.d. Deut. 23.d. Ezech. 22.c. may lyue with thee. 36 And thou
shalt take no vsurie of him, or van-
tage: but thou shalt feare thy God,
that thy brother maye lyue with thee.
37 Thou shalt not geue hym thy mo-
ney vppon vsurie, nor lende hym thy
victuels for increase. 38 I am the
Lorde your God, whiche brought you
out of the lande of Egypt, to geue you
the lande of Chanaan, and to be your
God. 39 If thy brother that dwel-
Exod. 21.a. Deut. xv.c. leth by thee be waxen poore, and be
solde vnto thee, thou shalt not compel
hym to serue as a bonde seruaunt:
40 But as an hired seruaunt, and as
a sojourner he shalbe with thee, and
shal serue thee vnto the yere of Jubi-
lee. 41 And then shal he depart from
thee, both he and his children with
hym, and shall returne vnto his owne
kynred agayne, and vnto the posses-
sion of his fathers shall he returne.
42 For they are my seruauntes, whi-
che I brought out of the lande of E-
gypt: and shall not therefore be solde
as bondemen. 43 Thou shalt not rule
ouer hym cruelly, but shalt feare thy
God. 44 Thy bondeseruaunt and
thy bondemayde whiche thou shalt
haue, shalbe of the heathen that are
rounde about you: of them shall ye
purchase seruauntes and maydes.
45 Moreouer, of the chyldren of the
straungers that are sojourners a-
mong you, of them shall ye bye, and
of theyr families that are with you,
which they begat in your lande: these
shalbe your possession. 46 And ye
shall take them as inheritaunce for
your chyldren after you, to possesse
them for an inheritaunce: they shalbe
your bondmen for euer: but ouer your
brethren the chyldren of Israel, ye
shal not rule one ouer another cruelly.
S
47 If a sojourner or straunger wax
riche by thee, and thy brother that
dwelleth by hym wax poore, and sell
him selfe vnto the straunger or sojour-
ner by thee, or to the stocke of the
straungers kinne: 48 After that he
is solde, he may be redeemed agayne:
one of his brethren may redeeme him:
49 Either his vncle or his vncles
sonne may bye hym out: or any that
is nye of kinne vnto him of his kyn-
red may redeeme him: either yf his
hande can get so muche, he maye be
bought out. 50 And he shall reckon
with hym that bought hym, from the
yere that he was solde in, vnto the
yere of Jubilee: and the price of his
" Sale. " bying, shalbe according vnto the
number of yeres, according to the
tyme of an hired seruaunt shall he be
with hym. 51 If there be yet many
yeres behynde, according vnto them
let hym geue agayne for his delyue-
raunce of the money that he was
bought for. 52 If there remayne but
fewe yeres vnto the yere of Jubilee,
let hym count with hym agayne: and
according vnto his yeres, geue hym
againe for his redemption. 53 And
he shalbe with him yere by yere as an
hired seruaunt: and the other shall not
rule cruelly ouer hym in thy syght.
54 If he be not redeemed thus, he
shall go out in the yere of Jubilee,
both he and his children with hym:
55 For vnto me the children of Israel
are seruauntes, they are my seruantes
which I brought out of the lande of
Egypt: I am the Lorde your God.

The. xxvi. Chapter.

3 They are blessed that kepe the com-
maundementes of God. 14 And cur-
sed are they that kepe them not.

YE shall make you no idols nor A
grauen image, neither reare you
vp a pyller, neither shall ye set vp
any image of stone in your lande to
bowe downe vnto it: for I am the
Lorde

Lorde your God. 2 Ye shall kepe my sabbathes, and reuerence my sanctuarie: for I am the lord. 3 If ye walke in my ordinaunces, and kepe my commaundementes, and do them, 4 I will sende you rayne in due seasan, and the lande shall yeelde her increase, and the trees of the feelde shall gene theyr fruite: 5 And your (a) threshing shall reache vnto the vintage, and the vintage shal reach vnto the sowyng time: and ye shall eate your bread in plenteousnes, and dwell in your land safely.

(a) There shalbe such plentie, that corne harnest can scarcely be inned before wine harnest, and wine harnest scarcely ended before sowyng time Josu. xxiii.

6 And I will sende peace in the land, and ye shal sleepe, and none shal make you afrayde: and I will tidde euyll beastes out of the lande, and there shal no swoorde go throughout your lande.

7 And ye shall chase your enemies, and they shall fall before you vpon the swoorde. 8 And fiue of you shall chase an hundred, and an hundred of you shall put ten thousande to flyght: and your enemies shall fall before you vpon the swoorde. 9 For I will haue respect vnto you, and make you increase, and multiplie you, and set vp my couenaunt with you. 10 And ye shall eate olde store, and cary out olde because of the newe. 11 And I will make my dwelling place amongst you, and my soule shall not lothe you.

12 I will walke among you, and will be your god, and ye shalbe my people. 13 I am the Lorde your God whiche brought you out of the lande of Egypt, that ye should not be their bondmen, and I haue broken the chaynes of your yoke, & made you go vpryght.

Deut. 28. b. Mala. ii. a.

14 But and if ye wil not hearken vnto me, nor will not do after these commaundementes: 15 And yf ye shall dispise myne ordinances, either yf your soule abhorre my lawes, so that ye will not do all my commaundementes, but breake my couenaunt: 16 I also will do this vnto you, I will bryng vpon you fearefulnesse, consumption, and the burnyng ague to consume your eyes, and gender sorowe of heart: And ye shall sowe your seede in vayne, for your enemies shal eate it. 17 And I will set my face against you, and ye shall fall before your enemies: they that hate you shal raigne ouer you, and ye shall flee when no man followeth you.

C

Prou. 28. a.

18 And yf ye will not yet for all this hearken vnto me, then will I punish you seuen times more for your sinnes: 19 And will breake the pryde of your [illegible] your heauen as as brasse. 29 And [illegible] spent in vayne: for your [illegible] shall not gene her increase, neyther shall the trees of the lande gene theyr fruites. 21 And yf ye walke contrary vnto me, and wil not hearken vnto me, I will bryng seuen tymes mo plagues vpon you accordyng to your sinnes. 22 I will also send in wylde beastes vppon you, which shall robbe you of your chyldren, and destroy your cattell, and make you fewe in number, and cause your hye wayes to be desolate. 23 And if ye may not be reformed by these thynges, but shall walke contrary vnto me: 24 Then will I also walke contrary vnto you, and will punisthe you yet seuen tymes for your sinnes. 25 And I will sende a swoord vpon you, that shall auenge my conenaunt: And when ye are gathered together within your cities, I wil sende the pestilence among you, and ye shall be deliuered into the hande of the enemie. 26 And when I haue broken the (b) staffe of your bread (c) ten wimes shal bake your bread in one ouen, and they shall deliuer you your bread agayne by wayght: ye shall eate, and not be satisfied. 27 And if ye will not yet for all this hearken vnto me, but walke agaynst me: 28 I will walke contrary vnto you also in indignation, and will chastise you seuen tymes more for your sinnes. 29 And ye shal eate the flesche of your sonnes, and the flesche of your daughters shall ye deuour. 30 I will destroy your hye places, and cut away your images, and cast your barkasses vppon the bodyes of your idols, and my soule shall abhorre you. 31 And I will make your cities desolate, and bryng your sanctuarie vnto naught, and will not smell the sauour of your sweete odours. 32 I will bryng the lande vnto a wylderneste, and your enemies whiche dwell therein shall wonder at it.

Ezechiel. 4. ber. 16.

(b) He speaketh thus, because that man is sustayned and strengthened by the bread that he eateth, lyke as a person is sustayned by the staffe that he leaneth vnto.

(c) The scarsitie shalbe so great, that one litle ouen shall serue for ten housholdes.

33 And I will strowe you among the heathen, and will drawe out a swoorde after you: and your lande shalbe waste, and your cities desolate. 34 Then shall the lande enioy her Sabbathes as longe as it lyeth voyde, and ye shall be in your enemies lande: euen then shall the lande rest and enioy her Sabbathes.

35 As long as it lyeth voyde, it shall

rest;

...ſt in your
...t vppon it.
... that are left alyue
... ſende a fayntneſſe into
they⁹ hea... in the landes of they⁹
enemies: and the ſounde of a ſhaking
leafe ſhall chaſe them, and they ſhall
flee as fleeing from a ſwo⁹de: they ſhal
fall, no man folowyng vppon them.
37 They ſhall fall one vpon another
as it were before a ſwo⁹de, no man fo-
lowyng vpon them: and ye ſhall haue
no power to ſtande before your ene-
mies. 38 And ye ſhall perithe among
the heathen, and the lande of your
enemies ſhall eate you vp. 39 And
they that are left of you, ſhall pine a-
way in they⁹ vnrighteouſneſſe in your
enemies landes, and in the miſdeedes
of they⁹ fathers ſhall they conſume
with them. 40 And they ſhall con-
feſſe they⁹ miſdeedes & the miſdeedes
of they⁹ fathers, for they⁹ treſpaſſe
which they haue treſpaſſed againſt me,
and for that alſo that they haue walk-
ked contrary vnto me. 41 Therfore,
I alſo wil walke contrary vnto them,
and wyll bryng them into the lande of
they⁹ enemies: and then at the leaſt
way their vncircumciſed hearres ſhall
be tamed, and they ſhall wyllyngly ac-
cept they⁹ (c)ſinne. 42 Then I wyll
remember my couenaunt with Jacob,
and my couenaunt with Iſahac, and
my couenaunt with Abraham wyll I
remember, & will thinke on the lande.
43 The lande alſo ſhalbe left of them,
and ſhall enioy her ſabbathes whyle
ſhe lyeth waſte without them: And
they ſhall wyllyngly accept they⁹
ſinne, becauſe they deſpiſed my lawes,
& becauſe they ſoule abhoⁿred myne
o⁹dinaunces. 44 And yet for all that,
when they be in the land of they⁹ ene-
mies, I will not caſt them away, nei-
ther wil abhoⁿre them to deſtroy them
vtterly, and to breake my couenaunt
with them: for I am the Lo⁹de they⁹
God. 45 I wyl for they⁹ (d)ſakes re-
member the couenaunt of olde, when
I brought them out of the lande of E-
gypt in the ſight of the heathen, that
I myght be they⁹ God: I am the lo⁹d.
46 Theſe are the o⁹dinaunces, and
iudgementes, and lawes, whiche the
Lo⁹de made betweene hym and the
chyldren of Iſrael in mount Sinai by
the hande of Moyſes.

(c) That is, the puniſhment for their ſinne.

* or, the puniſhment for they⁹ ſinne. Deut. iii. c.

(d) God thinkerh on his mercy in the middeſt of his anger.

The .xxvii. Chapter.

1 Of dyuers vowes and redemption of the ſame. 31 All tythes are due to the Lorde.

AND the Lo⁹de ſpake vnto Moyſes, ſaying, 2 Speake vnto the chyldren of Iſrael, and ſay vnto them, If any man wyll make a (a)ſingu-ler bowe of a perſon vnto the lo⁹d by thy eſtimation: 3 Then thy eſti-mation ſhalbe (thus): Of the male from twentie yeres olde vnto ſixtie, ſhalbe by thy eſtimation fiftie ſicles of ſil-uer, after the ſicle of the ſanctuarie:
4 And if it be a female, then thy va-luation ſhalbe thirtie ſicles. 5 And from fyue yeres to twentie, thy valua-tion ſhalbe of the male twentie ſicles, and of the female ten ſicles. 6 And from a(b)moneth vnto fyue yeres, thy eſtimation ſhalbe of the male at fyue ſicles of ſilver, and the female at three ſicles of ſilver. 7 And from ſixtie yeres olde and aboue, if he be a male, then thy pryce ſhalbe fifteene ſicles, and for the female ten ſicles. 8 But if he be poo⁹er then thou haſt eſtee-med hym, he ſhall preſent hym ſelfe before the prieſte, and the prieſte ſhall value hym: according as the hande of hym that vowed is able to get, euen ſo ſhall the prieſt value him. 9 If it be a beaſt of which men bryng an offe-ring vnto the Lo⁹de, all that any man geueth of ſuche vnto the Lo⁹de ſhalbe holy. 10 He ſhall not alter it, nor chaunge it, a good for a bad, or a bad for a good: And if he chaunge beaſt for beaſt, then both the ſame beaſt and it alſo wherewith it was chaunged ſhall be(c)holy. 11 If it be any maner of vncleane beaſt, of whiche men do not offer a ſacrifice vnto the Lo⁹de, he ſhal ſet the beaſt before the prieſt: 12 And the prieſt ſhall value it, whether it be good or bad: and as the prieſt ſetteth it, ſo ſhall it be. 13 But if he will bye it agayne, he ſhall geue the fift parte more aboue that it was ſet at. 14 If any man dedicate his houſe to be holy vnto the Lo⁹de, the prieſt ſhall ſet it whether it be good or bad: and as the prieſt hath ſet it, ſo ſhall it ſtande.
15 And when he that ſanctified it wyll redeeme his houſe, let hym geue the fift part of the money that it was iudged at therefo, and it ſhalbe his.
16 If a man hallowe a peece of his inherited lande vnto the Lo⁹de, thou ſhalt value it accordyng to the ſeede therof: An Homer of barley ſeede ſhalbe

(a) As of his ſonne or his daughter.

Num. iii. g.

(b) He ſpeaketh of thoſe vowes whereby they⁹ fa-thers dedica-ted their chil-dren to god, which were not of ſuche force that they myght be redeemed from them.

(c) That is, conſecrate vnto the Lorde.

shalbe set at fiftie sicles of siluer.
17 If he halowe his fielde immediatly from the yere of Jubilee, it shalbe worth accordyng as thou doest esteeme it. 18 But and if he halowe his field after the Jubilee, the priest shal recken vnto him the money accordyng to the number of the yeres that remayne vnto the yeres of Jubilee folowyng, & it shalbe abated by thy estimation. 19 If he that consecrated the fielde wyll redeeme it agayne, let him put the fift part of the price that thou didst value it at therunto, and it shalbe his. 20 And if he wyll not redeeme the fielde, but selleth the field to another man, he (that vowed) may redeeme it no more: 21 But when the fielde goeth out in the yere of Jubilee, it shalbe holy vnto the Lorde, as a fielde seperate from common vses, and it shalbe the priestes possession.
22 If a man sanctifie vnto the Lorde a fielde which he hath bought, and is not of the grounde of his inheritaunce: 23 The priest shal recken vnto him what it is worth vnto the yere of Jubilee, & he shal geue the price that it is set at the same day, as a thyng consecrate vnto the Lorde. 24 And in the yere of Jubilee the fielde shall returne vnto him of whom it was bought, to him whose inheritaunce of lande it was. 25 And all thy valuation shalbe accordyng to the sicle of the sanctuarie: One sicle contayneth twentie gerahs. 26 But the firstborne of the beastes that is the Lordes first borne, may no man sanctifie, whether it be ore or sheepe, for it is the Lordes alredy. 27 If it be an vncleane beast, he shall redeeme it as thou shalt set it at, and geue the fift part more therto: Or if it be not redeemed, it shalbe solde accordyng to thy estimation. 28 Notwithstandyng, nothyng seperate from the common vse that a man doth seperate vnto the Lorde of all that he hath, whether it be man or beast, or lande of his inheritaunce, may be solde or redeemed: for euery thyng seperat from the common vse, is most holy vnto the Lorde. 29 Nothyng seperate from the common vse, which shalbe seperate from man, shalbe redeemed, but dye the death. 30 Euery tithe of the lande also, both of the seede of the lande, and of the fruite of the trees, is the Lordes, and is sanctified vnto the Lorde. 31 And if a man wyll redeeme ought of his tithes, let him adde the fift part therto. 32 And euery tithe of ore and of sheepe, and of euery beast that goeth vnder the (b) rod, euen euery tenth shalbe holy vnto the Lord.
33 He shall not loke if it be good or bad, nor chaunge it: els if he chaunge it, both it and that it was chaunged withall, shalbe halowed, and may not be redeemed. 34 These are the commaundementes which the Lord commaunded by Moyses vnto the children of Israel in mount Sinai.

(b) That is, euery tenth as it riseth by tale, whether it be male or female, without acception or respect.

Exod. 30. b. Deut. 15. d.

This fourth booke of Moyses is called the booke of Numbers: because in the begynnyng of it, Moyses & Aaron did number the children of Israel, and that by their tribes

¶ The fourth booke of Moyses, called in the Hebrue Vaiedabbar, and in the Latine Numeri.

¶ The first Chapter.

¶ Moyses and Aaron with the twelue princes of the tribes are commaunded of the Lorde to number them that are meete for warre.
49 The Leuites are exempted for the seruice of the tabernacle.

AND the Lord spake vnto Moyses in the wildernesse of Sinai, in the tabernacle of the congregation, the first day of the seconde moneth in the seconde yere after they were come out of the lande of Egypt, saying, 2 Take ye the summe of all the multitude of the children of Israel, after their kinredes & housholdes of their fathers, with the number of their names, all that are males, "head by head, 3 From twentie yeres olde & aboue, all that go forth to the warre in Israel: thou and Aaron shalt number them throughout their armies. 4 And with you shalbe men of euery tribe,

Exod. 30. b. Num. 26. a. 2. Reg. 24. a. "Or, man by man.

I i such

such (as are) the heades of the houses of their fathers. 5 And these are the
(a) That is, assist you when you number the people.
names of the men that shall (a) stande with you: of (the tribe of) Ruben, Elizur the sonne of Sedeur. 6 Of Simeon, Selumiel the sonne of Surisaddai. 7 Of Juda, Nahesson the sonne of Aminadab. 8 Of Issachar, Nathaniel the sonne of Zuar. 9 Of Zabulon, Eliab the sonne of Helon. 10 Among the children of Joseph: of Ephraim, Elisama the sonne of Ammihud: of Manasse, Gamaliel the sonne of Pedazur. 11 Of Benjamin, Abidan the sonne of Gedeon. 12 Of Dan, Ahiezer the sonne of Ammisaddai. 13 Of Aser, Pagiel the sonne of Ocran. 14 Of Gad, Eliasaph the sonne of Duel. 15 Of Nephthali, Ahira the sonne of Enan. 16 These were of great fame in the congregation, princes of the tribes of their fathers, and heades ouer thousandes in Israel. 17 And Moyses and Aaron toke these men which are expressed by their names. 18 And they called all the congregation together the first day of the seconde moneth, and they were reckened throughout their kinredes, and houses of their fathers, according to the number of their names, from twentie yeres olde and aboue, head by head, 19 As the Lorde commaunded Moyses, so he numbred them in the wildernesse of Sinai. 20 So were the children of Ruben Israels eldest sonne throughout their generations, & their kinredes, and houses of their fathers, according to the number of their names, head by head, all males from twentie yeres olde and aboue, as many as did go foorth to the warre: 21 The number of them that were of the tribe of Ruben, was fourtie & fiue thousande & fiue hundred. 22 Of the children of Simeon throughout their generations, and their kinredes, and houses of their fathers, the summe of them in the number of names head by head, all the males from twentie yeres and aboue, whosoeuer might go foorth to the warre: 23 The summe of them that were of the tribe of Simeon, fiftie and nine thousande and three hundred. 24 Of the children of Gad throughout their generations, and their kinredes, and houholdes of their fathers, the number of the names from twentie yeres and aboue, all that went foorth to the warre: 25 The number of them that were of the tribe of Gad, was fourtie and fiue thousande, fiue hundred and fiftie. 26 Of the children of Juda throughout their generations, and their kinredes, and houses of their fathers, the number of names from twentie yeres and aboue, all that were able to go foorth to the warre: 27 The number of them that were of the tribe of Juda, was threescore and fourteene thousande, and fiue hundred. 28 Of the children of Issachar throughout their generations, and their kinredes, and houses of their fathers, the number of names from twentie yeres and aboue, which went all foorth to the warre: 29 The number of them that were of the tribe of Issachar, was fiftie and foure thousande and foure hundred. 30 Of the children of Zabulon throughout their generations, and their kinredes, and houses of their fathers, the number of names from twentie yeres and aboue, all which were able to go foorth in the hoast: 31 The number of them that were of the tribe of Zabulon, was fiftie and seuen thousande and foure hundred. 32 Of the children of Joseph (namely) of the children of Ephraim throughout their generations, and their kinredes, and houses of their fathers, the number of names from twentie yeres and aboue, all that went out to the warre: 33 The number of them that were of the tribe of Ephraim, was fourtie thousande and fiue hundred. 34 Of the children of Manasse throughout their generations, and their kinredes, and houses of their fathers, the number of names from twentie yeres olde and aboue, all that went out to the warre:

35 The number of them that were of the tribe of Manasse, was thirtie and two thousande and two hundred.

36 Of the children of Benjamin throughout their generations, and their kinredes and houses of their fathers, the number of names from twentie yeres and aboue, all that went foorth to the warre: 37 The number of them that were of the tribe of Benjamin, was thirtie and fiue thousande and foure hundred. 38 Of the children of Dan throughout their generations, and kinredes, and houses of their fathers, the number of names from twentie yeres olde and aboue, all that went foorth to the warre:

39 The

39 The number of them that were of the tribe of Dan, was thyrtie scoze and two thousande and seuen hundzed.
40 Of the childzen of Aser throughout their generations, and their kinredes, and houses of their fathers, the number of the names from twentie yeres and aboue, all that went out to the warre: 41 The number of them that were of the tribe of Aser, was fourtie and one thousande and fiue hundzed. 42 Of the childzen of Nephthali throughout their generations, & their kinredes, and houses of their fathers, the number of names from twentie yeres & aboue, all that might go foozth to the warre: 43 The number of them that were of the tribe of Nephthali, was fiftie and thzee thousande and foure hundzed. 44 These are the summes which Moyses and Aaron numbzed, and the princes of Israel, those twelue men which were euery one foz the house of their fathers. 45 So were all the numbers of the childzen of Israel throughout the houses of their fathers, from twentie yeres and aboue, al that went foozth to the warre in Israel: 46 All they I say, were in number sixe hundzed thousande, and thzee thousande, fiue hundzed and fiftie. 47 But the Leuites after the tribes of their fathers were not numbzed among them. 48 Foz the Lozde spake vnto Moyses, saying, 49 Only thou shalt not number the tribe of Leui, neither take the summe of them among the childzen of Israel. 50 But thou shalt appoynt the Leuites ouer the tabernacle of witnesse, and ouer all the vessels therof, and ouer all thinges that are in it: yea, they shall beare the tabernacle, and all the vessels therof, and they shall minister in it, and shall dwell rounde about the tabernacle. 51 And when the tabernacle goeth foozth, the Leuites shall take it downe: and when the tabernacle is to be pitched, the Leuites shall set it vp: and if any (b) straunger come nye, he shall dye. 52 And the childzen of Israel shall pitch their tentes, euery man in his owne campe, & euery man vnder his owne standerd throughout their hoastes. 53 But the Leuites shall pitch rounde about the tabernacle of witnesse, that there be no wzath vpon the congregation of the childzen of Israel: and the Leuites shall kepe the watche of the tabernacle of witnesse. 54 And the childzen of Israel did accozdyng to all that the Lozd commaunded Moyses, so did they.

Exod. xli. f. Num. xi. c.

(b) He is a straunger that is not of the tribe of Leui.

¶ The. ii. Chapter.

1 The order of the tentes. The heades of the kinredes of Israel,

AND the Lozde spake vnto Moyses and Aaron, saying, 2 (a) Euery man of the childzen of Israel shal pitche vnder his owne standerd, and vnder the ensigne of their fathers houshold: farre of about the tabernacle of the congregation shall they pitche. 3 (b) On the east side toward the rising of the sunne, shall they of the standerd of the hoast of Juda pitche throughout their armies: And Nahallon the sonne of Aminadab shalbe captayne of the sonnes of Juda. 4 And his hoast and the number of them, thzeescoze and fourteene thousand and sixe hundzed. 5 Next vnto him shall they that be of the tribe of Jsachar pitche: and Nathanael the sonne of Zuar shalbe captayne of the childzen of Jsachar. 6 His hoast and the number therof, fiftie and foure thousande and foure hundzed. 7 And then the tribe of Zabulon, and Eliab the sonne of Helon shalbe captayne ouer the childzen of Zabulon. 8 And his hoast and the number of them, fiftie and seuen thousande and foure hundzed. 9 So that the whole number of the whole hoast of Juda, are an hundzed thousande, foure scoze and sixe thousand and foure hundzed throughout their armies: and these shall first moue. 10 (c) On the south side shalbe the standerd of the hoast of Ruben accozdyng to their armies: and the captayne ouer the sonnes of Ruben shalbe Elizur the sonne of Sedeur. 11 And his hoast and the number of them, fourtie and sixe thousande and fiue hundzed. 12 And fast by him shal the tribe of Simeon pitche, and the captayne ouer the sonnes of Simeon shalbe Salumiel the sonne of Zurisaddai. 13 And his hoast and the number of them, fiftie and nine thousande and thzee hundzed. 14 And the tribe of Gad also, and the captayne ouer the sonnes of Gad shalbe Eliasaph the sonne of Duel. 15 And his hoast and the number of them, fourtie and fiue thousande, sixe hundzed and fiftie. 16 All that were numbzed with the campe of Ruben, an hundzed thousande, fiftie

(a) In the twelue tribes were foure principall standerdes, so that euery three tribes had their standerd.

(b) Juda, Jsachar, and Zabulon, the sonnes of Lea, were of the first standerd.

(c) Ruben and Simeon the sonnes of Lea, and Gad the sonne of Silpha her mayde were of the second standerd.

and one thousande, foure hundred and fiftie, throughout their armies: and they shall set foorth in the seconde place. 17 And the tabernacle of the congregation shall go with the hoast of the Leuites in the middes of the campe: And as they lye in their tentes, so shall they proceede in the iourney, euery man in his degree, and vnder their owne standerdes. 18 On (d) the west side shalbe the standerd of the campe of Ephraim accordyng to their armies, and the captayne ouer the sonnes of Ephraim, shalbe Elisama the sonne of Ammihud. 19 His hoast and the number of them, fourtie thousande and fiue hundred. 20 And fast by him, shalbe the tribe of Manasse: & the captayne ouer the sonnes of Manasse shalbe Gamaliel the sonne of Pedazur. 21 His hoast and the number of them, thirtie and two thousand, and two hundred. 22 And the tribe of Beniamin also: and the captayne ouer the sonnes of Beniamin shalbe Abidan the sonne of Gedeon. 23 His hoast and the number of them, thirtie & fiue thousande and foure hundred. 24 All the number of the campe of Ephraim, were an hundred thousande, eyght thousande, and an hundred, throughout their armies: and they shall go in the thirde place.

(d) Ephraim, Manasses, & Beniamin, make the third standerde.

25 (e) The standerd of the hoast of Dan shall kepe the north side with their armies: and the captayne ouer the children of Dan shalbe Ahiezer the sonne of Ammi Saddai. 26 His hoast and the number of them, three score and two thousande, and seuen hundred. 27 And fast by him shal the tribe of Aser pitche: and the captayne ouer the sonnes of Aser shalbe Pagiel the sonne of Ocran. 28 His hoast and the number of them, fourtie and one thousande and fiue hundred.

(e) Dan, Nephthali, and Aser, make the fourth standerde.

29 And the tribe of Nephthali: and the captayne ouer the children of Nephthali shalbe Ahira the sonne of Enan. 30 His hoast and the number of them, fiftie and three thousand and foure hundred. 31 All they that were numbred with the hoast of Dan, were an hundred thousand, fiftie and seuen thousande, and sixe hundred: and they shal go hinmost with their standerdes.

32 These are the summes of the children of Israel throughout the houses of their fathers, euen all the numbers that pitched throughout their hoastes, sixe hundred thousande, three thousande, fiue hundred and fiftie.

33 But the Leuites were not numbred among the children of Israel, as the Lorde commaunded Moyses.

34 And the children of Israel did accordyng to all that the Lorde commaunded Moyses, so they pitched with their standerdes, and so they iourneyed euery one throughout their kinredes, accordyng to the householdes of their fathers.

¶ The. iii. Chapter.

5 The Leuites go not to battell, but minister in the sanctuarie, 21 they pitche their tentes next to the habitation.

THese also are the generations of Aaron and Moyses, in the day that the Lorde spake with Moyses in mount Sinai.

2 And these are the names of the sonnes of Aaron: Nadab the eldest sonne, and Abihu, Eleazar, and Ithamar. 3 These are the names of the sonnes of Aaron which were priestes annoynted, and whose hande was consecrated to minister. 4 And Nadab and Abihu dyed before the Lorde, when they offered straunge fire before the Lorde in the wildernesse of Sinai, and had no children: and Eleazar and Ithamar ministred in the sight of Aaron their father. 5 And the Lorde spake vnto Moyses, saying,

Num. 26. & Leuit. 8. 9.

6 Bryng the (a) tribe of Leui, and set them before Aaron the priest, that they may serue him: 7 And take the charge with him, the charge of the whole congregation before the tabernacle of the congregation, to do the seruice of the tabernacle. 8 They shall kepe all the instrumentes of the tabernacle of the congregation, and haue the charge of the children of Israel, to do the seruice of the tabernacle. 9 And thou shalt geue the Leuites vnto Aaron and to his sonnes: for they are geuen and deliuered vnto him of the children of Israel. 10 And thou shalt appoynt Aaron and his sonnes to wayte on their priestes office: and the straunger that commeth nye, shalbe slayne. 11 And the Lorde spake vnto Moyses, saying, 12 Beholde, I haue taken the Leuites from among the children of Israel for all the first borne that openeth the matrice among the children of Israel, and the Leuites shalbe myne.

(a) Aaron his sonnes the priestes serued in the sanctuarie in praying for the people, and offering sacrifice, and the Leuites serued for the inferour vses of the same.

Exod. 13. & Num. 3. 6.

13 Because

13 Because all the first borne are myne: for the same day that I smote all the first borne in the lande of Egypt, I halowed vnto me all the first borne in Israel both man and beast, and myne they shalbe: I am the Lord.
14 And the Lord spake vnto Moyses in the wildernesse of Sinai, saying,
15 Number the children of Leui after the houses of their fathers in their kinredes: all that are males from a moneth olde and aboue, shalt thou number. 16 And Moyses numbred them accordyng to the worde of the Lorde, as he was commaunded.
17 And these were the children of Leui in their names: Gerson, and Caath, and Merari. 18 And these are the names of the children of Gerson in their kinredes: Libni, and Semei.
19 The sonnes of Caath in their kinredes: Amram, Jesaar, Hebron, and Oziel. 20 And the sonnes of Merari in their kinredes: Mahali, and Musi. These are the kinredes of the Leuites accordyng to the houses of their fathers. 21 Of Gerson came the kinrede of the Libnites, and the kinrede of the Semeites. These are the kinredes of the Gersonites. 22 And the summe of them after the number of all the males from a moneth olde and aboue, was counted seuen thousande and fiue hundred. 23 And the kinredes of the Gersonites shall pitche behynde the tabernacle westwarde.
24 The captayne and most auncient of the house of the Gersonites, shalbe Eliasaph the sonne of Lael. 25 And the charge of the children of Gerson in the tabernacle of the congregation, shalbe the tabernacle & the pauilion, the couerynge therof, and the vayle of the dooze of the tabernacle of the congregation: 26 And the hangynges of the court, and the curtayne of the dooze of the court which is rounde about the tabernacle, and the aulter, and the cozdes of it for all the seruice therof. 27 And of Caath, came the kinrede of the Amramites, and the kinrede of the Jzeharites, the kinrede of the Hebronites, and the kinrede of the Oziclites: These are the kinredes of the Caathites. 28 And the number of all the males from a moneth olde and aboue, was eyght thousande and fiue hundred, hauyng the charge of the sanctuarie. 29 And the kinrede of the children of Caath, shall pitche on the south side of the tabernacle,
30 The captayne and most auncient of the house of the kinrede of the Caathites, shalbe Elisaphan the sonne of Oziel. 31 And their charge shalbe the arke, the table, the candlesticke, & the aulters, and the vessels of the sanctuarie that they minister in, & the vayle, and whatsoeuer belongeth to the ministration therof. 32 And Eleazar the sonne of Aaron the priest, shalbe captayne ouer all the captaynes of the Leuites, and haue the ouersight of them that wayte vpon the sanctuarie.
33 And of Merari came the kinrede of the Mahelites, and the kinrede of the Musites: These are the kinredes of Merari. 34 And the summe of them according to the number of all the males from a moneth olde & aboue, was fiue thousande and two hundred.
35 The captayne and the most auncient of the house that were of the kinrede of Merari, was Zuriel the sonne of Abihael: and these shall pitch on the north side of the tabernacle.
36 And vnder the custodie and charge of the sonnes of Merari, shalbe the boordes of the tabernacle, and the barres, pyllers, and sockettes therof, and all the vessels therof, and all that serueth therto: 37 And the pillers of the court rounde about, with their sockets, their pinnes, & their cozdes.
38 But on the fozefront of the tabernacle towarde the east, before the tabernacle of the congregation eastwarde, shall Moyses and Aaron and his sonnes pitche, and wayte to kepe the sanctuarie, and to kepe the children of Israel: and the straunger that commeth nye, shalbe slayne. 39 And the whole summe of the Leuites which Moyses and Aaron numbred at the commaundement of the Lorde throughout their kinredes, euen all the males from a moneth olde and aboue, was twentie & two thousande.
40 And the Lord sayd vnto Moyses, Number all the first borne that are males among the children of Israel from a moneth olde and aboue, and take the number of their names.
41 And thou shalt appoynt the Leuites to me (for I am the Lord) for all the first borne of the children of Israel, and the cattell of the Leuites for all the first borne of the cattell of the children of Israel. 42 And Moyses numbred as the Lorde commaunded him, all the first borne of the children of Israel. 43 And all the first borne

Num. 26.

males, rehearsed by their names, from a moneth olde and aboue, accoyding to their number, were twentie and two thousande, two hundred and threescore and thirteene. 44 And the Lord spake vnto Moyses, saying, 45 Take the Leuites for all the first borne of the children of Israel, and the cattel of the Leuites for their cattel, & the Leuites shalbe mine: I am the Lorde. 46 And for the redeemyng of the two hundred and threescore and thirteene which are mo then the Leuites: in the first borne of the children of Israel, 47 (a) Take fiue sicles of euery head, after the wayght of the sanctuarie, the sicle conteynyng twentie gerahs. 48 And geue the money wherewith the odde number of them is redeemed vnto Aaron & his sonnes. 49 And Moyses tooke the redemption money of them that were redeemed beyng mo then the Leuites: 50 Of the first borne of the children of Israel tooke he this money, a thousande three hundred and three score and fiue sicles, after the sicle of the sanctuarie.

51 And Moyses gaue the money of them that were redeemed vnto Aaron and his sonnes, accoyding to the worde of the Lorde, as the Lorde commaunded Moyses.

¶ The. iiii. Chapter.

5 The offices of the Leuites.

AND the Lorde spake vnto Moyses & Aaron, saying, 2 Take the summe of the children of Caath from among the sonnes of Leui, after their kinredes and houses of their fathers, 3 From thirtie yeres and aboue, vntyll fiftie, all that enter into the hoast for to do the worke in the tabernacle of the congregation.

4 This shalbe the office of the children of Caath in the tabernacle of the congregation, (about) the most holy.

5 And when the hoast remoueth, Aaron and his sonnes shall come & take downe the couerynge vayle, and wrap the arke of witnesse in it: 6 And shal put thereon a couerynge of Badgers skinnes, and shall spread vpon it a cloth that is altogether of blewe silke, and put in the barres therof. 7 And vpon the shewe table they shal spread abrode a cloth of blewe silke, and put theron the dishes, (incense) cuppes, and goblettes, and pottes to powre with: and there shalbe bread thereon continually. 8 And they shall spreade vpon them a couerynge of skarlet, and couer the same with a couerynge of Badgers skinnes, & put in the barres therof. 9 And they shall take a cloth of blewe silke, and couer the candlesticke of light, with his lampes, snuffers, and censers, & all the oyle vessels which they occupie about it. 10 And they shall put both it & all the vessels therof within a couerynge of Badgers skinnes, and put it vpon a barre.

11 And vpon the golden aulter they shal spreade a cloth of blewe silke, and couer it with a couerynge of Badgers skinnes, and put to the barres therof. 12 And they shall take all the instrumentes wherwith they minister in the sanctuarie, and put a cloth of blew silke vpon them, and couer them with a couerynge of Badgers skinnes, and put them on a barre. 13 And they shal take away the asshes from the aulter, and spreade a purple cloth thereon. 14 And put vpon it all the vessels therof that they minister withal, euen the" cole pannes, the fleshe hookes, the fire houels, the basons, and the other vessels of the aulter: and they shall spreade vpon it a couerynge of Badgers skinnes, & put to the barres of it. 15 And when Aaron and his sonnes haue made an ende of couerynge the sanctuarie, and all the vessels of the sanctuarie agaynst that the hoast remoue, then the sonnes of Caath shall come in for to beare: but they shall not touche any holy thyng, lest they dye. And this is the charge of the sonnes of Caath in the tabernacle of the congregation. 16 And to the office of Eleazar the sonne of Aaron the priest, pertayneth the oyle for the light, the sweete incense, the dayly meate offeryng, and the annoyntyng oyle, and the ouersight of all the tabernacle, and of all that therein is, both in the sanctuarie, and in all the vessels thereof. 17 And the Lorde spake vnto Moyses & Aaron, saying, 18 Ye shall not cut of the tribe of the kinred of the Caathites from among the Leuites: 19 But thus do vnto them, that they may lyue and not dye: when they go vnto the most holy thinges, let Aaron and his sonnes go in, and appoynt them euery one to his office, and to his charge. 20 But let them not go in to see when the holy thynges are folden vp, lest they dye. 21 And the Lord spake vnto Moyses, saying, 22 Take also the summe of the

(a) Sicles were of two sortes: the one cõmon, the other belonging to the sanctuarie, and that of the sanctuarie was double the wayght of the common. The common sicle wayed two grotes, and the sanctuarie sicle fowre. The scripture in this place, & in the thirtie of Exodus, & Ezechiel fourtie and fiue, saith, that the sanctuarie sicle doth vvay twentie Gerahs, which the Grecians do call Obolus, and we in Englishe, an halfpeny. When eyght grotes of our money was an ounce: and the Hebrues do thinke that Obolus doth way the wayght of sixteene barleye cornes.

" Or, censers

the children of Gerson throughout the houses of their fathers, and throughout their kindredes: 23 From thirtie yeres olde and aboue, vntyll fiftie yeres shalt thou number them, all that enter into the assembly for to do seruice in the tabernacle of the congregation. 24 And this is the seruice of the kindrede of the Gersonites, to serue & to beare. 25 They shal beare the curtaynes of the tabernacle, and the tabernacle of the congregation, his couering, and the couering of the Badgers skinnes that is an hye vpon it, and the vayle of the dooze of the tabernacle of the congregation:

26 And the curtaynes of the court, and the vayle that is in the entryng in of the gate of the court, which is neare the tabernacle, and neare the aulter round about, with the cozdes, & all the instrumentes that serue vnto them, and all that is made for them, and so shall they serue. 27 At the mouth of Aaron and his sonnes shal all the seruice of the children of the Gersonites be done, in all their charges and in all their seruice: and ye shall appoynt vnto them all their burdens to kepe.

28 And this is the seruice of the kinrede of the children of Gerson in the tabernacle of the congregation, & their watch shalbe vnder the hande of Ithamar the sonne of Aaron the priest.

29 And thou shalt number the sonnes of Merari after their kindredes, and after the houses of their fathers:

30 From thirtie yeres olde & aboue, vnto fiftie yeres shalt thou number them, euery one that enter into the assembly to do the seruice of the tabernacle of the congregation. 31 And this is the office and charge according to all their seruice in the tabernacle of the congregation, the boordes of the tabernacle, with the barres, pyllers, and sockettes therof. 32 And the pillers that are round about the court, with their sockettes, pynnes, and cozdes, and with all the instrumentes of it for all their seruice: And by name ye shall recken the instrumentes of their office and charge. 33 This is the seruice of the kinredes of the sonnes of Merari, according to all their office in the tabernacle of the congregation, vnder the hande of Ithamar the sonne of Aaron the priest.

34 And Moyses and Aaron and the princes of the multitude numbred the sonnes of the Caathites after their kinredes and houses of their fathers, 35 From thirtie yeres olde and aboue, vnto fiftie yeres, all that enter into the assembly to do seruice in the tabernacle of the congregation.

36 And the numbers of them throwout their kinredes, were two thousande, seuen hundred, and fiftie. 37 This is the number of the kinredes of Caath, (namely) all that might do seruice in the tabernacle of the congregation, which Moyses and Aaron did number according to the commaundement of the Lord by the hand of Moyses. 38 Also the numbers of the sonnes of Gerson throughout their kinredes and houses of their fathers: 39 From thirtie yeres olde and aboue, vnto fiftie yeres, all that enter into the assembly for to do seruice in the tabernacle of the congregation: 40 And the numbers of them throughout their kinredes & houses of their fathers, were two thousande, fiue hundred, and thirtie. 41 This is the number of the kinredes of the sonnes of Gerson, of all that did seruice in the tabernacle of the congregation, which Moyses and Aaron did number according to the commaundement of the Lorde. 42 And the numbers of the kinredes of the sonnes of Merari throughout their kinredes and houses of their fathers: 43 From thirtie yeres olde and vp, vnto fiftie yeres, all that enter into the assembly for the seruice of the tabernacle of the congregation: 44 And the numbers of them after their kinredes, were three thousande and two hundred. 45 These be the summes of the kinredes of the sonnes of Merari, which Moyses & Aaron numbred according to the worde of the Lorde by the handes of Moyses. 46 And so all the numbers of the Leuites which Moyses, Aaron, and the lozdes of Israel numbred after their kinredes and householdes of their fathers: 47 From thirtie yeres olde and vp, vnto fiftie yeres, euery one that came to do his duetie, office, seruice, and charge in the tabernacle of the congregation: 48 So the numbers of them were eyght thousande, fiue hundred, & fourescore. 49 According to the worde of the Lorde did (Aaron) number them by the hande of Moyses, euery one according to their seruice and charge: Thus (were) they of that tribe numbred, as the lord commaunded Moyses.

¶ The.v. Chapter.

2 The leprous and polluted persons shalbe put out of the tentes. 6 The satisfaction for sinne. 12 The lawe of gelousie.

AND the Lorde spake vnto Moyses, saying, 2 Commaunde the children of Israel that they put out of the hoast euery leper, and euery one that hath an issue, and whosoeuer is defiled by the dead: 3 Both male and female shal ye put out, euen out of the hoast shall ye put them, that they defile not their (a) tentes among which I dwell. 4 And the children of Israel did so, and put them out of the hoast: as the Lorde spake vnto Moyses, so did the children of Israel. 5 And the Lorde spake vnto Moyses, saying, 6 Speake vnto the children of Israel: When a man or a woman shal commit any sinne that men commit, and trespasse agaynst the Lord: when that person shall trespasse, 7 Then they shal knowledge their sinne which they haue done, and let him restore agayne the hurt that he hath done, with his principall, and put the fist part of it more therto, and gene it vnto him whom he hath trespassed agaynst. 8 But if the man haue no kinseman to restore the hurt vnto, let the trespasse be made good vnto the Lorde, and it shalbe the priestes, beside the Ramme of the attonement wherby an attonement shalbe made for him. 9 And euery heaue offeryng that is made of the holy thinges of the children of Israel which they bryng vnto the priest, shalbe his. 10 And euery mans halowed thinges shalbe his: what soeuer any man geueth the priest, it shalbe his. 11 And the Lorde spake vnto Moyses, saying, 12 Speake vnto the children of Israel, and say vnto them, If any mans wyfe go aside, and trespasse agaynst him, 13 So that another man lye with her fleshly, and it be hyd from the eyes of her husbande, and is kept close that she is defiled, and there is no witnesse agaynst her, neither she taken with the maner, 14 And the spirite of gelousie commeth vpon him, so that he is gelous ouer his wife which is defiled: or yf the spirite of gelousie come vpon him, so that he is gelous ouer his wife which is yet vndefiled: 15 Then let the man bryng his wyfe vnto the priest, and bryng her offeryng with her, the tenth part of an (b) Epha of barly meale: but let him put no oyle vpon it, nor put frankensence theron, for it is an offeryng of gelousie, an offeryng for a remembrance, causyng the sinne to be thought vpon. 16 And the priest shall bryng her, and set her before the Lorde. 17 And the priest shall take holy water in an earthen vessell, and of the dust that is in the floore of the tabernacle the priest shal take it, and put it into the water: 18 And let the priest set the woman before the Lorde, and vncouer the womans head, and put the offeryng of memorial in her handes, which is the gelousie offeryng: and the priest shall haue bytter and cursed water in his hande. 19 And the priest shall charge her by an othe, and say vnto the woman, If no man haue lyen with thee, neither hast gone aside to vncleannes without thy husbande, then haue thou no harme of this bytter and cursed waters. 20 But and if thou hast gone aside from thine husbande, and art defiled, and some man hath lyen with thee beside thine husbande: 21 (Then the priest shal charge the woman with an othe of cursyng, and the priest shall say vnto the woman) The Lord make thee accursed and detestable for the othe among thy people, when the Lord doth make thy thygh to rot, and thy belly swell, 22 These cursed waters go into the bowels of thee, that they may make thy belly swell, and thy thygh to rot. And let the woman say, Amen, Amen. 23 And let the priest write these curses in a booke, and shal blot them out with the bytter waters: 24 And gene the woman those bitter & cursed waters to drinke, that those cursed and bitters waters may enter into her. 25 And then the priest shall take the gelousie offeryng out of the womans hande, and waue it before the Lorde, and bryng it vnto the aulter. 26 And the priest shal take (an handfull) of the offeryng for a memorial, & burne it vpon the aulter, and then make the woman drinke the waters: 27 And when he hath made the woman drinke the waters, if she be defiled & haue trespalled against her husbande, then shall the cursed and bitter waters go into her, and her belly shall swell, and her thigh shall rot: and the woman shalbe a curse among her people. 28 And if the woman be not defiled, but is cleane, she shall haue no harme, but shall conceaue and beare.

29 This

(a) There were three sortes of tentes among the Hebrues. The tent of the Lorde, that is, the tabernacle, the tent of the Leuites, and the tent of Israel. The lepers were excluded from them all: the impure by an issue, from the two first, and the defiled by the dead only from the tabernacle of the congregation.

(b) Ephacontaineth three bus shels. The tenth deale of an Ephacontey neth only so much as.xl. egge shelles can cõprise. An Hin is a measure of things liquid conteining as much as.xii. logges, eche logge holdeth as much as.6. eg shelles can hold. But Omer, or Gomer, whiche is also called Corus in Latine, conteineth the measure of 3. Ephaes, that is as much as a thousande two hundred fourescore and ten egge shelles can conteyne.

29 This is the lawe of gelousie when a wyfe goeth a syde from her husband, and is defiled: 30 Or when the spirit of gelousie commeth vpon a man, and he beyng gelous ouer his wyfe, doth bryng her before the Lord, and the priest shal do to her accordyng vnto all this lawe: 31 And the man shalbe gyltlesse, and this woman shall beare her sinne.

The .vi. Chapter.

2 The lawe of consecration of the Nazarites. 24 Howe the priestes shall blesse the people.

AND the lord spake vnto Moyses, saying, 2 Speake vnto the children of Israel, and say vnto them, When either man or woman doth separate them selues to vowe a vowe of (a) a Nazarite, to separate them selues vnto the Lorde: 3 He shall separate him selfe from wine & strong drynke, and shall drynke no vineger of wine or of strong drynke, nor shall drynke whatsoeuer is pressed out of grapes, and shall eate no fresshe grapes, neither yet dryed. 4 As long as his abstinence endureth shall he eate nothyng that is made of the vine tree, or of the cornels, or of the huske of the grape. 5 And as long as he voweth and is separated there shall no rasor come vpon his head, vntyll his dayes be out in the which he separateth him selfe vnto the Lorde, he shalbe holy, & shall let the lockes of his heere grow. 6 As long as he separateth him selfe vnto the Lorde, he shall come at no dead body. 7 He shall not make him selfe vncleane at the death of his father, mother, brother or sister: because that the consecration of his god is vpon his head. 8 All the dayes of his separation he is holy vnto the Lorde. 9 And if any man dye sodenly before him or he be ware, the head of his consecration shalbe defyled: and he shall shaue his head the day of his clensyng, the seuenth day shal he shaue it. 10 And the eyght day he shall bring two turtles or two young pigeons to the priest, before the doore of the tabernacle of the congregation. 11 And the priest shall offer the one for a sinne offering and the other for a whole burnt offering: and make an attonement for him as concernyng that he sinned by the dead, and shall halowe his head the same daye.

12 And he shall consecrate vnto the Lorde the tyme of his separation, and shall bryng a lamme of a yere old for a trespasse offering: but the dayes that were before are lost, because his consecration was defiled. 13 This is the lawe of the Nazarite: when the time of his consecration is out, he shalbe brought vnto the dooze of the tabernacle of the congregation: 14 And he shal bring his offering vnto the Lord, an he lamme of a yere olde without blemishe for a whole burnt offeryng, and a thee lamme of a yere olde without blemishe for a sinne offering, and a ramme without blemish also for peace offerings, 15 And a basket of vnleauened bread, cakes of fine flowre mingled with oyle, and wafers of vnleauened bread annoynted with oyle, with theyr meate offeringes and drynke offerynges. 16 And the priest shall bring them before the Lorde, and offer his sinne offeryng and his whole burnt offeryng. 17 And shall prepare the ramme for a peace offeryng vnto the Lorde, with the basket of vnleauened bread: and the priest shall make also his meate offeryng and his drynke offeryng. 18 And the Nazarite shall shaue the head of his consecration at the dooze of the tabernacle of the congregation, and shal take the heere of the head of his consecration, and put it in the fire whiche is vnder the peace offeryng. 19 And the priest shall take the sodden shoulder of the ramme, and one vnleauened cake out of the basket, and one vnleauened wafer also, and put them vppon the handes of the Nazarite after he hath shauen his consecration. 20 And the priest shall waue them before the lord: And these holy thynges shall be the priestes, with the waue brest and the heaue shoulder: and then the Nazarite may drinke wine. 21 This is the lawe of the Nazarite whiche hath vowed his offeryng vnto the Lorde for his consecration, besydes those thinges that his hande can get: accordyng to the vowe which he vowed, so he must do after the lawe of his consecration. 22 And the Lorde spake vnto Moyses, saying, 23 Speake vnto Aaron & his sonnes, saying, On this wyse ye shall blesse the children of Israel and say vnto them, 24 The lord blesse thee, and kepe thee: 25 The Lorde make his face shyne vppon thee, and be mercifull vnto thee:

26 The

(a) The Lord hath left free this vowe to the discretio & wil of persons, without limiting any certaine time for the obseruation of it. The Hebrewe worde Nazir, wherof the worde of Nazarees cometh, signifieth separate

Act. 18. d.

26 The Lorde lyft vp his countenaunce vpon thee, and geue thee peace.
27 And they ſhall put my name vpon the chyldren of Iſrael, and I wyll bleſſe them.

The .vii. Chapter.

1 The offeryng of the heades & princes of Iſrael in the dedication of the tabernacle and the aulter. 89 The Lorde ſpeaketh to Moyſes out of the mercy ſeate.

AND when Moyſes had full ſet vp the tabernacle, and annoynted and ſanctified it, and all the inſtrumentes therof, the aulter alſo and all
Exod.xl.b. the veſſelles therof, & had annoynted them and ſanctified them: 2 Then the princes of Iſrael, heades ouer the houſes of theyr fathers (whiche were the lordes of the tribes, and ouer them that were numbred) offered, 3 And brought their ſacrifice before the lord, ſixe couered charets, and twelue oxen: one charet for two lordes, and for euery one an oxe, and they brought them before the tabernacle. 4 And the lord ſpake vnto Moyſes ſaying, 5 Take it of them, that they may be to do the ſeruice of the tabernacle of the congregation, and thou ſhalt geue them vnto the Leuites, to euery man accordyng vnto his office. 6 And Moyſes toke the charettes and the oxen, and gaue them vnto the Leuites. 7 Two charets and foure oxen he gaue vnto the ſonnes of Gerſon accordyng vnto theyr office. 8 And foure charettes & eight oxen he gaue vnto the ſonnes of Merari accordyng vnto their offices, vnder the hand of Ithamar the ſonne of Aaron the prieſt. 9 But vnto the ſonnes of Caath he gaue none: becauſe the charge of the ſanctuarie belonged vnto them, whiche they dyd beare vpon ſhoulders. 10 And the princes offered for the dedicating of
Num.4.b. the aulter in the day that it was annoynted, and brought their ſacrifices before the aulter. 11 And the Lorde ſaide vnto Moyſes, The princes ſhall bryng theyr offerynges, euery day one prince for the dedicating of the aulter.
12 And ſo on the firſt day dyd Nahaſſon the ſonne of Aminadab of the tribe of Iuda offer his ſacrifice.
13 And his offering was a ſiluer charger of an hundred and thirtie ſicles, a ſiluer boule of ſeuentie ſicles after the wayght of the ſanctuarie, and they were both full of fyne flowre mingled with oyle for a meate offering: 14 An (incenſe) cup of ten ſicles of golde, full of incenſe: 15 A young bullocke, a ramme, a lamme of one yere olde for a whole burnt offeryng: 16 An hee goate for a ſinne offering: 17 And for a peace offering two oxen, fiue rammes, fiue hee goates, and fiue lammes of one yere olde. This was the gift of Nahaſſon the ſonne of Aminadab.
18 The ſeconde day Nathanael the ſonne of Zuar captaine ouer Iſſachar dyd offer: 19 And he offered for his gift a ſiluer charger of an hundred and thirtie ſicles, a ſiluer boule of ſeuentie ſicles after the ſicle of the ſanctuarie, both full of fine flowre myngled with oyle for a meate offeryng: 20 An (incenſe) cuppe of golde of ten ſicles, full of incenſe: 21 One young bullocke, a ram, a lamme of one yere old for a whole burnt offeryng: 22 And an hee goate for a ſinne offeryng:
23 And for a peace offering two oxen, fiue rammes, fiue hee goates, fiue lammes of one yere olde. This was the offering of Nathanael the ſonne of Zuar. 24 The thirde day Eliab the ſonne of Helon captayne of the chyldren of Zabulon did offer: 25 And his gyft was a ſiluer charger of an hundred and thirtie ſicles, a ſyluer boule of ſeuentie ſicles after the ſicle of the ſanctuarie, and both were ful of fyne flowre myngled with oyle for a meate offering: 26 A golden (incenſe) cup of ten ſicles, full of incenſe:
27 A young bullocke, a ramme, a lamme of one yere olde for a whole burnt offering: 28 An hee goate for a ſinne offeryng: 29 And for a peace offeryng, two oxen, fyue rãmes, fiue hee goates, fyue lammes of one yere old. This was the offeryng of Eliab the ſonne of Helon. 30 The fourth day, Elizur the ſonne of Sedeur captayne of the chyldren of Ruben dyd offer.
31 And his gift was a ſiluer charger of an hundred and thirtie ſicles, a ſiluer boule of ſeuentie ſicles after the ſicle of the ſanctuarie, and they were both full of fyne flowre myngled with oyle for a meate offeryng: 32 A golden (incenſe) cup of ten ſicles full of incenſe: 33 A young bullocke, a ramme, a lamme of one yere olde for a whole burnt offeryng: 34 An hee goate for a ſinne offeryng: 35 And for a peace offering, two oxen, fiue rammes, fyue hee goates, and fiue lammes of one yere olde. This was the offeryng of Elizur the ſonne of Sedeur. 36 The

fifth day, Selumiel the sonne of Zurisaddai captayne of the chyldren of Simeon offered: 37 His gyft was a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles after the sicle of the sanctuarie, and they were both full of fine flowre myngled with oyle for a meate offeryng: 38 A golden (incense) cup of ten sicles, full of incense: 39 A young bullocke, a ramme, a lamme of one yere olde for a whole burnt offeryng:

40 An hee goate for a sinne offering:

41 And for a peace offering, two oxen, fiue rammes, fiue hee goates, fiue lammes of one yere old. This was the offeryng of Selumiel the sonne of Zurisaddai. 42 The fifth day Eliasaph the sonne of Duel captayne of the chyldren of Gad offered: 43 His gyft was a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles after the sicle of the sanctuarie, both ful of fine floure mingled with oyle for a meate offeryng:

44 A golden (incense) cup of ten sicles, full of incense: 45 A young bullocke, a ramme, a lamme of one yere old for a whole burnt offeryng: 46 An hee goate for a sinne offeryng: 47 And for a peace offeryng, two oxen, fyue rammes, fiue hee goates, fiue lammes of one yere olde. This was the offeryng of Eliasaph the sonne of Duel.

48 The seuenth day, Elisama the sonne of Ammiud captaine of the chyldren of Ephraim offered: 49 And his sacrifice was, a siluer charger of an hundred & thirtie sicles, a siluer boule of seuentie sicles after the sicle of the sanctuarie, both full of fyne floure mingled with oyle for a meate offeryng: 50 A golden (incense) cup of ten sicles, full of incense: 51 A young bullocke, a ramme, a lamme of one yere olde for a whole burnt offeryng:

52 An hee goate for a sinne offeryng:

53 And for a peace offering, two oxen, fiue rammes, fyue hee goates, fyue lammes of one yere old. This was the offeryng of Elisama the sonne of Ammiud. 54 The eyght day offered Gamaliel the sonne of Pedazur the captayne of the chyldren of Manasses.

55 And his offeryng was a syluer charger of an hundred and thirtie sicles, a syluer boule of seuentie sicles after the sicle of the sanctuarie, both full of fyne floure myngled with oyle for a meate offeryng;

56 A golden (incense) cuppe of ten sicles, full of incense: 57 A young bullocke, a ramme, a lamme of one yere olde for a whole burnt offeryng:

58 An hee goate for a sinne offeryng:

59 And for a peace offering, two oxen, fiue rammes, fiue hee goates, fiue lammes of one yere olde. This was the offeryng of Gamaliel the sonne of Pedazur. 60 The ninth day Abidan the sonne of Gedeon captayne of the chyldren of Beniamin offered.

61 And his gyft was a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles after the sicle of the sanctuarie, both full of fine floure myngled with oyle for a meate offeryng: 62 A golden (incense) cup of ten sicles, full of incense: 63 A young bullocke, a ramme, a lamme of one yere old for a whole burnt offering:

64 An hee goate for a sinne offeryng:

65 And for a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lammes of one yere olde. This was the offeryng of Abidan the sonne of Gedeon. 66 The tenth day, Ahiezer the sonne of Ammisaddai captayne of the chyldren of Dan offered.

67 And his offeryng was, a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles after the sicle of the sanctuarie, both full of fine floure myngled with oyle for a meate offeryng: 68 A golden (incense) cup of ten sicles, full of incense: 69 A young bullocke, a ramme, a lamme of one yere olde for a whole burnt offeryng: 70 An hee goate for a sinne offering: 71 And for a peace offering, two oxen, fiue rammes, fiue he goates, fiue lammes of one yere old. This was the offering of Ahiezer the son of Ammisaddai. 72 The eleuenth day Pagiel the sonne of Ocran captayne of the chyldren of Aser offered.

73 And his offering was a siluer charger of an hundred & thirtie sicles, a siluer boule of seuentie sicles after the sicle of the sanctuarie, both full of fyne floure mingled with oyle for a meate offering: 74 A golden (incense) cup of ten sicles, ful of incense: 75 A young bullok, a ram, a lamme of one yere old for a whole burnt offering: 76 An hee goate for a sinne offering: 77 And for a peace offering, two oxen, fiue rames, fiue hee gotes, fiue lammes of one yere old. This was the offering of Pagiel the sonne of Ocran. 78 The twelfth day Ahira the sonne of Enan captaine of the chyldren of Nephthali offered.

79 And

79 And his offering was a syluer charger of an hundred & thirtie sicles, a syluer boule of seuentie sicles after the sicle of the sanctuarie, both full of fine flowre mingled with oyle for a meate offering: 80 A golden (incense) cup of ten sicles, full of incense:

81 A young bullocke, a ramme, a lamme of one yere olde for a whole burnt offeryng: 82 An hee goate for a sinne offeryng: 83 And for a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lammes of one yere olde. This was the offeryng of Ahira the sonne of Enan. 84 This was the dedication of the aulter in the daye when it was annointed by the princes of Israel: twelue chargers of siluer, twelue siluer boules, twelue (incense) cuppes of golde. 85 Euery charger containing an hundred & thirtie sicles of siluer, euery boule seuentie: and all the siluer vesselles conteyned two thousand and foure hundred sicles, after the sicle of the sanctuarie. 86 And the golden (incense) cups were twelue, full of incense, contaynyng ten sicles a peece after the sicle of the sanctuarie: so that all the golde of the (incense) cuppes was an hundred and twentie sicles. 87 All the bullockes for the whole burnt offeryng were twelue, the rammes twelue, the lammes of a yere olde twelue, with theyr meate offeringes: and the hee goates for sinne offering twelue. 88 And all the oxen for the peace offeringes were twentie and foure, the rammes sixtie, the hee goates sixtie, the lammes of a yere old sixtie. This was the dedication of the aulter after that it was annoynted.

89 And when Moyses was gone into the tabernacle of the congregation to speake with him, he hearde the voyce of one speaking vnto hym from of the mercye seate that was vpon the arke of witnesse betweene the two Cherubims, and he talked with hym.

The .viii. Chapter

2 The order of the lampes. 4 The fourme of the candelsticke. 6 The cleansing & offering of the Leuites.

AND the Lorde spake vnto Moyses, saying, 2 Speake vnto Aaron, and say vnto him, When thou setteste vp the lampes, the seuen lampes shall geue lyght towarde the foreffront of the candelsticke. 3 And Aaron dyd so, and lyghted the lampes thereof towarde the foreffront of the candelsticke, as the Lorde commaunded Moyses. 4 And this was the worke of the candelsticke, euen of golde beaten out with the hammer, both the shaft and the flowres thereof was beaten out with the hammer: accordyng vnto the paterne which the Lorde had shewed Moyses, so he made the candelsticke. 5 And the Lord spake vnto Moyses, saying, 6 Take the Leuites from among the chyldren of Israel, and cleanse them. 7 And thus shalt thou do vnto them, when thou cleansest them, Sprynckle (a) water of purifyng vpon them, and let them shaue all their flesh, and let them wash their clothes, and so make them selues cleane. 8 Then let them take a young bullocke with his meate offeryng (euen) fine floure myngled with oyle, & another young bullocke shalt thou take for a sinne offering. 9 And thou shalt bryng the Leuites before the tabernacle of the congregation, thou shalt gather the whole multitude of the children of Israel together. 10 And bring the Leuites before the Lorde, and the chyldren of Israel shall put theyr handes vpon the Leuites.

11 And Aaron shall waue the Leuites before the Lorde for a waue offeryng of the chyldren of Israel, that they may execute the ministration of the seruice of the Lorde. 12 And the Leuites shall put theyr handes vpon the heades of the bullockes: and thou shalt offer the one for a sinne offering, and the other for a whole burnt offeryng vnto the Lorde, that thou mayest make an attonement for the Leuites. 13 And thou shalt set the Leuites before Aaron and his sonnes, and waue them for a waue offeryng vnto the Lorde. 14 And thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shalbe myne. 15 After that shall the Leuites go in to do the seruice of the tabernacle of the congregation: and thou shalt cleanse them, and waue them for a waue offeryng: 16 For they are geuen and delinered vnto me from among the chyldren of Israel for suche as open euery wombe, for the first borne of all the chyldren of Israel haue I taken them vnto me.

17 For all the first borne of the chyldren of Israel are mine, both man and beast: since the day that I smote euery first borne in the lande of Egypt, I sanctified them for my selfe,

18 And

(a) In Hebrewe it is called liuing water, because it is made to purge sinne. Num. 19. ver. 9.

Exod. xxv. d

Exod. 13. b. Luk. 2. b.

18 And I haue taken the Leuites for all the firſt borne of the chyldren of Iſrael. 19 And haue geuen the Leuites as a gift to Aaron & his ſonnes from among the chyldren of Iſrael, to do the ſeruice of the chyldren of Iſrael in the tabernacle of the congregation, & to make an atonement for the chyldren of Iſrael: that there be no plague among the chyldren of Iſrael, if the chyldren of Iſrael come nie vnto the ſanctuarie. 20 And Moyſes, and Aaron, and all the congregation of the chyldren of Iſrael, dyd with the Leuites, according vnto all that the lord commaunded Moyſes concerning the Leuites, ſo dyd the chyldren of Iſrael vnto them. 21 And the Leuites were purified, and waſhed theyr clothes: And Aaron waued them as a waue offeryng before the lord, and made an attonement for them, to clenſe them.

22 After that, went the Leuites in to do their ſeruice in the tabernacle of the congregation before Aaron and his ſonnes: as the lord had commaunded Moyſes concerning the Leuites, ſo they dyd vnto them. 23 And the lord ſpake vnto Moyſes, ſaying, 24 This is it that (belongeth) vnto the Leuites: From twentie and fiue yeres olde and vpward, they ſhal go in to wayte vpon the ſeruice of the tabernacle of the congregation. 25 And from the age of (b) fiftie yeres, they ſhal ceaſſe waiting vpon the ſeruice therof, and ſhall ſerue no more: 26 But ſhal miniſter with theyr brethren in the tabernacle of the congregation, to kepe thinges committed to theyr charge: but ſhall do no more ſeruice. Thus therfore ſhalt thou do vnto the Leuites touchyng theyr charge.

Num. 14.c. (b) The Leuites after they were fiftie yeres olde, were diſcharged of all paynefull offices, as to beare burdens & ſuch lyke: & were after appointed to ſyng Pſalmes, to inſtruct, to geue counſell, to admoniſhe, and to kepe thinges in order,

The. ix. Chapter.

1 What tyme the cleane, and what time the vncleane ought to kepe the paſſouer. 15 The cloude coueryng the tabernacle, leadeth the Iſraelites through the wilderneſſe.

AND the Lord ſpake vnto Moyſes in the wilderneſſe of Sinai, in the firſt moneth of the ſeconde yere after they were come out of the lande of Egypt, ſaying, 2 Let the chyldren of Iſrael celebrate the paſſouer at the tyme appoynted therunto. 4 In the fourteenth day of this moneth at euen ye ſhall kepe it in his ſeaſon: according to all the rites of it, and according to all the ceremonies therof, ſhall ye kepe it. 4 And Moyſes ſpake vnto the chyldren of Iſrael, that they ſhoulde celebrate the paſſouer. 5 And they kept the paſſouer the fourteenth day of the firſt moneth at euen in the wyldernelle of Sinai: according to all that the Lord commaunded Moyſes, ſo did the chyldren of Iſrael. 6 And certayne men were defyled by a dead man, that they myght not kepe the paſſouer the ſame day, and they came before Moyſes and Aaron the ſame day, 7 And thoſe men ſayde vnto him, We are defyled by a dead man: wherefore are we kept backe, that we may not offer an offeryng vnto the Lorde in due ſeaſon among the chyldren of Iſrael? 8 And Moyſes ſayde vnto them, Stande ſtyll, and I wyll heare what the lord wyll commaunde concerning you. 9 And the Lorde ſpake vnto Moyſes, ſaying,

10 Speake vnto the chyldren of Iſrael, and ſay, If any man of you or of your poſteritie, ſhalbe vncleane by the reaſon of a coarſe, or be in a way farre diſtaunt from you, he ſhall kepe the paſſouer vnto the Lorde. 11 The fourteenth day of the ſeconde moneth at euen let them kepe it: and eate it with vnleauened bread, and ſowre herbes. Exod. xii. Ioh. xix. 12 Let them leaue none of it vnto the morning, nor breake any bone of it: But according to all the ordinaunce of the paſſouer let them kepe it. 13 But the man that is cleane, and is not in a iourney, and yet was negligent to kepe the paſſouer, the ſame ſoule ſhalbe cut of from his people: becauſe he brought not the offering of the Lorde in his due ſeaſon, that man ſhall beare his ſinne. 14 And yf a ſtraunger dwell among you, and wyll kepe the paſſouer vnto the Lorde: according to the ordinaunce of the paſſouer and maner therof ſo ſhall he do. Ye ſhall haue one lawe both for the ſtraunger, and for him that was borne in the ſame lande. Exod. xii. 15 And the ſame day that the tabernacle was reared vp, a cloude couered the tabernacle (namely) the tabernacle of the teſtimonie: and at euen there was vpon the tabernacle as it were the appearaunce of fire, vntyll the morning. 16 So it was alway: the cloud couered it by day, and the appearaunce of fyre by night. 17 And when the cloude was taken vp from the tabernacle, then the chyl-

dren

dren of Israel tourneyed: and in the place where the cloude abode, there the chyldren of Israel pitched theyr tentes. 18 At the * mouth of the Lorde the chyldren of Israel tourneyed, and at the mouth of the Lord they pitched: and as long as the cloude abode vpon the tabernacle, the lay styll: 19 And when the cloude tarryed styll vpon the tabernacle long tyme, the chyldren of Israel (a) kept the watch of the Lord, and tourneied not. 20 And when the cloude abode a fewe dayes vpon the tabernacle, they abode in theyr tentes according to the commaundement of the Lorde: and they tourneyed also at the commaundemēt of the Lorde. 21 And when the cloud abode vpon the tabernacle from euen vnto the morning, and was taken vp in the morning, then they tourneyed: Whether it was by daye or by nyght that the cloude was taken vp, they tourneyed. 22 Or if the cloude taryed two dayes, or a moneth, or a yere vpon the tabernacle and remained theron, the chyldren of Israel remayned still and tourneyed not: and assoone as the cloude was taken vp, they tourneyed. 23 At the mouth of the Lord they rested in the tentes, and at the commaundement of the lord they tourneyed, kepyng the watche of the Lorde at the commaundement of the Lorde by the hande of Moyses.

* or, wayde

(a) They watched diligently to obserue all those thinges which God had commaunded to be kept by his seruaunt Moyses.

The. x. Chapter.

1 The trumpets of siluer, and their vse.
30 Obab refuseth to go with Moyses.

AND the lord spake vnto Moyses, saying. 2 Make thee two trumpettes of siluer: of an whole peece shalt thou make them, that thou mayest vse them to call the congregation together, and when the campe shall tourney. 3 And when they shal blow with them, all the multitude shall resort to thee before the doore of the tabernacle of the congregation. 4 And if they blowe but one trumpet, then the princes which are heades ouer the thousandes of Israel shall come vnto thee. 5 But if ye blowe an alarme, the hoastes that lye on the east partes shall go forwarde. 6 And if ye blowe the alarme the seconde time, the hoast that lyeth on the south syde shall take their tourney: for they shall blowe an alarme when they take theis tourneies. 7 But when the congregation is to be gathered together, they shall blowe without an alarme. 8 And the sonnes of Aaron the priestes shall blowe with theyr trumpettes, and ye shall haue them as a lawe for euer in your generations. 9 And if ye go to warre in your lande against your enemies that vexe you, ye shall blowe an alarme with the trumpettes, and ye shalbe remembred before the Lorde your God, to be saued from your enemies. 10 Also in the day of your gladnesse, and in your feast dayes, and in the beginning of your monethes ye shall blowe the trumpettes ouer your whole burnt sacrifices and peace offerynges, that they may be a remembraunce for you before your God: I am the Lorde your God. 11 And it came to passe the twenteth day of the seconde moneth in the seconde yere, that the cloude was taken vp from of the tabernacle of the testimonie.

12 And the chyldren of Israel tooke their iourney out of the desart of Sinai, and the cloude rested in the wylderneese of Pharan. 13 And they first toke theyr iourney at the mouth of the Lorde by the hande of Moyses.

14 In the first place went the standerde of the hoast of the chyldren of Juda according to theyr armies, whose captayne was Nahasson the sonne of Aminadab. 15 And ouer the hoast of the tribe of the chyldren of Issachar was Nathanael the sonne of Zuar. 16 And ouer the hoast of the tribe of the chyldren of Zabulon was Eliab the sonne of Helon. 17 And the tabernacle was taken downe, and the sonnes of Gerson and Merari went forth bearyng the tabernacle. 18 And the hoast of Ruben went forth with theyr standerde & armies, whose captaine was Elizur the sonne of Sedeur. 19 And ouer the hoast of the tribe of the children of Simeon was Salamiel the sonne of Surisaddai. 20 And ouer the hoast of the tribe of the chyldren of Gad was Eliasaph the sonne of Duel. 21 The Caathites also went forwarde and bare the sanctuarie & the other did set vp the tabernacle against they came. 22 And the standerde of the hoast of the chyldren of Ephraim went forth according to their armies, whose captaine was Elisama the sonne of Ammiud. 23 And ouer the hoast of the tribe of the sonnes of Manasse was Gamaliel the sonne of Pedazur,

Pedazur. 24 And ouer the hoast of the tribe of the sonnes of Beniamin was Abidan the sonne of Gedeon.
25 And the standerde of the hoaste of the children of Dan came fourth (gathering al the hoast together) throughout theyr armies, whose captayne was Ahiezer the sonne of Ammisaddai.
26 And ouer the hoast of the tribe of the childre Aser was Pagiel the sonne of Ochran. 27 And ouer the hoast of the tribe of the children of Nepthali was Ahira the sonne of Enan.
28 These are the iourneyes of the chyldren of Israel throughout theyr armies, & thus the hoastes remoued.
29 And Moyses said vnto Hobab the sonne of Raguel the Madianite, which was Moyses * father in lawe: We go vnto the place of which the lord sayd, I wyll geue it you. Come thou therefore with vs, and we wil do thee good: for the Lord hath promised good vnto Israel. 30 And he answered hym, I will not go, but wyll depart to myne owne lande, and to my kinred. 31 He sayde, Oh nay, leaue vs not: for thou knowest our mansions in the wilderness, and thou mayest be to vs in stead of * eyes. 32 And if thou go with vs, looke what goodnesse the Lorde sheweth vnto vs, the same wyll we shewe vnto thee. 33 And they departed from the mount of the Lorde three dayes iourney, and the arke of the couenaunt of the Lorde went before them in the three dayes' iourney, to searche out a resting place for them. 34 And the cloude of the Lorde was vpon them by day when they went out of the campe. 35 And when the arke went forth, Moyses sayde, Rise vp Lorde, and let thine enemies be scattered, and let them that hate thee flee before thee.
36 And when the arke rested, he sayd, Returne O Lorde vnto the many thousandes of Israel.

* or, Iethro.

* or, a guide.

* or, Rise vp Lord.

The .xi. Chapter.

1 The people murmureth. 4 They desire flesshe. 6 Thy lothe Manna. 31 It prayneth quayles. 33 The flesshe eaters are punyshed.

AND when the people * did impatiently, it was a displeasure in the eares of the Lorde: And when the Lorde hearde it his countenaunce was prouoked to wrath, and the fyre of the Lorde burnt among them, and consumed them that were the vttermost of the hoast. 2 And the people cryed vnto Moyses: and when Moyses made intercession vnto the Lorde, the fire quenched. 3 And he called the name of the place Taberah: because the fire of the Lorde burnt among them. 4 And a number of people that was among (a) them fel a lusting, and turned them selues, and wept (as did also the children of Israel) and sayde, who shall geue vs flesshe to eate?
5 We remember the fishe whiche we did eate in Egypt freely, and the cucumbers, and melones, leekes, onions and garlek. 6 But nowe our soule is dryed away: for we can see nothyng els but Manna. 7 And Manna was as coriander seede, and to see to lyke (b) Bdellion. 8 And the people went about and gathered it, & grounde it in milles, or beat it in mortars, and bahed it in pannes, and made cakes of it: and the taste of it was lyke vnto the taste of a freshe oyle (cake.) 9 And when the deawe fell downe vppon the hoast in the nyght, Manna fell * vppon it.
10 And when Moyses heard the people weepe throughout theyr households, euery man in the dooze of his tent, the wrath of the Lord was kyndled exceedingly, & it greeued Moyses also. 11 And Moyses sayde vnto the Lorde, Wherefore hast thou troubled thy seruaunt? And wherefore haue I not founde fauour in thy sight, seeyng that thou puttest the waight of al this people vpon me? 12 Haue I conceaued al this people? or haue I begotten them, that thou shouldest say vnto me, Cary them in thy bosome as a nurse beareth the sucking chylde, vnto the lande whiche thou swarest vnto theyr fathers? 13 Where should I haue flesshe to geue vnto all this people, which weepe before me saying, Geue vs flesshe that we may eate. 14 I am not able to beare al this people alone, seeyng it is to heauy for me. 15 If thou deale thus with me, kyll me I pray thee, yf I haue founde fauour in thy syght, that I see not my wretchednesse. 16 And the Lorde sayde vnto Moyses, Gather vnto me threescore and ten men of the elders of Israel, whiche thou knowest that they are the elders of the people and officers ouer them: and thou shalt bryng them vnto the tabernacle of the congregation, that they maye stande there with thee:

(a) Whiche were of those straungers that came out of Egypt with them. Exod. 12. ver. 38.

Exod. xvi. g

(b) Some calleth it a white precious stone, & some a white pearle.

* or, with

Exech. 8. b

17 And

17 And I wil come downe, and talke with thee there, & (b) take of the spirite whiche is vpon thee, and put vpon them, and they shall beare the burthen of the people with thee, lest thou be constrayned to beare it alone.

18 And say thou vnto the people, Be halowed against to morowe, and ye shall eate flesshe: for your whyning is in the eares of the Lorde, saying ye sayde, Who shall geue vs flesshe to eate? we were well in Egypt: Therefore the Lorde wyll geue you flesshe, and ye shal eate. 19 Ye shall not eate one day nor two, nor fiue dayes, neither ten, nor twentie dayes: 20 But a whole moneth, vntyll it come out at the nostrels of you, and it shalbe lothsome vnto you, because that ye haue cast the Lorde aside whiche is among you, and haue wept before him, saying, Why came we thus out of Egypt?

21 And Moyses sayde, Sixe hundred thousande footemen are there of the people among whiche I am: and thou hast sayd, I wil geue them flesshe, that they may eate a whole moneth.

22 Shall the sheepe and the oxen be slayne for them, to finde them? either shall all the fishe of the sea be gathered together for them, to suffise them?

23 And the Lorde sayde vnto Moyses, Is the lordes hande waxed short? Thou shalt see nowe whether my worde shall come to passe vnto thee, or not. 24 And Moyses went out and told the people the saying of the lord, and gathered the threescore and ten elders of the people, and set them rounde about the tabernacle. 25 And the Lord came downe in a cloude, and spake vnto hym, & toke of the spirite that was vpon hym, and gaue it vnto the threescore and ten elders: And when the spirite rested vpon them, (c) they prophesied, and dyd not ceasse.

26 But there remayned two of the men in the hoast, the name of the one was Eldad, and the name of the other Medad: and the spirite rested vpon them, (& they were of them that were written, and went not out vnto the tabernacle) and they prophesied in the hoast. 27 And there ran a yong man, and tolde Moyses, and sayde, Eldad and Medad do prophesie in the hoast.

28 And Josuah the sonne of Nun the seruaunt of Moyses, one of his yong men aunswered, and sayde, My Lorde Moyses, forbyd them. 29 And Moyses sayd vnto hym, Enuiest thou for my sake? Woulde God that al the Lordes people coulde prophesie, and that the Lorde woulde put his spirite vpon them. 30 And Moyses gate hym into the hoast, he and the elders of Israel. 31 And there went foorth a wynde from the Lorde, and brought quayles from the sea, and let them fall about the hoast, euen a dayes iourney rounde about on euery syde of the hoast, and (they did flee in the ayre) as it were two cubites hye ouer the earth. 32 And the people stoode vp all that day, & all that night, and all the next day, and they gathered quayles: And he that gathered litle, gathered ten Homers full: And they spread them abroade for them vse rounde about the hoast. 33 And whyle the flesshe was yet betweene their teeth, and yer it was chewed vp, the wrath of the Lorde was kindled against the people, and the lord smote the people with an exceedyng great plague. 34 And he called the name of the place, The graues of lust: because there buried the people that lusted there. 35 And the people toke their iourney from the graues of lust vnto Haseroth, and abode at Haseroth.

(b) That is, I wyll distribute my spirite among them as I haue done to thee.

Exod. xviii. c.

Exod. xii. f.

Esai. l. a. and. lix. a.

(c) The Hebrewes do expounde this worde prophesie to syng Psalmes and geue prayses &c.

1. Sam. x. o.

Luk. ix. g. Joel. ii. g. 1. Cor. 14. a.

Exod. xvi. a.

30 Psal. 78. a.

30 Psal. 78. a.

Num. 33. a.

The .xii. Chapter.

1 Aaron and Mari grudge against Moyses. 10 Mari is striken with leprosie, and healed at the prayer of Moyses.

AND (a) Mari and Aaron spake against Moyses, because of the woman of Ethiopia whiche he had taken: for he had taken (a) to wyfe one of Ethiopia. 2 And they sayde, Hath the Lorde in deede spoken only through Moyses? Hath he not spoken also by vs? And the Lorde hearde it. 3 (But Moyses was a very meeke man, aboue all the men of the earth.) 4 And the Lorde spake at once vnto Moyses, vnto Aaron, & to Mari, Come out ye three vnto the tabernacle of the congregation. And they came out all three. 5 And the Lorde came downe in the pyller of the cloude, and stoode in the doore of the tabernacle, and called Aaron and Mari: and they went out both of them. 6 And he sayde, Heare my wordes: If there be a prophete of the Lorde among you, I wyll be knowen of him in a vision, and will speake vnto hym in a dreame. 7 My seruaunt Moyses is not so, which is faythfull in

A (a) or, Ethiopian.

(a) Deut. 24. b. Zippora was a Madianite & because Madian bordered on Ethiopia, it sometyme in the scripture comprehended vnder this name. Eccle. 45. d. Exod. xxxi. d. 30 Psal. xcv. b. Exod. xxxiii. b.

Exod. 33. b. 35

in all myne house. 8 Vnto hym will I speake mouth to mouth in a vision, not in darke speaches and similitudes of the Lorde shall he see: Wherefore then were ye not afrayde to speake against my seruaunt Moyses?

9 And the Lorde was moued vnto wrath against them, and he went his way. 10 And the cloude departed from the tabernacle, and beholde Mari was become leprous as it were snowe: And Aaron looked vpon Mari, and beholde, she was leprous.

2. Par. 26. D

11 And Aaron sayde vnto Moyses, Alas my Lorde, I beseech thee put not the sinne vpon vs which we haue foolishly committed and sinned. 12 Oh, let her not be as one dead, of whom the flesche is halfe consumed when he commeth out of his mothers wombe.

C

13 And Moyses cryed vnto the Lorde, saying, Heale her nowe O God I beseche thee. 14 And the Lorde sayde vnto Moyses, If her father had (a) spit in her face, shoulde she not be ashamed seuen dayes? Let her be shut out of the hoast seuen dayes, and after that let her be receaued in agayne. 15 And Mari was shut out of the hoast seuen dayes: and the people remoued not tyll Mari was brought in agayne. 16 And afterwarde the people remoued from Hazeroth, and pitched in the wyldernesse of Pharan.

(a) If her father vpō displeasure should spit in her face, she may not presume to come into his presence by the space of seuen dayes: howe much more shal she not presume to come vnto me.

The. xiii. Chapter.

1 Certaine men are sent to searche the lande of Chanaan. 24 They bryng of the fruite of the lande.

AND the Lorde spake vnto Moyses, saying, 2 Sende men out to searche the lande of Chanaan, whiche I geue vnto the chyldren of Israel: of euery tribe of their fathers shall ye sende a man, and let them all be suche as are rulers among them.

3 And Moyses at the commaundement of the Lorde sent foorth out of the wyldernesse of Pharan, such men as were all heades of the chyldren of Israel. 4 Their names are these. Of the tribe of Ruben, Sammua the sonne of Zacur.

5 Of the tribe of Simeon, Saphat the sonne of Hori. 6 Of the tribe of Juda, Caleb the sonne of Jephune.

B

7 Of the tribe of Issachar, Igal the sonne of Joseph. 8 Of the tribe of Ephraim, Osea the sonne of Nun.

9 Of the tribe of Beniamin, Palti the sonne of Raphu. 10 Of the tribe of Zabulon, Gaddiel the sonne of Sodi. 11 Of the tribe of Joseph, namely of the tribe of Manasse, Gaddi the sonne of Susi. 12 Of the tribe of Dan, Amiel the sonne of Gemalli.

13 Of the tribe of Aser, Sethur the sonne of Michael. 14 Of the tribe of Nephthali, Nahabi the sonne of Vaphsi. 15 Of the tribe of Gad, Guel the sonne of Machi. 16 These are the names of the men whiche Moyses sent to spye out the lande: And Moyses called the name of Osea the sonne of Nun, Josuah. 17 And Moyses sent them foorth to spie out the lande of Chanaan, and sayde vnto them, Get you vp this way southwarde, that ye may go vp into the hye countrey, 18 And see the land what maner thing it is, and the people that dwelleth therein, whether they be strong or weake, either fewe or many:

C

19 And what the lande is that they dwell in, whether it be good or bad, and what manor of cities they be that they dwell in, whether they dwell in tentes or walled townes: 20 And what manor of lande that is, whether it be fat or leane, and whether there be trees therein or not. Be of good courage, and bryng of the fruite of the lande: And it was about the tyme that grapes are first rype. 21 And so they went vp, and searched out the lande from the wildernesse of Zin, vnto Rehob, as men come to Hemath. 22 And they ascended vnto the south, and came vnto Hebron, where Ahiman was, and Sesai, and Thalmai, the sonnes of Anac. Hebron was buylt seuen yeres before Zoan in Egypt. 23 And they came vnto the riuer of Escol, and cut downe there a braunche with one cluster of grapes, and twayne bare it vpon a staffe: and (they brought) also of the pomgranates, and of the figges.

D

24 And the place was called the riuer Escol, because of the cluster of grapes whiche the chyldren of Israel cut downe thence. 25 And they turned backe agayne from searching of the lande after fourtie dayes. 26 And they went, and came to Moyses and Aaron, and vnto all the multitude of the chyldren of Israel in the wyldernesse of Pharan to Cades: and brought them worde, and also vnto al the congregation, and shewed them the fruite of the lande.

27 And they tolde hym, and sayde,

We came vnto the land whyther thou sendedst vs, & surely it floweth with mylke and hony, and here is of the fruite of it. 28 Neuertheleſſe, the people be strong that dwell in the land, and the cities are walled and exceeding great: and moreouer, we sawe the chyldren of Anac there. 29 The Amalechites dwell in the south countrey: and the Hethites, and the Jebusites, and the Amorites dwell in the mountaynes: and the Chanaanites dwell by the sea, & by the coast of Jordane. 30 And Caleb stylled the people before Moyses, saying, Let vs go vp at once, and possesse it, for we be able to ouercome it. 31 But the men that went vp with hym, sayde, We be not able to go vp against the people, for they are stronger then we. 32 And they brought vp an euyll report of the lande which they had searched, saying vnto the chyldren of Israel, The land which we haue gone through to search it out, is a lande that (b) eateth vp the inhabitours therof, and the people that we sawe in it, are men of a great stature. 33 And there we sawe also gyauntes the chyldren of Anac (which come) of the gyauntes: and we seemed in our sight as it were grashoppers, and so we dyd in their sight.

(b) The gyauntes were so cruel, that they spoyled & kylled one another, and those that came vnto them.

The. xiii. Chapter.

2 The people murmure against Moyses and Aaron. 10 They would haue stoned Caleb and Josuah.

AND all the multitude of the people cryed out, and wept throughout that night. 2 And all the chyldren of Israel murmured against Moyses and Aaron: and the whole congregation sayd vnto them, Would God that we had dyed in the lande of Egypt, either that we had died in this wylderneſſe. 3 Wherfore hath the Lorde brought vs vnto this lande to fall vpon the swoorde, and that our wyues and our chyldren shoulde be a pray? Were it not better that we returne vnto Egypt agayne? 4 And they sayde one to another, Let vs make a captayne, and returne vnto Egypt agayne. 5 Then Moyses and Aaron fell (a) on their faces before al the assembly of the congregation of the chyldren of Israel. 6 And Josuah the sonne of Nun, and Caleb the sonne of Jephune (whiche were) of them that searched the lande, rent their clothes: 7 And spake vnto all the company of the chyldren of Israel, saying, The lande whiche we walked through to searche it, is a very good lande. 8 If the Lorde haue a loue to vs, he wyl bryng vs into this lande and gene it vs, which is suche a lande as floweth with mylke and hony. 9 But in any wise rebell not ye against the Lord, neither feare the people of the lande, for they are but (b) bread for vs: Their shielde is departed from them, and the Lorde is with vs: feare them not therefore.

(a) Lamenting the people, and praying for them

10 But all the congregation bad stone them with stones: and the glorie of the Lord appeared in the tabernacle of the congregation before all the chyldren of Israel. 11 And the Lorde said vnto Moyses, Howe long do this people prouoke me, and howe long wyll it be yer they beleue me for all the signes whiche I haue shewed among them? 12 I will smyte them with the pestilence and destroy them, and wyll make of thee a greater nation and mightier then they. 13 And Moyses sayde vnto the Lorde, Then the Egyptians shal heare it, (for thou bronghrest this people in thy might from among them.) 14 And it wyll be told to the inhabiters of this land also: for they haue hearde likewise, that thou Lorde art among this people, and that thou Lorde art seene face to face, and that thy cloude standeth ouer them, and that thou goest before them by day tyme in a pyller of a clonde, and in a pyller of fire by night.

15 If thou shalt kyll all this people as they were but one man: then the nations whiche haue hearde the fame of thee, wyll say, 16 Because the Lord is not able to bryng in this people into the lande which he sware vnto them, therfore he hath slayne them in the wylderneſſe. 17 And now I beseche thee, let the power of my Lorde be great, accordyng as thou hast spoken, saying, 18 The Lorde is long yer he be angry, and of great mercy, and forgeueth iniquitie and sinne, and "leaueth no man innocent, and visiteth the righteousneſſe of the fathers vpon the chyldren in the thirde and fourth generations. 19 Be mercyfull I beseche thee vnto the sinne of this people accordyng vnto thy great mercy, as thou hast forgeuen this people from Egypt, euen vntill now.

20 And the Lorde sayde, I haue forgeuen it, accordyng to thy request.

21 But as truely as I lyue, all the earth

(b) Deut. 7. 2.

(b) We shall easily ouercome them.

(c) Or, but pardon both not pardon. Exo. 20. verse. 5.

earth shalbe filled with the glory of the Lorde. 22 But all those men whiche haue seene my glory and my miracles whiche I dyd in Egypt and in the wylderneſſe, and haue tempted me now this ten tymes, and haue not hearkened vnto my voyce:

23 Shall not see the lande whiche I ſware vnto their fathers, neither shal any of them that prouoked me see it.

Josu.xiiii.b. 24 But my ſeruaunt Caleb, because he had another maner of ſpirite, (and because he hath folowed me vnto the vtmoſt) hym wyll I bryng into the lande whiche he hath walked in, and his ſeede shall inherite it. 25 And also the Amalechites and Chanaanites remayne in the valley: To morowe turne you, and get you into the wylderneſſe by the way of the red ſea. 26 And the Lorde ſpake vnto Moyſes and Aaron, ſaying,

27 Howe long doth this euyll multitude murmure against me? I haue hearde the murmuringes of the chyldren of Iſrael with the whiche they murmure against me. 28 Tell them therefore, As truely as I liue ſaith the Lorde, I wyll do vnto you as ye haue ſpoken in myne eares:

29 Your carkaſſes shall fall in the wylderneſſe, and all you that were tolde throughout your numbers from twentie yeres and aboue which haue murmured against me,

30 Shall not come into the lande ouer whiche I lifted vp myne hand to make you dwell therein, ſaue Caleb the ſonne of Jephune, and Joſuah the ſonne of Nun. 31 But your chyldren whiche ye ſayde ſhoulde be a pray, them I wyll bryng in, and they ſhall knowe the lande whiche ye haue refuſed. 32 And your carkaſſes ſhall fall in this wylderneſſe.

33 And your chyldren ſhall wander in the wylderneſſe fourtie yeres, and ſuffer for your (c) whordome, vntyll your carkaſſes be waſted in the wylderneſſe. 34 After the number of the dayes in whiche ye ſearched out the lande, euen fourtie dayes, (euery day for a yere) ſhall ye beare your vnrighteouſneſſe, euen fourtie yeres, and ye ſhall knowe (d) my breache of promiſe. 35 I the Lorde haue ſayde that I wyll do it vnto all this euyll congregation that are gathered together against me: For in this wylderneſſe they ſhalbe conſumed, and there they ſhall dye. 36 And the men whiche Moyſes ſent to ſearche the lande, and whiche (when they came agayne) made all the people to murmure against hym, and brought vp a ſclaunder vpon the land: 37 Euen thoſe men that dyd bryng vp that ſlaunder vpon it as though it had ben cuyll, dyed in a great plague before the Lorde. 38 But Joſuah the ſonne of Nun, and Caleb the ſonne of Jephune, whiche were of the men that went to ſearche the lande, liued ſtyll. 39 And Moyſes tolde theſe ſayinges vnto all the chyldren of Iſrael, and the people toke great ſorow.

1.Cor.x.d.

Deut.i.f.

40 And they roſe vp early in the morning, and gate them vp into the top of the mountayne, ſaying, Lo, we be here, and wyll go vp vnto the place of whiche the Lord ſayd: (e) For we haue ſinned. 41 And Moyſes ſaid, Wherefore transgreſſe ye thus the worde of the Lorde? it wyll not come well to paſſe. 42 Go not vp therefore, for the Lorde is not among you: that ye be not ſlayne before your enemies. 43 For the Amalechites and the Chanaanites (f) are there before you and ye wyll fall vpon the ſworde, because ye are turned away from the Lorde, and the Lorde will not be with you. 44 But they preſumed obſtinately to go vp into the hyll top: Neuertheleſſe, the arke of the couenaunt of the Lorde and Moyſes departed not out of the hoaſt. 45 Then the Amalechites and the Chanaanites which dwelt in that hill came downe, and ſmote them, and conſumed them vnto Horma.

(e) They confeſſe they ſinned by rebelling against God, but conſider not their offend in going vp without Gods commaundement.

(f) Be redy to come against you.

The. xv. Chapter.

2 What maner of offeringes the Iſraelites ſhoulde offer when they enter into the lande of promiſe.

AND the Lorde ſpake vnto Moyſes, ſaying, 2 Speake vnto the chyldren of Iſrael, and ſay vnto them: when ye be come into the lande of your habitations, whiche I geue vnto you: 3 And wyll make an offering by fire vnto the Lorde, namely a whole burnt offering, or a ſacrifice to fulfill a vowe, or a free offering, or in your principall feaſtes, to make a ſweete ſauour vnto the Lorde, of the heard, or of the flocke:

A

Leuit.23.d.

4 Then let hym that offereth his offering vnto the Lorde, bryng alſo a meate offering of a tenth deale of floure, mingled with the fourth part of an hin of oyle.

Leuit.ii.a.

5 And

(c) That is, their infidelitie and diſobedience againſt God.

(d) You ſhall vnderſtande whether my promiſe be true or no.

5 And the fourth part of an hin of wine for a drinke offering ſhalt thou prepare with the whole burnt offering, or any other offering, for one lamme. 6 Or if it be a ramme, thou ſhalt prepare for a meate offering two tenth deales of floure mingled with the thirde part of an hin of oyle.

B 7 And for a drinke offering, thou ſhalt offer the thirde part of an hin of wine for a ſweete ſauour vnto the Lorde. 8 And when thou preparеſt a bullocke for a whole burnt offering, or for a ſacrifice to fulfill a vowe or peace offering vnto the Lorde:

9 Let hym bryng with a bullocke a meate offering of three tenth deales of floure mingled with halfe an hin of oyle. 10 And thou ſhalt bryng for a drinke offering halfe an hin of wine, for an offering made by fire of a ſweete ſauour vnto the Lorde.

11 After this maner ſhall it be done for a bullocke, or for a ramme, or for a lamme, or a kid, 12 Accordyng to the number that ye ſhall prepare, ſo ſhall ye do to euery one, accordyng to their number. 13 All that are borne of the countrey, ſhal do theſe thynges after this maner, to offer an offering made by fire of a ſweete ſauour vnto the Lorde. 14 And if a ſtraunger ſoiourne with you, or whoſoeuer be among you in your generations, and will offer an offering made by fire of a ſweete ſauour vnto the Lord: as ye do, ſo he ſhall do. 15 One ordinaunce ſhalbe both for you of the congregation, and alſo for the ſtraunger that C dwelleth (with you:) It ſhalbe an ordinaunce for euer in your generations: as ye are, ſo ſhall the ſtraunger be before the Lorde. 16 One lawe and one maner ſhall ſerue both for you and for the ſtraunger that ſoiourneth with you. 17 And the Lorde ſpake vnto Moyſes, ſaying,

Deut.xviii.e 18 Speake vnto the chyldren of Iſrael, and ſay vnto them, When ye be come into the lande to the whiche I bryng you, 19 Then when ye will eate of the bread of the lande, ye ſhall offer vp an heaue offering vnto the

Leuit.xxiii.b. Lorde. 20 Ye ſhall offer vp a cake of the firſt of your dowe for an heaue offering: as ye do the heaue offering of the barne, ſo ye ſhall heaue it.

21 Of the firſt of your dowe ye ſhall geue vnto the Lorde an heaue offering in your generations. 22 And if ye haue erred, and obſerue not all theſe commaundementes whiche the Lorde hath ſpoken vnto Moyſes,

D 23 Euen all that the Lord hath commaunded you by the hande of Moyſes, from the (firſt) day that the Lord commaunded Moyſes, and hence forwarde among your generations:

24 If ought be committed ignorauntlye of the congregation, all the multitude ſhall offer a bullocke for a whole burnt offering to be a ſweete ſauour vnto the Lorde, with the meate offering and drinke offering therto accordyng to the maner, and an hee goate for a ſinne offering. 25 And the prieſt ſhall make an attonement for all the multitude of the chyldren of Iſrael, and it ſhalbe forgeuen them, for it is ignorаunce: And they ſhall bryng their offering, a ſacrifice made by fire vnto the Lorde, and their ſinne offering before the Lorde for their ignorаunce. 26 And it ſhalbe forgeuen vnto all the congregation of the chyldren of Iſrael, & vnto the ſtraunger that dwelleth among you, ſeyng all the people were in ignorаunce.

27 If any one ſoule ſinne through Leuit.iiii.d
ignorаunce, he ſhall bring a thee goate E
of a yere olde for a ſinne offering.

28 And the prieſt ſhall make an attonement for the ſoule that ſinneth ignorauntly, when he ſinneth by ignorаunce before the Lorde, to reconcile him, and that it may be forgeuen him.

29 And both thou that art borne of the chyldren of Iſrael, and the ſtraunger that dwelleth among you, ſhall haue one lawe who ſo doth ſinne thorowe ignorаunce. 30 But the ſoule that doth ought (a) preſumptuouſly, whether he be borne in the lande or a ſtraunger, the ſame blaſphemeth the Lorde: and that ſoule ſhalbe cut of from among his people. 31 Becauſe he hath deſpiſed the word of the lord, and hath broken his cõmaundement, that ſoule therefore ſhalbe vtterly cut of, and his (b) ſinne ſhalbe vpon hym.

32 And whyle the chyldren of Iſrael were in the wyldernеſſe, they founde a man that gathered ſticкes vpon the Sabbath day. 33 And they that found hym gathering ſticкes brought hym vnto Moyſes and Aaron, and vnto all the congregation. 34 And they put him in warde, ſeyng it was not declared what ſhoulde be done to hym. 35 And the Lorde ſayde vnto Moyſes, Let the man dye, and let all the multitude ſtone hym with

(a) The Hebrue, by an hygh hande, that is, bolde, arrogante, and contemptuouſly

(b) That is, he ſhall ſuffer for his iniquitie.

Exod.xxxi.a

with stones without the hoast.
36 And all the multitude brought him without the hoast, & stoned him with stones, and he dyed as the Lorde commaunded Moyses. 37 And the Lorde spake vnto Moyses, saying,
38 Speake vnto the children of Israel, and byd them that they make them fringes in the borders of their garmentes throughout their generations, and put vpon the fringe of the borders a ribande of blewe silke.
39 And the fringe shalbe vnto you to loke vpon, that ye may remember all the commaundementes of the Lorde, and do them: and that ye seeke not after your owne heart, or your owne eyes, after the which ye vse to go a whoring. 40 But ye shall remember rather, and do all my commaundementes, and be holy vnto your God.
41 I am the Lorde your God, which brought you out of the land of Egypt, for to be your God: I am the Lorde your God.

¶ The. xvi. Chapter.

30 The rebellion of Corah, Dathan, and Abiram, whom the earth swallowed vp quicke.

'A Ecclc. 45. c. AND Corah the sonne of Isaar, the sonne of Caath, the sonne of Leui, went a part with Dathan and Abiram the sonnes of Eliab, and On the sonne of Peleth the sonne of Ruben: 2 And they rose vp before Moyses, with certayne of the children of Israel, two hundred and fiftie, which were captaynes of the multitude, famous in the congregation, and men of great renoume. 3 And they gathered them selues together against Moyses and Aaron, and sayde vnto them, Ye take to much vpon you, seing (a) all the multitude are holy euery one of them, and the Lorde is among them: Why lift you your selues vp aboue the congregation of the Lorde? 4 And when Moyses hearde it, he fell vpon his face, 5 And spake vnto Corah and vnto all his company, saying, To morowe the Lorde wyll shewe who are his, who (b) is holy, and who ought to approche nye vnto him: and whom he hath chosen, he wyll cause to come neare vnto him. 6 This do therfore: Take you ' fire panns, both Corah and all his companie, 7 And put fire therin, and put incense in them before the Lorde to morowe: And the man whom the Lorde doth choose, the same shalbe holy: Ye take to much vpon you ye sonnes of Leui.
8 And Moyses sayde vnto Corah, Heare I pray you, ye sonnes of Leui, 9 Seemeth it but a small thyng vnto you, that the God of Israel hath seperated you from the multitude of Israel, and brought you to him selfe, to do the seruice of the tabernacle of the Lorde, and to stande before the multitude, and to minister vnto them? 10 He hath taken thee to him, and all thy brethren the sonnes of Leui with thee: and seke ye the office of the priest also? 11 For which cause both thou and all thy companie are gathered together against the Lorde: And what is Aaron, that ye murmure against him? 12 And Moyses sent, and called Dathan and Abiram the sonnes of Eliab: which sayde, We wyll not come vp. 13 Is it a small thyng that thou hast brought vs out of the lande that floweth with mylke and hony, to kyl vs in the wilderne: except thou make thy selfe lorde and ruler ouer vs also? 14 Moreouer, hast thou brought vs vnto a lande that floweth with mylke and hony, and geuen vs inheritaunce of fieldes and vineyardes? Wylt thou (c) put out the eyes of these men? We wyll not come vp. 15 And Moyses waxed very angry and sayde vnto the Lorde, Turne not thou vnto their offeryng: I haue not taken so much as an asse from them, neither haue I hurt any of them. 16 And Moyses sayde vnto Corah, Be thou & all thy companie before the Lorde, both thou, they, and Aaron, to morowe. 17 And take euery man his censer, and put incense in them, and bryng ye before the Lord euery man his censer, two hundred and fiftie censers: thou also & Aaron, euery one his censer. 18 And they toke euery man his censer, and put fire in them, and layde incense theron, and stoode in the doore of the tabernacle of the congregration with Moyses and Aaron. 19 And Corah gathered all the congregation against them vnto the doore of the tabernacle of the congregation: and the glorie of the Lorde appeared vnto all the congregation. 20 And the Lorde spake vnto Moyses and Aaron, saying,
21 Seperate your selues from among this congregation, that I may consume them at once. 22 And they fell vpon their faces, and sayde, O God,

(a) All are a like holy, therfore none ought to be preferred a bone other: thus the wicked, as Anabaptistes and such lyke, reason against gods ordinance.
(b) Who is the hie priest, that he may cause him to come vnto him.
' Or, censers.
18 Num. iii. b
C
(c) Wilt thou make them, that searched the lande beleue that they sawe not that which they sawe?

Num.17.a.

the God of spiestes of all flesshe, hath not one man sinned? Wylt thou be wroth with all the multitude? 23 And the Lorde spake vnto Moyses, saying, 24 Speake vnto the congregation, and say, Get you away from about the tabernacle of Corah, Dathan, and Abiram. 25 And Moyses rose vp, and went vnto Dathan and Abiram: and the elders of Israel folowed him. 26 And he spake vnto the congregation, saying, Depart I pray you from the tentes of these wicked men, and touche nothyng of theirs, lest ye perishe in all their sinnes. 27 And so they gate them from the tabernacle of Corah, Dathan, and Abiram, on euery side: And Dathan and Abiram came out, and stoode in the doore of their tentes, with their wiues, their sonnes, and their litle children. 28 And Moyses sayde, Hereby ye shall knowe that the Lorde hath sent me to do all these workes: for I haue not done them of myne owne mynde. 29 If these men dye the common death of all men, or yf they be visited after the visitation of all men, then the Lorde hath not sent me: 30 But and yf the Lorde make a(d) newe thyng, and the earth open her mouth, and swallowe them vp with all that they haue, and they go downe quick into the pit: then ye shall vnderstande that these men haue prouoked the Lorde. 31 And assoone as he had made an ende of speakyng all these wordes, the grounde cloue a sunder that was vnder them: 32 And the earth opened her mouth, and swalowed them vp, and their houses, and all the men that were with Corah, and all their goodes. 33 And they and all that they had went downe aliue vnto the pit, and the earth closed vpon them: and they perished from among the congregation. 34 And all Israel that were about them, fled at the crye of them: and they sayde, Lest the earth swalowe vs vp also. 35 And there came out a fire from the Lorde, and consumed the two hundred and fiftie men that offred incense. 36 And the Lord spake vnto Moyses, saying,

37 Speake vnto Eleazar the sonne of Aaron the priest, that he take vp the censers out of the burnyng, and scatter the fire here and there, for they are halowed: 38 The censers of these sinners (e) agaynst their owne soules: let them make of them brode plates for a coueryng of the aulter: For they offered them before the Lorde, and therfore they are halowed, and they shalbe a signe vnto the children of Israel. 39 And Eleazar the priest toke the brasen censers which they that were burnt had offred, and made brode plates for a (f) coueryng of the aulter, 40 To be a remembraunce vnto the children of Israel, that no straunger which is not of the seede of Aaron, come neare to offer incense before the Lorde, that he be not like vnto Corah and his companie, as the Lorde sayde to him by the hande of Moyses.

41 But on the morowe, all the multitude of the children of Israel murmured agaynst Moyses and Aaron, saying, Ye haue killed the people of the Lorde. 42 And when the multitude was gathered agaynst Moyses and Aaron, they loked towarde the tabernacle of the congregation: and beholde, the cloude couered it, and the glorie of the Lorde appeared. 43 And Moyses and Aaron came before the tabernacle of the congregation.

44 And the Lorde spake vnto Moyses, saying, 45 Get you from among this congregation, that I may consume them quickly. And they fell vpon their faces. 46 And Moyses sayd vnto Aaron, Take a censer, and put fire therin out of the aulter, & powre on incense, and go quickly vnto the congregation, and make an attonement for them: For there is wrath gone out from the Lorde, and there is a plague begunne. 47 And Aaron toke as Moyses commaunded him, and ranne into the middes of the congregation: and beholde, the plague was begunne among the people, and he put on incense, and made an attonement for the people. 48 And when he stoode betweene the dead and them that were aliue, the plague was stayed. 49 They that dyed in the plague, were foureteene thousande and seuen hundred, beside them that dyed about the conspiracie of Corah.

50 And Aaron went agayne vnto Moyses before the doore of the tabernacle of the congregation, and the plague was stayed.

¶ The.xvii. Chapter.

9 Aarons rod buddeth and beareth blossomes, wherby his priesthood is confirmed agaynst the rebellious people.

(d) That is, if the Lorde do a thyng not seene before.

Deut.xi.a. Num.26.b Psal.21.c.

(e) That haue destroyed them selues by their owne sinnes, being the causers of their owne deathes.

(f) To bee remembraunce vnto the children of Israel, of gods mighte hand agaist rebellion.

¶ The.xvii. Chapter.

17 AND the Lorde spake vnto Moyses, saying, 2 Speake vnto the children of Israel, & take of euery one of them a rodde after the houses of their fathers, of all their princes accordyng to the familie of their fathers, euen twelue roddes: and write euery mans name vpon his rodde. 3 And write Aarons name vpon the rodde of Leui: for euery rodde shalbe for the head of the house of their fathers. 4 And put them in the tabernacle of the congregation before (the arke of) the testimonie, where I will declare my selfe vnto you. 5 And the mans rodde whom I choose, shall blossome: and I will make ceasse from me the grudgynges of the children of Israel, wherby they grudge agaynst you. 6 And Moyses spake vnto the children of Israel, and all the princes gaue him a rodde, one rodde for euery prince accordyng to their fathers houses, euen twelue roddes: and the rodde of Aaron was among their roddes. 7 And Moyses put the roddes before the Lorde in the tabernacle of witnesse. 8 And on the morowe Moyses went into the tabernacle of witnesse, and beholde the rodde of Aaron for the house of Leui was budded, and brought foorth buddes, bare blossomes, and ripe almondes. 9 And Moyses brought out all the roddes from before the Lorde vnto all the children of Israel: and they loked vpon them, and toke euery man his rodde. 10 And the Lorde sayde vnto Moyses, Bryng Aarons rodde agayne before the witnesse, to be kept for a token to the rebellious children, and that their murmuryng may ceasse from me, and that they dye not. 11 And Moyses dyd, as the Lorde commaunded him so dyd he. 12 And the children of Israel spake vnto Moyses, saying, Beholde, we are wasted away and perished, we all come to naught. 13 Whosoeuer commeth nye, or approcheth to the tabernacle of the Lorde, shall dye: Shall we vtterly consume away, and dye?

Heb. 18.a.

The. xviii. Chapter.

1 The office of the Leuites. 8 The tithes and first fruites must be geuen them. 20 Aarons heritage.

¶ The.xviii. Chapter.

AND the Lorde sayde vnto Aaron, Thou and thy sonnes, and thy fathers house with thee shall (a) beare the iniquitie of the sanctuarie: and thou and thy sonnes with thee shall beare the iniquitie of your priestes office. 2 And thy brethren of the tribe of Leui and of thy fathers householde thou shalt bryng with thee, that they may be ioyned vnto thee, and minister vnto thee: but thou and thy sonnes with thee (shall minister) before the tabernacle of witnesse. 3 They shall kepe thy charge, the charge of all the tabernacle: only let them not come nye the vessels of the sanctuarie and the aulter, that they and ye also dye not. 4 And they shalbe ioyned with thee, and kepe the charge of the tabernacle of the congregation for all the seruice of the tabernacle: and let no straunger come nye vnto you. 5 Therfore shall ye kepe the charge of the sanctuarie, and the charge of the aulter, that there fall no more wrath vpon the children of Israel. 6 Beholde, I haue taken your brethren the Leuites from among the children of Israel, which as a gyft of yours are geuen vnto the Lorde, to do the seruice of the tabernacle of the congregation. 7 Therefore shalt thou and thy sonnes with thee kepe your priestes office for all thynges that pertayne vnto the aulter and within the vayle: and ye shall serue, for I haue geuen your priestes office vnto you as a gyft, and therefore the straunger that commeth nye, must be slayne. 8 And the Lorde spake vnto Aaron, Beholde, I haue geuen thee the kepyng of myne heaue offerynges, of all the halowed thynges of the children of Israel, (euen) vnto thee I haue geuen them for the annoyntyng, and to thy sonnes for an ordinaunce for euer. 9 This shalbe thyne of the most holy thynges (reserued) from the fire (of the aulter:) all their sacrifices for all their meate offerynges, sinne offerynges, or trespasse offerynges, which they bryng vnto me, that shalbe most holy vnto thee, and to thy sonnes. 10 In the most holy place shalt thou eate it, & all that are males shal eate of it: let it be holy vnto thee.

(a) That is, yf ye trespasse in any thyng concernyng the ceremonies of the sanctuarie or your office, ye shalbe punished. Num. 4. b.

Leuit.vi.d.

11 And this also is thine: the heaue offeringes of their gyftes, throughout all the waue offeringes of the children of Israel: I haue geuen them vnto thee, and thy sonnes and thy daughters with thee, to be a duetie for euer: and all that are cleane in thy house shall eate of it. 12 All the (b) fat of the oyle, and all the fat of the wine, and of the wheate, which they shall offer vnto the Lorde for first fruites, the same haue I geuen vnto thee. 13 And whatsoeuer is first rype in their lande which they bryng vnto the Lorde shalbe thyne, and all that are cleane in thyne house, shall eate of it. 14 All thinges seperate from the common vse in Israel, shalbe thyne. ℂ 15 All that breaketh the matrice in all flesche that men bring vnto the Lorde, whether it be of men or beastes, shalbe thine: Neuertheless, the first borne of man shalt thou redeeme, and the first borne of vncleane beastes shalt thou redeeme. 16 Those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thine estimation, for the money of fiue sicles after the sicle of the sanctuarie, which is twentie gerahs. 17 But the first borne of a cowe, sheepe, and goate shalt thou not redeeme, for they are holy: therefore thou shalt sprinkle their blood vpon the aulter, and shalt burne their fat as a sacrifice made by fire for a sweete sauour vnto the Lorde. 18 And the flesche of them is thine, as the waue brest and the right shoulder: these are thyne. 19 All the heaue offeringes of holy thynges which the children of Israel offer vnto the Lorde, haue I geuen thee and thy sonnes and thy daughters with thee, to be a duetie for euer: let it be a (c) salted couenaunt for euer before the Lord, both vnto thee, & to thy seede with thee. 20 And the Lorde spake vnto Aaron, Thou shalt haue no inheritaunce in their lande, neither shalt thou haue any part among them: I am thy part & thy inheritaunce among the children of Israel. 21 Beholde, I haue geuen the children of Leui all the tenth in Israel to inherite, for the seruice which they serue in the tabernacle of the congregation. 22 Neither must the children of Israel henceforth come nie the tabernacle of the congregation, lest they beare sinne, and dye. 23 But the Leuites shall do the seruice in the tabernacle of the congregation, and beare their sinne: It shalbe a law for euer in your generations, that among the children of Israel they possesse no inheritaunce. 24 But the tithes of the children of Israel which they pay as an heaue offeryng vnto the Lord, I haue geuen the Leuites to inherite: and therfore I haue sayd vnto them, Among the children of Israel ye shal possesse no inheritaunce. 25 And the Lord spake vnto Moyses, saying, 26 Speake vnto the Leuites, and say vnto them, When ye take of the children of Israel the tithes which I haue geuen you of them for your inheritaunce, ye shall take an heaue offeryng of that same for the Lorde, euen the tenth part of that tithe. 27 And this your heaue offeryng shalbe reckened vnto you, as though it were of the corne of the barne, or as the fulnesse of the wine presse. 28 Of this maner ye shall therfore offer an heaue offering vnto the Lorde of all your tithes which ye receaue of the children of Israel, & ye shall geue therof the Lordes heaue offeryng to Aaron the priest. 29 Of all your gyftes ye shal offer all the Lordes heaue offeryng, euen all the fat of the same, (to wit) the holy thinges therof. 30 Therfore thou shalt say vnto them, When ye haue taken away the fat of it from it, it shalbe counted vnto the Leuites as if it were the encrease of the corne floore, or the increase of the wine presse. 31 And ye shall eate it in all places, both ye & your houholdes: for it is your rewarde for your seruice in the tabernacle of the congregation. 32 And ye shall beare no sinne by the reason of it, when ye haue offred from it the fat of it: neither shall ye pollute the holy thinges of the children of Israel, lest ye dye.

(b) That is, the chiefest and the best.

Leuit.7.d.

(c) Lyke as salt doth preserue flesh the from corruption, so this couenaunt shuld be sure, stable, and incorruptible.

Deut.18.a. Eccle.45.g.

¶ The.xix. Chapter.

2 Of the ashes of the red Cowe. The water of expiation is made to wash the away diuers vncleannesse.

AND the Lorde spake vnto Moyses and Aaron, saying, 2 This is the ordinaunce of the lawe which the Lorde hath commaunded, saying, Speake vnto the children of Israel that they bryng thee a redde Cowe without spot, and wherin is no blemishe, and vpon which neuer came yoke. 3 And ye shall geue her vnto Eleazar the priest, that he may bryng her without the hoast, and cause her to be slayne before his face:

Heb.xiii.a.

4 And

4 And let Eleazar the prieſte take of her blood with his finger, and ſprynkle it directly before the tabernacle of the congregation ſeuen tymes.

5 And cauſe the cowe to be burnt in his ſyght, with her ſkynne, fleſhe, and blood: and the doung of her ſhall he burne alſo. 6 And let the prieſt take Cedar wood, and hyſope, and ſcarlet (laſe) and caſt it in the middes of the burnyng of the cowe. 7 Then let the prieſt waſhe his clothes, and he ſhall bathe his fleſhe in water, and then come into the hoaſt, and the prieſt ſhalbe vncleane vntyll the euen. 8 And he that burneth her ſhall waſh his clothes in water, & bathe his fleſh in water, & be vncleane vntill euen. 9 And a man that is cleane, ſhall gather vp the aſhes of the cowe, and laye them without the hoaſt in a cleane place, & it ſhalbe kept for the multitude of the children of Iſrael for a water of (a) ſeparation: it is a ſinne offeryng.

10 Therefore he that gathereth the aſhes of the cowe, ſhal waſhe his clothes, & remaine vncleane vntill euen: and it ſhalbe vnto the chyldren of Iſrael, and vnto the ſtraunger that dwelleth among them a ſtatute for euer.

11 He that toucheth the dead body of any man, ſhalbe vncleane ſeuen dayes.

12 And he ſhal puriſie him ſelfe with this water the thyrde day, and the ſeuenth day he ſhalbe cleane: but if he puriſie not hym ſelfe the thirde day, then the ſeuenth day he ſhall not be cleane. 13 Whoſoeuer toucheth the dead coarſe of any man that is dead, and purgeth not him ſelfe, defileth the tabernacle of the lord, and that ſoule ſhalbe cut of fro (b) Iſrael, becauſe the water of ſeparation was not ſprynkled vpon hym: he ſhalbe therfore vncleane, his vncleaneſſe is yet vpon hym. 14 This is the lawe of a man that dyeth in a tent: All that come into the tent, and all that is in the tent, ſhalbe vncleane ſeuen dayes. 15 And al the veſſels that be open, which hath no coueryng bounde vpon them ſhalbe vncleane. 16 And whoſoeuer toucheth one that is ſlayne with a ſworde in the feeldes, or a dead perſon, or a bone of a dead man, or a graue, ſhalbe vncleane ſeuen dayes. 17 Therefore, for an vncleane perſon they ſhall take of the burnt aſhes of the ſinne offeryng, and runnyng water ſhall be put thereto in a veſſell. 18 And let a cleane perſon take hyſope and dippe it in the water, and ſprynckle it vppon the tent, and vpon all the veſſels, & on the perſons that were therin, & vppon him that touched a bone, or a ſlayne perſon, or a dead body, or a graue.

19 And the cleane perſon ſhall ſprincle vpon the vncleane the thirde day and the ſeuenth day: and the ſeuenth day he ſhall puriſie hym ſelfe, & waſhe his clothes, and bathe him ſelfe in water, and ſhalbe cleane at euen. 20 But the man that is vncleane, and puriſieth not him ſelfe, the ſame ſoule ſhalbe cut of from among the congregation: becauſe he hath defiled the ſanctuarie of the Lord, and the water of ſeparation hath not ben ſprinckled vpon him, therefore ſhall he remayne vncleane. 21 And it ſhalbe a perpetual law vnto them, that he that ſprynckleth the water of ſeparation, ſhall waſhe his clothes: and he that toucheth the water of ſeparation, ſhalbe vncleane vntyll euen. 22 And whatſoeuer the vncleane perſon toucheth, ſhall be vncleane: and the ſoule that toucheth (the thyng that was touched of the vncleane perſon) ſhalbe vncleane vntill euen.

(a) Becauſe they that were ſeparated for theyr vncleaneſſe, were ſprincled therewith & made cleane. Chap 8. ver. 7. it is alſo called holy water becauſe it was ordained to an holy vſe. Chap. 5. ver. 17.

(b) So that he ſhould not be eſteemed to be of the holy people, but as a polluted and excommunicated perſon.

Pſal. li. b.

The .xx. Chapter.

1 Mari the ſiſter of Moyſes & Aaron dieth. 12 Moyſes and Aaron ſhal not enter into the lande of promiſe.

AND the children of Iſrael came with the whole multitude into the deſart of Zin in the firſt moneth, and the people abode at Cades: and there died Mari & was buried there. A Num. 33. d.

2 But there was no water for the multitude. And they gathered them ſelues together againſt Moyſes and Aaron. 3 And the people chode with Moyſes, and ſpake, ſaying, Would god that we had periſhed when our brethren dyed before the Lorde. 4 Why haue ye brought the congregation of the lord into this wildernes, that both we and our cattell ſhoulde dye in it? Exod. 17. a.

5 Wherfore haue ye made vs to come vp out of Egypt, to bring vs to this euyll place, which is no place of ſeede, nor of fygges, nor vines, nor pomgranates, neither is there any water to drynke? 6 And Moyſes and Aaron went from the preſence of the congregation vnto the doore of the tabernacle of the congregation, and fell vpon theyr faces, and the glory of the Lorde appeared vnto them. 7 And the lord ſpake

spake vnto Moyses, saying,
8 Take the rod, and gather thou and thy brother Aaron the congregation together, and speake vnto the rocke before their eyes, and it shall gene forth his water, and thou shalt bring them water out of the rocke, to gene the company drinke, and their beastes
Exod.xvii.c also. 9 And Moyses toke the robbe from before the Lorde, as he commaunded hym. 10 And Moyses and Aaron gathered the congregation together before the rocke, and (Moyses) sayde vnto them, Heare ye rebelles, must we fetch you water out of this
Psal.78.d. rocke? 11 And Moyses lyft vp his hande, and with his rod he smote the rocke two tymes, and the water came out aboundauntly, and the multitude dranke, and their beastes also.
C 12 And the Lord spake vnto Moyses and Aaron, Because ye beleued me not, to sanctifie me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the lande whiche I haue geuen them.
13 This is the water of strife, because the children of Israel stroue with the Lorde, and he was sanctified in them.
Iud.xi.c. 14 And Moyses sent messengers from Cades vnto the kyng of Edom, thus sayth thy brother Israel, Thou knowest all the trauaile that we haue had. 15 Our fathers went downe into Egypt, and we haue dwelt in Egypt a long tyme: and the Egyptians vexed vs and our fathers, 16 And when we cryed vnto the Lorde, he hearde our voice, and sent an angel, and hath set vs out of Egypt: and beholde, we are in Cades, in the vttermost citie of thy border. 17 Let vs passe I pray thee through thy countrey: but
Num.xxi.c. we will not go through the feeldes or vineyardes, neither will we drynke of the water of the fountaynes: we will go by the kynges hye waye, and neither turne vnto the eyght hand nor to the left, vntyll we be past thy borders. 18 And Edom answered him, Thou shalt not go by me, lest I come out against thee with the swoorde.
19 The children of Israel sayde vnto hym, We will go by the beaten way: and if I and my cattell drynke of thy water, I will pay for it: I will but only (without any harme) go through
D on my feete. 20 He answered, Thou shalt not go through. And Edom came out against him with much people, and with a myghtie power.
21 And thus Edom denyed to gene Israel passage through his countrey: wherefore Israel turned away from hym. 22 And the children of Israel departed from Cades, and came vnto mount Hor, with al the congregation.
23 And the Lord spake vnto Moyses and Aaron in mount Hor, harde by the coast of the lande of Edom, saying,
24 Aaron shalbe gathered vnto his people: for he shall not come into the lande whiche I haue geuen vnto the children of Israel, because ye disobeyed my mouth at the water of strife.
25 Take Aaron and Eleazar his sonne, and bring them vp into mount Hor. 26 And cause Aaron to put of his garmentes, and put them vppon Eleazar his sonne: and Aaron shalbe gathered vnto his people, and shal dye there. 27 And Moyses dyd as the Lord commaunded: and they went vp into mount Hor in the sight of al the multitude. 28 And Moyses tooke of Aarons clothes, and put them vppon Eleazar his sonne, and Aaron dyed
Deut.x.b. there in the toppe of the mount: and Moyses and Eleazar came downe out of the mount. 29 When all the multitude saw that Aaron was dead, they mourned for Aaron thirtie dayes all the housholde of Israel.

The.xxi. Chapter.

1 Israel vanquisheth king Arad a Chananite. 6 The fyrie serpentes are sent to sting the murmuring people.

AND when kyng Arad the Chana- A
Num.33.d. anite which dwelt towarde the south, heard tell that Israel came by the way that the spyes had founde out, he fought against Israel, & tooke some of them prisoners. 2 And Israel vowed a vowe vnto the Lorde, and sayde, If thou wilt deliuer this people into my hande, I will vtterly destroy their cities. 3 And the Lorde hearde the voyce of Israel, & deliuered them the Chanaanites: And they destroyed them and their cities, and called the name of the place Horma. 4 And
Iud.i.d. Deut.ii.d. they departed from mount Hor by the way of the red sea, to compasse the lande of Edom: and the soule of the people was sore greeued, because of the way. 5 And the people spake
Num.xi.a. against God and against Moyses: Wherefore haue ye brought vs out of Egypt, for to dye in the wildernesse? for here is neither bread nor water, and

and our soule lotheth this light bread.

1.Cor.x.a. Sapi.xvi.a

6 Wherefore the Lorde sent fyrie serpentes among the people, which stong them, and much people of Israel died.

7 Therfore the people came to Moyses, and sayde, We have sinned, for we have spoken against the lord & against thee: make intercession to the Lorde that he take away the serpentes from vs. And Moyses made intercession for the people. 8 And the Lord sayd vnto Moyses, Make thee a fyrie (a) serpent, and set it vp vpon a pole: that as many as are bitten, may loke vpon it and lyue. 9 And Moyses made a serpent of brasse, and set it vpon a pole: and when a serpent had bitten any man, he beheld the serpent of brasse and lyued. 10 And the chyldren of Israel departed thence, and pitched in Oboth. 11 And they departed from Oboth, and pitched at the heapes of Abarim, in the wildernesse which is before Moab on the east syde. 12 And they remoued thence, and pitched vpon the riuer of Zared.

Exod.xiii.b. 2.Reg.xiii.b. Act.viii.d. or, brasen serpent.

(a) They were called fyrie serpētes because they which were stong therewith, were enflamed with heate that they dyed therof.

13 And they departed thence, and pitched on the other side of Arnon, which is in the wyldernesse, and commeth out of the coastes of the Amorites: for Arnon is the border of Moab, betweene Moab and the Amorites.

14 Wherefore it shalbe spoken in the booke of the warres of the Lorde, what thyng he dyd in the red sea, and in the riuers of Arnon, 15 And at the streame of the riuers that goeth downe to the dwellyng of Ar, and lyeth vpon the border of Moab.

16 From thence (they returned) vnto Beer: the same is the well whereof the Lord spake vnto Moyses, Gather the people together, and I will geue them water. 17 Then Israel sang this song, Spryng vp well, syng ye vnto it: 18 The princes digged this well, the captaynes of the people digged it with the lawe geuer, and with their staues. And from the wyldernes they went to Mathana: 19 And from Mathana to Nahaliel, and from Nahaliel to Bamoth, 20 And from Bamoth of the valley that is in the feeld of Moab, vnto the toppe of the hyll that looketh towarde Jesimon.

or, Pisgah.

21 And Israel sent messengers vnto Sehon kyng of the Amorites, saying, 22 Let me passe through thy lande, we will not turne into the feeldes or vineyardes, neither drinke of the waters of the well: but we will go along by the kynges hye way, vntyll we be past thy countrey. 23 But Sehon woulde geue Israel no licence to passe through his countrey: but gathered all his people together, and went out agaynst Israel into the wyldernesse: and he came to Jasa, and fought agaynst Israel. 24 And Israel smote him in the edge of the swoyd, and conquered his land from Arnon vnto Jaboc, vnto the chyldren of Ammon: for the border of the chyldren of Ammon was strong. 25 And Israel toke all these cities, and dwelt in all the cities of the Amorites in Hesbon, and in all the townes that long thereto.

Deut.ii.b. Deut.i.a. Josue.xi.a.

26 For Hesbon was the citie of Sehon the kyng of the Amorites, whiche fought before agaynst the kyng of the Moabites, and toke all his lande out of his hande, vnto Arnon. 27 Wherfore they that speake in prouerbes, say, Come to Hesbon, and let the citie of Sehon be built and repayred.

28 For there is a fyre gone out of Hesbon, and a flambe from the citie of Sehon, and hath consumed Ar in Moab, and the lordes of Bamoth in Arnon. 29 Wo to thee Moab, O people of (b) Chamos: ye be vndoone: he hath suffered his sonnes to be pursued, and his daughters to be in captiuitie vnto Sehon the king of the Amorites. 30 Their empire is lost from Hesbon vnto Dibon, and we made a wyldernesse vnto Nopha, whiche reacheth vnto Medaba. 31 And thus Israel dwelt in the lande of the Amorites.

(b) An Idol of the Moabites. 1.Reg. xi.ver.33.

32 And Moyses sent to searche out Jaezer, and they tooke the townes belongyng thereto, and rooted out the Amorites that were therein.

Deut. iii.a. and, xxix.b.

33 And they turned, and went vp towarde Basan: and Og the kyng of Basan came out agaynst them, he and all his people to fight at Edrai.

34 And the Lorde sayde vnto Moyses, Feare hym not: for I haue deliuered hym into thy hande, and all his people and his lande, and thou shalt do to hym as thou diddest vnto Sehon the kyng of the Amorites whiche dwelt at Hesbon. 35 They smote hym therefore, and his sonnes, and all his people, vntyll there was nothyng left hym, and they conquered his lande.

Deut.ii.b. Num. xx.c. Deut.ii.c.

The

The .xxii. Chapter

5 Kyng Balac sendeth twyse for Balaam to curse the Israelites. 12 The lord forbiddeth hym to go. 21 The angel rebuketh hym. 28 And Balaams asse speaketh.

Josue. 24. b.

A Nd the chyldren of Israel departed and pitched in the feeldes of Moab, on the other syde of Jordane from Jericho. 2 And Balac the sonne of Ziphor sawe all that Israel had done to the Amorites. 3 And the Moabites were sore afrayde of the people, because they were many, and they were stricken with feare of the chyldren of Israel. 4 And Moab said vnto the elders of Madian, Nowe shall this companie "liche vp all that are rounde about vs, as an oxe licheth vp the grasse of the feeld. And Balac the sonne of Ziphor was kyng of the Moabites at that tyme. 5 He sent messengers therefore vnto Balaam the sonne of Beor to Pethor, which is by the riuer of the land of the chyldren of his folke, to call him, saying, Beholde, there is a people come out of Egypt, and beholde they couer the face of the earth, and dwell (a) ouer agaynst me. 6 Come nowe therefore I pray thee, and curse me this people, for they are to myghtie for me, so it may be I shall be able to smyte them, and to dryue them out of the land: For I wote that he whom thou blessest, is blessed, and whom thou cursest is cursed. 7 And the elders of Moab, and the elders of Madian departed, hauyng the (rewarde) of the sooth saying in theyr hande: And they came vnto Balaam, and tolde hym the wordes of Balac. 8 He aunswered them, Tary here this nyght, and I will bryng you worde, as the Lorde shall say vnto me. And the lordes of Moab abode with Balaam. 9 And God came vnto Balaam, & said, What men are these with thee? 10 And Balaam sayde vnto God, Balac the sonne of Ziphor king of Moab hath sent vnto me (saying,) 11 Beholde, there is a people come out of Egypt, and couereth the face of the earth: come nowe therefore, and curse them for my sake, so it may be that I shalbe able to ouercome them in battayle, and to dryue them out. 12 And God sayde vnto Balaam, Go not thou with them, neither curse the people: for they are blessed. 13 And Balaam rose vp in the mornyng, and said vnto the lordes of Balac, Get you vnto your land: for the lord will not (b) suffer me to go with you. 14 And the lordes of Moab rose vp, and went vnto Balac and sayde, Balaam woulde not come with vs. 15 And Balac sent agayne a greater companie of lordes, & more honourable then they. 16 Which came to Balaam, and told hym, Thus sayth Balac the sonne of Ziphor, Oh let nothing let thee, but come vnto me: 17 For I will greatly promote thee vnto great honour, and will do whatsoeuer thou sayest vnto me: come I pray thee curse this people for my sake. 18 And Balaam aunswered and sayde vnto the seruauntes of Balac, If Balac woulde geue me his house full of syluer and gold, I can not go beyond the word of the Lorde my god, to do lesse or more: 19 Nowe therefore I pray thee, tarie ye here this nyght, that I may wit what the lord (c) will say vnto me more. 20 And God came vnto Balaam by night, and sayd vnto hym, If the men come to call thee, ryse vp and go with them: but loke what I say vnto thee, that shalt thou do. 21 And Balaam rose vp early, and sadled his asse, and (d) went with the lordes of Moab.

22 And the wrath of God was kyndled, because he went: and the angel of the Lorde stoode in the waye to be agaynst him as he rode vpon his asse, and his two seruauntes were with hym. 23 And when the asse sawe the angel of the Lorde stande in the way, and hauing his swoorde drawen in his hande, the asse turned aside out of the way and went out into the feeld: And Balaam smote the asse, to turne her into the way. 24 But the angel of the Lorde stoode in a path betweene the vineyardes, and there was a wall on the one syde, and another on the other. 25 And when the asse sawe the angel of the Lorde, she thrust her selfe vnto the wall, and crushy Balaams foote agaynst the wall: and he smote her agayne. 26 And the angel of the Lorde went further, and stoode in a narowe place where was no way to turne either to the right hand, or to the left. 27 And when the asse sawe the angel of the Lorde, she fell downe vnder Balaam: and Balaams was wroth and smote the asse with a staffe.

28 And

(a) Not farre fro me, euen harde by me.

(b) Balaam was so blinded with couetousnes, that he was willing to go, yf god had not forbidden hym.

(c) Because he tempted god contrary to his former commaundement, his petition was graunted, but it turned to his owne condemnation.

(d) He went more for hyer & lucre take, then for any affection he had to obey god, as after in the 32. verse.

"Hebr. with lycking, to scrape away

Deut. 23. ii. Pet. ii. c.

28 And the Lorde opened the mouth of the asse, and he saide vnto Balaam, What haue I done vnto thee, that thou hast smitten me nowe three tymes? 29 And Balaam sayde vnto the asse, Because thou hast mocked me: I woulde also there were a swoord in myne hande, for euen nowe woulde I kyll thee. 30 And the asse saide vnto Balaam, Am not I thyne asse which thou hast rydden vpon ynce the first tyme vnto this day? Was I euer wont to do so vnto thee? He sayde, nay. 31 And the Lorde opened the eyes of Balaam, and he sawe the angell of the Lord standyng in the way, hauing his swoorde drawen in his hande: he bowed him selfe therefore, and fell flat on his face. 32 And the angell of the Lorde saide vnto him, Wherefore hast thou smitten thyne asse these three tymes? Beholde, I came out to withstande thee, because (thyne heart) hath declyned out of the way before me. 33 And the asse sawe me, and turned from me nowe three tymes: or els yf she had not turned fro me, I had surely slayne thee, and saued her alyue. 34 Balaam said vnto the angell of the Lorde, I haue sinned, for I wist not that thou stoodest in the way agaynst me: Nowe therefore if it displease thee, I wyll turne home agayne. 35 The angell of the Lorde sayde vnto Balaam, Go with the men: but what I say vnto thee, that shalt thou speake. And so Balaam went with the lordes of Balac. 36 And when Balac heard that Balaam was come, he went out to meete hym vnto a citie of Moab, which is in the border of Arnon, in the vtmost coast. 37 And Balac sayde vnto Balaam, Dyd I not sende for thee to call thee: and wherefore camest thou not vnto me? Am I not able in deede to promote thee vnto honor?

38 And Balaam made answere vnto Balac, Lo, I am come vnto thee: & can I nowe say any thing at all? The woorde that God putteth in my mouth that shall I speake. 39 And Balaam went with Balac, and they came vnto a citie (c) of streetes. 40 And Balac offered oxen and sheepe, & sent (thereof) to Balaam, and to the lordes that were with hym. 41 And on the morowe Balac toke Balaam, and brought him vp into the hye places of Baal, that thence he might see the vtmost part of the people.

(c) So called, because it was full of people.

The .xxiii. Chapter.

1 Balaam causeth seuen aulters to be built.
5 God teacheth him what to answere.
8 In steade of cursing he blesseth the Israelites.

AND Balaam saide vnto Balac, Buylde me here seuen aulters, & prepare me here seuen oxen and seuen rammes. 2 And Balac dyd as Balaam saide, and (a) Balac and Balaam offered on euery aulter an oxe and a ramme. 3 And Balaam sayde vnto Balac, Stand by thy whole burnt sacrifice, and I wyll go, if so be that the Lorde wyl meete me: & whatsoeuer he sheweth me I wyl tell thee. And he went " vp hier. 4 But God met Balaam, and (Balaam) sayde vnto hym, I haue prepared seuen aulters, and haue offered vpon euery aulter an oxe and a ramme. 5 And the lorde put a saying in Balaams mouth, and said, Go agayne to Balac, and say on this wyse. 6 And when he went agayne vnto him, lo, he stoode by his whole burnt sacrifice, he and all the lordes of Moab. 7 And he toke vp his parable, and sayde, Balac the kyng of Moab hath brought me from Mesopotamia, out of the mountaynes of the east, (saying,) Come, curse Jacob for my sake, come and defie Israel. 8 Howe shall I curse him, whom God hath not cursed? or how shall I defie hym, whō the lord hath not defied? 9 For from the top of the rockes I see hym, and from the hylles I beholde hym: lo, the people shall dwell by them selues, and shall not be reckened among the nations. 10 Who can tell the (b) dust of Jacob, & the number of the fourth part of Israel? I pray God that my soule may dye the death of the righteous, and that my last ende may be like his. 11 And Balac saide vnto Balaam, What hast thou done vnto me? I toke thee to curse myne enemies, and beholde thou hast blessed them altogether. 12 He answered and sayde, Must I not take heede to speake that whiche the Lorde hath put in my mouth? 13 And Balac sayde vnto hym, Come I pray thee with me vnto another place, whence thou mayst see them, & thou shalt see but the vtmost part of them, and shalt not see them all: curse them out of that place for my sake. 14 And he brought him into a feelde

(a) Among the gentiles the kinges oftentymes vsed to sacrifice as dyd the priestes.

" Or, forth alone, or, spedily.

(b) That is, the multitude of the children of Israel.

feelde where men myght see farre of, to the top of " an hill, and built seuen aulters, and offered an ore & a ramme on euery aulter. 15 And he saide vnto Balac, Stande here by thy whole burnt sacrifice, whyle I meete (the Lorde) yonder. 16 And the Lord met Balaam, & put a worde in his mouth, and sayde, Go agayne vnto Balac and say thus. 17 And when he came to him, beholde he stoode by his whole burnt sacrifice, and the lordes of Moab with him. And Balac sayde vnto him, What hath the Lorde sayde?

18 And he toke vp his parable, and answered, Ryse vp Balac, and heare, and hearken vnto me thou sonne of Ziphor. 19 God is not a man that he should lye, neither the sonne of a man that he should repent: shoulde he say and not do? or shoulde he speake, and not make it good? 20 Beholde, I haue taken vpon me to bleese: for he hath blessed, and it is not in my power to alter it. 21 He beholde no vanitie in Jacob, nor sawe transgression in Israel: The Lorde his God is with him, and the ioyfull sure of a king is among them. 22 God brought them out of Egypt, they haue strength as an Vnicorne. 23 For there is no sorcerie in Jacob, nor soothsaying in Israel, (c) accordyng to this time it shalbe sayde of Jacob and Israel, What hath God wrought? 24 Beholde the people shall ryse vp as a Lion, and heaue vp him selfe as a young Lion: He shal not lye downe, (d) vntyll he eate of the pray, & drinke the blood of them that are slayne. 25 And Balac saide vnto Balaam, Neither curse them, nor bleese them at all. 26 But Balaam answered & saide vnto Balac, Tolde not I thee, saying, All that the Lorde speaketh, that I must do? 27 And Balac sayde vnto Balaam, Come I pray thee, and I wyll byrng thee yet vnto another place, if at all it wyll please God that thou mayst thence curse them for my sake. 28 And Balac brought Balaam vnto the top of Peor, that looketh towarde Jesmon.

29 And Balaam sayde vnto Balac, Make me here seuen aulters, and prepare me here seuen oxen, and seuen rammes. 30 And Balac dyd as Balaam had sayde, and offered an ore and a ramme on euery aulter.

" Pisgah.

Nu. xxii. g.

D

t. Cor. i. b.

Num. 24. b.

(c) As it is spoken at this tyme what wonderous workes the Lorde hath done for Israel, so shall it be in time to come

(d) Vntyll he hath taken the spoyle from his enemies, and ouercome them.

E

The .xxiiii. Chapter.

3 Balaam prophesieth prosperously of the kyngdome of Israel, and of the commyng of Christe.

AND when Balaam sawe that it pleased the Lorde that he shoulde bleese Israel, he went not as he dyd twyse before to seeke (a) for soothsaying: but set his face towarde the wyldernes. 2 And Balaam lift vp his eyes, and loked vpon Israel as he lay accordyng to his tribes, and the spirite of God came vpon hym.

3 And he toke vp his parable & sayd, Balaam the sonne of Beor hath said, and the man whose (b) eyes is open hath sayde, 4 He hath sayde whiche heareth the wordes of God, and seeth the visions of the almightie, and falleth downe with open eyes. 5 Howe goodly are thy tentes O Jacob, and thyne habitations O Israel? 6 As the valleys are they layde abrode, and as gardens by the ryuers side, as the " tentes which the Lorde hath " pitched, & as Cedar trees beside the waters. 7 The water droppeth out of his bucket, and (c) his seede shalbe in many waters, and his kyng shalbe hyer then (d) Agag, and his kingdome shalbe exalted. 8 God brought hym out of Egypt, his strength is as the Vnicorne: He shall eate the nations his enemies, & " gnawe their bones, and pearce them through with his arrowes. 9 He couched him selfe and lay downe as a Lion, & as a Lyones: who shall stirre him vp? Blessed is he that bleseth thee, and cursed is he that curseth thee. 10 And Balac was wroth with Balaam, and smote his handes together, and Balac saide vnto Balaam, I sent for thee to curse myne enemies, and beholde thou hast blessed them this thyee times.

11 Therefore nowe get thee quickly vnto thy place: I thought that I would promote thee vnto honour, but lo the Lord hath kept thee backe from worship. 12 Balaam answered vnto Balac, Tolde I not thy messengers which thou sendedst vnto me, saying,

13 If Balac woulde gene me his house full of siluer and golde, I can not passe the worde of the Lord, to do eyther good or bad of myne owne mynde: But what the Lorde sayeth, that wyll I speake. 14 And nowe beholde, I go vnto my people: Come therefore, and I wyll aduertise thee what this people shall do to thy folke in

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(a) Hereof may be gathered that heretofore Balaam sought for soothsaying vnder the name of god, but the lord was alwaies gaynst hym and hindered his soothsaying that he might haue taken holde of gods true worde in the steade of soothsaying.

Num. 24. b. (b) He meaneth not the corporall eye, but the eye of the minde.

" Or, Aloes trees.

" Or, planted.

(c) They shalbe very fruitefull, as trees and gardens that be watered.

(d) All the Romane Emperours took their name of Cesar, as the most noblest Emperour: so the kinges of the Amalekites toke their names of Agag, as the most valiant and renomed prince.

" Or, by.

in the latter dayes. 15 And he toke vp his parable and sayde, Balaam the sonne of Beor hath sayde, the man whose eyes is open hath sayde:

16 He hath sayde that heareth the wordes of God, and hath the knowledge of the most high, and beholdeth the vision of the almightie, and that falleth and his eyes are opened.

17 I shall (e) see him, but not nowe, I shall beholde him, but not nigh: There shall come a starre of Jacob, and rise a sceptre of Israel, and shall smite the coastes of Moab, and undermine all the children of Seth. 18 And Edom shalbe possessed, and Seir shall fall to the possession of their enemies, and Israel shall do manfully. 19 Out of Jacob shal come he that shall haue dominion, and shall destroy the remnant of the citie. 20 And when he loked on Amalec, he toke vp his parable, and sayde, Amalec is the first of the nations, but his latter ende shall perishe vtterly. 21 And he loked on the Kenites, and toke vp his parable, and sayde, Strong is thy dwelling place, and thou puttest thy nest in a rocke.

22 Neuertheless, the Kenite shalbe rooted out, vntyll Assur take thee prisoner. 23 And he toke vp his parable, and sayde, Alas, who shall lyue when God doth this? 24 The ships also shall come out of the (f) coast of Chittim, and subdue Assur, and subdue Eber, and he him selfe shall perishe at the last. 25 And Balaam rose vp, and went and returned to his place: and Balac also went his way.

(e) Here he doth prophesie of Christe. Matth. ii. c. ii. Re. viii. a ii. Reg. xv. d

Exo. xvii. d. i. Reg xv. a.

(f) These are the Romanes which shall come out of Italie, and vanquisshe the Syrians, and afterward the Israelites, and last shalbe destroyed them selues.

The .xxv. Chapter.

1 For the fornication of the people committed with the daughters of Moab, God commaundeth the cheefe rulers to be hanged. 8 Phinees kylleth Zamrie and Cozbi.

AND Israel abode in Sittim, and the people began to commit whoredome with the daughters of Moab. 2 Whiche called the people vnto the sacrifice of their gods: And the people dyd eate, and bowed downe to their gods. 3 And Israel coupled him selfe vnto Baal (a) Peor, and the indignation of the Lorde was kindled agaynst Israel. 4 And the Lorde sayde vnto Moyses, Take all the heades of the people, and hange them vp before the Lorde agaynst the (b) sunne, that the wrath of the Lordes countenaunce may be turned away from Israel. 5 And Moyses said vnto the Judges of Israel, Euery (c) one slay his men that were ioyned vnto Baal Peor. 6 And beholde, one of the children of Israel came, & brought vnto his brethren a Madianitishe woman in the syght of Moyses, and in the syght of all the multitude of the children of Israel, that (d) wept before the doore of the tabernacle of the congregation. 7 And when Phinees the sonne of Eleazar the sonne of Aaron the priest sawe it, he rose vp out of the middes of the companie, and toke a tauelin in his hande, 8 And went after the man of Israel into the tent, and thrust them through both the man of Israel and also the woman, euen through the belly of her: And the plague ceassed from the children of Israel. 9 And there dyed in the plague twentie and foure thousande.

10 And the Lorde spake vnto Moyses, saying, 11 Phinees the sonne of Eleazar the sonne of Aaron the priest hath turned myne anger away from the children of Israel, while he was zelous for my sake among them, that I had not consumed the children of Israel in my iealousie. 12 Wherefore say, Beholde, I geue vnto him my couenaunt of peace. 13 And he shall haue it and his seede after him, euen the couenaunt of the priestes office for euer, because he was zelous for his Gods sake, and made an attonement for the children of Israel. 14 The name of the Israelite thus kylled, which was slayne with the Madianitishe woman, was Zamri the sonne of Salu, a lorde of an house and kinred of Simeon. 15 And the name of the Madianitish woman that was slaine, was Cozbi, the daughter of Zur, a head ouer the people of his fathers house in Madian. 16 And the Lorde spake vnto Moyses, saying,

17 Vexe the Madianites, and smyte them: 18 For they trouble you with their (e) wyles, which haue begyled you by deceyte in the cause of Peor, and in the cause of their sister Cozbi, the daughter of a Lorde of the Madianites, which was slayne in the day of the plague for Peors sake.

(a) A filthie idoll of the Madianites: the Hebrue worde Paar, doth signifie to open and vncouer: And Baal is a common name vnto euery idoll.

(b) Openly.

(c) Such as be vnder his charge.

(d) Repenting that they had offended God.

i. Mac. ii. c.

i. Cor. x. a. Eccle. xlv. f. i. Mach. ii. f

Mala. ii. a.

Num. xv. a. (e) Causing you to commit both corporall and spirituall fornication. Cap. xi. verſ. 16. Apoca. xi verſ. 14.

The

The .xxvi. Chapter.

2 The children of Israel are numbred in the playne of Moab from twentie yeres and vpwarde.

AND after the plague the Lorde spake vnto Moyses, and vnto Eleazar the sonne of Aaron the priest, saying. 2 Take the number of all the multitude of the children of Israel from twentie yeres olde and aboue, throughout their father houses, all that are able to go to warre in Israel. 3 And Moyses and Eleazar the priest spake vnto them in the feeldes of Moab by Jordan (ouer againste Jericho, saying, (Ye shal number the people) from twentie yeres and aboue, as the Lorde commaunded Moyses and the children of Israel, when they were come out of Egypt. 5 Ruben the eldest sonne of Israel. The children of Ruben: Hanoch, of whom commeth the kinred of the Hanochites: and Pallu, of whom commeth the kinred of the Palluites. 6 Of Hesron, commeth the kinred of the Hesronites: of Charmi, commeth the kinred of the Charmites. 7 These are the kinredes of the Rubenites, and they were in number fourtie and three thousand, seuen hundred and thirtie. 8 And the sonnes of Pallu, Eliab. 9 And the sonnes of Eliab, Nemuel, Dathan, and Abiram. This is that Dathan and Abiram whiche were famous in the congregation, & stroue against Moyses and Aaron in the company of Corah, when they stroue against the lord. 10 And the earth opened her mouth, and swalowed them vp: Corah also was in the death of that multitude, what tyme the fyre consumed two hundred and fiftie men: and they became a(a)signe. 11 Notwithstandyng, the children of Corah dyed not.

12 And the children of Simeon after their kinredes, were Nemuel, of whō commeth the kinred of the Nemuelites: Jamin, of whom commeth the kinred of the Jaminites: Jachin, of whom commeth the kinred of the Jachinites. 13 Of Zareh, commeth the kinred of the Zarehites: and of Saul, commeth the kinred of the Saulites. 14 These are the kinredes of Simeon, twentie and two thousande and two hundred. 15 The children of Gad after their kinredes, were Zephon, of whom commeth the kinred of the Zephonites: Haggi, of whom commeth the kinred of the Haggites: Suni, of whom commeth the kinred of the Sunites. 16 Of Ozni, commeth the kinred of the Oznites: and of Eri, commeth the kinred of the Erites. 17 Of Arod, commeth the kinred of the Arodites: Of Ariel, commeth the kinrede of the Arielites.

18 These are the kinredes of the children of Gad accordyng to their numbers, fourtie thousande an fiue hundred. 19 The children of Juda Er and Onan, and Er and Onan dyed in the lande of Chanaan. 20 But the children of Juda after their kinredes, were Sela, of whom commeth the kinred of the Selanites: Phares, of whom commeth the kinred of the Pharezites: Zareh, of whom commeth the kinred of the Zarehites.

21 And the children of Phares, were Hesron, of whom commeth the kinred of the Hesronites: Hamul, of whom commeth the kinred of the Hamulites. 22 These are the kinredes of Juda after their numbers, threescore and sixteene thousande and fiue hundred. 23 The children of Issachar after their kinredes, were Thola, of whom commeth the kinred of the Tholaites: Phua, of whom commeth the kinred of the Phuaites.

24 Of Jasub, commeth the kinred of the Jasubites: of Simron, commeth the kinred of the Simronites.

25 These are the kinredes of Issachar after their numbers, threescore and foure thousand and three hundred.

26 The chyldren of Zabulon after their kinredes were Sered, of whom cōmeth the kinred of the Seredites: Elon, of whom commeth the kinred of the Elonites: Jahelel, of whom commeth the kinred of the Jahelelites. 27 These are the kinredes of the Zabulonites after their numbers, threescore thousande and fiue hundred. 28 The children of Joseph throughout their kinredes, were Manasse and Ephraim. 29 The chyldren of Manasse, Machir, of whom commeth the kinred of the Machirites: And Machir begat Gilead, and of Gilead commeth the kinred of the Giliadites. 30 And these are the chyldren of Gilead, Hiezer, of whom commeth the kinred of the Hiezerites: Helech, of whom commeth the kinred of the Helechites. 31 And Asriel, of whom commeth the kinred of the Asrielites: and Sechem, of whom

Num.i.a.

Gen.xlvi.b & i.Par.v.a.

Num.xvi.a

Num.xvi.c

(a) That is, for an example that other shoulde not murmur and rebell agaynst gods ministers.

Gen.xlvi

Josu.xvii

whom commeth the kinred of the Sechemites. 32 Semida, of whom cometh the kinred of the Semidites: and Hepher, of whom commeth the
Josu.xvii.a kinred of the Hepherites. 33 And Zalphaad the sonne of Hepher had no sonnes, but daughters: and the names of the daughters of Zalphaad, were Mahela, Noa, Hagla, Milcha, and Thirza. 34 These are the kinredes of Manasse, and the number of them fiftie and two thousande and seuen hundred. 35 These are the children of Ephraim after their kinredes: Suthelah, of whom commmeth the kinred of the Suthelahites: Becher, of whom commeth the kinred of the Becherites: Thahen, of whom commeth the kinred of the Thahenites.

36 And these are the children of Suthelah: Eran, of whom commeth the kinred of the Eranites. 37 These are the kinredes of the children of Ephraim after their numbers, thirtie and two thousande and fiue hundred. And these are the children of Joseph after their kinredes. 38 These are the children of Beniamin after their kinredes: Bela, of whom commeth the kinred of the Belaites: Asbel, of whom commeth the kinred of the Asbelites: Ahiram, of whom commeth the kinred of the Ahiramites:

39 Supham, of whom commeth the kinred of the Suphamites: Hupham, of whom came the kinred of the Huphamites. 40 And the children of Bela, were Ard and Naaman, from whence commeth the kinred of the Ardites, and of Naaman the kinred of the Naamites. 41 These are the children of Beniamin after their kinredes, & after their numbers fourtie and fiue thousande & sixe hundred.

42 These are the children of Dan after their kinredes: Suham, of whom commeth the kinred of the Suhamites. These are the householdes of Dan after their kinredes.

43 All the kinredes of the Suhamites were after their numbers threescore and foure thousande, and foure hundred. 44 The children of Aser after their kinredes, were Jemna, of whom commeth the kinred of the Jemnites: Jesui, of whom commeth the kinred of the Jesuites: Bria, of whom commeth the kinred of the Brites. 45 The children of Bria, were Heber, of whom commeth the kinred of the Hebertites: Malchiel, of whom came the kinred of the Malchielites. 46 And the daughter of Aser, was called Sarah. 47 These are the kinredes of Aser after their numbers, fiftie and three thousande and foure hundred. 48 The children of Nephthali after their kinredes, were Jaheziel, of whom came the kinred of the Jahezielites: Guni, of whom came the kinred of the Gunites. 49 Jezer, of whom came the kinred of the Jezerites: Sellem, of whom came the kinred of the Sellemites. 50 These are the kinredes of Nephthali according to their householdes, whose number is fourtie and fiue thousande, and foure hundred.

51 These are the numbers of the children of Israel, sixe hundred thousande, and a thousande, seuen hundred and thirtie. 52 And the Lord spake vnto Moyses, saying, 53 Vnto these the lande shalbe diuided to inherite according to the number of
Num.33.g Josu.xi.b. names. 54 To many thou shalt geue the more inheritaunce, and to few the lesse: to euery (tribe) shall the inheritaunce be geuen according to the number thereof. 55 Notwithstanding, the land shalbe diuided by lot, and according to the names of the tribes of their fathers they shall inherite.

56 According to the lot shall the possession thereof be diuided betweene many and fewe. 57 These are the numbers of the Leuites after their kinredes: Gerson, of whom came the kinred of the Gersonites: Caath, of whom came the kinred of the Caathites: Merari, of whom came the kinred of the Merarites. 58 These are the kinredes of the Leuites, the kinred of the Libnites, the kinred of the Hebronites, the kinred of the Mahelites, the kinred of the Musites, the kinred of the Corathites,
Exod.vi.d. and Caath begat Amram. 59 And Amrams wyfe was called Jochebed a daughter of Leui, whiche was borne vnto Leui in Egypt: And she bare vnto Amram Aaron, Moyses, and Mart their sister. 60 And vnto Aaron were borne Nadab and Abihu, Eleazar and Ithamar. 61 And Na-
.iii.a.Num dab and Abihu dyed when they offred straunge fire before the Lorde.

62 And after their numbers, they
Num.iii.f. were twentie and three thousande, all males from a moneth old and aboue: For they were not numbred among the children of Israel, because there

was no inheritaunce geuen them among the chyldren of Israel.

63 These are the numbers when Moyses and Eleazar the priest numbred the chyldren of Israel in the playne of Moab, fast by Iordane (ouer against) Jericho. 64 And among these there was not a man of them whom Moyses and Aaron numbred, when they tolde the chyldren of Israel in the wylderneſſe of Sinai.

65 For the Lorde sayde of them, They shal dye in the wylderneſſe: And there was not left a man of them, saue Caleb the sonne of Jephune, and Iosuah the sonne of Nun.

The .xxvii. Chapter.

1 The lawe of the heritage of the daughters of Zalphaad. 16 Moyses prayeth for a gouernour of the people, and Iosuah is appointed.

THen came the daughters of Zalphaad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manaſſe of the kinred of Manaſſe the sonne of Joseph: whose names were Maala, Noha, Hagla, Melcha and Thirza. 2 And stoode before Moyses and Eleazar the priest, and before the lordes, and all the multitude by the doore of the tabernacle of the congregation, saying: 3 Our father dyed in the wylderneſſe, and was not in the company of them that gathered them selues together against the Lorde in the congregation of Corah: but (a) dyed in his owne sinne, and had no sonnes. 4 Wherefore then is the name of our father taken away from among his kinred, because he hath no sonne? Geue vnto vs therefore a poſſeſſion among the (b) brethren of our father. 5 And Moyses brought their (c) cause before the Lorde. 6 And the Lorde spake vnto Moyses, saying, 7 The daughters of Zalphaad speake ryght: thou shalt geue them a poſſeſſion to inherite among their fathers brethren, and shalt turne the inheritaunce of their father vnto them. 8 And thou shalt speake vnto the chyldren of Israel, saying, If a man dye and haue no sonne, ye shall turne his inheritaunce vnto his daughter. 9 If he haue no daughter, ye shall geue his inheritaunce vnto his brethren. 10 If he haue also no brethren, ye shall geue his inheritaunce vnto his fathers brethren. 11 And if his father haue no brethren, ye shall geue his inheritaunce vnto hym that is next to hym of his kinred, and he shall poſſeſſe it: And this shalbe vnto the chyldren of Israel (d) a law of iudgement, as the Lord hath commaunded Moyses. 12 And the Lorde sayde vnto Moyses, Get thee vp into this mount Abarim, and beholde the lande whiche I haue geuen vnto the chyldren of Israel: 13 And when thou "hast seene it, thou shalt be (e) gathered vnto thy people also, as Aaron thy brother was gathered.

14 For ye were disobedient vnto my mouth in the desert of Zin in the ſtrife of the congregation, neither did ye sanctifie me in the (f) waters before their eyes: That is, the water of ſtrife in Cades in the wylderneſſe of Zin. 15 And Moyses spake vnto the Lord, saying: 16 Let the Lord God of the spirites of all fleshe set a man ouer the congregation,

17 Whiche may go (g) out and in before them, and leade them out and in, that the congregation of the Lorde be not as sheepe whiche haue no sheephearde. 18 And the Lorde sayd vnto Moyses, Take thee Iosuah the sonne of Nun, a man in whom is the spirite, and put thyne handes vpon hym, 19 And set hym before Eleazar the priest, and before all the congregation: and geue hym a charge in their sight. 20 And put thy (h) honour vpon hym, that all the companie of the chyldren of Israel may be obedient. 21 And he shall stande before Eleazar the priest, whiche shall aske counsell for hym after the (i) iudgement of Urim before the Lorde: And according vnto his worde shall they go out and in, both he and all the chyldren of Israel with hym, and all the congregation. 22 And Moyses dyd as the Lorde commaunded hym: and he toke Iosuah, and set hym before Eleazar the priest, and before all the congregation. 23 And put his handes vpon hym, and gaue hym a charge, as the Lorde commaunded through the hande of Moyses.

The .xxviii. Chapter.

1 What must be offered on euery feast day.

AND the Lorde spake vnto Moyses, saying, Commaund the chyldren of Israel, and say vnto them, My offering and my bread for my sacrifices whiche are made by fire for a sweete

(a) As al men dye for that they are sinners: some reade, dyed for his sinne, & expounde it thus: not for any particuler sinne that he had done, but for that generall sinne that the people of the Iewes had cómitted, in murmuring against Moyses, for which they entred not into the lande of promiſe.

Num. 26. d. Iosu. xvi. a.

(b) Brethren are here take for kinſmen.

(c) That is, their matter to be iudged, to knowe what he ſould determine, as he did al waighty matters.

(d) Meaning an ordinance to iudge by.

"Hebr. Thou ſhalt ſee it.

(e) Thou ſhalt dye in the lande of Moab. Deut. 33.

(f) You did not exalt and magnifie my power & omnipotencie before the chyldren of Israel when they desired water.

(g) To rule and gouerne thē, to leade them foorth to battayle, and to bryng them backe.

(h) Of thy authority or thy dignitie, that the people may haue him in the greater reuerence, & yeelde them ſelues more to his obedience.

(i) That is, a god doth inſtruct & ſignifie the heart of the prieſt, ſo the prieſt muſt declare and shewe foorth the wyll of God to others.

A

(a) The Iewes do say, that by the beast that is sacrificed, the sinner is vnderstoode. For when the beast is led to be killed, the trespasser ought (say they) to think as though he for his offence were led vnto the same, & thus to cõfesse, O Lorde I am gyltie of death, I haue deserued to be stoned for this trespasse, and not this beast, or to be strangled for this transgressiõ, or to be burnt for this cryme. But these sacrifices do by shadow signifie Christe the true lam of god, who would afterwarde clense our sinnes, & pay the price for them. Howe greeuous therfore shoulde we acknowlegde and confesse our sinnes to be, for the whiche no beast, but the innocent soone of god hath dyed? For the father sparing vs, hath yeelded his son vnto death.

sweete sauour, shall ye obserue to offer vnto me in their due season.

3 And thou shalt say vnto them, This is the offering made by fire whiche ye shall offer vnto the Lorde, two (a) lammes of a yere old without spot day by day for a continuall whole burnt offering. 4 One lamme shalt thou prepare in the morning, and the other at euen. 5 And thereto the tenth part of an Epha of floure for a meate offering, mingled with the fourth part of an Hin of beaten oyle.

6 It is a dayly whole burnt offering, suche as was ordayned in the mount Sinai for a sweete sauour, a sacrifice made by fire vnto the Lorde. 7 And let the drinke offering of the same be the fourth part of an Hin for one lamme, and in the holy place shalt thou commaunde the wine to be powred vnto the Lord: 8 And the other lamme thou shalt offer at euen, after the maner of the meate offering and the drinke offering of the morning, a sacrifice made by fire shalt thou offer for a sweete sauour vnto the Lorde.

9 And on the Sabbath day two lammes of a yere olde without spot, and two tenth deales of floure for a meate offering mingled with oyle, and the drinke offering therto. 10 This is the whole burnt offering of euery sabbath, beside the dayly whole burnt offering, and his drinke offering.

11 And in the beginning of your monethes, ye shal offer a whole burnt offering vnto the Lorde: two young bullockes, and a ramme, and seuen lammes of a yere olde without spot, 12 And three tenth deales of floure for a meate offring mingled with oyle for one bullocke, & two tenth deales of floure for a meate offering mingled with oyle for one ramme: 13 And a tenth deale of floure mingled with oyle for a meate offering vnto one lamme, for a whole burnt offering of a sweete sauour, and a sacrifice made by fire vnto the Lorde.

14 And their drinke offeringes shalbe halfe an Hin of wine vnto one bullocke, and the thirde part of an Hin of wine vnto a ramme, and the fourth part of an Hin vnto a lamme: This is the whole burnt offering of euery moneth throughout the monethes of the yere. 15 And one hee goate for a sinne offering vnto the Lorde shalbe offered, besides the dayly whole burnt offering, and his drinke offering.

16 And the fourteenth day of the first moneth, is the Passouer of the Lord.

17 And in the fifteenth day of the same moneth is the feast: seuen dayes long shall vnleauened bread be eaten. Leuit. 23. b.

18 In the first day shalbe an holy conuocation, ye shall do no maner of seruile worke therein. 19 But ye shall offer a sacrifice made by fire for a whole burnt offering vnto the Lord, two young bullockes, one ramme, and seuen lammes of a yere olde, let them be without spot. 20 And let their meate offering be of floure mingled with oyle: three tenth deales also shal ye offer for a bullocke, and two tenth deales for a ramme. 21 One tenth deale shalt thou offer for euery lamme of the seuen lammes. 22 And a hee goate for a sinne offering, to make attonement for you. 23 Ye shall offer these beside the whole burnt offering in the morning, whiche is a continuall whole burnt sacrifice. 24 After this maner ye shall offer throughout the seuen dayes, the fleshe of the sacrifice made by fire for a sweete sauour vnto the Lorde: and it shalbe done beside the dayly whole burnt offering & his drinke offering. 25 And in the seuenth day ye shall haue an holy conuocation, (wherin) ye shall do no seruile worke. 26 Also in the day of your first fruites when ye bring a newe meate offering vnto the Lorde according to your (b) weekes, ye shall haue an holy conuocation, and ye shall do no seruile worke in it. 27 But offer the whole burnt offering for a sweete sauour vnto the Lorde, two young bullockes, a ramme, and seuen lammes of a yere old, 28 With their meate offeringes of floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ram, 29 And one tenth deale vnto a lamme throughout the seuen lammes,

30 And an hee goate to make an attonement for you. 31 This ye shall do, besides the continuall whole burnt offering and his meate offering, (and they shalbe vnto you without spot) with their drinke offeringes.

(b) Accompting seuen weekes betweene Easter & Whitsontide, as Leuit. 23.

The. xxix. Chapter.

1 What must be offered the eyght first dayes of the seuenth moneth.

AND in the first day of the (a) seuenth moneth ye shal haue an holy conuocation, ye shall do then no seruile worke: For it is a day of blowing the trumpettes vnto you.

(a) Contayning part of September and part of October.

 Leuit. 23. d.

2 And ye shall offer a whole burnt offering for a sweete sauour vnto the Lorde, one young bullocke, one ram, and seuen lammes of a yere old without blemishe: 3 And their meate offering shalbe made of floure mingled with oyle, three (b) tenth deales vnto the bullocke, & two tenth deales vnto the ramme, 4 And one tenth deale vnto one lamme, throughout the seuen lammes: 5 And an hee goate for a sinne offering to make an attonement for you: 6 Beside the whole burnt offering of the (c) moneth and his meate offering, and beside the dayly whole burnt offering and his meate offering, and the drinke offerinages of the same, which must be done according vnto the maner of them for a sauour of sweetenesse, it is a sacrifice made by fire vnto the Lord.

(b) Of the measure Epha.

(c) Offered in the newe moone, or beginning of euery moneth.

7 And ye shall haue the tenth day of this seuenth moneth an holy (d) conuocatiō, & ye shal humble your soules, and shall do no maner worke (therin.)

(d) Leuit. 23. f.

8 But ye shall offer a whole burnt offering vnto the Lorde for a sweete sauour, one young bullocke, a ramme, and seuen lammes of a yere olde, whiche shalbe vnto you without blemishe. 9 Their meate offering shalbe of floure mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme: 10 And a tenth deale vnto euery lamme, throwout the seuen lammes: 11 And an hee goate for a sinne offering, beside the sinne offering of attonement, and dayly whole burnt offering, and the meate and drinke offerinages that long to the same. 12 And in the fifteenth day of the seuenth moneth ye shal haue an holy conuocation, and do then no seruile worke, and ye shall kepe a feast vnto the Lorde seuen dayes. 13 And ye shall offer a whole burnt offering for a sacrifice made by fire for a sweete sauour vnto the Lord, thirteene young bullockes, two rammes, and fourteene lammes of a yere olde, whiche shalbe without blemishe. 14 And their meate offering shalbe of floure mingled with oyle, three tenth deales vnto euery one of the thirteene bullockes, two tenth deales to eyther of the two rammes, 15 And one tenth deale vnto eche of the fourteene lammes: 16 And one hee goate for a sinne offering, beside the dayly whole burnt offering, with his meate & drinke offering. 17 And the (e) second day ye shall offer twelue young bullockes, two rammes, fourteene yereling lammes without spot, (e) Of the feast of tabernacles.

18 And let their meate offerinages and drinke offerinages vnto the bullockes, rammes, and lammes, be according to the number of them, & after the maner. 19 And an hee goate for a sinne offering, beside the dayly whole burnt offering and his meate & drinke offering. 20 And the thirde day ye shall offer eleuen bullockes, two rammes, and fourteene yereling lammes without spot: 21 And let their meate and drinke offerinages vnto the bullockes, rammes, & lammes, be after the number of them, and according to the maner. 22 And there shalbe offered an hee goate for a sinne offering, beside the dayly whole burnt offering, and his meate & drinke offering. 23 In the fourth day ye shall offer ten bullockes, two rammes, and fourteene yereling lammes without blemishe. 24 Let their meate and drinke offerinages vnto the bullockes, rammes, and lammes, be according to the number of them, and after the maner: 25 And an hee goate for a sinne offering, beside the dayly whole burnt offering, and his meate and drinke offering. 26 In the fifth day ye shall offer nine bullockes, two rammes, and fourteene lammes of one yere olde without spot: 27 And let their meate and drinke offerinages vnto the bullockes, rammes, and lammes, be according to the number of them, and after the maner: 28 And an hee goate for a sinne offering, beside the dayly whole burnt offering, and his meate and drinke offering. 29 And in the sixt day, ye shall offer eyght bullockes, two rammes, & fourtene yereling lammes without spot. 30 And let their meate and drinke offerinages vnto the bullockes, rammes, and lammes, be according to the number of them, & after the maner: 31 And an hee goate for a sinne offering, beside the dayly whole burnt offering, & his meate and drinke offering. 32 In the seuenth day ye shall offer seuen bullocks, two rammes, and fourteene lammes that are yerelinges without blemishe. 33 And let their meate and drinke offerinages vnto the bullockes, rammes, and lammes, be according to their number, and after the maner: 34 And an hee goate for a sinne offering, beside the dayly whole burnt offering,

fering, and his meate and drinke offering. 35 In the eyght day ye shall haue a solempne assembly, and ye shal do no seruile worke therin: 36 But ye shall offer a whole burnt offering a sacrifice made by fire for a sweete sauour vnto the Lorde, one bullocke, one ramme, & seuen yereling lammes without spot. 37 Let their meate and drinke offeringes vnto the bullocke, ramme, and lammes, be according to the number, and according to the maner: 38 And an hee goate for a synne offering, beside the dayly whole burnt offering, and his meate & drinke offering. 39 These thinges ye shall do vnto the Lorde in your feastes, beside (f) your vowes and free-wyll offeringes, your whole burnt offerings, meate offeringes, drinke offeringes, and peace offeringes.

(f) Your voluntarie sacrifices.

40 And Moyses tolde the chyldren of Israel all that the Lord commaunded hym.

The. xxx. Chapter.

2 Of vowes, when they shalbe kept, and when not.

AND Moyses spake vnto the heades of the tribes concerning the chyldren of Israel, saying, This is the thing whiche the Lorde hath commaunded. 2 If a man vow a vowe vnto the Lorde, or sweare an othe to bynde his soule: he shall not go backe with his worde, but shall fulfill all that is proceeded out of his mouth. 3 If a woman also vowe a vowe vnto the Lorde, and bynde her selfe being in her fathers house in the tyme of her youth: 4 And her father heare her vowe and bonde which she hath made vpon her soule, and holde his peace thereto: then all her vowes and bondes whiche she hath made vpon her soule, shall stande in effect. 5 But if her father disalowe her the same day that he heareth all her vowes and bonds which she hath made vpon her soule: they shall not be of value, and the Lorde shall forgeue her, because her father (a) disalowed her. 6 If she had an husband when she vowed or pronounced ought out of her lippes, wherwith she bound her soule: 7 And her husband heard it, and helde his peace therat the same day he hearde it: then her vowes shal stande, and her bondes wherewith she bounde her soule, shal stande in effect. 8 And if her husbande disalowe her the same day that he heard it, then he shall make her bowe whiche she hath vpon her, & the opening of her lippes wherewith she bounde her soule, of none effect, and the Lorde shall forgeue her. 9 But euery vowe of a widowe, and of her that is deuorced, that they haue bounde their soule withall, shal stand in effect with them.

Deut. xxiii. d

(a) Agree not to her vowe.

10 If she vowed in her (b) husbandes house, or bounde her soule with an othe: 11 And her husbande hearde it, and helde his peace concerning her, and disalowed her not: then all her vowes shall stande, and euery bonde wherwith she bounde her soule, shall stand. 12 But if her husband disanulled them the same day that he hearde them: then nothing that proceedeth out of her lippes in vowes & bondes wherewith she bounde her soule, shall stande in effect: for her husband hath disannulled them, and the Lorde shall forgeue her. 13 All bowes & othes that bynde to (c) humble the soule, may her husbande stablishe or breake. 14 But if her husbande holde his peace from (d) one day to another, then he stablisheth all her bowes and bondes whiche she had vpon her: he confirmeth them, because he helde his peace concerning her the same day that he hearde them. 15 But (e) if he breake them, after that he hath heard them, he shall beare her sinne hym selfe. 16 These are the ordinaunces which the Lorde commaunded Moyses betweene a man and his wyfe, and betweene the father and his daughter, beyng yet a damsell in her fathers house.

(b) Her husband liuing, or before she be deuorced.

(c) Through mortification, by abstinence or bodily exercise.

(d) Not disanulling her vowe the same day that he heareth it.

(e) Any day after the first day that he heard them.

The. xxxi. Chapter.

8 The Madianites are slaine, and their cities burnt, Balaam also is slayne.
18 Only the virgins are reserued aliue.

Num. xxv. d

AND the Lorde spake vnto Moyses, saying, 2 Auenge the chyldren of Israel of the Madianites, and afterward shalt thou be gathered vnto thy people. 3 And Moyses spake vnto the folke, saying, Harnesse some of you vnto warre, and let them go vpō the Madianites, and auenge the Lorde of the Madianites. 4 Of euery tribe a thousande, throwout all the tribes of Israel, shall ye sende to the warre. 5 And there were deliuered out of the thousandes of Israel, twelue thousande prepared vnto warre, of euery tribe a thousand. 6 And Moyses sent them to the warre, a thousande of euery tribe, and

with them Phinees the sonne of Eleazar the priest to the warre, and the holy vessels, & the trumpets to blowe were in his hand. 7 And they warred against the Madianites as the Lord commaunded Moyses, and slue all the males. 8 And they slue the kynges of Madian among other that were slayne: Namely Eui, and Rekem, Zur, and Hur, and Reba: fiue kynges of Madian, with (a) Balaam the sonne of Beor, whom they slue with the swoorde. 9 And the chyldren of Israel toke all the women of Madian prisoners, & their chyldren, and spoyled all their cattell, and all their flockes, and all their goodes.

10 And they burnt all their cities wherin they dwelt, and all their goodly dwellinges with fire: 11 And they woke all the spoyle, and all the bootie, both of men and beastes. 12 And they brought the captiues, and that which they had taken, and the spoyle, vnto Moyses and Eleazar the priest, and vnto the company of the chyldren of Israel, euen vnto the hoast that were in the fieldes of Moab by Jordane, ouer against Jericho: 13 And Moyses and Eleazar the priest, and all the lordes of the congregation went out of the hoast to meete them.

14 And Moyses was angrie with the officers of the hoast, with the captaynes ouer thousandes, and ouer hundredes, whiche came from the warre and battayle. 15 And Moyses sayde vnto them, Haue ye saued all the (b) women aliue? 16 Beholde, these caused the chyldren of Israel through the counsell of Balaam, to commit trespasse against the Lorde in the busynesse of (c) Peor, and there folowed a plague among the congregation of the Lorde. 17 Now therfore slay all the men children and kill the women that haue lien with men fleshly. 18 But all the women children that haue not lien with men carnally, kepe aliue for your selues.

19 And ye shall remayne without the hoast seuen dayes, all that haue kylled any person, and all that haue touched any dead body, and purifie both your selues and your prysoners the thirde day and the seuenth. 20 And purifie all your rayments, and that is made of skinnes, and all woorke of goates heere, and all thinges made of wood.

21 And Eleazar the priest sayde vnto the men of warre whiche went to the battayle, This is the ordinaunce of the lawe which the Lorde commaunded Moyses: 22 As for golde, siluer, brasse, and iron, tinne, and lead, 23 And all that may abide the fire, ye shall make it go through the fire, and it shalbe cleane: Neuertheles, it shalbe purified with water of seperation: And all that suffereth not the fire, ye shall make go through the water:

24 And washe your clothes the seuenth day, and ye shalbe cleane, and afterwarde come into the hoast.

25 And the Lorde spake vnto Moyses, saying, 26 Take the summe of the pray that was taken, both of the persons & of the cattell, thou & Eleazar the priest, and the chiefe fathers of the congregation: 27 And diuide the pray into two partes, betweene them that toke the warre vpon them and went out to battayle, and all the congregation. 28 And take a tribute vnto the Lorde of the men of warre whiche went out to battayle: one soule of fiue hundred, both of the persons, and of the beeues, and of the asses, and of the sheepe. 29 And ye shall take it of their halfe, and geue it vnto Eleazar the priest, as an heaue offering of the Lorde. 30 And of the halfe of the chyldren of Israel, thou shalt take one portion of fifte, of the persons, and of the beeues, of the asses, and of the sheepe, and of all maner of beastes, and geue them vnto the Leuites whiche wayte vpon the charge of the tabernacle of the Lorde.

31 And Moyses and Eleazar the priest, dyd as the Lorde commaunded Moyses. 32 And the bootie, and the rest of the pray whiche the men of warre had caught, was fiue hundred thousande, and threescore and fiftcene thousande sheepe, 33 And threescore and twelue thousande of beeues,

34 And threescore and one thousande asses, 35 And thirtie and two thousande persons in all, of women that had lyen by no man. 36 And the halfe, whiche was the part of them that went out to warre, was in number three hundred thousande, and seuen and thirtie thousande, and fiue hundred sheepe. 37 And the (c) Lordes part of the sheepe, was fiue hundred and threescore and fifteene.

38 And the beeues were thirtie and fiue thousande, of whiche the Lordes part was threescore and twelue.

39 And the asses were thirtie thou-

sand

Num. 25. a. b

(a) Because that false prophete gaue counsell how to cause the Israelites to offende god.

(b) As who woulde say, ye shoulde haue left none aliue.

(c) In honoring that idol Iudi. xxi. b.

Nu. xix. b.

(c) This is that portion whiche the soudiers gaue to God.

sande and fiue hundred, of whiche the Lordes part was three score and one.

40 And the (d) persons were xvi. thousande, of which the Lordes part was thirtie & two persons. 41 And Moyses gaue the tribute, whiche was the Lordes heaue offering, vnto Eleazar the priest, as the Lorde commaunded Moyses: 42 And the other (e) halfe of the chyldren of Israel whiche Moyses diuided from the men of warre, 43 (That is to wit) the halfe that pertained vnto the congregation, was three hundred thousande, & thirtie and seuen thousande, and fiue hundred sheepe: 44 And thirtie and fiue thousande beeues: 45 And thirtie thousande asses, and fiue hundred:

46 And sixteene thousande persons.

47 And Moyses toke of the halfe that pertayned vnto the (f) chyldren of Israel, one portion of fiftie, both of the persons & of the cattell, and gaue them vnto the Leuites which wayted vpon the charge of the tabernacle of the lorde, as the lorde commaunded Moyses. 48 And the officers of thousands of the hoast, the captaynes ouer the thousandes, & the captaynes ouer the hundredes, came forth,

49 And said vnto Moyses, Thy seruauntes haue taken the summe of the men of warre whiche are vnder our authoritie, and there lacketh not one man of vs: 50 We haue therefore brought a present vnto the lorde what euery man founde of iewels of golde, bracelets, chaynes, rynges, eare rynges, and spangles, to make an attonement for our soules before the lord. 51 And Moyses and Eleazar the priest toke the golde of them, all the wrought iewels. 52 And all the golde of the heaue offering that they heaued vp to the lorde, of the captaynes ouer thousandes and hundredes, was sixteene thousand, seuen hundred & fiftie sicles.

53 (For the men of warre had spoyled euery man (g) for hym selfe.)

54 And Moyses and Eleazar the priest toke the golde of the captaynes ouer the thousandes & hundredes, and brought it into the tabernacle of the congregation, for a (h) memorial of the chyldren of Israel before the lord.

(d) The virgins.

(e) Of that part of the spoyle which was alotted to those that had not ben at warre.

(f) Those that were no souldiers.

(g) Geuing no part to their captaynes.

(h) That god might haue them in remembraunce

The. xxxii. Chapter.

Moyses geueth to the Rubenites, Gadites, and to the halfe tribe of Manasses their portion of their inheritaunce beyonde Iordane.

THe chyldren (a) of Ruben and the chyldren of Gad had an exceeding great multitude of cattell: And when they sawe the lande of Jazer, and the lande of Gilead, that it was an apt place for cattell, 2 The chyldren of Ruben, and the chyldren of Gad, came and spake vnto Moyses & Eleazar the priest, and vnto the lordes of the congregation, saying, 3 The lande of Ataroth and Dibon, Jazer and Nemrah, Hesbon and Elealeh, Sabam, and Nebo, and Beon:

4 Which countrey the lord smote before the congregation of Israel, is a land meete for cattell, and we thy seruauntes haue cattell. 5 Wherefore sayd they, If we haue founde grace in thy sight, let this lande be geuen vnto thy seruauntes to possesse, and bring vs not ouer Iordane. 6 And Moyses sayde vnto the chyldren of Gad and of Ruben, Shall your brethren go to warre, and ye shall sit here?

7 Wherefore discourage ye the heart of the chyldren of Israel, that they shoulde not go ouer into the lande whiche the Lorde hath geuen them? Num. xiii. v

8 Thus did your fathers when I sent them from Cades Barnea to see the lande. 9 For when they went vp euen vnto the riuer of Eschol, and saw the lande, they discouraged the heart of the chyldren of Israel, that they shoulde not go into the lande whiche the Lorde had geuen them. 10 And the Lordes wrath was kindled the same tyme, and he sware, saying:

11 None of the men that came out of Egypt, from twentie yeres old and aboue, shall see the lande whiche I sware vnto Abraham, Isaac, and Jacob, because they haue not wholly followed me: 12 Saue Caleb the sonne of Jephune the Kenesite, and Josuah the sonne of Nun: for they haue constantly followed the Lorde.

13 And the Lorde was very angry with Israel, and made them wander in the wyldernesse fourtie yeres, vntyll all the generation that had done euyll in the sight of the Lorde, were consumed. 14 And beholde, ye are risen vp in your fathers steade, as an increase of sinnefull men, to augment the fierce wrath of the Lorde towarde Israel. 15 For if ye turne away from after hym, he wyll yet agayne leaue the people in the wyldernesse, (b) and ye shall destroy all this folke.

16 And they went neare hym, and

(a) Ruben was the son of Lea Iacobs wyfe, and Gad was sonne to Zilpha her handmayde. Gen. xxxi. verse. xviii.

(b) Ye shall be the cause that they shall perish.

sayde, We wyll buylde sheepe folded here for our sheepe and for our cattell, and (walled) cities for our chyldren:
17 But we our selues wyll go redy armed before the chyldren of Israel, vntyll we haue brought them vnto (c) their place: and our chyldren shall dwell in the fensed cities, because of the inhabiters of the lande. 18 We wyll not returne vnto our houses, vntyll the chyldren of Israel haue inherited, euery man his inheritaunce:
19 Neither wyll we inherite with them on yonder side Iordane forward, because our inheritaunce is fallen to vs on this side Iordane eastwarde.
20 And Moyses sayde vnto them, If ye wyll do this thing, and go harnessed (d) before the Lorde to warre,
21 And wyl go all of you in harnesse ouer Iordane before the Lorde, vntill he haue cast out his (e) enemies from his sight, 22 And vntyll the lande be subdued before the Lorde: then ye shall returne, and be without sinne (f) before the Lorde and before Israel, and this lande shalbe your possession before the Lorde. 23 But and if ye wyll not do so, beholde, ye haue sinned against the Lord: and be sure (g) your sinne wyll finde you out. 24 Nowe therfore, buylde cities for your chyldren, and foldes for your sheepe, and do that ye haue spoken. 25 The chyldren of Gad, and the chyldren of Ruben spake vnto Moyses, saying, Thy seruauntes wyll do as my Lord commaundeth. 26 Our chyldren, our wiues, our sheepe, and our cattell, shal remayne here in the cities of Gilead:
27 But thy seruauntes wyll go all harnessed for the warre, and vnto battayle before the Lorde, as my Lorde saith. 28 And for their sakes Moyses commaunded Eleazar the priest, and Iosuah the sonne of Nun, and the chiefe fathers of the tribes of the chyldren of Israel, 29 And Moyses sayde vnto them, If the chyldren of Gad, and the chyldren of Ruben wyll go with you ouer Iordane, all armed to fight before the Lorde, then when the lande is subdued before you, ye shall geue them the lande of Gilead to possesse:
30 But if they (h) will not go ouer with you in harnesse, they shall haue their possessions among you in the land of Chanaan. 31 And the chyldren of Gad, and the chyldren of Ruben answered, saying, As the Lorde hath sayde vnto thy seruauntes, so wyll we do: 32 We wyll go harnessed before the Lorde into the lande of Chanaan, that the possession of our inheritaunce may be geuen vs on this side Iordane. 33 And Moyses gaue vnto the chyldren of Gad, and to the chyldren of Ruben, and vnto halfe the tribe of Manasse the sonne of Ioseph, the kyngdome of Sehon kyng of the (i) Amorites, and the kyngdome of Og kyng of Basan, the lande with the cities therof, in the coastes and cities of the countrey round about. 34 And the chyldren of Gad buylt Dibon, and Ataroth, and Aroer, 35 And Atroth, Sophan, Iaaser, & Iogbea, 36 Bethnimra, and Betharan, fensed cities: and they buylt foldes for the sheepe.
37 And the chyldren of Ruben buylt Hesbon, Eleali, Kiriathaim, 38 Nebo, Baalmeon, & turned their names, and Sibama also: and gaue other names vnto the cities whiche they builded. 39 And the chyldren of Machir the sonne of Manasse went to Gilead & toke it, and put out the Amorites that dwelt therein. 40 And Moyses gaue Gilead vnto Machir the sonne of Manasse, & he dwelt therin. 41 And Iair the sonne of Manasse went and toke the small townes therof, and called them (k) Hauoth Iair.
42 And Nobah went & toke Kenath, and the townes longing therto, & called it Nobah, after his owne name.

The. xxxiii. Chapter.

1 The. 24. mansion places of Israel are numbred. 52 They are commaunded to kyll the Chanaanites.

THese are the iourneis of the chyldren of Israel which went out of the lande of Egypt with their armies, vnder the (a) hand of Moyses & Aaron. 2 And Moyses wrote their going out by their iourneis accoyding to the commaundement of the Lorde: these are the iourneis of their going out. 3 They departed from (b) Rameses the fifteenth day of the first moneth, on the morowe after the Passouer: & the chyldren of Israel went out (i) with an hie hand in the sight of the Egyptians. 4 (For the Egyptians buryed all their first borne whiche the Lord had smitten among them, & vpō (e) their gods also the Lord did execution.) 5 And the childrē of Israel remoued from Rameses, and pitched in Sucoth. 6 And they departed from Sucoth, and pitched their tentes in Etham,

(c) Into the land of promise.
(d) Before the arke.
(e) The inhabitauntes of Chanaan.
(f) God wyll geue you the lande that ye desire.
(g) You shal not go vnpunished for your sinne.
(h) Ouer Iordan.
(i) Those Amorites that dwelt on this side Iordan. Some of the dwelt by Iordane, of whō mention is made. Iosu.
(k) That is to say, the villages of Iair.
Deut. iii. (b) That is to say, the villages of Iair.
(a) The guyding and conducting.
(b) A citie in the lande of Gosen.
(c) Which the Iewes call Nisan, whiche conteyneth part of March & part of April.
(d) With great power and rather diuine then humane.
(e) Their idols or the chiefe rulers.

Etham, whiche is in the edge of the wyldernesse. 7 And they remoued from Etham, and turned agayne vnto Pihahiroth, whiche is before Baal Zephon: & they pitched before Migdol. 8 And they departed from Pihahiroth, and went through the middes of the sea into the wildernes, and went three dayes iourney in the wyldernesse of Etham, and pitched in Marah.

9 And they remoued from Marah, and came vnto Elim, where were twelue fountaynes of water, & three-score and ten Palme trees, and they pitched there. 10 And they remoued from Elim, and camped fast by the red sea. 11 And they remoued from the red sea, and camped in the wyldernesse of Zin. 12 And they toke their iourney out of the wilderneſse of Zin, and set vp their tentes in Daphka.

13 And they departed from Daphka, and lay in Alus. 14 And they remoued from Alus, and lay at Raphidim, where was no water for the people to drynke. 15 And they departed from Raphidim, and pitched in the wyldernesse of Sinai. 16 And they remoued from the desert of Sinai, and pitched at the graues of lust. 17 And they departed from the sepulchres of lust, and lay at Hazeroth. 18 And they departed from Hazeroth, and pitched in Rithma. 19 And they departed from Rithma, and pitched at Rimon Pharez. 20 And they departed from Rimon Pharez, & pitched in Libna. 21 And they remoued from Libna, and pitched at Rissa. 22 And they iourneyed from Rissa, and pitched in Kehelatha. 23 And they went from Kehelatha, and pitched in mount Sepher. 24 And they remoued from mount Sepher, and lay in Harada.

25 And they remoued from Harada, and pitched in Makeloth. 26 And they remoued from Makeloth, and lay at Thahath. 27 And they departed from Thahath, and pitched at Tharath. 28 And they remoued from Tharath, and pitched in Mithca.

29 And they went from Mithca, and pitched in Hasmona. 30 And they departed from Hasmona, and lay at Moseroth. 31 And they departed from Moseroth, and pitched in Bene Iaakan. 32 And they remoued from Bene Iaakan, and lay at Horgadgad. 33 And they went from Horgadgad, and pitched in Iethebatha. 34 And they remoued from Iethebatha, and lay at Abrona. 35 And they departed from Abrona, and lay at Ezeon gaber.

36 And they remoued from Ezeon gaber, and pitched in the wyldernesse of Sin, whiche is Cades. 37 And they remoued from Cades, and pitche in mount Hor, whiche is in the edge of the lande of Edom.

38 And Aaron the priest went vp into mount Hor at the cõmaundement of the Lorde, and dyed there, in the fourtith yere after the chyldren of Israel were come out of the lande of Egypt, and in the first day of the fifth moneth. 39 And Aaron was an hundred and twentie and three yeres olde when he dyed in mount Hor. 40 And king Erad the Chanaanite (whiche dwelt in the south in the land of Chanaan) heard of the comming of the chyldren of Israel: 41 And they departed from mount Hor, and pitched in Zalmona. 42 And they departed from Zalmona, and pitched in Phunon. 43 And they departed from Phunon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Iim abarim, in the border of Moab. 45 And they departed from Iim abarim, and pitched in Dibon Gad. 46 And they remoued from Dibon Gad, and lay in Almon Diblathaim. 47 And they remoued from Almon Diblathaim, and pitched in the mountaynes of Abarim before Nabo. 48 And they departed from the mountaynes of Abarim, and pitched in the feeldes of Moab fast by Iordane (ouer agaynst) Iericho.

49 And they pitched by Iordane from Beth Iesimoth, vnto the playne of Sittim in the feeldes of Moab.

50 And the Lorde spake vnto Moyses in the feeldes of Moab by Iordane (ouer agaynst) Iericho, saying,

51 Speake vnto the chyldren of Israel, and say vnto them, When ye are come ouer Iordane (to enter) into the lande of Chanaan, 52 Ye shal driue out all the inhabiters of the lande before you, and destroy al their pictures, and breake a sunder all their images of metrall, and pluche downe all their hye places. 53 And possesse the lande, and dwell therein: for I haue geuen you the lande to enioye it.

54 And ye shall diuide the inheritaunce of the lande by lot among your kinredes, and geue to the mo, the more inheritaunce, and to the fewer, the lesse inheritaunce: And your inheritaunce

Exo. xiii. a.
Exo. xiiii. a.
Exod. xv. a.
Exod. xvi. a.
Exod. xvii. a.
Exod. xix. a.
Num. xi. g.
Num. xi. g.
Num. xx. a
Num. xxi. b
Num. xxi. e.
Nu. xxv. a. F
Deut. vii. a.
Nu. xxvi. B

heritaunce shalbe in the tribes of your fathers, euery mans inheritaunce in the place where his lot falleth.

55 But yf ye will not dryue out the inhabiters of the lande before you, then those whiche ye let remayne of them, shalbe prickes in your eyes, and dartes in your sides, and shall vexe you in the lande wherein ye dwell.

Judi.i.e.

56 Moreouer, it will come to passe, that I shall do vnto you, as I thought to do vnto them.

¶ This Charte sheweth the way that the people of Israel passed the space of fourtie yeres, from Egypt (through the desertes of Arabia) tyll they entred into the lande of Chanaan, as is mentioned in the bookes of Exodus, Numeri, and Deuteronomium: It contayneth also the fourtie and two iourneyes or stations, named in this thirtie and three Chapter of Numeri, with the obseruations of the degrees, aswell of the longitude, as of the latitude of the places of the saide iourneyes, and also the order of the numbers of them.

The .xxxiiii. Chapter.

1 The coastes and borders of the lande of promise. 17 Certayne men are assigned to diuide the lande.

AND the Lorde spake vnto Moyses, saying, 2 Commaunde the chyldren of Israel, and say vnto them, When ye come into the lande of Chanaan, (a) this is the lande that shal fal vnto your inheritaunce, (euen) the land of Chanaan withher coastes. 3 And your south quarter shalbe from the wyldernesse Zin along by the coast of Edom, so that your south quarter reache vpon the side of the (b) salt sea eastwarde. 4 And fet a compasse from the south vp to Acrabim, and reacheth to Zinna: And go out from the south to Cades Barnea, and go out also to Hazar Adar, and go along to Azmon. 5 And fet a compasse agayne from Azmon vnto the (c) riuer of Egypt, and shall go out at the sea.

6 And let your west quarter be the great sea, let the same sea be your west coast. 7 And this shalbe your north quarter: ye shall compasse your border from the great sea, vnto (d) mount Hor. 8 And from mount Hor, ye shall describe your border tyll it come vnto Hemath, and the end of the coast shalbe at Zedada. 9 And the coast shal reache out to Ziphron, and go out at Hazar Enan: This shalbe your north quarter. 10 And ye shall describe your east quarter from Hazar Enan to Sepham. 11 And the coast shall go downe from Sepham to Ribla on the east syde of Ain: And the same border shall descende and go out at the syde of (e) Cenereth eastwarde. 12 And then go downe along by Jordane, and leaue at the salt sea: And this shalbe your land, with the coastes thereof rounde about. 13 And Moyses commaunded the chyldren of Israel, saying, This is the lande whiche ye shall inherite by lot, and whiche the Lorde commaunded to geue vnto nine tribes and an halfe. 14 For the tribe of the chyldren of Ruben accordyng to the housholdes of their fathers, and the tribe of the chyldren of Gad accordyng to their fathers housholdes, and halfe the tribe of Manasse, haue receaued their inheritaunce. 15 Two tribes and an halfe, haue receaued their inheritaunce on this side of Jordane, ouer agaynst Jericho eastward.

16 And the Lorde spake vnto Moyses, saying, 17 These are the names of the men which shall diuide the land vnto you: Eleazar the priest, and Josuah the sonne of Nun. 18 And ye shall take also a (f) lorde of euery tribe, when ye diuide the lande.

19 The names of the men are these: Of the tribe of Juda, Caleb the sonne of Jephune. 20 Of the tribe of the chyldren of Simeon, Semuel the sonne of Amiud. 21 Of the tribe of Beniamin, Elidad the sonne of Cislon. 22 Of the tribe of the chyldren of Dan, the lorde Bucki the sonne of Jogli. 23 From among the chyldren of Joseph, for the tribe of the chyldren of Manasse, the lord Haniel the sonne of Ephod. 24 Of the tribe of the chyldren of Ephraim, the lorde Camuel the sonne of Siphtan. 25 Of the tribe of the sonnes of Zabulon, the lorde Elisaphan the sonne of Pharnach. 26 Of the tribe of the chyldren of Issachar, the lorde Paltiel the sonne of Asan. 27 Of the tribe of the sonnes of Aser, the lorde Ahiud the sonne of Salomi. 28 Of the tribe of the chyldren of Nephthali, the lorde Pedael, the sonne of Ammihud.

29 These are they whom the Lorde commaunded to diuide the inheritaunce vnto the chyldren of Israel in the lande of Chanaan.

The .xxxv. Chapter.

16 The lawe of man slaughter. 30 For one mans witnes shall no man be condempned.

AND the Lorde spake vnto Moyses in the feeldes of Moab by Jordane ouer agaynst Jericho, saying, 2 Commaunde the chyldren of Israel that they geue vnto the Lenites of the inheritaunce of their possession, cities to dwell in: and ye shal geue also vnto the cities of the Lenites, suburbes harde by their cities rounde about them. 3 The cities shal they haue to dwell in, & the suburbes for their cattell, and for their possession, and all maner of beastes of theirs. 4 And the suburbes of the cities whiche ye shall geue vnto the Lenites, shall reache from the wall of the citie outwarde, a thousande cubites rounde about.

5 And ye shall measure without the citie

(a) That is to say, this is the description of the lande of Chanaan, which ye shal inherite Josh.xv.a.

(b) Otherwyse, the dead sea,

(c) By which ryuer some thynke Nilus to be meant: some others Rhinocorurae called Meditaranium,

(d) Hor, a litle hill, but not that whereon Aaron dyed.

(e) Which is in the gospel called the lake of Genezareth,

Nu.xxvii.f.

C Deut.iii.d. Josh.xviii.a

(f) One of the chiefe men of euery tribe.

A Josh.xxi.a.

citie of the east syde, two thousande cubites: and of the south syde, two thousande cubites: and of the west syde, two thousande cubites: and of the north side, two thousande cubites also, ¶ the citie shalbe in the middes: and these shalbe the suburbes of their cities. 6 And from among the cities which ye shall geue vnto the Leuites, there shalbe sixe cities for refuge, which ye shall appoynt (to that intent) that he which killeth, may flee thyther: And to them ye shall adde fourtie and two cities mo. 7 So that all the cities which ye shall geue the Leuites, may be fourtie and eyght, them (shall ye geue) with their suburbes.

Josu.xx.a.

8 And these cities which ye shal geue, shalbe out of the possession of the children of Israel. They that haue many, shall geue many: but of them that haue fewe, ye shall take fewe. Euery one shall geue of his cities vnto the Leuites, accordyng to the inheritance which he inheriteth. 9 And the lorde spake vnto Moyses, saying,

Deut.xix.a. Josu.xx.a.

10 Speake vnto the children of Israel, and say vnto them, When ye be come ouer Jordane into the lande of Chanaan: 11 ye shall appoynt you cities, to be cities of refuge for you: that he whiche sleeth a person vnwares, may flee thyther. 12 And these cities shalbe vnto you a refuge from the (a)auenger of blood: that he which killeth, dye not, vntyll he stand before the (b) congregation in iudgement. 13 And of these cities whiche ye shall geue, sixe cities shall ye haue for refuge. 14 Ye shal geue three(c)on this syde Jordane, ¶ three in the lande of Chanaan, which shalbe cities of refuge. 15 And these sixe cities shalbe a refuge both for the children of Israel, and for the straunger, and for hym that dwelleth among you: that al they which kyll any person vnwares, may flee thyther. 16 And if any man smite another with an instrument of iron that he dye, then is he a murtherer, and the murtherer shall dye for it. 17 If he smyte hym with throwyng a stone that a man may dye with, and yf he dye, he that smote him is a murtherer: let the same murtherer be slayne therefore. 18 Or yf he smite hym with a hande weapon of wood that a man may dye with, then yf he dye, he is a murtherer: let the same murtherer be slayne therefore.

(a) The next of kin to the partie slayne, which ought to folowe the suite.

(b) The Hebrues vnderstande by the congregatiō, the Senators and chiefe Iudges in the citie.

(c) In the possession of the Rubenites, Gadites, and the halfe tribe of Manasses.

Deod.xxi.b.

19 The(d)reuenger of blood him selfe shall slay the murtherer: when he meeteth hym, he shall slay him.

(d) He that is next to kinne to him that is murthered.

20 But yf he thrust hym of hate, or hurle at hym by laying of wayte, that he dye, 21 Or smite him with his hande of enmitie that he dye: he that smote hym shall dye the death, for he is a murtherer: the reuenger of the blood shall slay the murtherer when he meeteth hym. 22 But if he pusshed him vnaduisedly, and not of hate, or cast vpon hym any thyng, and not in laying of wayte, 23 Or any maner of stone that a man may dye with, and sawe hym not, and he caused it to fall vpon hym, and he dye, and was not his enemie, neither sought him any harme: 24 Then the congregation shall iudge betweene the slayer and the reuenger of blood accordyng to these lawes. 25 And the congregation shall deliuer the slayer out of the hande of the reuenger of blood, and the congregation shall restore hym to the citie of his refuge whyther he was fled: and he shall abide there vnto the death of (e)the hye priest, which was annoynted with the holy oyle.

(e) This was a figure of Christe, by whose death our sinnes are pardoned.

26 But if the slayer come without the borders of his citie of refuge whyther he was fled: 27 And the reuenger of blood finde hym without the borders of the citie of his refuge, and the reuenger of blood kyll the slayer, he shalbe giltlesse: 28 Because he should haue bydden in the towne of his refuge vntyll the death of the hye priest: and after the death of the hye priest, the slayer shoulde returne vnto the lande of his possession.

29 So these thinges shalbe (f)a lawe of iudgement vnto you throughout your generations, in all your dwellynges. 30 Whoso kylleth any person, the(Iudge)shall put the murtherer to death through witnesses: but one wytnesse shall not testifie agaynst any person, to cause hym to dye.

(f) That is, to iudge wilfull or casuall murtherers.

31 Moreouer, ye shall take no recompence for the lyfe of the murtherer which is worthy to dye: but he shalbe put to death. 32 And ye shall take no recompence for hym that is fled to the citie of his refuge, that he shoulde come agayne & dwell in the lande before the death of the hie priest. 33 So ye shall not pollute the lande which ye shall dwell in, for blood defileth the land: and the land can not be cleansed of the blood that is shed therein, but by the blood of hym that shed blood.

34 Defile not therefore the lande which ye shall inhabite, for I am in the middes thereof: (euen) I the Lorde dwell among the children of Israel.

The .xxxvi. Chapter.

1 An order for the mariage of the daughters of Zelaphead. 7 The inheritaunce coulde not be geuen from one tribe to another.

AND the chiefe fathers of the families of the children of Gilead the sonne of Machir the sonne of Manasse, of the kinred of the sonnes of Joseph, came foorth and spake before Moyses, and before the princes the chiefe fathers of the children of Israel, 2 And sayde, The Lorde commaunded (a) my Lorde to geue the land to inherite by lot to the children of Israel: and my Lorde was commaunded by the Lorde to geue the inheritaunce of Zelaphead our brother vnto his daughters. 3 If they be maryed to any of the sonnes of (b) the other tribes of the children of Israel, then shall their inheritaunce be taken from the inheritaunce of our fathers, and shalbe put to the inheritaunce of the tribe which they are receaued into, and so shall it be taken from the lot of our inheritaunce. 4 And when the Jubilee of the children of Israel commeth, then shall their inheritaunce be put vnto the inheritaunce of the tribe whereinto they are receaued, and so shal their inheritaunce be taken away from the inheritaunce of the tribe of our fathers. 5 And Moyses commaunded the children of Israel accordyng to the worde of the Lord, saying, The tribe of the sonnes of Joseph hath (c) saide well. 6 This therefore doth the Lorde commaunde the daughters of Zelaphead, saying, Let them be wyues to whom they them selues thinke best: only to the familie of the tribe of their father shal they marry. 7 So shall not the inheritaunce of the children of Israel remoue from tribe to tribe: for euery one of the children of Israel shall ioyne him selfe to the inheritaunce of the tribe of his fathers. 8 And euery daughter that possesseth any inheritaunce (d) in any tribe of the children of Israel, shalbe wyfe vnto one of the kinred of the tribe of her father, that the children of Israel may enioy euery man the inheritaunce of his father.

9 Neither ought the inheritaunce to go from one tribe to another: but euery one of the tribes of the children of Israel shalbe ioyned to his owne inheritaunce. 10 And as the Lorde commaunded Moyses, so dyd the daughters of Zelaphead: 11 For Mahela, Thirza, Hagla, Milcha, and Noa the daughters of Zelaphead, were maryed vnto their fathers brothers sonnes. 12 They were wyues vnto the families of the sonnes of Manasse the sonne of Joseph, and so their inheritaunce remayned in the tribe of the kinred of their father.

13 These are the (e) commaundementes and lawes whiche the Lorde commaunded by the hand of Moyses vnto the children of Israel in the feeldes of Moab by Jordane (toward) Jericho.

(a) He meaneth Moyses.

(b) To anye of another tribe then of Manasses.

(c) For the tribe couldo not haue continued, if their inheritaunce had ben taken from them.

(d) Whiche shalbe when there is no male childe to inherite.

(e) That is, concernyng the ceremoniall and iudicial lawes.

¶ The fifth Booke of Moyses, called in the Hebrewe Elle haddebarim, and in the Latine Deuteronomium.

¶ The first Chapter.

32 Moyses reproueth the people for their incredulitie.

THese be the wordes whiche Moyses spake vnto all Israel on (a) the other side Jordane in the wyldernesse, in the playne ouer against the red sea, betweene Pharan and Thophel, Laban, Hazeroth, and Dizahab. 2 There are eleuen dayes iourney from Horeb, by the way of mount Seir vnto Chades Barnea. 3 And it came to passe in the first day of the eleuenth moneth, in the fourtie yere, that Moyses spake vnto the children of Israel accordyng vnto all that the Lorde had geuen him in commaundement vnto them:

4 After he had slayne Sehon the king of the Amorites whiche dweit in Hesbon, and Og king of Basan whiche dweit at Astaroth in Edrai. 5 On the other

(a) In the countrey of Moab: and this wyldernesse was betweene the plaine of Moab and the sea.

other syde Jordane in the land of Moab began Moyses to declare this law, saying, 6 The Lorde our God spake vnto vs in (b) Horeb, saying, Ye haue dwelt long inough in this mount:

(b) In the seconde yere, and seconde moneth. Num. 10. vers. 15.

7 Turne you, and take your iourney, and go to the mount of the Amorites, and vnto all the places nye therevnto, both vnto the playne, and hilles, and dales, to the south, to the seas syde, to the lande of Chanaan, and vnto Libanon, vnto the great ryuer, the ryuer Euphrates. 8 Beholde, I haue set the lande before you: Go in and possesse the lande which the Lorde sware vnto your fathers, Abraham, Isahac, and Jacob, to geue vnto them, and to their seede after them. 9 And (c) I spake vnto you in the same time, saying, I am not able to beare you my selfe alone: 10 For the Lorde your God hath multiplied you, so that you be this day as the starres of heauen in number. 11 (The Lorde God of your fathers make you a thousande tymes so many mo as ye are, & bl esse you as he hath promised you.)

Gen. xv. d. (c) By the counsell of Iethro my father in law Exod. 18. vers. 19.

12 How can I my selfe alone (d) beare your cumbraunce, your charge, & your stryfe that is (among you?) 13 Bring you men of wisdome and of vnderstanding, and expert, accordyng to your tribes, and I will make them rulers ouer you. 14 And ye aunswered me, and sayde, That which thou hast spoken, is good for vs to do. 15 And so I out of your tribes (e) I toke the chiefe men of wysdome, & that were expert, and made them rulers ouer you, captaynes ouer thousandes, & captaynes ouer hundredes, captaynes ouer fiftes, and captaynes ouer tens, & officers among your tribes. 16 And I charged your Iudges that same tyme, saying, Heare the cause of your brethren, and iudge righteously betweene euery man and his brother and the straunger that is with hym. 17 Ye shal haue no respect of any person in iudgement, but you shall heare the small as well as the great: You shall not feare the face of any man, for the iudgement is Gods: And the cause that is to harde for you, referre it vnto me, and I will heare it.

Exo. xviii. c (d) Meanyng that Moyses had an harde gouernaunce among them

C (e) To signifie, that expert & knowen men in godlynesse ought to be taken to gouerne. Iosue. viii. d Leuit. xix. e. Deut. xvi. e. 2 Paro. xix. iii. e

18 And I commaunded you the same season all the thinges which ye should do. 19 And when we departed from Horeb, we went through all that great and terrible wylderneſſe, as ye haue seene by the way of the mountayne of the Amorites, as the Lorde our God commaunded vs: and we came to Cades Barnea. 20 And (f) I sayde vnto you, Ye are come vnto the mountayne of the Amorites, which the lord our God doth geue vnto vs. 21 Beholde, the Lorde thy God hath set the lande before thee: go vp and possesse it, as the Lorde God of thy fathers hath said vnto thee, Feare not, neither be discouraged. 22 And ye came vnto me euery one, and sayde, We wyl sende men before vs, to searche vs out the lande, and to bryng vs worde agayne what way we must go vp by, and vnto what cities we shal come. 23 And the saying pleased me well: and I toke twelue men of you, of euery tribe one.

(f) So that it is to be imputed to thē selues, that they enioyed not the inheritaunce sooner. Deut. ix. a. Num. xiiii.

24 Which departed, and went vp into that mountayne, and came vnto the (g) valley Eschol, and searched it out. 25 And toke of the lande in their handes, and brought it vnto vs, and brought vs worde agayne, and (h) said, It is a good lande which the lord our God doth geue vs. 26 Notwithstandyng, ye would not go vp, but were disobedient vnto the worde of the Lorde your God, 27 And murmured in your tentes, and sayde, Because the Lorde (i) hateth vs, therfore hath he brought vs out of the lande of Egypt, to deliuer vs into the hande of the Amorites, and to destroye vs. 28 Whyther shal we go vp? Our brethren haue discouraged our heart, saying, The people is greater and taller then we, the cities are great, and walled vp to heauen, and moreouer we haue seene the sonnes of the (k) Anakims there. 29 Then I sayde vnto you, Dread not, nor be afraid of them:

(g) Otherwyse, vnto the valley of grapes, (h) To wit, Caleb and Iosuah. (i) Such was the Iewes vnthankefulnes, that they counted gods especial loue hatred, Num. xiii. b (k) That is, the race of the giauntes, as in Num. vers. xiii.

30 The Lord your God whiche goeth before you, he shal fight for you, according to all that he dyd vnto you in Egypt before your eyes: 31 And in the wylderneſſe, where thou hast seene how that the Lorde thy God bare thee as a man doth beare his sonne in all the way which ye haue gone by, vntyll ye came vnto this place: 32 And yet in this thyng ye dyd not beleue the Lorde your God, 33 Which went in the way before you, to searche you out a place to pitche your tentes in, in fyre by night, that ye might see what way to go, and in a cloude by day. 34 And the Lord heard the voyce of your wordes, and was wroth, and sware, saying,

Exod. xiii. Num. xiiii

35 There shall not one of these men, and of this frowarde generation see that good land which I sware to geue vnto

vnto your fathers: 36 Saue Caleb the sonne of Iephune, he shall see it, and to hym wyll I geue the lande that he hath troden vppon, and to his chyldren, because he hath folowed the lord. 37 Also the Lorde was angry with me for your sakes, saying, Thou also shalt not go in thyther. 38 But Iosuah the sonne of Nun which (l) standeth before thee, he shal go in thyther. Encourage him therefore: for he shall cause Israel to inherite the lande.

39 Moreouer, (m) your children which ye sayde should be a pray, and your sonnes which in that day had no knowledge betweene good and euyll, they shall go in thyther, and vnto them wyll I geue it, and they shall enioy it. 40 But as for you, turne your face, and take your iourney into the wildernesse by the way of the red sea.

41 Then ye answered and saide vnto me, We haue sinned agaynst the lord: (n) we wyl go vp, and fight accordyng to all that the Lord our God cõmaunded vs. And when ye had gyrde on euery man his weapons of warre, ye were redie to go vp into the hyll. 42 And the Lorde sayde vnto me, Say vnto them, Go not vp, neither fight, for (o) I am not among you: lest ye fall before your enemies. 43 And I tolde you these thynges, and you would not heare, but disobayed the worde of the Lorde, and went presumptuously vp into the hyll. 44 And the Amorites which dwelt in that mountayne came out agaynst you, & chased you as bees vse to do, and destroyed you in Seir, euen vnto Horma. 45 And ye came agayne, & wept before the Lord: but the Lorde (p) would not heare your voyce, nor hearken vnto you. 46 And so ye abode in Cades a long season, accordyng vnto the tyme that ye remayned (before.)

(l) Ministreth vnto thee.
(m) Whiche were vnder twētie yeres olde, Nu. 14. vers. 31.
Nu. xiiii. g.
(n) This doth declare what is the nature of man, whiche wyll do that whiche God forbiddeth, & wyll not do that which God commaundeth.
(o) He sheweth that our strength standeth in gods assistaunce.
(p) The cause was, for that they lamented not their sinne but for the losse of their brethrē and so were hypocrites in their lamentyng.

The .ii. Chapter.

7 A rehearsall of the benefites of God bestowed vpon his people. 9 Israel is forbidden to fight agaynst the Edomites, Moabites, and Ammonites. 33 Sehon king of Hesbon is discomfited.

Then we turned our face, and toke our iourney into the (a) wyldernesse by the way of the red sea, as the Lorde spake vnto me: and we compassed mount Seir a long tyme. 2 And the Lorde spake vnto me, saying, 3 Ye haue compassed this mountayne long inough, turne you nor thwarde. 4 And warne thou the people, saying, Ye shall go through the (b) coast of your brethren the chyldren of Esau which dwell in Seir, and they shalbe afrayde of you. 5 Take ye good heede vnto your selues therfore: Ye shall not prouoke them, for I wyll not geue you of their lande, no not so much as a foote breadth, because I haue geuen mount Seir vnto Esau to possesse. 6 Ye shal bye meate of them for money to eate, and ye shall procure water of them for money to drynke:

7 For the Lord thy God hath blessed thee in all the workes of thy hand, and (c) knoweth thy walking through this great wyldernes, and this fourtie yeres the Lord thy God hath ben with thee, so that thou hast lacked nothyng.

8 And when we were departed from our brethren the children of Esau which dwelt in Seir, through the way of the " wyldernesse from Elath, and from Ezion gaber, we turned & went by the way of the wyldernes of Moab. 9 And the Lorde sayde vnto me, Thou shalt not fight agaynst the Moabites, neither prouoke them to battayle: For I wyll not geue thee of their lande to possesse, because I haue geuen Ar vnto the children of Lot to possesse. 10 The (d) Emims dwelt therein in tymes past, a people great, many, and tall, as the (e) Anakims,

11 Whiche also were taken for giauntes as the Anakims, whom the Moabites call Emims. 12 The Horims also dwelt in Seir before tyme, whom the children of Esau chased out, and destroyed them before them, and dwelt in their steade, as Israel dyd vnto the land of his possession which the Lorde gaue them. 13 Nowe rise vp (saide I) and get you ouer the ryuer Zared: and we went ouer the ryuer Zared. 14 The space in which we came from Cades Barnea, vntyll we were come ouer the ryuer Zared, was thirtie and eyght yeres, vntyll all the generation of the men of warre were wasted out from among the hoast, as the Lorde sware vnto them.

15 For in deede the hande of the lord was agaynst them to destroye them from among the (f) hoast, tyl they were consumed. 16 And so it came to passe, that all the men of warre were consumed and dead from among the people.

17 And

(a) The desert of Zin.
(b) At their returne thither, for before they were repelled by the Idumeans. Num. 20. vers. 21. Gen. xxiii. b
(c) Knowyng is here taken for fauouryng, as in many other places of scripture.
" Or, desert
(d) Giantes, the worde signifieth terrible men.
(e) Giauntes which came of one Anak. Num. 13. vers. 23.
(f) That were of the age of twentie yeres & vpwarde.

17 And the Lorde spake vnto me, saying, 18 Thou shalt go through Ar, the coast of Moab, this day:

19 And when thou comest nye vnto the children of Ammon, thou shalt not lay siege vnto them, nor moue warre agaynst them: For I wyll not geue thee of the land of the children of Ammon any possession, but I haue geuen it vnto the children of Loth to possesse. 20 That also was taken for a lande of giauntes, and giauntes dwelt therein in olde tyme, whom the Ammonites call (i) Zamzummims.

21 A people that was great, many, and tall as the Anakims: But the Lorde destroyed them before them, and they succeeded them in their inheritaunce, and dwelt in their steade: 22 As he dyd for the children of Esau whiche dwelt in Seir, for whom he destroyed the Horims before them, and they possessed them, and dwelt in their steade vnto this day. 23 And the Auims which dwelt in Hazarim, euen vnto Azza, the (k) Caphthorims which came out of Caphthor, destroyed them and dwelt in their steade. 24 Ryse ye vp therefore, and take your iourney ouer the ryuer Arnon: Beholde, I haue geuen into thy hande Sehon the Ammorite king of Hesbon and his lande: begin to possesse it, and prouoke him to battayle. 25 This day wyll I beginne to sende the feare and dread of thee vppon all nations that are vnder all heauen, so that they whiche heare speake of thee, shall tremble and quake before thee. 26 And so I sent messengers out of the wilderness of Kedemoth vnto Sehon king of Hesbon with wordes of peace, saying, 27 Let me passe through thy lande, I wyll go along by the hye way, I wyll neither turne vnto the ryght hand, nor to the left. 28 Thou shalt sell me meate for money for to eate, and geue me water for money for to drynke: Only I wyll go through on my feete, 29 As the (l) children of Esau which dwell in Seir, & the Moabites whiche dwell in Ar dyd vnto me, vntyll I be come ouer Iordane into the lande which the Lorde our God geueth vs.

30 But Sehon the king of Hesbon would not let vs passe by him: for the Lorde thy God hardened his spirite, and made his heart obstinate, because he woulde deliuer him into thy hande, as it is come to passe this day.

31 And the Lorde saide vnto me, Beholde, I haue begunne to geue Sehon and his lande before thee: begynne to possesse and inherite his lande.

32 Then both Sehon and all his people came out agaynst vs to fight at Iasa. 33 And the Lorde set hym before vs, and we smote him, and his sonnes, and all his people. 34 And we toke all his cities the same season, and slue the men, women, and children of al the cities, and let nothyng remayne,

35 Sane the cattell onlye we caught vnto our selues, and the spoyle of the cities which we toke. 36 From Aroer which is by the brynke of the ryuer of Arnon, and from the citie that is in the ryuer, vnto Gilead, there was not one citie to strong for vs: the Lorde our God deliuered all (m) vnto vs.

37 Only vnto the lande of the children of Ammon thou camest not, nor vnto euery place of the ryuer Jaboc, nor vnto the cities in the mountaynes, nor vnto whatsoeuer the lorde our God forbad vs.

The .iii. Chapter.

Thynges that chaunced from the victorye of the two kynges, Sehon and Og, vnto the institution of Iosuah in Moyses steade.

THen we turned & went vp the way to Basan: and Og the king of Basan came out agaynst vs, he and al his people to fight at Edrai. 2 And the Lorde saide vnto me, Feare hym not: for I wyl deliuer him, and all his people, and his lande, into thy hande, and thou shalt do vnto him as thou dyddest vnto Sehon king of the Amorites which dwelt at Hesbon. 3 And so the Lorde our God deliuered into our handes Og also the king of Basan, and all his folke: and we smote hym vntyll none was left hym alyue.

4 And we toke all his cities the same season: neither was there a citie which we toke not from them, threescore cities throughout the region of Argob of the kyngdome of Og in Basan.

5 All these cities also were made strong with hie walles, gates, & bars, beside vnwalled townes a great many.

6 And we vtterlie destroyed them, as we dyd vnto Sehon king of Hesbon, bryngyng to naught all the cities, with men, women, and (a) chyldren.

7 But all the cattell and the spoyle of the cities we toke for our selues.

8 And thus we toke the same season out

(i) Called Zamzummims, that is to say, wicked and abhominable. But they couered their wickednes with a godly name, calling them selues Rephaims, that is, Phisitions or preseruers, to cure and reforme vices. Gen. 36. b.

(k) These are men of Capadocia, as some men say, Iosephus sayth that this people is vnknowne. Num. xxi. f.

Num. xxi. e. Deut. ii. c.

(l) Because Sehon could be moued neither with examples nor with requestes, his destruction was most iust.

Num. xxi. d. Deut. xxix.

(m) Into my hande.

(a) As God commanded them.

Num. xxi. g. Deut. xxix.

Num. 27

out of the hande of two kinges of the Amorites, the lande that was on the other side Iordane, from the ryuer of Arnon, vnto mount Hermon:

9 (Which Hermon the Sidons call Sirion, and the Amorites call it Senir.) 10 All the cities that lay in the playne, and all Gilead, and all Basan vnto Selcha and Edzai, cities of the kingdome of Og in Basan: 11 For only Og kyng of Basan remayned of the remnaunt of the giauntes, whose bed was a bed of(b) iron: And is it not yet at Rabbath among the childzen of Ammon? Nine cubites doth the length therof conteyne, and foure cubites the breadth of it, after the cubite of a(c) man. 12 And so we conquered this lande the same tyme from Aroer, which is by the ryuer of Arnon, vnto halfe mount Gilead, and the cities therof gaue I vnto the Rubenites and Gadites. 13 And the rest of Gilead, and all Basan of the kingdome of Og, gaue I vnto the halfe tribe of Manasse: euen all the region of Argob, with all Basan which is called the lande of giauntes. 14 Iair the sonne of Manasse toke all the countrey of Argob, vnto the coastes of Gessuri & Maachati, and called them after his owne name, Basan Hauoth Iair, (d) vnto this day. 15 And I gaue Gilead vnto Machir. 16 And vnto the Rubenites and Gadites I gaue Gilead vnto the ryuer of Arnon, halfe the valley and beyonde, euen vnto the riuer (e) Jaboc which is the bozder of the childzen of Ammon: 17 The (f) playne also, and Iozdane, and the coast therof, from (g) Cenereth, vnto the sea which is in the playne, euen the salt sea vnder the sprynges of the hyll, eastward 18 And I commaunded you the same time, saying, The Lozd your God hath geuen you this lande to enioy it: ye shall go harnessed before your brethren the childzen of Israel, all that are meete for the warre.

19 Your wiues only, your childzen, and your cattell (for I knowe that ye haue much cattell) shall abide in your cities which I haue geuen you, 20 Vntyll the Lozde haue geuen rest vnto your brethren as well as vnto you, and vntyll they also possesse the lande which the Lozde your God hath geuen them beyonde Iozdane: and then shal ye returne agayne euery man vnto his possession which I haue geuen you. 21 And I commaunded Iosuah him selfe the same tyme, saying, Thyne eyes haue seene all that the Lozde your God hath done vnto these two kinges: so shall he do vnto all kingdomes whyther thou goest. 22 Ye shall not feare them: for the Lozde your God he shall fight for you. 23 And I besought the Lozde the same tyme, saying, 24 O Lozde God, thou hast begunne to shewe thy seruaunt thy greatnesse and thy mightie hande: for where is there a(h) God in heauen or in earth that can do after thy workes, and lyke to thy power?

25 I pray thee let me go ouer, and see the good lande that is beyonde Iozdane, that goodly (i) mountayne and Libanon. 26 But the Lozde was angry with me for your sakes, and would not heare me: and the Lozde sayde vnto me, Be content, speake no more vnto me of this matter. 27 Get thee vp into the top of " the hyll, and lyft vp thyne eyes westwarde, northwarde, southwarde, and eastwarde, and beholde it with thyne eyes: for thou shalt not go ouer this Iozdane.

27 But charge Iosuah, and encourage him, and bolden him: For he shall go before this people, and he shall diuide vnto them the lande which thou shalt see. 29 And so we abode in the valley ouer agaynst the " house of Peor.

¶ The. iiii. Chapter.

An exhortation to obserue the lawe without addyng therto or diminishing. 9 We must teache the lawe to our children. 15 We ought to make no image whereby we might be induced to idolatrie.

NOwe therfore hearken O Israel Ā vnto the ordinaunces and lawes which I teache you for to do them, that so ye may lyue, and go in and possesse the lande which the Lozd God of your fathers geueth you. 2 Ye shall put nothyng vnto the word which I commaunde you, neither shal you take ought from it, that ye may (a) kepe the commaundements of the Lozde your God which I commaunde you. 3 (b) Your eyes haue seene what the Lozde dyd agaynst Baal Peor: for all the men that folowed Baal Peor, the Lozde thy God hath destroyed from among you. 4 But ye that cleaue vnto the Lozde your God, are aliue euery one of you this day. 5 Beholde I haue taught you ordinaunces and lawes, such as the Lozde

(b) The more terrible this giaunt was, the more was gods goodnesse & power to be magnified for the conquest.
(c) Of the common stature.
Num. 32.f. Deut. 29.b. Iosu. 12.b.
(d) Tyll the time when this story was written.
(e) Which diuideth the Ammonites from the Amorites.
(f) The desart.
(g) Called also Genezareth: or the sea of Galilee, or Tiberias.
Num. 32.d.
Num. 27.d
(h) He speaketh according to the common and corrupt speache of them which attribute that power to idols and false gods, which only appertaineth vnto the true god.
(i) Of Moriah, or Sion, where the temple was builded.
" Or, pisgah. Num. 27.c. Num. 34.b.
" Or, Church, or Temple.
(a) For the vnnecessarie traditions of men do hinder gods worde, and cary men from the trueth.
(b) He weaneth them by gods plagues shewed on other idolaters.

my God commaunded me, that ye
shoulde do so in the lande whyther ye
go to possesse it. 6 Kepe them ther-
fore and do them, for that is (c) your
wisedome and understanding in the
sight of the people, that they may
heare all these ordinaunces, and say,
Surely it is a wise and understanding
people, it is a great nation. 7 For
what other nation is so great that
gods come so nye vnto, as the Lorde
our God is nye vnto vs in all
thinges as oft as we call vnto him?
8 Yea, and what nation is so great,
that hath ordinaunces and lawes so
righteous, as all this lawe which I
set before you this day? 9 Take
heede to thy selfe therfore, and kepe
thy soule diligently, that thou forget
not the thynges which thyne eyes
haue seene, and that they depart not
out of thy heart all the dayes of thy
life: but teache them thy sonnes and
thy sonnes sonnes. 10 Specially
the day that thou stodest before the
Lorde thy God in Horeb, when the
Lorde sayde vnto me, Gather me
the people together, and I will
make them heare my wordes, that
they may learne to feare me all the
dayes that they shall lyue vpon the
earth, and that they may teache their
children. 11 Ye came and stoode also
vnder the mountayne, and the moun-
tayne (d) burnt with fire vnto the mid-
des of heauen, and there was darke-
nesse, cloudes, and mist. 12 And the
Lorde spake vnto you out of the mid-
des of the fire, and ye hearde the voyce
of the wordes: but saw no similitude,
saue heearde a voyce only. 13 And he
declared vnto you his couenaunt
which he commaunded you to do,
(euen) ten commaundementes, which
he wrote vpon two tables of stone.
14 And the Lorde commaunded me
that same season that I should teache
you ordinaunces and lawes, which ye
ought to do in the lande whither ye go
to possesse it. 15 Take therfore good
heede vnto your selues as pertayning
vnto your soules, (e) (for ye saw no
maner of image in the day that the
Lorde spake vnto you in Horeb out
of the middes of fire.) 16 Lest ye
marre your selues, and make you a
grauen image, & picture of any maner
of figure, whether it be the likenesse
of man or woman, 17 The likenesse
of any maner of beast that is on the
earth, or the likenesse of any maner
fethered foule that flieth in the ayre,
18 Or the likenesse of any maner
worme that creepeth on the earth, or
the likenesse of any maner fishe that
is in the waters beneath the earth:
19 Yea, and lest thou lyft vp thyne
eyes vnto heauen, and when thou
seest the sunne, the moone, and the
starres, with all the hoast of heauen,
shouldest be driuen to worshyp them,
and serue them, and shouldest worship
and serue the thinges which the Lord
thy God hath made to serue all nati-
ons vnder the whole heauen. 20 But
the Lord hath taken you, and brought
you out of the (f) iron furnace, euen
out of Egypt, to be vnto him a people
and inheritaunce, as ye be this day.
21 Furthermore the Lord was angry
with me for your wordes, and swore
that I should not go ouer Iordane,
and that I should not go in vnto that
good lande which the Lorde thy God
geueth thee to inheritaunce. 22 But
I must dye in this lande, and shall not
go ouer Iordane: but ye shall go ouer
and possesse that good lande. 23 Take
heede vnto your selues that ye for-
get not the appoyntment of the Lorde
your God which he made with you,
and that ye make you no grauen (g)
image or likenesse that the Lorde thy
God hath forbidden thee. 24 For the
Lorde thy God is a (h) consuming
fire, and a (i) ielous God. 25 When
thou shalt beget children, and thy chil-
dren beget children, and shalt haue re-
mayned long in the lande, ye do wic-
kedly, and make any maner of grauen
image, and worke euyll in the sight of
the Lorde thy God, to prouoke him to
anger: 26 I call heauen and earth to
recorde agaynst you this day, that ye
shall shortly perishe from of the lande
whereunto you go ouer Iordane to
possesse it; ye shall not prolong your
dayes therin, but shall vtterly be de-
stroyed: 27 And the Lorde shall scat-
ter you among the people, and ye shal-
be left fewe in number among the
nations whither the Lorde shall bring
you. 28 And there ye shall serue
gods which are the worke of mans
hande, wood and stone, which neither
see, nor heare, nor eate, nor smell.
29 If from thence thou shalt seke
the Lorde thy God, thou shalt fynde
him, yf thou seke him with all thy
heart, and with all thy soule.
30 When thou art in tribulation, and
when all these thynges that be here
spoken

(c) True wisdome standeth in faith & in keping of gods commaundementes.

Deut. 6.d.

Ephe. 6.a. Exod. 19.c.

(d) The geuyng of the law in dredfull maner, declareth that god was authour of it, and that no flesh he oulde beare the rigour therof.

(e) Meanyng that plagues hang ouer them that would make any image to represent God by.

Deut. 5.b. Sap. 14.d. Iob. 28.d.

Gen. 15.

(f) Most harde and cruel bondage.

(g) To make sent gods or to worshyp it, this ten forbidding of images declareth howe detestable idolatrie is in gods sight: and also chargeth did some that the people would turne themselues to such wickednesse.

(h) To the that contemne not to him in reuerence & feare, contrarywise resist him. Heb. 12. ver. 29.

(i) So that wil not haue his honour be geuen to any other.

Deut.

spoken of are come vpon thee, euen in the latter dayes yf thou turne to the Lorde thy God, and thalt be obedient vnto his voyce: 31 (For the Lorde thy God is a mercifull God) he wyll not forsake thee, neither destroy thee, nor forget the appoyntment of thy fathers which he(k) sware vnto them.

Leuit. 26.g

(k) God confirmeth his promises by an othe, to thende we may be the more certified of the hope of our saluation.

32 For aske of the dayes that are past, which were before and since the day that God created man vpon the earth, and (aske) from the one side of heauen vnto the other, yf euer there came to passe such a great thyng, or whether any such like thyng hath ben hearde as this. 33 Dyd euer any people heare the voyce of God speakyng out of the middes of a fire, as thou hast hearde, and yet lyued? 34 Or hath God assayed to go and take him a people from among nations, by temptations, by signes, by wonders, by warre, by a mightie hande, by a stretched out arme, and by " great sightes, accordyng to all that the Lord your God dyd vnto you in Egypt before your eyes? 35 Vnto thee it was shewed that thou mightest knowe that the Lorde is God, and that there is none other but he. 36 Out of heauen he made thee heare his voyce, that he might instruct thee: and vpon earth he shewed thee his great fire, & thou heardest his worde out of the middest of the fire. 37 And because he loued thy fathers, he chose their seede after them, and brought thee out in his sight with his mightie power out of Egypt, 38 To thrust out nations great and mightier then thou before thee, and to bryng thee in, and to geue thee their lande to inheritaunce, as it is come to passe this day. 39 Vnderstande therfore this day, and consider it in thyne heart, that the Lorde he is God in heauen aboue, and vpon the earth beneath, neither is there any other. 40 Thou shalt kepe therfore his ordinaunces and his commaundementes which I commaunde thee this day, that it may go well with thee, and with thy children after thee, and (l) that thou mayest prolong thy dayes vpon the earth, which the Lord thy God geueth thee for euer. 41 Then Moyses seuered three cities on the other side Iordane towarde the sunne ryssyng: 42 That he should flee thither which had kylled his neyghbour vnawares, and hated him not in tymes past, and therfore should flee vnto one of the same cities, and lyue: 43 Namely Bezer in the wildernesse in the playne countrey of the tribe of Ruben, and Ramoth in Gilead of the tribe of Gad, and Golan in Basan of the tribe of Manasse. 44 And so this is the lawe which Moyses set before the children of Israel: 45 These are (m) witnesses, statutes, and ordinaunces, which Moyses tolde the children of Israel after they came out of Egypt, 46 On the other side Iordane in the valley ouer agaynst the house of Peor, in the lande of Sehon kyng of the Amorites which dwelt at Hesbon, whom Moyses and the children of Israel smote after they were come out of Egypt, 47 And possessed his lande, and the lande of Og kyng of Basan, two kynges of the Amorites, which were on the other side Iordane towarde the sunne ryssyng, 48 From Aroer which is by the banche of the riuer Arnon, vnto mount Sion which is Hermon, 49 And all the playne on the other side Iordane eastwarde, euen vnto the (n) sea which is in the playne vnder the hyrynges of " the hyll.

(l) God promiseth rewarde to men, not for that they deserue it, but to make the chearfull in well doyng, and to shew that they shall not serue him in vayne.

(m) The articles of the couenaunt that god made with them.

Num. 19.k.

(n) Namely the salt sea, or dead sea.

" Or, pisgah.

¶ The. v. Chapter.

5 Moyses is the meane betweene god and the people. 6 The lawe is repeated. 23 The people were afrayde at gods voyce. 29 The Lorde wisseth that the people woulde feare him. 32 They must neither decline to the right hande, nor lest.

AND Moyses called all Israel and sayde vnto them, Heare O Israel the ordinaunces & lawes which I speake in your eares this day, that ye may learne them, and fulfyll them in deede. 2 The Lorde our God made a couenaunt with vs in Horeb. 3 The (a) Lorde made not this couenaunt with our fathers, but with vs: but with vs which are all here alyue this day. 4 The Lorde talked with you (b) face to face in the mount out of the middes of the fire: 5 And I stoode betweene the Lorde and you the same tyme, and shewed you the worde of the Lorde: For ye were afrayde at the sight of the fire, and went not vp into the mount, and he sayde, 6 (c) I am the Lorde thy God which brought thee out of the lande of Egypt from the house of bondage. 7 Thou shalt haue none other gods in my presence.

(a) With such straunge wonders.

(b) So clerely, that you coulde not doubte but that it was he. Exod. 33. ver. 11.

(c) Conferre this chapter with the. xx. of Exodus.

8 Thou (d) shalt make thee no grauen
image, or any likenesse of that which
is in heauen aboue, or that is in earth
beneath, or that is in the waters be-
neath the earth. 9 Thou shalt neither
bowe thy selfe vnto them, nor wor-
ship them: for I the Lorde thy God
am a ielous God, visityng the wicked-
nesse of the fathers vpon the children,
vnto the thirde and fourth generation
among them that hate me: 10 And
shewe mercie vpon thousandes
among them that loue me, and kepe
my commaundementes. 11 Thou
shalt not take the name of the Lorde
thy God in vayne: for the Lorde will
not holde him giltelesse that taketh his
name in vayne. 12 Kepe the Sab-
bath day, that thou sanctifie it as the
Lorde thy God hath commaunded
thee. 13 Sixe dayes thou shalt la-
bour, and do all that thou hast to do:
14 But the seuenth day is the Sab-
bath of the Lorde thy God: thou shalt
not do any worke, thou nor thy sonne,
nor thy daughter, nor thy man ser-
uaunt, nor thy mayde, nor thine oxe,
nor thine asse, nor any of thy cattell,
nor the straunger that is within thy
gates: that thy man seruaunt, and thy
mayde may rest as well as thou.
15 Remember that thou wast a ser-
uaunt in the lande of Egypt, and
howe that the Lorde thy God brought
thee out thence through a mightie
hande and a stretched out arme: For
which cause the Lorde thy God com-
maunded thee to kepe the Sabbath
day. 16 Honour thy (e) father and thy
mother, as the Lorde thy God hath
commaunded thee, that thy dayes
may be prolonged, and that it may go
well with thee in the lande which
the Lorde thy God geueth thee.
17 Thou (f) shalt not kyll. 18 Thou
shalt not commit adulterie. 19 Thou
shalt not steale. 20 Thou shalt not
beare false witnesse agaynst thy
neyghbour. 21 Thou shalt not lust
after thy neyghbours wyfe, thou shalt
not couet thy neyghbours house, his
fielde, his seruaunt, or his mayde, his
oxe, his asse, or ought that thy neygh-
bour hath. 22 These wordes the
Lorde spake vnto all your multitude
in the mount out of the middes of the
fire, of the cloude, & of the darknesse,
with a great voyce, and added no more
(therto:) and wrote them in two tables
of stone, and deliuered them vnto me.
23 And it came to passe, that when ye
hearde the voyce out of the middes of
the darknesse (for the mountayne dyd
burne with fire) then ye came vnto
me, with the captaines of your tribes,
and your elders, 24 And ye sayde,
Beholde, the Lorde our God hath
shewed vs his glorie and his great-
nesse, and we haue heard his voyce
out of the middes of the fire: we haue
seene this day that God doth talke
with man, and he yet liueth. 25 Now
therfore why should we dye? that this
great fire shoulde consume vs: If we
heare the voyce of the Lorde our God
any more, we shall dye. 26 For what
flesche hath it ben that euer heard the
voyce of the liuing God speakyng out
of the middes of the fire (as we haue
done) and yet did liue? 27 Go thou
and heare all that the Lorde our God
saith, and tell thou vnto vs all that
the Lorde our God saith vnto thee,
and we wyll heare it, and do it.
28 And the Lorde heard the voyce
of your wordes when ye spake vnto
me, and the Lorde sayde vnto me, I
haue heard the voyce of the wordes
of this people which they haue spo-
ken vnto thee: they haue well sayde
all that they haue spoken. 29 Oh
that there were such an heart in them,
that they would feare me, and kepe
all my commaundementes alway,
that it might go well with them, and
with their children for euer? 30 Go
and say vnto them, Get you into your
tentes agayne: 31 But stande thou
here by me, and I wyll tell thee all the
commaundementes, ordinaunces, &
lawes which thou shalt teache them,
that they may do them in the lande
which I geue them to possesse.
32 Take heede therfore that ye do in
deede as the Lorde your God hath
commaunded you, and (g) turne not
aside either to the right hande, or to
the left: 33 But walke in all the
wayes which the Lorde your God
hath commaunded you, that ye may
liue, and that it may go well with you,
and that ye may prolong your dayes
in the lande which ye shall possesse.

¶ The .vi. Chapter.

1 An exhortation to feare God and kepe his commaundementes. 16 God ought not to be tempted.

These are the commaundementes, ordinaunces, and lawes, which the Lord your God commaunded me to teache you, that ye might do them

(D) Namely to worship it, or to represent me by it.

Exod. 19.c.

Leuit. 23.a. C

Exod. 13.b.

Psal. 136.b

Exod. 21.b. (e) By this name father, he comprehendeth also all those that are in degree of superioritie: as princes, magistrates, maisters, and maistresses.

(f) He forbiddeth not only the outward act, but also all rancour & outrage against our neighbour.

Exod. 19.d.

Exod. 19.e.

Jere. 24.b

(g) Ye shal neither put any thyng to my worde, nor take therfro.

Mat. iii

" Or, Massah. Exod. 17 vers. 7.

Deut.x.r.

them in the lande whither ye go to
possesse it: 2 That thou mightest
feare the Lorde thy God, and kepe all
his ordinaunces and his commaun-
dementes which I commaunde thee,
thou and thy sonne, and thy sonnes
sonne all the dayes of thy lyfe: that
thy dayes may be prolonged.
3 Heare therfore O Israel, and take
heede that thou do it, that it may go
well with thee, and that ye may en-
crease mightily, as the Lorde God of
thy fathers hath promised thee, a land
that (a) floweth with mylke and hony.
4 Heare O Israel, the Lorde our God
is Lorde only. 5 And thou shalt loue
the Lorde thy God with all thyne
heart, and with all thy soule, and with
all thy myght. 6 And these wordes
which I commaunde thee this day,
shalbe in thyne heart: 7 And thou
shalt shewe them vnto thy children,
and shalt talke of them when thou art
at home in thyne house, and as thou
walkest by the way, and when thou
lyest downe, and when thou risest vp.
8 And thou shalt bynde them for a
signe vpon thyne hande, and they shal-
be as * frontlettes betweene thyne
eyes, 9 And thou shalt write them
vpon the (b) postes of thy house, and
vpon thy gates. 10 And when the
Lorde thy God hath brought thee in-
to the lande which he sware vnto thy
fathers, Abraham Isahac and Jacob,
and shall gene to thee great & goodly
cities which thou buildedst not,
11 Houses ful of all maner of goodes
which thou fylledst not, and welles
digged which thou diggedst not, vine-
yardes and olyue trees which thou
plantedst not, and when thou hast
eaten and art full: 12 Then beware
lest thou forget the Lorde which
brought thee out of the lande of E-
gypt from the house of bondage.
13 Thou shalt feare the Lorde thy
God and serue him, and shalt sweare
by his name. 14 See that ye walke
not after straunge gods, the gods of
the nations which are about you:
15 (For the Lord thy God is a ielous
god among you) lest the countenaunce
of the Lorde thy God be moued to
wrath agaynst thee, and destroy thee
from the face of the earth. 16 Ye
shall not tempt the Lorde your God,
as ye did in the place of * temptation.
17 But you shall diligently kepe the
commaundementes of the Lord your
God, and his testimonies, and his

(a) Which hath great store of all thinges par-teynyng to mans life. Mar.xii.c. Deut.xi.d.

B

* Or, signes of remem-brance. (b) By these kyndes of speache he meaneth nothyng but continuall meditation of the lawe.

C

Mat.iiii.b.

* Or, Massah. Exod.17. vers.7.

ordinaunces which he hath com-
maunded thee: 18 And thou shalt do
that which is vpright and good in the
sight of the Lorde: that thou mayest
prosper, and that thou mayest go in,
and possesse that good lande which
the Lorde sware vnto thy fathers,
19 To cast out all thyne enemies be-
fore thee, as the Lorde hath sayde.
20 And (c) when thy sonne asketh
thee in tyme to come, saying, What
meaneth these testimonies, ordinaun-
ces, and lawes, which the Lorde our
God hath commaunded you? 21 Then
thou shalt say vnto thy sonne, We
were Pharaos bondmen in Egypt,
and the Lorde brought vs out of E-
gypt with a mightie hande: 22 And
the Lord shewed signes, and wonders,
great and euyll vpon Egypt, vpon
Pharao, and vpon all his houshold,
before our eyes: 23 And brought vs
out from thence to bring vs in, and to
gene vs the lande which he sware vn-
to our fathers. 24 And he hath com-
maunded vs to do all these ordinaun-
ces, and to feare the Lorde our God
for our wealth all the dayes of our
lyfe, as it is come to passe this day.
25 Moreouer, this shalbe our (d)
righteousnesse before the Lorde our
God, yf we take heede, and kepe all
these commaundementes, as he hath
commaunded vs.

(c) We must not only serue god our selues duryng our life, but also endeuour that our children may do the same af-ter vs.

D

(d) No man can perfectly fulfyll the lawe: ther-fore we must haue re-course to Christe, by fayth in whom we are reputed for iust.

A

¶ The.vii. Chapter.

1 The Israelites may make no coue-naunt vvith the gentiles.

WHen the Lorde thy God shall
bryng thee into the lande why-
ther thou goest to possesse it, and
hath cast out many nations before
thee, the Hethites, the Gergesites,
the Amorites, the Chanaanites, the
Pherezites, the Hewites, and the Je-
busites, seuen nations, greater and
mightyer then thou: 2 And when
the Lorde thy God hath set them be-
fore thee, thou shalt smyte them, and
vtterly destroy them, and make no
couenaunt with them, nor haue com-
passion on them. 3 Thou shalt make
no mariages with them: neither gene
thy daughter vnto his sonne, nor
take his daughter vnto thy sonne.
4 For they will deceaue thy sonne,
that he shoulde not folowe me, and
they shall serue straunge gods: and
then will the wrath of the Lord waxe
hot agaynst thee, and destroy thee
sodenly. 5 But thus ye shall deale
with them: (a) Ye shall ouerthowe

Exod.23.c.

(a) God would haue his seruice pure, with-out all su-perstition. Deut.12.a.

their aulters, and breake downe their pyllers, cut downe their groues, and burne their grauen images with fyre: 6 For thou art an holy people vnto the Lorde thy God: the Lorde thy God hath chosen thee, to be a spectall people vnto him selfe aboue all nations that are vpon the earth.

D 7 The Lorde did not set his loue vpon you, nor chose you because ye were mo in number then any people (for ye were the fewest of all people:)

Gen xxii. c. 8 But because the Lorde loued you, and because he wolde kepe the othe which he had swoorne vnto your fathers, therfore hath the Lord brought you out through a mightie hande, and deliuered you out of the house of bondage, from the hande of Pharao kyng of Egypt. 9 Vnderstande therfore, that the Lorde thy God he is God,

Exod. xx. a. and that a true God, which kepeth appoyntment and mercie vnto them that loue him and kepe his commaundementes, thyse thousand generations: 10 And rewardeth them that hate him to their (b) face, so that he bryngeth them to naught, and doth not deferre the tyme, but rewardeth him that hateth him before his face.

(b) Manifestly, or in this life.

11 Kepe thou therefore the commaundementes, and ordinaunces, and lawes, which I commaunde thee this day that thou do them.

(c) This couenaunt is grounded vpon his free grace: therfore in recompensing their obedience he hath respect to his mercy, and not to their merites

12 If ye hearken vnto these lawes, and obserue and do them: the Lorde thy (c) God also shall kepe vnto thee the couenaunt & the mercie which he sware vnto thy fathers. 13 He wil loue thee, & bielle thee, and multiplie thee: he wyll also bielle the fruite of thy wombe, and the fruite of thy land, thy corne, thy wine, and thine oyle, and thincreale of thy kine, and the flockes of thy sheepe in the lande which he

C sware vnto thy fathers to gene thee.

14 Thou shalt be blessed aboue all nations: there shalbe neither man nor woman vnfruitfull among you, nor any of your cattell shalbe barren.

Exod. 23. d 15 Moreouer the Lord will take away from thee all maner infirmities, and

Exod. 9. a. wyll put none of the euyll diseases of Egypt (which thou knowest) vpon thee: but wyll sende them vpon all them that hate thee. 16 Thou shalt consume all the nations which the Lorde thy God shall deliuer thee: thine eye shall haue no pitie vpon them, neither shalt thou serue their gods, for that shalbe thy decay. 17 If thou say in thine heart, These nations are mo then I, howe can I cast them out? 18 Thou shalt not feare them: but remember what the Lorde thy God did vnto Pharao and vnto all Egypt. 19 The great temptations which thine eyes saw, and the signes, and wonders, and the mightie hande, & stretched out arme, wherby the Lord thy God brought thee out: so shall the Lorde thy God do vnto all nations of whom thou art afrayde. 20 Moreouer the Lorde thy God wyll sende (d) hornets among them, vntyll they that are left & hide them selues from thee, be destroyed. 21 Thou shalt not feare them: for the Lord thy God is among you, a mightie God and a terrible.

Deut. 12. d Iosu. 24.

Exod. 23. d Iosu. 24. (d) There is not so small a creature which I will not arme to fight on the side against them.

D Exod. 23. d (e) So that is your commodite that god accomplisheth by his promis so soone as ye would wisshe.

22 For the Lorde thy God wyll put out these nations before thee by a litle and a litle: thou mayest not consume them at once, lest the (e) beastes of the fielde increase vpon thee. 23 But the Lord thy God shall gene them before thee, & shal destroy them with a mightie destruction, vntyll he haue brought them to naught. 24 And he shall deliuer their kinges into thine hande, & thou shalt destroy their name from vnder heauen: There shall no man be able to stande before thee, vntyll thou haue destroyed them. 25 The grauen images of their gods shalt thou burne with fyre: and couet not the golde and siluer that is on them, nor take it vnto thee, lest thou be (f) snared therin: for it is an abhomination before the Lord thy god. 26 Bring not therfore abhomination into thine house, lest thou be a cursed thing as it is: but vtterly deste it and abhorre it, for it is a cursed thyng.

Iosu. 7. a. 2. Mac. 12. (f) And be intised to idolatrie.

¶ The. viii. Chapter.

Moyses putteth the Israelites in remembraunce of all the benefites which god bestowed vpon them, and the afflictions which god sent them in the wildernes, 19 lest the forgetfulnes therof shoulde bring them to destruction.

ALL the commaundementes which I commaunde thee this day, shall ye kepe for to do them, that ye may liue, and multiplie, and go in, and possesse the lande which the Lorde sware vnto your fathers. 2 And thou shalt remember all the way which the Lorde thy God led thee this fourtie yeres in the wildernesse, for to humble thee, and to (a) prone thee, and to knowe what was in thine heart,

(a) Which declared affliction whether by god ence, or by grudging against gods visitation.

whether

whether thou wouldest kepe his commaundementes, or no. 3 He humbled thee, and suffered thee to hunger, and fed thee with Manna, which neither thou nor thy fathers knewe of: to make thee knowe that a man doth not lyue by bread only, but by euery (worde) that proceedeth out of the mouth of the Lorde, doth a man liue. 4 Thy rayment wared not olde vpon thee, neither dyd thy foote (b) swell these fourtie yeres. 5 This also shalt thou consider in thyne heart: that as a man chastiseth his sonne, so the Lorde thy God chastiseth thee. 6 Therefore shalt thou kepe the commaundementes of the Lorde thy God, that thou walke in his wayes, and feare him. 7 For the Lorde thy God bryngeth thee into a good lande, a lande in the which are riuers of water, and fountaynes and deapthes that spryng out of valleys and hylles: 8 A lande wherein is wheate and barlie, vineyardes, figge trees, and pomgranates, a lande wherein is oyle olme and hony:

9 A lande wherein thou shalt eate bread without scarcenesse, neither shalt thou lacke any thyng: a lande whose (c) stones are iron, and out of whose hylles thou shalt digge brasse.

10 When thou hast eaten therefore and fylled thy selfe, thou shalt blesse the Lorde thy God for the good lande which he hath geuen thee. 11 Beware that thou forget not the Lorde thy God, that thou wouldest not kepe his commaundementes, his lawes, and his ordinaunces, which I commaunde thee this day: 12 Yea, and when thou hast eaten and fylled thy selfe, and hast buylt goodly houses and dwelt therein: 13 And when thy beastes and thy sheepe are waxen many, and thy siluer and golde is multiplied, and all that thou hast is encreased: 14 Then beware lest thyne (d) heart ryse, and thou forget the Lorde thy God whiche brought thee out of the land of Egypt and from the house of bondage: 15 And whiche was thy guyde in the great and terrible wylderneſſe (wherin were fierie serpentes, scorpions, and drouth without any water: But he brought out water for thee out of the rocke of flint: 16 He fedde thee in the wilderneſſe with Manna, whiche thy fathers knewe not, for to humble thee, and to proue thee, and that he myght so do thee good at the latter ende, 17 Lest thou shouldest say in thine heart, My power (e) and the myght of myne owne hande hath prepared me this aboundance: 18 But remember the Lorde thy God, for it is he which geueth thee power to get (f) substaunce, for to make good the promise which he sware vnto thy fathers, as appeareth this day.

19 And yf thou forget the Lorde thy God, and walke after straunge gods, and serue them, and worship them: I testifie (g) vnto you this day that ye shall surely perishe. 20 As the nations which the Lorde destroyed before your face, so ye shall perishe, because ye would not be obedient vnto the voyce of the Lorde your God.

¶ The .ix. Chapter.

4 God is not good to them for their owne righteousnesse, but for his owne sake. 17 The two tables are broken. 26 Moyses prayeth for the people.

HEare O Israel, thou passest ouer Jordane (a) this day, to go in and possesse nations greater and mightier then thy selfe, cities great and walled vp to heauen: 2 A people great and tall, the children of the Anakims which thou knowest of, and of whom thou hast heard say, Who can stande before the children of Anac? 3 Vnderstande therfore this day, that the Lorde thy God is he which goeth ouer before thee as a consumyng (b) fire, he shall destroy them, and he shall bryng them downe before thy face: So thou shalt cast them out, and bryng them to naught quickly, as the Lorde hath sayde vnto thee. 4 Speake not thou in thyne heart, after that the Lorde thy God hath cast them out before thee, saying. For my righteousnesse the Lorde hath brought me in to possesse this lande: but for the wickednesse of these nations the Lorde hath cast them out before thee. 5 Ie is not for thy righteousnesse sake, or for thy right heart that thou goest to possesse their lande: But for the wickednesse of these nations the Lorde thy God doth cast them out before thee, to performe the worde which the Lorde thy God sware vnto thy fathers, Abraham, Isahac, and Jacob. 6 Vnderstande therfore that it is not for thy righteousnesse sake that the

My Lorde

Exod. 16.d. Num. 11.b. Mat. 4.a.

Deut. 29.a. (b) As they that go barefoote.

(c) Which hath mines of mettall.

Num. 15.c. 1. Cor. 7.a.

(d) Because prosperitie maketh men proude, and to forget God.

1. Reg. 11.b. (e) Vnder this worde power, he comprehendeth wisdome, dexteritie, diligence, and all other meanes by which men might get goodes.

(f) If all earthly goodes come only from god, much more heauenly.

(g) Denounce, or protest.

A

(a) That is, or it be long.

Num. 13.c.

(b) To consume your enemies, as fire consumeth wood.

Leuit. 25.c. Deut. 7.c. 9.d.

Lorde thy God doth geue thee this good lande to possede it, seyng thou art a(c)stifnecked people. 7 Remember, (d) and forget not howe thou prouokedst the Lorde thy God to anger in the wildernesse: since the day that thou diddest depart out of the lande of Egypt, vntyl ye came vnto this place, ye haue rebelled agaynst the Lorde.

8 Also in * Horeb ye prouoked the Lorde to anger, so that the Lorde was wroth with you to haue destroyed you, 9 When I was gone vp into the mount, to receaue the tables of stone, the tables of the couenaunt which the Lorde made with you, and I abode in the mount fourtie dayes and fourtie nyghtes, when I neither dyd eate bread nor drynke water.

10 And the Lorde deliuered me two tables of stone written with the (e) finger of God, and in them were contayned all the wordes which the Lord spake vnto you in the mount out of the middes of fire, in the day when ye came together. 11 And when the fourtie dayes and fourtie nyghtes were ended, the Lorde gaue me the two tables of stone, the tables of the couenaunt. 12 And the Lorde spake vnto me, Arise, and get thee downe quickly from hence, for thy people which thou hast brought out of Egypt haue (f) marred all: they are turned at once out of the way which I commaunded them, and haue made them a molten image. 13 Furthermore, the Lorde spake vnto me, saying, I haue seene this people, and beholde it is a stifnecked people. 14 (g) Let me alone that I may destroy them, and put out the name of them from vnder heauen, and I wyll make of thee a mightie nation, and greater then they be.

15 And I turned me, and came downe from the hyll, euen from the hyll that burnt with fire, and the two tables of the couenaunt were in my handes. 16 And I loked, and beholde ye had sinned agaynst the Lorde your God, and had made you a molten calfe, and had turned atonce out of the way which the Lorde had commaunded you. 17 And I toke the two tables and cast them out of my two handes, and brake (h) them before your eyes.

18 And I fell downe flat before the Lorde as at the first tyme, and fourtie dayes and fourtie nyghtes I dyd neither eate bread nor drynke water, because of al your sinnes which ye sinned in doyng wickedly in the sight of the Lorde, in that ye prouoked him vnto wrath. 19 (For I was afrayde, that for the wrath and fiercenes wherwith the Lorde was moued agaynst you, he would haue destroyed you) But the Lorde hearde me at that tyme also.

20 The Lorde was very angry with Aaron also, to haue (i) destroyed him: and I made intercession for Aaron also the same tyme. 21 And I toke your sinne, the calfe which ye had made, and burnt him with fire, and stamped him, and grounde him very small, euen to dust: and I cast the dust thereof into the broke that descended out of the (k) mount. 22 Also at the burnyng place, at the place of tempting, and at the sepulchres of lust, ye prouoked the Lord to anger. 23 Likewise when the Lorde sent you from Cades Barnea, saying, Go vp & possesse the land which I haue geuen you: you rebelled agaynst the worde of the Lorde your God, and neither beleued him, nor hearkened vnto his voyce.

24 You haue ben rebellious vnto the Lorde since the day that I knewe you.

25 And I fell downe flat before the Lord fourtie dayes & fourtie nightes, as I fell downe before: for the Lorde sayd he would destroy you. 26 I made intercession therfore vnto the Lorde, & sayde, O Lorde God, destroy not thy people and thyne inheritaunce which thou hast deliuered through thy great goodnesse, & which thou hast brought out of Egypt through a mightie hand.

27 (l) Remember thy seruauntes Abraham, Isahac, and Iacob, and loke not vnto the stubbernesse of this people, nor to their wickednes and sinne: 28 Lest the land whence thou broughtest them, say, The Lord is not able to bring them into the lande which he promised them, and because he hated them, therfore hath he caryed them out to slay them in the wildernesse. 29 Beholde, they are thy people, and thyne inheritaunce which thou broughtest out in thy mightie power, and in thy stretched out arme.

¶ The. x. Chapter.

1 The tables are renued and put into the arke.

AT the same season the Lorde sayde vnto me, Hewe thee two tables of stone like vnto the first, & come vp vnto me into the mount, and make thee an arke of wood.

2 And

(c) Asan vntractable oxe that refuseth the yoke.

(d) This he saith, for that it is most necessarie to haue men brought to the acknowlegyng of their sinnes.

* Or, Sinai.

Exod. 17. b.

(e) After a diuine maner, and not by the deuice of man.

Exod. 32. b.

(f) Mens doinges are corrupt, whē they depart from their obedience to god.

(g) Meanyng that godly mens prayers do stay gods vengeaunce.

Exod. 32. d.

(h) Moyses did this of a godly zeale, and not of any humane passion.

Exod. 24. d.

(i) This sheweth how dangerous a thing it is for rulers to suffer wickedesse to be committed.

(k) Horeb & Sinai.

Num. 11. d

Act. 7. d.

Exod. 34.

(l) That is, thy promise made to them.

Deut.

Deut.

Mat.

Ios. 24.

Exod. 34.

2 And I wyll wryte in the tables the wordes that were in the first tables which thou brakest, and thou shalt put them in the arke. 3 And I made an arke of (a) Sittim wood, and hewed two tables of stone like vnto the first, and went vp into the mountayne, hauyng the two tables in myne hande.

4 And he wrote in the tables accordyng to the first wryting, the ten commaundementes which the lord spake vnto you in the mount out of the middes of the fire in the day when (b) you were gathered together: and the Lorde gaue them vnto me. 5 And I departed, and came downe from the hil, and put the tables in the arke whiche I had made, and there they be, as the Lorde commaunded me.

6 And the chyldren of Israel tooke theyr iourney from Beroth of the chyldren of Jakan to Mosera, where (c) Aaron dyed and was buried, and Eleazar his sonne became prieste in his steade. 7 From thence they departed vnto Gudgodah, & from Gudgodah to Jethebah, a land which hath riuers of waters. 8 The same season the Lorde separated the tribe of Leui, to beare the arke of the couenaunt of the Lord, and to stand before the lord, and to minister vnto him, and to bleste in his name vnto this day. 9 Wherfore the Leuites haue no part nor inheritaunce with theyr brethren: but the Lorde (d) is their inheritaunce, as the Lorde thy God hath promised them. 10 And I taried in the mount as at the first tyme, fourtie dayes and fourtie nightes: and the Lorde heard me at that tyme also, and the Lorde woulde not destroy thee. 11 And the Lorde sayde vnto me, Aryse, and go forth in the iourneys before the people, that they may go in and possesse the lande whiche I swore vnto theyr fathers, to geue vnto them. 12 And nowe Israel, what doth the Lorde thy God require of thee, but to feare the Lorde thy God, and to walke in al his wayes, to loue hym, and to serue the Lorde thy God with al thy heart, and with all thy soule? 13 That thou kepe the commaundementes of the Lorde, and his ordinaunces whiche I commaunde thee this day for thy wealth. 14 Beholde, heauen and the heauen of heauens is the Lordes thy God, and the earth with all that therin is. 15 Notwithstandyng, the Lorde had a delight in thy fathers to loue them, and chose theyr seede after them, euen you aboue all nations, as thou seest this day. 16 (e) Circumcise therfore the foreskinne of your heart, and be no more stifnecked. 17 For the Lorde your God, is God of gods, and Lorde of Lordes, a great God, a mightie and a terrible, whiche regardeth no mans person, nor taketh rewarde. 18 He doth ryght vnto the fatherlesse and widdowe, and loueth the straunger, to geue hym foode and rayment. 19 Loue ye therefore the straunger also: for ye were straungers your selues in the lande of Egypt.

20 Thou shalt feare the Lorde thy God, and hym only shalt thou serue, to hym shalt thou cleaue, and sweare by his name. 21 He is thy prayse, and thy God that hath done for thee these great and terrible thynges whiche thyne eyes haue seene.

22 Thy fathers went downe into Egypt with threescore and ten persons: and nowe the Lorde thy God hath made thee and multiplied thee as the (f) starres of heauen.

(a) Which is a very excellent kind of Cedar, not subiect to putrefaction. Exod.37.c. Exod.34.d.

(b) When you came together to receaue the law at the mount Sinai. Deut.31.f. Num.33.d.

(c) Fourtie yeres after the worthyppyng of the golden calfe. B Num.3.4. and.18. Num.16. verse.2. Deut.18.a.

(d) So God turned the curse of Iacob Gen.49.b. into blessing. Deut.15.d.

Deut.16.a. Deut.16.b. Mat.xxii.d. Ios.xxiii.d. C

(e) That is, let all your euill affections be cut of: he sheweth in these wordes the end of circumcision Ier.4.vers.4. Gala.2.d. Rom.2.d. Actes.10.c. Colloss.3.b. Ephe.6.b. 1.Pet.1.c. Exod.22.c. Deut.6.c. Mat.4.d. Luk.4.b. Gen.46.c.

(f) He alludeth to the promise made to Abraham.

The.xi. Chapter.

1 An exhortation to loue god and alwayes to be myndfull of his lawes and to kepe them.

THerefore thou shalt (a) loue the Lorde thy God, and kepe his obseruaunces, his ordinaunces, his lawes and his commaundementes alway. 2 Knowe you this day, (for I speake not to your chyldren whiche haue neither knowen nor seene) the chastisement of the lord your God, his greatnesse, his mightie hande, and his stretched out arme, 3 His miracles and his actes which he did in the middes of Egypt, euen vnto Pharao the king of Egypt, and vnto all his land: Exod.14.f

4 And what he dyd vnto the hoast of Egypt, vnto their horses and charets: howe he brought the water of the red sea vpon them as they pursued you behynde, and howe the Lorde hath brought them to naught vnto this day: 5 And what he did vnto you in the wyldernesse, vntill ye came vnto this place: 6 And what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Ruben: howe the earth opened her mouth & swalowed them Num.16.a.

A (a) Loue is the first point of the true kepyng of the lawe.

them, with theyr housholdes and their tentes, and all theyr substaunce that was in theyr possession in the middes of Israel. 7 Doubtlesse, youre eyes haue seene all the great actes of the Lorde which he dyd. 8 Therfore shall ye kepe all the commaundementes which I commaund you this day, that ye may be strong, and go in and possesse the lande whyther ye go to possesse it: 9 And that ye may prolong your dayes in the lande whiche the Lorde sware vnto youre fathers to geue vnto them and to theyr seede, a lande that floweth with mylke and honie. 10 For the lande whyther thou goest to possesse it, is not as the lande of Egypt that ye came out of, where thou sowedst thy seede, & (b) watereddst it with thy feete, as a garden of herbes. 11 But the lande whyther ye go ouer to possesse it, is a land that hath hylles and valleyes, and drinketh water of the raine of heauen.

12 This lande dothe the Lord thy god care for, and the eyes of the Lorde thy God are alwayes vpon it, from the begynnyng of the yere, vnto the ende of the yere. 13 If you shall hearken therfore vnto my commaundementes which I commaunde you this daye, that ye loue the Lorde your God, and serue hym with all your heart, and with all your soule: 14 I also wyll geue rayne vnto your lande in due season, the (c) first rayne and the later, that thou mayest gather in thy corne, thy wine, and thyne oyle. 15 And I wyl sende grasse in thy feeldes for thy cattell, that thou mayest eate and fyll thy selfe. 16 But beware that your (d) heart deceaue you not, and ye turne aside, and serue straunge gods, & worship them: 17 And then the lord beyng wroth agaynst you, shut vp the heauen that there be no rayne, & that your lande yeelde not her fruite, and lest ye perishe quickely from of the good land which the lord geueth you.

18 Therfore shall ye put vp these my wordes in your heart, & in your soule, and binde them for a signe vpon your hande, that they may be as a frontler betweene your eyes. 19 And ye shall teache them your chyldren, that they may talke of them when thou sittest in thyne house, and when thou walkest by the waye, when thou lyest downe, and when thou ryssest vp. 20 Yea, and thou shalt wryte them vpon the doore postes of thyne house, and vpon thy gates: 21 That your dayes may be multiplied, and the dayes of your chyldren, in the lande which the Lorde sware vnto your fathers to geue them as long as the dayes of heauen last vpon the earth.

22 For if ye kepe all these commaundementes whiche I commaunde you, so that ye do them: (namely) that ye loue the Lorde your God, and walke in all his wayes, and cleaue vnto him: 23 Then wyll the Lorde cast out all these nations before you, and ye shall be the heyres of great nations, and of them that are myghtier then your selues. 24 All (e) the places whereon the soles of your feete shall treade, shalbe yours: from the wyldernesse, and from Libanon, and from the ryuer Euphrates, vnto the vttermost sea shall your (f) coast be. 25 There shall no man be able to stand before you: for the Lord your God shall cast the feare and dread of you vpon all the lande that ye shall treade vpon, as he hath sayde vnto you. 26 Beholde, I set before you this day, a blessyng and a curse: 27 A blessyng, if ye obey the commaundementes of the Lord your God whiche I commaunde you this day: 28 And a curse, if ye wyll not obay the commaundementes of the Lorde your God, but turne out of the way whiche I commaunde you this day, to go after straunge gods whiche ye haue (g) not knowen. 29 When the Lorde thy God thee fore hath brought thee into the lande whither thou goest to possesse it, thou shalt put the blessyng vpon mount Gartzim, and the curse vpon mount Ebal. 30 Are not these mountaynes on the other syde Jordane on that part of the way where the sunne goeth downe in the land of the Chanaanites, which dwel in the playne ouer agaynst Gilgal beside the grone of Moreh? 31 For ye shall passe ouer Jordane, to go in and possesse the lande whiche the Lorde your God geueth you, and ye shall possesse it, & dwell therein. 32 Take heede therfore that ye do all the commaundementes and lawes whiche I set before you this day.

The

(b) As by making gutters & pipes to conuay water out of Nilus. For they were wont to haue no rayne in Egypt.

(c) In the feede tyme.

(d) By falling to blind deuotion proceedyng of your owne inuentions. Deut. 28.c. 3.Reg.17.a and. 18.a. Amos. 4.b Deut.vi.b. Prou.3.a.

(e) This was fulfilled in Dauid and Solomons raigne.

(f) He declareth the largenesse of their kyngdome when it florished moste. Deut. 30.d Deut. 28.d.

(g) The very certaintie of doing wel, & to folow the word of god, and not the inuention of man. Deut.27. verse.12. Josue.8. verse. 33.

Josu.1.d.

Deut. 8.d.

or, at theyr feete.

or, signes of remembraunce. Deut.6.b. Prou.3.a.

The.xii.Chapter.

1 God commaundeth the places of idolatrie to be destroyed. 5.8. God will be serued as he doth appoynt, and not as man doth fantasie.

THese are the ordinaunces and lawes which ye shall obserue and do in the lande which the LORDE god of thy fathers geueth thee, to possesse it as long as ye lyue vppon the earth. 2 Ye shall destroy all places wherein the nations whiche ye shall possesse serued theyr gods, vpon hye mountaynes, on hylles, and vnder euery greene tree. 3 You shall ouerthowe their aulters, and breake their pillers, and burne their (a) groues with fyre, and you shall hewe downe the grauen images of the gods that they haue, and bryng the names of them to naught out of that place.

Deu.7.5.

(a) When they made sacrifice to their false gods. Exod.34.b. and.16.b.

4 Ye shall not do so vnto the LORDE your God: 5 But ye shall seeke the place which the LORDE your God shall choose out of all your tribes, to put his name there, and there to dwel, and thyther thou shalt come: 6 And thither ye shall bryng your whole burnt sacrifices, your offerings, your tithes, and heaue offerynges of your hande, your vowes, your free wil offerynges, and the first borne of your kine, and of your sheepe. 7 And there ye shall eate (b) before the LORDE your God, and ye shall reioyce in all that ye put your hande vnto, both ye and your houholdes, wherin the LORD thy god hath blessed thee. 8 Ye shall not do after all (c) the thinges that we do here this day, euery man what seemeth hym good in his owne eyes. 9 For ye are not yet come to rest, and to the inheritaunce whiche the LORDE your God geueth you. 10 But when ye go ouer Iordane, and dwell in the lande whiche the LORDE your God hath geuen you to inherite, and when he hath geuen you rest from all your enemies rounde about, and shall dwell in safetie: 11 Then vnto the place whiche the LORDE your God hath chosen to put his name there, ye shall bryng all that I commaunde you: your whole burnt sacrifices, your offerynges, your tithes, the heaue offeryng of your hande, and all your speciall vowes whiche ye vowe vnto the LORDE.

B

(b) In the place where the arke is.

(c) He meaneth not that they now serued god after their owne inuentions, but * that neuertheles they should serue him yet more purely in the lande of Chanaan.

12 And ye shal reioyce before the LORD your God, ye and your sonnes, and your daughters, your seruauntes, and your maydens, and the Leuite that is within your gates, forasmuche as he hath no part nor inheritaunce with you. 13 Take heede that thou offer not thy whole burnt offerynges in euery place that thou seest: 14 But in the place whiche the LORDE shall choose in one of thy tribes, there thou shalt offer thy whole burnt offerynges, and there thou shalt do all that I commaunde thee. 15 Notwithstanding, thou mayst kill and eate flesh in all thy * cities, whatsoeuer thy soule lusteth after, (d) accordyng to the blessyng of the LORDE thy God which he hath geuen thee: both the vncleane and the cleane may eate therof, of the Roe bucke, and of the Hart. 16 Only ye shall not (e) eate the blood, but powre it vpon the earth as water.

Deut.10.b. and.18.a. C

* or, gates.

(d) According to the abilitie that he hath geuen thee.

(e) This prohibition was made, that men might learne to abhorre crueltie.

17 Thou mayest not eate within thy gates the tithe of thy corne, of thy wine and of thy oyle, & the first borne of thy kine, and of thy sheepe, neither any of thy vowes which thou vowest, nor thy free will offerynges, or heaue offering of thine hand: 18 But thou must eate them before the LORDE thy God in the place whiche the LORD thy God hath chosen, thou and thy sonne, and thy daughter, thy seruaunt, and thy maid, and the Leuite that is within thy gates: and thou shalt reioyce before the LORD thy God in all that thou puttest thyne hande to. 19 Beware that thou forsake not the Leuite as long as thou liuest vpon the earth.

Eccle.7.a.

20 If when the LORDE thy God shall enlarge thy border as he hath promised thee, thou say, I wyll eate flesh (because thy soule longeth to eate flesh) thou mayest eate flesh whatsoeuer thy soule lusteth. 21 If the place which the LORDE thy God hath chosen to put his name there be to far from thee, then thou shalt kill of thy oxen and of thy sheepe whiche the LORD hath geuen thee, as I haue commaunded thee, and thou shalt eate in thine owne * citie whatsoeuer thy soule lusteth. 22 And as the Roe bucke & the Hart is eaten, so thou shalt eate them: both the cleane & the vncleane shal eate of them. 23 But * take heede that thou eate not the (f) blood: for the blood is the life, & thou mayst not eate the life with the flesh. 24 Thou shalt not eate it, but powre it

D

* or, gates.

* or, be stronge.

(f) Thus he sayeth, for that theyr life consisteth in their blood.

it vpon the earth as water. 25 Thou shalt not eate it, that it may go well with thee and with thy children after thee: but thou shalt do that whiche is ryght in the syght of the Lorde.

(k) Thynges consecrated to god, or that are appoynted for sacrifice.

26 But thy holy (k) thinges whiche thou hast, and thy vowes, thou shalt take, and come vnto the place whiche the Lord hath chosen. 27 And thou shalt offer thy whole burnt offeringes both fleshe and blood vpon the aulter of the Lorde thy God: and the blood of thyne offeryngs shalbe powred out vpon the aulter of the Lorde thy God, and thou shalt eate the fleshe.

28 Take heede, and heare all these wordes whiche I commaunde thee, that it maye go well with thee, and with thy children after thee for euer, if thou doest that which is good and ryght in the syght of the Lorde thy God. 29 When the Lorde thy God shall destroy the nations before thee whyther thou goest to possesse them, & thou succeedest in their inheritaunce, and dwellest in their lande: 30 Beware that thou be not taken in (l) a snare after them, after that they be destroied before thee, and that thou aske not after their Gods, saying, As these nations serue their gods, I will do so likewyse. 31 Nay, thou shalt not do so vnto the Lorde thy God: for al abhominations, and that which the Lord hateth, the same haue they done vnto their gods. 32 For they haue (m) burned both their sonnes and their daughters with fire before their gods. Therfore whatsoeuer I commaunde you, take heede ye do it: and put thou naught therto, nor take ought therefrom.

(l) By fallyng into their idolatrie and superstition. Deut. 17.c.

(m) This declareth the extreme horrour of idolatrie, by which the paynims committed most vnnaturall cruelties. Iosu.1.d. Deut. 4.a. Iosu.23.b. Psal.50.a.

The.xiii. Chapter.

1 The false prophetes, 5 and the inticers to Idolatrie must be put to death.

IF there aryse among you a prophete or a dreamer of dreames, and geue thee a signe or a wonder,

2 And that signe or wonder which he hath sayde come to passe, and then say, Let vs (a) go after straunge gods (which thou hast not knowen) and let vs serue them: 3 Hearken not thou vnto the wordes of that prophete or dreamer of dreames: For the Lorde thy God proueth you, to knowe whether ye loue the Lorde your God with all your heart and with all your soule. 4 Ye shall walke after the Lorde your God, and feare hym, kepe his commaundementes, and hearken vnto his voyce, you shall serue hym, and cleaue vnto hym. 5 And that prophete or dreamer of dreames shall (b) die because he hath spoken to turne you away from the Lorde your God which brought you out of the land of Egypt, and deliuered you out of the house of bondage, to thrust thee out of the way which the Lorde thy God commaunded thee to walke in,) and therfore thou shalt put the cupll away from thee. 6 If (c) thy brother the sonne of thy mother, or thyne owne sonne, or thy daughter, or the wyfe that lyeth in thy bosome, or thy frende whiche is as thyne owne soule vnto thee, entice thee secretly, saying, Let vs go and serue straunge gods (which thou hast not knowen, nor yet thy fathers) 7 And they be any of the gods of the people which are rounde about you: whether they be nye vnto thee or farre of from thee, from the one ende of the earth vnto the other:

(a) He declareth who be the false prophetes: euen those that woulde turne vs from God.

(b) After that he hath ben conuicted by witnesse, & had sentence of death pronounced on him by the Iudge.

(c) Gods glorie must be preferred before naturall affection.

Deut.17.b.

(d) Thou shalt cast the first stone at him.

8 Thou shalt not consent vnto him, nor hearken vnto him, thyne eye shall not pitie him, neither shalt thou haue compassion on him, nor kepe him secrete: 9 But cause him to be slaine: (d) Thyne hande shalbe fyrste vpon hym to kill him, & then the handes of al the people. 10 And thou shalt stone hym with stones that he dye: because he hath gone about to thrust thee away from the Lorde thy God which brought thee out of the lande of Egypt, and from the house of bondage.

11 And all Israel shall heare & feare, & shall do no more any suche wyckednesse as this is among you. 12 If thou shalt heare say in one of thy cities whiche the Lorde thy God hath geuen thee to dwell in, 13 That certaine men being the children of * Belial are gone out from among you, & haue moued the inhabiters of their citie, saying, Let vs go and serue straunge gods which ye haue not knowen: 14 Then thou must seeke, and make search, and enquire diligently: and behold, if it be true, and the thyng of a suretie that suche abhomination is wrought among you: 15 Then thou shalt smyte the dwellers of that citie with the edge of the swoorde, and destroy it vtterly, and all that is therein, and the beey cattell thereof, with the

* or, wycked men.

the edge of the swoorde: 16 And gather all the spoyle of it into the middes of the streate thereof, and burne with fire both the citie & all the spoyle therof euery whyt for(f) the Lord thy God: and it shalbe an heape for euer, and shall not be built agayne.

17 And(g) there shal cleaue naught of the damned thing in thine hande, that the Lorde may turne from the fiercenesse of his wrath, and shew thee mercy, and haue compassion on thee, and multiplie thee, as he hath swoorne vnto thy fathers. 18 Therefore shalt thou hearken vnto the voyce of the lord thy god, to kepe al his commaundementes whiche I commaunde thee this day, that thou do that whiche is right in the eyes of the Lord thy God.

(f) In the honour of god, shewing that god is honoured, in destroying them that rob him of his honour.

(g) Thou shalt saue no part of that spoyle. Deut. 7. and. 20.

The. xiiii. Chapter.

1 The maner of the gentils in mourning for the dead maye not be followed. 4 What meates are cleane to be eaten, and what not.

A

YE are the children of the Lorde your God: ye shall not cut your selues, nor make you any bladnes betweene your (a) eyes for the dead. 2 For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a seuerall people vnto him selfe aboue al the nations that are vpon the earth. 3 Thou shalt eate no maner of abhommination.

Leuit. x. b.

(a) As the heathen dyd in mourning for the dead. Deut. vi. a. Leuit. xi. a.

4 (b) These are the beastes which ye shall eate of, Oxen, Sheepe, and Goates, Roe, Harte, and Bugle, wylde Goate, Vnicorne, wylde Oxen, and Camoise. 6 And al beastes that cleaue the hoofe, and cleaueth the clift into two clawes, and chewe the cud, them ye shall eate. 7 Neuertheles, these ye shall not eate of them that chewe cud and of them that diuide and cleaue the hoofe (only,) the Camel, the Hare, & the Conie: for they chewe the cud, but diuide not the hoofe: therfore they are vncleane vnto you.

(b) Hereby was figured to the Iewes a spirituall pureneſſe euen in their meate and drynke.

B

8 And also the Swyne, though he diuide the hoofe, yet he cheweth not cud, therfore is he vncleane vnto you: ye shall not eate of the flesh of suche, nor touche the dead carkasse of them.

Leuit. xi. b.

9 These ye shall eate of al that are in the waters: all that haue finnes and scales shall ye eate. 10 And whatsoeuer hath not finnes and scales, of that ye may not eate, but it is vncleane vnto you. 11 Of all cleane birdes ye shall eate. 12 But these are they of whiche ye shall not eate: the Egle, the Gothawke, and the Ospray.

13 The Glede, the Kite, and the Vulture after theyr kynde. 14 And all kinde of Rauens. 15 The Estritch, the Nightcrowe, the Cockowe, and the Sparowhawke after theyr kynde.

C

16 The litle Owle, the great Owle, nor the Redshanke. 17 The Pellicane, the Swan, nor the Cormorant. 18 The Storke, the Heron in his kinde, the Lapwing, the Backe.

19 And let euery creepyng foule be vncleane vnto you, and not be eaten of. 20 But of all cleane foules ye may eate. 21 Ye shal eate of nothing that dyeth alone: but thou shalt geue it vnto the straunger that is in thy * citie that he eate it, or thou mayest sell it vnto a straunger: For thou are an holy people vnto the lord thy god. Thou shalt not (c) seethe a kid in his mothers mylke. 22 Thou shalt tithe all the increase of thy seede that the feelde bryngeth fooorth yere by yere.

* or, gates.

(c) This figureth the forbidding of thinges tending to crueltie. Exod. xxiii. c. and. 34. b. Deut. xii. d.

23 And thou shalt eate before the Lorde thy God in the place which he hath chosen and where he hath put his name, the tithe of thy corne, & of thy wine, and of thine oyle, and the first borne of thy kine, & of thy sheepe: that thou mayest learne to feare the Lorde thy God alwayes. 24 If the way be to long for thee, so that thou art not able to cary it, and if the place be farre from thee whiche the Lorde thy God hath chosen to set his name there, and the lord thy God hath blessed thee: 25 Then shalt thou make it in money, and take * the money in thyne hande, and go vnto the place which the Lorde thy God shall chose:

Deut. xii. a.

* Or, binde vp.

26 And thou shalt bestowe that money for whatsoeuer thy soule lusteth after, for oxen and sheepe, wine and strong drinke, and for whatsoeuer thy soule desireth: and thou shalt eate there before the Lorde thy God, and be merie, both thou and thyne houshold. 27 And the Leuite that is within thy gates shalt thou not forsake: for he hath neither part nor inheritaunce with thee. 28 At the ende of three yeres thou shalt bryng fooorth all the tythes of thyne increase the same yere, and lay it vp within thyne owne gates. 29 And the Leuite whiche hath no parte nor inheritaunce with thee, shall come, and the

Deut. x. b.

Deut. xvi. c.

D

the straunger, the fatherlesse, and the widdowe which are within thy gates, shall eate and be filled, that the Lorde thy God maye blesse thee in all the workes of thyne hande whiche thou doest.

The .xv. Chapter.

The forgeuenes of debtes in the seuenth yere. 7 To helpe the poore is commaunded. 12 The freedome of seruauntes.

A AT the terme of seuen yeres thou shalt make a freedome.

2 And this is the maner of the freedome, Whosoeuer (a) lendeth ought with his hande vnto his neighbour, may not aske agayne (that which he hath lent) of his neyghboure or of his brother, because it is called the Lordes free yere: 3 yet of a straunger thou mayest call it home agayne: but he that is thy brother, him shall thyne hande remit. 4 In any wyse there (b) shalbe no begger among you: for the Lorde shall blesse thee in the lande whiche the Lorde thy God geueth thee for an inheritaunce *:

5 So that thou hearken vnto the voyce of the Lord thy God, to obserue and do all these commaundementes whiche I commaunde thee this daye:

6 For the Lorde thy God hath blessed thee, as he hath promised thee, and thou shalt lende vnto many nations, but thou thy selfe shalt not borowe: and thou shalt raigne ouer many nations, and they shall not raigne ouer thee. 7 If one of thy brethren among you be poore within any of thy gates in thy lande which the Lorde thy God geueth thee: thou shalt not harden thyne heart, nor shut to thyne hande from thy poore brother:

8 But thou shalt open thyne hande vnto him, and lende him sufficient for his neede which he hath. 9 Beware that there be not a wicked thought in thyne heart, that thou wouldest say, The seuenth yere, the yere of freedom is at hande: and therefore it greeueth thee to looke on thy poore brother, and geuest hym naught, and he then crye vnto the Lorde agaynst thee, and it be sinne vnto thee. 10 Thou shalt geue him, and let it not greeue thyne heart to geue vnto hym: because that for this thyng the Lorde thy God shall blesse thee in all thy workes, and in all that thou puttest thyne hande vnto. 11 The lande shall neuer be without (c) poore: therefore I commaund thee, saying, Thou shalt open thyne hande vnto thy brother that is needy and poore in thy lande.

12 If thy brother an Hebrewe sell hym selfe to thee, or an Hebrewe woman, and serue thee sixe yeres, in the seuenth yere thou shalt let hym go free from thee. 13 And when thou sendest hym out free from thee, thou shalt not let hym go away emptie:

14 But (d) shalt geue hym liberally of thy sheepe, of thy corne, and of thy wine, and geue hym of that wherewith the Lorde thy God hath blessed thee. 15 And remember that thou wast a seruaunt in the land of Egypt, and the Lorde thy God deliuered thee thence: and therefore I commaunde thee this thyng to day. 16 And yf he say vnto thee, I will not go awaye from thee: because he loueth thee and thyne house, and is well at ease with thee: 17 Then shalt thou take an aule, and naile his eare to the doore therwith, and let him be thy seruaunt for euer: and vnto thy mayd seruaunt thou shalt do likewyse. 18 And let it not greeue thine eye when thou lettest hym go out free from thee, for he hath ben worth a double hyred seruaunt to thee in his seruice sixe yeres: and the Lorde thy God shall blesse thee in all that thou doest. 19 All the first males that come of thy cattell and of thy sheepe, thou shalt hallowe vnto the Lorde thy God: thou shalt do no worke with the first borne bullocke, nor sheare the first borne of thy sheepe. 20 Thou shalt eate it before the Lord thy God yere by yere, in the place which the Lorde shall choose, both thou and thy household.

21 If there be any blemishe therein: as if it be lame, or blinde, or haue any other euyll fauouredneslle, thou shalt not offer it vnto the Lorde thy God:

22 But shalt eate it within thyne owne gates, the vncleane and cleane person shall eate it alyke, as the Roe and the Hart. 23 Only eate not the blood therof: but powre it vpon the grounde as water.

The

Leuit. 25. b. (a) This is spoken in fauour of those debters that were poore, or not able to pay.

Eccle. xiii. a. (b) So that if the debter be ryche, he may be forced to pay his debt, this ordinaunce notwithstandnig * to possesse it.

Deut. 28. b.

John. iii. c.

Mat. 19. a. (c) For a trial of your charitie.

Leu. 26. f.

(d) To ad knowledge gods benefites receiued by his labour

Exod. xxi. b.

Leu. xxvii.

The.xvi. Chapter.

1 Of Easter, 10 Whitsontide, 13 and the feast of tabernacles, 18 what officers and iudges ought to be ordeyned, 21 Idolatrie is forbidden.

OBserue (a) the moneth of *newe corne, that thou mayest offer the passouer vnto the Lord thy god: For in the moneth when corne beginneth to type the lord thy god brought thee out of Egypt by nyght. 2 Thou shalt therfore offer the passouer vnto the Lord thy God (of sheepe and oxen) in the place whiche the Lorde shall choose to put his name there.

3 Thou shalt eate no leauened bread with it: but seuen dayes shalt thou eate vnleauened bread therwith, euen the (b) bread of tribulation (for thou camest out of the lande of Egypt in haste) that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy lyfe.

4 And there shalbe no leauened bread seene in all thy coastes seuen dayes long, neither shall there remaine any thyng of the flesshe which thou offerest the first daye at euen vntyll the morowe nyng. 5 Thou mayest not offer the passouer within any of thy gates which the lord thy God geueth thee:

6 But in the place which the Lorde thy God shall choose to set his name in, there thou shalt offer the passouer at euen, about the goyng downe of the sunne, in the season that thou camest out of Egypt. 7 And thou shalt roste and eate it in the place which the Lorde thy God hath chosen, and thou shalt returne on the morowe, and go vnto thy tentes. 8 Sixe dayes thou shalt eate sweete bread, and the seuenth day shalbe a solempne assemblie before the Lorde thy God: thou shalt do no worke therein. 9 Seuen weekes shalt thou (c) number vnto thee, and beginne to number the seuen weekes when thou beginnest to put the sicle to the corne: 10 And kepe the feast of weekes vnto the Lord thy God, with a free wyll offeryng of thyne hande, whiche thou shalt geue vnto the Lorde thy God, accordyng as the Lorde thy God hath blessed thee.

11 And thou shalt reioyce before the Lorde thy God, thou, and thy sonne, thy daughter, thy seruaunt, and thy mayde, and the Leuite that is within thy gates, and the straunger, the fatherlesse, and the widdowe that are among you, in the place whiche the Lorde thy God hath chosen to put his name there. 12 And remember that thou wast a seruaunt in Egypt: and thou shalt obserue and do these ordinaunces. 13 Thou shalt also obserue the (d) feast of tabernacles seuen dayes, after that thou hast gathered in thy corne and thy wine.

14 And thou shalt reioyce in thy feast, thou and thy sonne, thy daughter, thy seruaunt, and thy mayde, the Leuite, the straunger, and the fatherlesse, and the widdowe that are within thy gates. 15 Seuen dayes shalt thou kepe a solempne feast vnto the Lorde thy God in the place which the Lorde shall choose: for the Lorde thy God shal blesse thee in all thy fruites, and in al the workes of thine handes, therfore shalt thou be glad. 16 Three tymes in a yere shall all thy males appeare before the Lorde thy God in the place whiche he shall choose, in the feast of vnleauened bread, in the (e) feast of weekes, and in the feast of tabernacles: and they shall not appeare before the (f) Lorde (g) emptie.

17 Euery man shall geue (h) accordyng to the gyfte of his hande, and accordyng to the blessyng of the Lorde thy God which he hath geuen thee.

18 Iudges and officers shalt thou make thee in all thy cities which the Lorde thy God geueth thee throughout thy tribes, and they shall iudge the people with iust iudgement.

19 Wrest not thou the law, nor know any person, neither take any reward: for gyftes do blinde the eyes of the wyse, and peruert the wordes of the righteous. 20 That which is iust and right shalt thou folowe, that thou mayst lyue, and inioy the lande which the Lorde thy God geueth thee.

21 (i) Thou shalt plant no groue of any trees neare vnto the aulter of the lord thy god which thou shalt make thee.

22 Thou shalt set thee vp no *piller which the Lorde thy God hateth.

The.xvii. Chapter.

1 The punishment of the idolater. 15 The election of the king.

THou shalt offer vnto the Lorde thy god no oxe nor sheepe wherin is (a) blemishe or any euil fauowednesse: for that is an abhomination vnto the Lorde thy God.

2 If there be found among you within any of thy gates which the Lorde thy

(a) That is, the month of newe fruites, which was partly in March, and partly in Aprill. Exod. 13. vers. 4.

* or, Abib.

(b) which declared the troubles that they were in, beyng vnder Pharao.

(c) Numbring from the next day after eatyng the passouer. Leuit. 23. vers. 15. Act. 11. 2.

(d) whiche is kept in the xv. day of the seuenth moneth. Leuit. 23. vers. 34.

C 1. Reg. 8. g.

Exo. 23. d

(e) whitsontide.

(f) without some offering

(g) He meaneth before the arke.

(h) According to his power.

Exod. 23. 8. Eccle. 20. d.

(i) Accordyng to the maner of the Paynims, which planted trees about their aulters to shadow them whereby the place seemed to them to haue the more maiestie

* or, Image

1 Reg. 22. c.

(a) God must be serued with the perfitest & purest thynges,

the

thy God geueth thee, man or (b) woman that hath wrought wickednesse in the sight of the Lorde thy God, in transgressyng his couenaunt: 3 And gone and serued straunge gods, and worshypped them, as the sunne or moone, or any of the hoast of heauen, (c) whiche I haue not commaunded: 4 And it is tolde thee, and thou hast hearde of it, then shalt thou enquire diligently: and if it be true, and the thyng of a surete that such abhomination is wrought in Israel: 5 Then shalt thou bryng forth that man or that woman (which haue committed that wycked thyng) vnto the gates, & shalt stone them with stones tyll they dye. 6 At the mouth of two or three witnesses shall he that is worthy of death, die: and at the mouth of one witnesse let no man dye.

7 The (d) handes of the witnesses shalbe first vpon hym to kyll hym, and afterwarde the handes (e) of all the people: and thou shalt put the wicked away from thee. 8 If there rise a matter to harde for thee in iudgement betweene (f) blood and blood, betweene plea & plea, betweene plague and plague, and the matters come to strife within thy gates: then shalt thou arise, and get thee vp vnto the place whiche the Lorde thy God hath chosen, 9 And come vnto the priestes the Leuites, & vnto (g) the iudge that shalbe in those dayes, and aske: and they shall shewe thee the sentence of iudgement. 10 And thou must do according to that whiche they of that place (which the Lord hath chosen) shewe thee, and thou shalt obserue to do according to al that they enfourme thee: 11 Accordyng to the sentence of the lawe whiche they tell thee, (h) shalt thou do: and bowe not from that which they shewe thee, neither to the ryght hande nor to the left. 12 And that man that wyll do presumptiously, and wyll not (i) hearken vnto the priest (that standeth there before the Lorde thy God to minister) or vnto the iudge: that man shall dye, and thou shalt put away euyll from Israel. 13 And all the people shall heare, and feare, and shall do no more presumptiously. 14 When thou art come vnto the lande whiche the Lord thy God geueth thee, and enioyest it, and dwellest therein, and if thou shalt say, I wyll set a kyng ouer me, lyke as all the nations that are about me;

15 Then thou shalt make hym kyng ouer thee whom the Lorde thy God shall choose: One from among thy brethren shalt thou make kyng ouer thee, and thou mayest not set a straunger ouer thee, whiche is not of thy brethren. 16 But he shall not multiplie horses to hym selfe, nor bryng the people agayne to (k) Egypt to increase the number of horses: forasmuch as the Lorde hath sayde vnto you, ye shall hencefoorth go no more agayne that way. 17 Also he ought not to "multiplie wyues to hym selfe, lest his heart turne (l) away: neither shal he gather hym syluer and golde to much. 18 And when he is set vppon the seate of his kyngdome, he shall write hym out a coppie of this (m) lawe in a booke before the (n) priestes the Leuites: 19 And it shalbe with him, and he ought to reade therein all the dayes of his lyfe, that he may learne to feare the Lorde his God, and to kepe all the wordes of this lawe and these ordinaunces, for to do them. 20 And that his heart aryse not aboue his brethren, and that he turne not from the commaundement to the right hande or to the left: but that he may prolong his dayes in his kyngdome, he and his children in the middes of Israel.

The. xviii. Chapter.

3 The portion of the Leuites. 15 God wyll not leaue them without a true prophete. 20 The false prophete shalbe slayne. 22 And howe he may be knowen.

THE priestes and the Leuites, and all the tribe of Leui must haue no part nor inheritaunce with Israel: but shall eate the offeryngs of the Lorde made by fyre, and his (a) inheritaunce. 2 Therefore shall they haue no inheritaunce among their brethren: but the Lorde he is their inheritaunce, as he hath sayde vnto them. 3 And the priestes duetie of the people, and of them that offer, whether it be ore or sheepe, they must geue vnto the priest (b) the shoulder, & the two cheekes, and the mawe. 4 The first fruites also of thy corne, wine, and oyle, and the first of the fleece of thy sheepe shalt thou geue hym. 5 For the Lorde thy God hath chosen hym out of al thy tribes,

(h) The frailtie of the offender, shall not excuse the offence. Deut. xiii. c.

(c) God refuseth all suche seruice as he hath not commaunded.

Num. 35. d.

(d) To shewe that their witnes was true.

(e) To declare that all must be of one accorde to punishe idolaters.

(f) Cryme & cryme.

(g) who shall pronounce sentence accordyng as the priest shal instruct hym, agreeable to gods wordes.

(h) That the controuersie may be the sooner ended

(i) As long as he is the true minister of god and pronounceth agreeable to his worde.

C

1. Reg. 8. a.

3. Reg. 4. d.

(k) To recouenge suche wrong as the Egyptians had done vnto them.

" or, take many wyues

(l) From the lawes of god.

(m) That is, Deuteronomium.

(n) According to the copie which the priestes do vse.

Iosu. 1. b.

A Num. 18. d.

(a) The tythes were due vnto the Leuites.

Exod. 2

(b) The right shoulder.

Num. 18. d.

to stande and to minister in the name of the Lorde, he and his sonnes for euer. 6 If a Leuite come out of any of thy cities of all Israel, where he is a sojourner, and come (c) with all the lust of his heart vnto the place which the Lorde hath chosen: 7 He shall minister in the name of the Lorde his God, as his other brethren the Leuites do which remayne there before the Lorde. 8 And they shal haue like portions to eate, beside (d) that which cōmeth of the sale of his patrimonie.

9 When thou art come into the lande which the Lorde thy God geueth thee, thou shalt not learne to do after the abhominations of those nations.

10 Let there not be founde among you any one that maketh his sonne or his daughter to (e) go through the fire, or that vseth witchcraft, or a regarder of tymes, or that regardeth the fleeyng of fowles, 11 Or a sorcerer, or a charmer, or that counsayleth with spirites, or a soothsayer, or that asketh counsayle of the dead.

12 For all that do such thynges are abhomination vnto the Lorde: and because of these abhominations, the Lorde thy God doth cast them out before thee. 13 Thou shalt be perfect therfore in the sight of the Lorde thy God. 14 For these nations which thou shalt possesse, hearken vnto regarders of times, and vnto sorcerers: but the Lorde thy God hath not suffered thee so to do. 15 The Lorde thy God wyll stirre vp vnto thee a prophete among you of thy brethren like vnto me, vnto him ye shall hearken, 16 Accordyng to all that thou desiredst of the Lorde thy God in Horeb in the day of the assemblie, when thou saydest, Let me heare the voyce of my Lord God no more, nor see this great fire any more, that I dye not. 17 And the Lorde sayde vnto me, They haue well spoken. 18 I wyll rayse them vp a prophete from among their brethren like vnto thee, and wyll put my wordes in his mouth, and he shall speake vnto them all that I shall commaunde him. 19 And whosoeuer wyl not hearken vnto my wordes which he shall speake in my name, (f) I wyll requite it of him. 20 But the prophete which shall presume to speake a worde in my name which I haue not commaunded him to speake, or that speaketh in the name of straunge gods, the same prophete shall dye.

21 And yf thou say in thyne heart, Howe shall we knowe the worde which the Lorde hath not spoken? 22 When a prophete speaketh in the name of the Lorde, yf the thyng (g) folowe not, nor come to passe: that is the thyng which the Lorde hath not spoken, but the prophete hath spoken it presumptuously: thou shalt not therefore be afrayde of him.

¶ The. xix. Chapter.

2 The townes of refuge. 16 The punishment of him that beareth false witnesse.

When the Lorde thy God hath rooted out the nations whose lande the Lorde thy God geueth thee, and thou succeedest in their inheritaunce, and dwellest in their cities, and in their houses: 2 Thou shalt (a) seperate three cities for thee in the middes of the lande which the Lorde thy God geueth thee to possesse it:

3 Thou shalt (b) prepare the way, and deuide the coastes of thy lande which the Lorde thy God geueth thee to inherite, into three partes, that whosoeuer (c) committeth murther, may flee thyther. 4 For this cause must the slayer flee thyther, that he may liue: Who so killeth his neighbour ignorauntly, and hated him not in tyme past: 5 And when a man goeth vnto the wood with his neighbour to hewe wood, and as his hande fetcheth a stroke with the axe to cut downe the tree, the head slippeth from the helue, and smyteth his neighbour that he dyeth: the same shall flee vnto one of the same cities, and liue: 6 Lest the auenger of the blood folowe after the slayer whyle his heart is hot, and ouertake him because the waye is long, and slay him, and yet there is no cause (d) worthy of death in him, in as much as he hated him not in tyme past. 7 Wherfore I commaunde thee, saying, Thou shalt appoynt out three cities for thee. 8 And yf the Lorde thy God (e) enlarge thy coastes (as he hath swoorne vnto thy fathers) and gene thee all the lande which he sayde he would gene vnto thy fathers: 9 Thou shalt kepe all these commaundementes to do them, which I commaunde thee this day, that thou loue the Lorde thy God, and walke in his wayes euer: and adde three cities mo for thee beside these three,

10 That innocent blood be not shed

(c) To serue god with a good wyll.

(d) Besides that which they haue of their fathers goodes, they shall liue of the offringes and first fruites as the other Leuites do.

(e) Which thought the goyng betweene two fiers to be a kinde of purifiyng.

Act. 3. d.

Mat. 17. b.

Exod. 20. a.

(f) I wyll punish him for it.

(g) That is one sure token of a false prophete: of an other, mention is made before. Chap. 13.

A Deut. 12. d.

(a) Appoynt three cities of refuge.

(b) Make it able to be trauayled without any let.

Exod. 21. a.

(c) That killeth one by chaunce, and not of set purpose.

Num. 35. vers. 12.

(d) Or, can not be iudged to death.

(e) When thou goest ouer Iordane.

in thy lande which the Lorde thy God geueth thee to inherite, and (f) so blood come vpon thee. 11 But and if any man hate his neighbour, & lay awayte for him, and rise against him, & smyte him that he dye, and then fleeth vnto any of these cities: 12 The (g) elders of his citie shall sende and fetche him thence, & deliuer him into the handes of the auenger of blood, that he maye dye. (h) Thine eye shal not spare him, but thou shalt (i) put away innocent blood from Israel, that it may go wel with thee. 14 Thou shalt not remoue thy neyghbours (k) marke, which they of olde tyme haue set in thyne inheritaunce that thou shalt inherite in the lande which the Lorde thy God geueth thee to enioy it. 15 One witnesse shall not rise against a man for any tresspasse, or for any sinne, or for any fault that he offendeth in: but at the mouth of two witnesses or of three witnesses shall the matter be stablished. 16 If a false witnesse rise vp against a man to accuse him of tresspasse: 17 Then both the men which striue together, shall stande (l) before Lorde, before the priestes and the iudges which shalbe in those dayes: 18 And the iudges shall make diligent inquisition: and yf the witnesse be founde false, and that he hath geuen false witnesse against his brother: 19 Then shall ye do vnto him as he had thought to do vnto his brother, and thou shalt put euyll away from the middes of thee.

20 And other shall heare, and feare, and shal hencefoorth commit no more any such wickednesse among you.

21 And thyne eye shall haue no compassion, but life for life, eye for eye, toothe for toothe, hande for hande, foote for foote.

Exod. 21. c.

¶ The. xx. Chapter.

The exhortation of the priest when the Israelites go to battayle. 10 Peace must first be proclaymed. 19 The trees that beare fruite must not be destroyed.

Deut. 1. d.

When thou goest out to battayle against thine enemies, and seest horses, and charrettes, and people mo then thou, be not afrayde of them: for the Lorde thy God is with thee, which brought thee out of the lande of Egypt. 2 And when ye are come nye vnto battayle, the priest shall come foorth to speake vnto the people, 3 And shall say vnto them, Heare O Israel, you are come this day vnto battayle against your enemies, let not your hartes faynt, neither feare, nor be amazed, nor a dread of them: 4 For the Lorde (a) your God goeth with you to fight for you against your enemies, and to saue you. 5 And let the officers speake vnto the people, saying, If any man haue built a newe house, and (b) haue not dedicate it: let him go and returne to his house, lest he dye in the battayle, and another man dedicate it. 6 And yf any man haue planted a vineyarde, and haue not made it common: let him go and returne agayne vnto his house, lest he dye in the battayle, and another make it common. 7 And yf any man be betrothed vnto a wyfe, and haue not taken her: let him go and returne agayne vnto his house, lest he dye in the battayle, and another man take her. 8 And let the officers speake further vnto the people, and say, If any man feare and be faynt hearted, let him go and returne vnto his house, lest he make his brothers heart faynt as well as his. 9 And when the officers haue made an ende of speakyng vnto the people, they shall make captaynes of the armie to gouerne the people. 10 When thou commest nye vnto a citie to fyght against it, offer them peace. 11 And yf they (c) aunswere thee agayne peaceably, and open vnto thee, then let all the people that is founde therin, be tributaries vnto thee, and serue thee.

12 And yf they wyll make no peace with thee, but make warre against thee, thou shalt besiege it. 13 And when the Lorde thy God hath deliuered it into thine handes, thou shalt smyte all the males thereof with the edge of the swoorde. 14 But the women, and the children, and the cattell, and all that is in the citie, and all the spoyle therof shalt thou take vnto thy selfe, and eate the spoyle of thyne enemies, which the Lorde thy God hath geuen thee. 15 Thus shalt thou do vnto all the cities which are a great way of from thee, which are not of the cities of (d) these nations.

16 But of the cities of these nations which the Lorde thy God shall geue thee to inherite, thou shalt saue alyue nothyng that breatheth: 17 But shalt destroy them without redemption,

(f) That the death of the partie slaine, be imputed vnto thee.
(g) The officers or magistrates.
(h) Wylfull murther can not be pardoned without gods high displeasure.
(i) By reuengyng of the innocent blood.
(k) Meere stone or Landbounde: The very Panims did iudge this to be a great offence.
(l) God is present wher his true ministers are.

Num. 14.

(a) Gods grace and power is euer redy to helpe you.
(b) When any take possession of an house, ie rendred thankes to God for the benefite.
* Or, eate of the fruit.
Leuit. 19. verf. 23.
Deut. 24. c
Judi. 7. a.

Deut. 21. c
(b) If it alow thy offer of peace.

(c) That is answere peace.

Iosu. 11.

(d) Of the Chananites &c.

Deut. 7. a

tion, namely the Hethites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Iebusites, as the Lorde thy God hath commaunded thee: 18 That they teache you not to do after all their abhominations which they haue done vnto their gods, and so ye shoulde sinne agaynst the Lorde your God. 19 When thou hast besieged a citie long tyme, and made warre agaynst it to take it, destroy not the trees therof, that thou wouldest thrust an axe vnto them: but eate of them, and cut them not downe to further thee in thy siege: * for the tree of the feelde (e) is mans life. 20 Only those trees which thou knowest to be (f) vnfruitful, those shalt thou destroy and cut downe, and make bulwerkes agaynst the citie that maketh warre with thee, vntyll thou subdue it.

* For it is but wood vpon the feelde, and no man: and can not come and be bulwerkes agaynst thee.
(e) That is, beareth fruit good for the sustenaunce of man: For he speaketh here of fruitfull trees.
(f) Which beare no fruite for man to eate.

¶ The.xxi. Chapter.

2 Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright can not be changed for affection. 18 The disobedient childe. 23 The body may not hang all night.

IF one be founde slayne in the lande which the Lorde thy God geueth thee to possesse it, and lyeth in the feelde, and it is not knowen who hath slayne him: 2 Then thine elders and thy iudges shall come foorth, and measure vnto the cities that are rounde about him that is slayne: 3 And let the elders of that citie which is next vnto the slayne man, take out of the droue an heyffer that hath not ben put to labour, nor hath drawen in the yoke: 4 And let the elders of that citie bring the heyffer vnto a () harde and rough valley, which is neither eared nor sowen, & stryke of the heyffers necke there in the valley. 5 And the priestes the sonnes of Leui (whom the Lorde thy God hath chosen to minister, and to (a) blesse in the name of the Lorde) shall come foorth: and by their worde shall all strife and plague be tryed. 6 And all the elders of the citie that come foorth to the slayne man, shall washe their handes ouer the heyffer that is beheaded in the valley, 7 And shall answere, and say, Our handes haue not shed this blood, neither haue our eyes seene it. 8 Be mercifull (b) Lorde vnto thy people Israel which thou hast delyuered, & lay no innocent blood vnto thy people of Israels charge. And the blood shalbe forgeuen them. 9 And so shalt thou put (c) innocent blood from thee, when thou shalt haue done that which is ryght in the syght of the Lorde. 10 When thou goest to warre agaynst thyne (d) enemies, and the Lorde thy God hath delyuered them into thine handes, and thou hast taken them captiue, 11 And seest among the captiues a beautifull woman, and hast a desire vnto her, that thou wouldest haue her to thy wyfe: 12 Thou shalt bryng her home to thyne house, & she shall (e) shaue her head, and pare her nayles, 13 And put her rayment that she was taken in from her, and let her remayne in thine house, and (f) beweepe her father and her mother a moneth long: and after that shalt thou go in vnto her, and (g) mary her, and she shalbe thy wyfe. 14 And yf thou haue no fauour vnto her, then let her go whyther she lusteth, and sell her not for money, nor * make marchaundize of her, because thou hast (h) humbled her. 15 If a man haue two wyues, one beloued, and another hated, and they haue borne him children, both the loued and also the hated: If the first borne be the sonne of the hated: 16 Then when the tyme commeth that he deuideth his goodes among his children, he may not make the sonne of the beloued first borne, * before the sonne of the hated, which is in deede the first borne: 17 But he shall acknowledge the sonne of the hated for the first borne, and geue him (i) dowble portion of all that he hath: For he is sonne of the (k) first of his strength, & to him hated doth belongeth the ryght of the first borne.

() That the slaying of the beast in a solitarie place, might strike into their mindes an horrour of the fact or offence.
(a) To make publique prayer.
(b) This prayer the priests vttered in the hearyng of the people.
(c) The vengeaunce due for the murther.
(d) Not those of the lande of Chanaan, but others.
(e) This declareth that she shoulde be altered from her olde conuersation, before she vvere made a member of gods people.
(f) As vtterly forsaking her countrey, and kinrede.
(g) This libertie was graunted for such as were taken in warre, otherwise the Israelites might not marry out of their owne nation.
* or, vse her as thy seruant.
(h) Vsed her as thy wife.
* or, as long as the sonne of the other.
(i) His part shalbe as great as two of the others.
(k) That is, he was begotten in the flowre of his fathers age.

18 If any man haue a sonne that is stubburne and disobedient, that he wyll not hearken vnto the voyce of his father and voyce of his mother, and they haue chastened him, and he woulde not hearken vnto them: 19 Then shall his father and his mother take him, and bryng him out vnto the elders of that citie, and vnto the gate of that same place, 20 And say vnto the elders of the citie, This our sonne is stubburne and disobedient, and wyll not hearken vnto our voyce, he is a riotour & a dronkarde. 21 And (l) all the men of that citie shall stone him with stones vnto death: and thou shalt put euyll away from thee, and all Israel shall heare, and feare.

(l) This declareth the greatnesse of the offence: For blasphemers & idolaters were put to no other death then this.

22 If a man haue committed a treſpaſſe worthy of death, and is put to death for it, and thou hangeſt him (n) on tree: 23 His body ſhall not remayne all nyght vpon the tree, but thou ſhalt bury him the ſame day, for the curſe of God is on him that is hanged: Defile not thou the lande which the Lorde thy God geueth thee to inherite.

(n) A gibbet or gallowes.

¶ The. xxii. Chapter.

1 He commaundeth to haue care of our neighbours goodes. 13 Of the wife not being founde a virgin. 22 The puniſhment of adulterie.

(a) Charitie muſt be ſhewed to thy brother aſwell farre abſent, as preſent.

THou ſhalt not ſee thy brothers oxe or ſheepe go aſtray, and withdrawe thy ſelfe from them: but ſhalt bryng them agayne vnto thy brother. 2 And if thy brother be not (a) nie vnto thee, or yf thou knowe him not, then bryng it vnto thine owne houſe, and it ſhall remayne with thee vntyll thy brother aſke after them, and then deliuer him them agayne. 3 In like maner ſhalt thou do with his aſſe, and ſo ſhalt thou do with his rayment: and with all loſt thynges of thy brother which he hath loſt and thou haſt found, ſhalt thou do likewiſe, and thou mayeſt not hyde it from them.

(b) This ſheweth, that order is to be kept in naturall comelineſſe for diſtinction of perſons.

4 Thou ſhalt not ſee thy brothers aſſe or oxe fall downe by the way, and withdrawe thy ſelfe from them: but ſhalt helpe him to heaue them vp agayne. 5 The woman ſhall not (b) weare that which parteyneth vnto the man, neither ſhall a man put on womans rayment: For all that do ſo, are abhomination vnto the Lorde thy God. 6 If thou chaunce vpon a birdes neſt by the way, in whatſoeuer tree it be, or on the grounde, whether they be young or egges, & the damme ſittyng vpon the young, or on the egges: thou ſhalt (c) not take the dam with the young: 7 But ſhalt in any wiſe let the damme go, & take the young to thee, that thou mayeſt proſper, and prolong thy dayes. 8 When thou buildeſt a newe houſe, thou ſhalt make a battlement on the rooke, that thou lade not thyne houſe with blood yf any man fall from thence. 9 Thou ſhalt not ſowe thy vineyarde with (d) diuers ſeedes: leſt the fruite of the ſeede which thou haſt ſowen, and the fruite of thy vineyarde, be defyled.

(c) For that match is not a like in ſtrength, declaryng that curteſie, humanitie, and charitie ſhoulde be in man, not to ouermatch his neyghbour.

(d) Meanyng by this lawe, that they ſhould ſtand to one trueth in ſingleneſſe of heart.

10 Thou ſhalt not plowe with an oxe and an (e) aſſe together. 11 Thou ſhalt not weare a garment made of wooll and linnen together. 12 Thou ſhalt make thee gardes vpon the foure quarters of thy veſture wherwith thou couereſt thy ſelfe. 13 If a man take a wife, and when he hath lyen with her, hate her, 14 And lay ſhamefull thynges vnto her charge, & bryng vp an euyll name vpon her, and ſay, I toke this wife, & when I came to her I found her not a mayde: 15 Then ſhall the father of the damſel & the mother, bryng foorth the tokens of the damſels virginitie vnto the elders of the citie in the gate, 16 And the damſels father ſhal ſay vnto the elders, I gaue my daughter vnto this man to wyfe, & he hateth her: 17 And lo, he layeth ſhamefull thynges vnto her charge, ſaying, I founde not thy daughter a mayde: and yet theſe are the tokens of my daughters virginitie. And they ſhall ſpreade the veſture before the elders of the citie. 18 And the elders of that citie ſhall take that man, and chaſtiſe him, 19 And mearſe him in an hundred ſicles of ſiluer, and geue them vnto the (f) father of the damſel, becauſe he hath brought vp an euyll name vpon a mayde of Iſrael: And ſhe ſhalbe his wyfe, and he may not put her away all his dayes. 20 But and yf the thyng be of a ſuretie that the damſell be not founde a virgin:

(e) Deut. 22.

(f) The father receiueth recompence, becauſe the ſhame of the fact ſhould haue lighted vpon him.

21 They ſhall bryng the damſel to the doore of her fathers houſe, & the men of that citie ſhal ſtone her with ſtones to death, becauſe ſhe hath wrought folly in Iſrael to play the whore in her fathers houſe: and ſo thou ſhalt put euyll from among you. 22 If a man be founde lying with a woman that hath a wedded huſbande, they ſhall both dye, both the man that lay with the wyfe, and alſo the wyfe: and ſo thou ſhalt put away euyll from Iſrael. 23 If a mayde be betrothed vnto an huſbande, and then a man finde her in the towne, and lye with her: 24 Ye ſhall bryng them both out vnto the gates of the ſame citie, and ſhall ſtone them with ſtones to death: the damſell, becauſe ſhe cryed not beyng in thee citie: and the man, becauſe he hath (g) humbled his neyghbours wyfe: and thou ſhalt put away euyll from thee. 25 But yf a man fynde a betrothed damſell in the feelde, and force her, and lye with her: then the man that lay with her, ſhall dye alone.

(g) Defiled

26 But vnto the damſel thou ſhalt do no

no harme: because there is in the damsell no cause (k) of death. For as when a man ryseth agaynst his neighbour and slayeth hym: euen (l) so is this matter. 27 For he founde her in the feelde: and the betrothed damsell cryed, and there was no man to succour her. 28 If a man finde a mayde that is not betrothed, and take her, and lye with her, and they be founde: 29 Then the man that lay with her, shall geue vnto the damsels father fifte sicles of siluer, and she shall be his wyfe, because he hath humbled her: and he may not put her away all his dayes. 30 No man shall take his fathers wyfe, nor vnheale his fathers couering.

(k) No sinne worthy of death.
(l) The maid is no more worthy of blame, then he that is assaulted and murdred by an other, is gyltie of that murder.
Leu. xviii. a

The .xxiii. Chapter.

9 What they ought to auoyde when they go to war. 17 To flee all kynde of whordome. 19 Of vsurie. 21 Of vowes.

1 Leu. xxi. c. Esai. lvi. a. (a) He shall neither marry nor beare office. (b) The child borne in adulterie, or of a common harlot. This was to moue them to chaste lyfe, lest their licentiousnes might preiudice their posteritie. ii. Esd. 14. a (c) Denyed you victuales. Nu. xxii. b. (d) Succour them or do them any good. Gen. xxv. c. (e) The Edomites, or the Idumeans, were those that came of Esau.

NOne that is hurt by burstyng, or hath his priuie members cut of, shall come into the congregation (a) of the Lorde. 2 And a bastarde (b) shal not come into the congregation of the Lorde: no not in the tenth generation he shall not enter into the congregation of the Lorde. 3 The Ammonites and the Moabites shal not come into the congregation of the Lorde, no not in the tenth generation, nor they shall neuer come into the congregation of the Lorde: 4 Because they met you not with (c) bread and water in the way when ye came out of Egypt, and because they hyred agaynst thee Balaam the sonne of Beor of Pethor of Mesopotamia to curse thee.

5 Neuertheleſſe, the Lorde thy God would not hearken vnto Balaam: but the Lorde thy God turned the curse to a blessing vnto thee, because the Lorde thy God loued thee. 6 Thou shalt not seeke their peace (d) nor wealth all thy dayes, for euer. 7 Thou shalt not abhorre an (e) Edomite, for he is thy brother: neither shalt thou abhorre an Egyptian, because thou wast a straunger in his lande. 8 The chyldren that are begotten of them, shall come into the congregation of the Lorde in the third generation. 9 When thou goest out with the hoast agaynst thyne enemies, kepe thee from all wickednesse.

10 If there be among you any man that is vncleane, by the reason of vncleannesse that chanceth hym by nyght, let him go out of the hoast, and not come in agayne into the hoast. 11 But at euen let hym washe hym selfe with water: and then when the sunne is downe, let hym come into the hoast agayne. 12 Thou shalt haue a place also without the hoast, whyther thou shalt resort to. 13 And thou shalt haue a * paddle vpon thy weapon: and when thou wylt ease thy selfe, digge therewith, and turne and couer that which is departed from thee. 14 For the Lorde thy God walketh in the middes of thyne hoast, to ryd thee, and to set (f) thyne enemies before thee: therfore shall the place of thyne hoast be pure, that he see no vncleane thing in thee, and so turne him selfe from thee. 15 Thou shalt not deliuer vnto his maister, (g) the seruaunt whiche is escaped from his maister vnto thee.

16 He shall dwell with thee (euen) among you, in what place he hym selfe lyketh best, in one of thy cities wher it is good for hym: and thou shalt not vexe hym. 17 There shalbe no whore of the daughters of Israel, nor whore keper of the sonnes of Israel.

18 Thou shalt neither bryng the hyre of a (h) whore, nor the price of a dogge into the house of the Lorde thy God in any maner of vowe: for both of them are abhomination vnto the Lorde thy God. 19 Thou shalt not hurt thy brother by vsurie of money, nor by vsurie of corne, nor by vsurie of anye thing that he may be hurt withall.

20 Vnto (i) a straunger thou mayest lende vpon vsurie, but not vnto thy brother: that the Lorde thy God may blesse thee in all that thou settest thyne hande to in the lande whyther thou goest to possesse it. 21 When thou hast (k) vowed a vowe vnto the Lorde thy God, thou shalt not slacke to pay it: For the Lorde thy God wyll surely require it of thee, and it shalbe sinne in thee. 22 If thou shalt leaue vowyng, it shalbe no sinne in thee.

23 But that which is once gone out of thy lippes, thou must (l) kepe, and do accordyng as thou hast vowed vnto the Lorde thy God of a freewyll, & as thou hast spoken with thy mouth. 24 Whē thou commest into thy neighbours vineyarde, thou mayest eate grapes thy belly full at thyne owne pleasure: but thou shalt put none in thy vessell.

25 Euen so, when thou commest into thy neighbours corne, thou mayest

* Or, a sharpe poynt.

(f) To geue thee victory against thine enemies.
(g) He speaketh this of the Panims, which being cruelly vsed of their maisters, fled to the Iewes, & were turned to the true religion
(h) God wyll not be serued with thinges vyle gotte. Exod. xxii. d Leuit. xxv. f
(i) Because they were a hard hearted people, therfore was this libertie geuē them for a tyme.
(k) We vowe vnto the lord when we vowe agreable to his worde.
(l) If the vow haue auctheritie of gods worde.

pinche the eares with thyne hande: but thou shalt not moue a sticke vnto thy neyghbours corne.

¶ The. xxiiii. Chapter.

1 Deuorcement is permitted. 5 He that is newly marryed, is xempted from warre. 6 Mercie is to be shewed towarde the poore detters.

2 When a man hath taken a wyfe and marryed her, yf she fynde no fauour in his eyes, because he hath spyed some vncleanneſſe in her: (a) then let him write her a byll of deuorcement, and put it in her hande, and sende her out of his house:

2 And when she is departed out of his house, let her go and be another mans wyfe. 3 And yf the seconde husbande hate her, let him write her also a letter of deuorcement, and put it in her hande, and sende her out of his house: Or yf the seconde man dye which toke her to wyfe, 4 Her first man which sent her away, may not take her agayne to be his wyfe after that she is defyled: For that is abhomination in the sight of the Lorde, and (b) thou shalt not cause the lande to sinne which the Lorde thy God shall geue thee to inherite. 5 When a man taketh a newe wife, he shal not go a warfare, neither shalbe charged with any businesse: but shalbe free at home one yere, and reioyce with his wyfe which he hath taken. 6 No man shall take the (c) neather or the vpper mylstone to pledge: for he hath layde his lyfe to pledge to thee. 7 If any man be founde stealyng any of his brethren the children of Israel, and abuseth him, or selleth him: the theefe shal dye, and thou shalt put cuyll away from the middes of thee. 8 Take heede to thy selfe as concernyng the plague of leprosie, that thou obserue diligently, and do accordyng to all that the priestes the Leuites shall teache you: as I commaunded them, so ye shall obserue to do. 9 Remember what the Lorde thy God dyd vnto Mari by the way, after that ye were come out of Egypt. 10 When thou doest lende thy brother any thyng, thou (d) shalt not go into his house to fetche a pledge from thence: 11 But shalt stande without, and the man that borowed it of thee, shall bryng the pledge out of the doores vnto thee. 12 Furthermore, if it be a poore body, thou shalt not sleepe with his pledge: 13 But delyuer him the pledge againe when the sunne goeth downe, that he may sleepe in his owne rayment, and bleſſe thee: and it shalbe (e) righteouſneſſe vnto thee before the Lorde thy God. 14 Thou shalt not oppreſſe an hyred (f) seruaunt that is needy and poore, whether he be of thy brethren, or of the straungers that are in thy lande within thy gates: 15 But shalt geue him his hire the same day, and let not the sunne go downe thereon, for he is needy, and therwith sustayneth his life: lest he crye agaynst thee vnto the Lorde, and it be sinne vnto thee. 16 The fathers shall not be put to death for the children, nor the children for the fathers: but euery man shalbe put to death for his owne sinne.

17 Thou shalt not peruert the ryght of the straunger, (g) nor of the fatherleſſe, nor take a widowes rayment to pledge: 18 But remember that thou wast a seruaunt in Egypt, and howe the Lorde thy God delyuered thee thence: and therefore I commaunde thee to do this thyng. 19 When thou cuttest downe thyne harueſt in thy feelde, and hast forgot a sheafe in the feelde, thou shalt not go agayne to fet it: But it shalbe for the straunger, the fatherleſſe, and the widowe: that the Lorde thy God may bleſſe thee in all the workes of thyne hande.

20 When thou beatest downe thyne olyue tree, thou shalt not beate ouer the boughes agayne: but it shalbe for the straunger, the fatherleſſe, and the widowe. 21 When thou gatherest the grapes of thy vineyarde, thou shalt not gather the grapes cleane after thee: but leaue them for the straunger, the fatherleſſe, and the widowe. 22 And remember that thou also wast a seruaunt in the lande of Egypt: and therfore I commaunde thee to do this thyng.

¶ The. xxv. Chapter.

3 The beatyng of the offenders. 11 In vvhat case a vvomans hande must be cut of. 13 Of iuſt vvaightes and measures.

IF there be strife betweene men, they shall come vnto the lawe, and let the Iudges geue sentence betweene them: and iuſtifie (a) the righteous, and condempne the vngodly. 2 And yf any man be vngodly, and worthy of stripes, then let the Iudge cauſe him to lye downe, and to be beaten (b) before his face accordyng to the measure of his treſpaſſe vnto a certayne

(a) This was suffred, only for preuentyng a further miſcheefe. Matth. 5. verſ. 21. Mark. 10. verſ. 4.

(b) Thou shalt not defile the lande by sinne. Deut. 25. b.

Exod. 22. d. (c) Vnder theſe he comprehendeth all inſtrumentes and tooles vvith the which a man getteth his liuing. Exod. 22. b.

Num. 12. 8. (d) As though thou woudeſt chooſe thy pledge: but shalt accept that which he can conuenientlye spare.

(e) Though thy detter shoulde be vnkinde, yet god wyll recompence thee. (f) Thou shalt not withhold his wages from him. Iere. 31. 16.

(g) God meth careth for theſe people, for that they were leaſt regarded. Leuit. 19. h.

(a) Shall not right done him, in geuing sentence on his side. (b) If the greatneſs of the offence deſerue no death.

Exod. 21. verſ. 8.

2.Cor.11.c.

tayne number. 3 Fourtie stripes he
shall gene him, and not passe: lest if he
shoulde exceede, and beate him aboue
that with many stripes, thy brother
shoulde appeare despised and vyle be-
foze thyne eyes. 4 Thou shalt not
mooselt the oxe that treadeth out the
corne. 5 If brethren dwell together,
& one of them dye, and haue no childe,
the wyfe of the dead shall not marry
without vnto a straunger: but his
kinsman shall go in vnto her, and take
her to wyfe, and occupie the roome of
his kinsman. 6 And the eldest sonne
which she beareth, shall succede in the
name of his brother which is dead,
that his name be not put out of Is-
rael. 7 And yf the man wyll not
take his kinswoman, then let her go
vp to the gate vnto the elders, and say,
My kinsman refuseth to stirre (c) vp
vnto his brother a name in Israel,
neither wyll he marry me. 8 Then
the elders of his citie shall call him,
and commune with him: and yf he
stande and say, I wyll not take her:
9 Then shall his kinswoman come
vnto him in the presence of the
elders, and loose his shoe of his foote,
and spit in his face, and answere and
say, So shall it be done vnto that man
that doth not (d) builde vp his bro-
thers house. 10 And his name shal-
be called in Israel, the vnshod house.
11 If (e) when men strue together one
with another, the wyfe of the one
drawe neare for to ryd her husbande
out of the handes of him that smiteth
him, and put forth her hande and
take him by the secretes: 12 Thou
shalt cut of her hande, and let not
thyne eye pitie her. 13 Thou shalt
not haue in thy bagge two maner of
wayghtes, a great and a small:
14 Neither shalt thou haue in thyne
house diuers measures, a great and a
small. 15 But thou shalt haue a right
and iust wayght, and a perfect and a
iust measure shalt thou haue: that thy
dayes may be lengthed in the lande
which the Lorde thy God geueth thee.
16 For all that do such thynges, and
all that do vnright, are abhomination
vnto the Lorde thy God. 17 Remem-
ber what Amelech dyd vnto thee by
the way, when ye were come out of
Egypt: 18 Howe he met thee by the
way, and smote the hyndmost of you,
all that were feeble and came behynde,
when thou wast faynted and weery,
and he feared not God. 19 Therfore
when the Lorde thy God hath geuen
thee rest from all thyne enemies
rounde about, in the lande which the
Lorde thy God geueth thee to inherite
and possesse, see that thou put out the
(g) remembraunce of Amalech from
vnder heauen: and forget not.

Exod.17. verse.8.

(c) This lawe was made to thintent inheritaunce shoulde not passe from one tribe to another.

(d) That wyll not beget a childe to beare his kinsmans name.

(e) This ordinaunce declareth, that vnshamefastnesse in a woman is horrible, and therfore worthy of sharpe punishment.

(f) That is, vtterly destroy the Amalekites: vvhich king Saule dyd partly persourme, about. 450. yeres after.

(g) To be called vpon and vvorshipped.

¶ The.xxvi. Chapter.

3 The offeryng of the first fruites. 19 To what honour god preferreth them whiche acknowledge him to be their Lorde.

WHen thou art come into the land
which the Lorde thy God geueth
thee to inherite, and hast enioyed
it, and dwellest therin: 2 Take of the
first of all the fruite of the earth, and
bryng it out of the lande that the
Lorde thy God geueth thee, and put it
in a basket, and go vnto the place
which the Lorde thy God shall chose
(a) to set his name in it: 3 And thou
shalt come vnto the preest that shalbe
in those dayes, and say vnto him, I
knowledge this day vnto the Lorde
thy God, that I am come vnto the
countrey which the Lorde sware vnto
our fathers for to gene vs. 4 And the
preest shal take the basket out of thine
hande, and set it downe before the
aulter of the Lorde thy God. 5 And
thou shalt answere and say before the
Lorde thy God, "The Syrians
went (b) about to destroy my father,
and he went downe into Egypt, and
so sojourned there with a fewe folke,
and grewe there vnto a nation great,
mightie, and full of people. 6 And
the Egyptians vexed vs, and troubled
vs, and laded vs with most cruell bon-
dage. 7 And when we cryed vnto
the Lorde God of our fathers, the
Lorde hearde our voyce, and loked on
our aduersitie, labour, and oppression.
8 And the Lorde brought vs out of
Egypt in a mightie hande and a stret-
ched out arme, and in great terrible-
nesse, and signes, and wonders. 9 And
he hath brought vs into this place,
and hath geuen vs this lande that flo-
weth with mylke and hony. 10 And
(c) nowe lo, I haue brought the first
fruites of the lande which thou O
Lorde hast geuen me: and thou shalt
set it before the Lorde thy God, and
worship before the Lorde thy God,
11 And reioyce in all the good thinges
which the Lorde thy God hath geuen

Exod.12.c. and.3.4.c. Deut.3.b.

" Or, my fa-ther was a Syrian.

(b) Meanyng Iacob, who was ser-uaunt in Syria to Laban for twentie yeres space.

Exod.3.b.

Exod.14.c.

(c) To acknowledge gods benefite in geuyng them the lande of Chanaan.

vnto thee and vnto thyne house, thou and the Leuite, and the straunger that it among you. 12 When thou hast made an ende of tithing all the tithes of thyne encrease the thirde yere, which is the yere of tithing: thou shalt gene it vnto the Leuite, the straunger, the fatherlesse, and the wydowe, that they may eate within thy gates, and fyll them selues: 13 And (d) thou shalt say before the Lorde thy God, I haue brought the halowed thinges out of myne house, and haue genen them vnto the Leuite, the straunger, the fatherlesse, and the wydowe, accordyng to all thy commaundementes whiche thou hast commaunded me: I haue not transgressed thy commaundementes, nor forgotten them. 14 I haue not eaten thereof in my (e) mournyng, nor suffered ought to perishe thyrough vncleannes, nor geuen ought thereof for the dead: but haue hearkened vnto the voyce of the Lorde my God, and haue done after al that thou hast commaunded me. 15 Loke downe therefore from thy holy habitation, from heauen, and blesse thy people Israel, and the lande which thou hast geuen vs as thou swarest vnto our fathers, a lande that floweth with mylke and honye.

16 This day the Lorde thy God hath cõmaunded thee to do these ordinaunces and lawes: kepe thou them, and do them with all thyne heart, and all thy soule. 17 Thou hast set (f) vp the Lorde this day to be thy God, and to walke in his wayes, and to kepe his ordinaunces, his commaundementes, and his lawes, and to hearken vnto his voyce. 18 And the Lorde hath set thee vp this day to be a seueral g)people vnto him, as he hath promised thee, and that thou kepe all his commaundementes: 19 And to make thee hye aboue all nations which he hath made, in prayse, in name and honour, and that thou mayest be an holy people vnto the Lorde thy God, as he hath sayde.

(d) Thou shalt protest with a pure conscience, hauing regarde to god more then to men.

(e) Though I stoode in neede so to do. Ero. xix. a. Baruc. ii. c. C

(f) Thou hast protested to take the Lorde to thy god, refusing al false gods

Ero. xix. a. (f) Peculier or chosen.

The .xxvii, Chapter.

2 They are commaunded to write the law vpon stone for a remembraunce.

A (a) In gods name. Iosu. viii. a.

AND Moyses with the elders (a) of Israel cõmaunded the people sayng, Kepe al the commaundementes which I commaund you this day. 2 And in that day when you shal passe ouer Iordane vnto the land whiche the Lorde thy god geueth thee, thou shalt set thee vp great stones, and plaster them with plaster: 3 And wryte vpon them al the wordes of this lawe when thou art come ouer, because thou art come into the lande which the lorde thy God geueth thee, a lande that floweth with mylke and honie, as the Lorde God of thy fathers hath promised thee. 4 Therefore when ye be come ouer Iordane, ye shall set vp these (b) stones whiche I commaunde you this day in mount Ebal, and thou shalt plaster them with plaster.

5 And there shalt thou buylde vnto the Lord thy God an aulter of stones, and lyft vp no iron vpon them.

6 Thou shalt make the aulter of the Lorde thy God of whole stones, and offer whole burnt offeringes thereon vnto the Lorde thy God: 7 And thou shalt offer peace offeringes, and shalt eate there, and reioyce (c) before the Lorde thy God. 8 And thou shalt wryte vpon the stones all the wordes of this lawe plainely and distinctly.

9 And Moyses and the priestes the Leuites spake vnto all Israel, saying, Take heede and heare O Israel, this day thou art become the people of the Lorde thy God. 10 Thou shalt hearken therefore vnto the voyce of the Lorde thy God, and do his commaundementes, and his ordinaunces which I commaunde thee this day. 11 And Moyses charged the people the same day, saying, 12 These shall stand vpon mount Garizim to (d) blesse the people, when ye are come ouer Iordane, Simeon, Leui, Iuda, Issachar, Ioseph, and Beniamin. 13 And these shall stande vpon mount Ebal (e) to curse, Rubē, Gad, Aser, Zabulon, Dan, Nephthali. 14 And the Leuites shall aunswere, and say vnto all the men of Israel with a loude voyce, 15 Cursed be the man that maketh any carued or molten image, an abhomination vnto the Lorde, the worke of the handes of the crafte man, and putteth it in a secrete place: and al the people shal aunswere and say, Amen. 16 Cursed be he that " curseth his father & his mother: and all the people shall say, Amen.

17 Cursed be he that remoueth his neighbours marke: and all the people shall say, Amen. 18 Cursed be he that maketh the blynde to go out of his way: and all the people shall say, Amen. 19 Cursed be he that hindreth the ryght of the straunger, fatherlesse, and wydowe: and all the people

(b) God willed his lawe to be grauen in stone at the entrie of the lande of promyse, that all men might see it, and vnderstande that the same lande was consecrate vnto him. Iosu. viii. f. Exod. xx. b. B

(c) Thou shalt geue god thankes for bringing thee into the lande of promise. Deut. xi. d.

(d) Theie blessinges serued to shewe that they ought to serue god wyllyngly.

(e) Declaring that they should haue cause to feare god for his vengeaunce, yf they woulde not obay hym for his loue. Exod. xx. a. Exod. xxi. b

" Or, contempneth. Deut. xix. d. Leui. xix. c. Deu. xxiiii.

people shall say, Amen. 20 Cursed be he that lieth with his fathers wife, and vnhealeth his fathers couerynge: and all the people shall say, Amen.

Leuit.18.a. Leuit.18.c. Leuit.18.b.

21 Cursed be he that lyeth with any maner of beast: and all the people shal say, Amen. 22 Cursed be he that lyeth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

Leuit.18.b. Exod.xxi.b (f) This declareth, that although an offence be vnknowen to man, yet god wyll reuenge it, Eze.xxii.c. Sala.iii.b.

23 Cursed be he that lyeth with his mother in lawe: and all the people shall say, Amen. 24 Cursed be he that smyteth his neighbour (f) secretly: and all the people shall say, Amen. 25 Cursed be he that taketh a reward to slay the soule of innocent blood: and all the people shall say, Amen.

26 Cursed be he that continueth not in all the wordes of this lawe to do them: & all the people shal say, Amen.

The .xxviii. Chapter.

1 The promises to them that obay the commaundementes. 15 The threatnynges to them that disobey.

A Leui.xxvi.a

IF thou shalt hearken diligently vnto the voyce of the Lorde thy God, and obserue & do all his commaundementes which I commaunde thee this day: the Lorde wyll set thee on hye above all nations of the earth.

Deut.xi.b.

2 And all these blessinges shall come on thee and ouertake thee, yf thou shalt hearken vnto the voyce of the Lorde thy God. 3 Blessed shalt thou be in the citie, and blessed in the feelde. 4 Blessed shalt be the fruite of thy body, and the fruite of thy grounde, and the fruite of thy cattell, the * increase of thy kyne, and the flockes of thy sheepe. 5 Blessed shalt be thy basket and thy store. 6 Blessed shalt thou be when thou commest in, and blessed when thou (a) goest out. 7 The Lorde shall geue ouer thyne enemies that ryse agaynst thee, that they may fall before thy face: they shall come out agaynst thee one way, and flee before thee seuen wayes. 8 The lorde shall commaunde the blessing vpon thee in thy store houses, and in al that thou settest thyne hande to, and wyll blesse thee in the lande which the lord thy God geueth thee. 9 The Lorde shall make thee an holy people vnto hym selfe, as he hath swoorne vnto thee: if thou shalt kepe the commaundementes of the Lorde thy God, and walke in his wayes. 10 And all nations of the earth shall see that the name of the (b) Lorde is called vpon ouer thee, and they shalbe afrayde of thee. 11 And the Lorde shall make thee plenteous in goodes, in the fruite of thy body, in the fruite of thy cattell, and in the fruite of thy ground, in the lande which the Lorde sware vnto thy fathers to geue thee. 12 The Lorde shal open vnto thee his good treasure, (c) the heauen to geue rayne vnto thy lande in due season, and to blesse al the labours of thy hande: and thou shalt lende vnto many nations, but shalt not borowe thy selfe. 13 And the Lorde shal make thee chiefest, and not the lowest, and thou shalt be aboue only, and not beneath: yf that thou hearken vnto the commaundementes of the lorde thy God whiche I commaunde thee this day, to kepe and to do them:

14 And see that thou bowe not aside from any of these wordes whiche I commaunde thee this day, eyther to the ryght hande or to the left, that thou wouldest go after straunge gods to serue them. 15 But and yf thou wylt not hearken vnto the voyce of the Lorde thy God, to kepe and to do all his commaundementes and his ordinaunces whiche I commaunde thee this day, all these curses shall come vpon thee and ouertake thee.

Leui.26.b.

16 Cursed shalt thou be in the citie, and cursed in the feelde. 17 Cursed shalbe thy basket and thy store.

Baruc.i.a. Daniel.ix.c

18 Cursed shalbe the fruite of thy body, and the fruite of thy lande, and the increase of thy kine, and the flockes of thy sheepe. 19 Cursed shalt thou be when thou goest in, and cursed when thou goest out. 20 The Lorde shall sende vpon thee cursing, destruction, & rebuke, in all that thou settest thyne hande to and that thou doest, vntyll he destroy thee, and bryng thee to naught quickly, because of the wickednesse of thyne inuentions, and because thou hast forsaken me. 21 The lorde shall make the pestilence cleaue vnto thee, vntyll he haue consumed thee from of the lande whyther thou goest to enioy it. 22 The lorde shall smyte thee with swellyng, with feuers, heate, burnyng, and with the swoorde, with blasting and mildeawe: and they shall folowe thee vntyll thou perishe.

Leui.26.b. Leuit.26.c Deut.xi.b.

23 And the heauen that is ouer thy head shalbe (d) brasse, and the earth that is vnder thee iron. 24 The lorde shall turne the rayne of the lande vnto powder

(a) All that thou doest, shall proue well.

Deut.xx.a.

* Or, first borne.

(b) For he wyl declare that he is thy god, and that thou art his chosen people.

(c) For nothyng vpon earth can prosper, vnlesse god by his heauenly blessing encrease and conserue it.

Deut.xi.b. Deut.xb.a. Deut.iiii.a.

(d) Meaning the heauen shalbe so hardened, that it shall gene no moysture.

powder and dust, from heauen shall they come downe vpon thee, vntyll thou be vtterly brought to naught. 25 And the Lorde shall cause thee to fall before thyne enemies: thou shalt come out one way agaynst them, and flee seuen wayes before them, and shalbe scattered among all the kingdomes of the earth. 26 And thy carkasse shalbe meate vnto all maner foules of the ayre, and vnto the beastes of the earth, and no man shall fray them away.

Exod. ix. b.

27 The Lorde wyll smyte thee with the botch of Egypt, and the emerodes, scab, and itche, that thou mayest not be healed thereof. 28 And the Lorde shall smyte thee with madnesse, and blyndnesse, and dasing of heart.

(e) Thou shalt not be able to vnderstand thinges that be playne, for want of discretion.

29 Thou shalt grope at noone dayes as the (e) blinde groopeth in darknesse, and shalt not prosper in thy wayes: Thou shalt be oppressed with wrong, and be pouled euermore, and no man shall succour thee. 30 Thou shalt be betrothed vnto a wyfe, and another man shall lye with her: thou shalt buylde an house, and not dwell therin: thou shalt also plant a vineyarde, and shalt not gather the grapes. 31 Thyne oxe shalbe slayne before thyne eyes, and thou shalt not eate thereof: thyne asse shalbe violently taken away before thy face, and shall not be restored to thee agayne: thy sheepe shalbe geuen vnto thyne enemies, and no man shal rescue them. 32 Thy sonnes and thy daughters shalbe geuen vnto another nation, and thyne eyes shall see it, and (f) pase vpon them all the day long: and there shalbe no myght in thyne hande. 33 The fruite of thy lande and all thy labours shall a nation which thou knowest not eate: and thou shalt continually suffer violence, and be oppressed alway: 34 So that thou shalt be cleane beside thy selfe for the sight of thyne eyes whiche thou shalt see. 35 The Lorde shall smyte thee in the knees and legges with a mischeuous botche that can not be healed, from the sole of thy foote vnto the top of thy head. 36 The (g) Lord shall bryng thee and thy kyng whiche thou shalt set ouer thee, vnto a nation whiche neither thou nor thy fathers haue knowen, that there thou mayest serue straunge gods, wood and stone.

(f) Wishing that they may come from their bondage.

(g) Gods wrath hath ben so: as for example, Manasses, Ioachim, & Zedechias.

37 And thou shalt be wondred at, spoken of, and iested at among all nations whyther the Lorde shall carrye thee. 38 Thou shalt carry muche seede out into the feelde, and shalt gather but litle in: for the grashoppers shall destroy it. 39 Thou shalt plant a vineyarde and dresse it, but shalt neither drynke of the wine, neither gather the grapes: for the wormes shall eate it. 40 Thou shalt haue olyue trees throughout all thy coastes, but shalt not annoynt thy selfe with the oyle, for thyne olyues shall " fall downe.

" Or, be shaken before they be ripe.

41 Thou shalt beget sonnes & daughters, but shalt not haue them: for they shalbe caryed away captiue. 42 All the trees and fruite of thy lande shall (h) " wormes consume. 43 The straunger that is among you shall clyme aboue thee vpon hye: and thou shalt come downe beneath alowe.

" Or, grashoppers.

(h) Vnder this one sort, he comprehendeth all kinde of vermine, which are wont to consume the fruites of the earth.

44 He shall lende thee, and thou shalt not lende hym: he shalbe the head, and thou shalt be the tayle. 45 Moreouer, all these curses shall come vppon thee, and shall folowe thee, and ouertake thee tyll thou be destroyed: because thou hearkenedst not vnto the voyce of the Lorde thy God to kepe his commaundementes, and his ordinaunces whiche he commaunded thee.

(i) Thou shalt be punished after such a sort, that thou shalt be constrayned to confesse that gods hande is vpon thee,

46 And they shalbe vppon thee (i) for signes and wonders, and vppon thy seede for euer: 47 Because thou seruedst not the Lorde thy God with ioyfulnesse, and with a good heart, when thou haddest aboundaunce of all thinges. 48 Therefore shalt thou serue thyne enemie whiche the Lorde shall sende vppon thee, in hunger, and thirst, in nakednesse, and in needy of all thyng: and he shall put a (k) yoke of iron vpon thy necke, vntyll he haue brought thee to naught. 49 And the Lorde shall bryng a nation vppon thee from farre, and from the ende of the worlde, as swyft as an egle fleeth, a nation whose tongue thou shalt not vnderstande: 50 A nation of a shameleesse and cruell countenaunce, whiche shall not regarde the person of the olde, nor haue compassion on the young: 51 The same shall eate the fruite of thy cattell, and the fruite of thy lande, vntyll he haue destroyed thee: and shal leaue thee neither corne, wine, nor oyle, neither the encrease of thy kine, nor the flockes of thy sheepe, vntyll he haue brought thee to naught: 52 And he shal keepe thee in, in all thy cities, vntyll he haue cast downe thy hye walles and strong holdes wherin thou trustedst, throughout all thy lande: and he shall besiege

(k) Shal handle thee marueylous rigorously and cruelly.

thee

thee in all thy cities throughout all thy lande whiche the Lorde thy God hath geuen thee. 53 And thou ſhalt eate the fruite of thyne owne body, the fleſhe (l) of thy ſonnes, and of thy daughters, which the Lorde thy God hath geuen thee, in that ſtraightnes, and ſiege wherewith thyne enemie ſhall incloſe thee. 54 So that it ſhal greeue the man that is tender and exceeding delicate among you to looke on his brother, and vpon his wife that lyeth in his boſome, and on the remnaunt of his chyldren whiche he hath yet left, 55 For feare of geuyng vnto any of them of the fleſhe of his chyldren whom he ſhall eate: becauſe he hath nothyng left him in that ſtraitneſſe, and ſiege wherewith thyne enemie ſhall beſiege thee in all thy cities. 56 Yea, and the woman that is ſo tender and delicate, that ſhe dare not aduenture to ſet the ſole of her foote vpon the ground, for ſoftneſſe and tenderneſſe, ſhalbe greeued to looke on her huſbande that lyeth in her boſome, and on her ſonne, and on her daughter, 57 And on her (m) afterbirth that is come out from betweene her feete, and her children which ſhe ſhall beare: For when all thinges lacke ſhe ſhall eate them ſecretly, duryng the ſiege and ſtraightnes wherewith thyne enemies ſhall beſiege thee in thy cities. 58 If thou wylt not kepe and do all the wordes of this lawe that are written in this booke, and feare this glorious and fearefull name, The Lorde thy God: 59 The Lorde wyll ſende vnto thee and thy ſeede great plagues, and of long continuance, euyll ſickneſſes, and of long durance. 60 Moreouer, he wyll bryng vpon thee all the diſeaſes of Egypt, and thoſe which thou waſt afraid of, ſhall cleaue vnto thee. 61 And all maner ſickneſſes, and all maner plagues whiche are not written in the booke of this lawe, wyll the Lorde bryng vpon thee, vntyll he bryng thee to naught. 62 And ye ſhalbe left fewe in number where before ye were as the (n) ſtarres of heauen in multitude: becauſe thou wouldeſt not hearken vnto the voyce of the Lorde thy God. 63 And it ſhall come to paſſe, that as the Lorde reioyced ouer you to do you good, and to multiplie you: ſo he wyll reioyce ouer you, to deſtroy you, and to bryng you to naught, and ye ſhalbe waſted from of the lande whyther thou goeſt to enioye it.

64 And the Lorde ſhall ſcatter thee among all nations, from the one ende of the worlde vnto the other: and there thou ſhalt ſerue ſtraunge gods, whiche thou nor thy fathers haue knowen, euen wood and ſtone. 65 And among theſe nations thou ſhalt finde none eaſe, neither ſhall the (o) ſole of thy foote haue reſt: But the Lord ſhal geue thee there an vnquiet heart, and daſing eyes, and ſorowe of minde.

66 And thy lyfe ſhall hang in doubt before thee, and thou ſhalt feare both day and nyght, and ſhalt haue none aſſurance of thy lyfe. 67 In the morning thou ſhalt ſay, Would God it were nyght: and at nyght thou ſhalt ſay, Would God it were morning, for feare of thyne heart which thou ſhalt feare, and for the ſyght of thyne eyes which thou ſhalt ſee. 68 And the Lorde ſhall bryng thee into Egypt againe with (p) ſhippes by the way whiche I ſayde to thee, Thou ſhalt ſee it no more againe: and there ye ſhall be ſolde vnto your enemies for bondmen and bondwomen, & no man ſhall bye you.

4 Reg. vi. f. (l) This came to paſſe in Samaria, in the dayes of Eliſeus the prophete, 4. Reg. vi. and in Hieruſalem whē it was beſieged by the Emperour Titus, fourtie and two yeres after Chriſte. Leuit. 4. verſ. 10. Baruch. 2. verſ. 3.

(m) She ſhalbe ſo vexed with hūger, that ſhe thal thinke it long ere her childe be borne, that ſhe might eate it. Exod. xvi. D.

(n) He alludeth to the promiſe made to Abraham. Gen. xv. Iere. xxxi. c.

(o) Thou ſhalt be a vagabonde.

(p) Becauſe they were vnthankfull to god for his miraculous deliuering of them by the parting aſunder of the red ſea.

The .xxix. Chapter.

1 The people are exhorted to obſerue the commaundementes, 10 The whole people from the hyeſt to the loweſt are comprehended vnder gods couenaunt. 19 The puniſhment of hym that flattereth hym ſelfe in his wickedneſſe. 24 The cauſe of gods wrath agaynſt his people.

THeſe are the wordes of the " couenaunt whiche the Lorde commaunded Moyſes to make with the chyldren of Iſrael in the lande of Moab, beſide the appoyntment which he made with them in " Horeb.

2 And Moyſes called all Iſrael, and ſayde vnto them, Ye haue ſeene al that the Lorde did before your eyes in the lande of Egypt, vnto Pharao and vnto all his ſeruauntes, and vnto all his lande, 3 The great " temptations which thyne eyes haue ſeene, thoſe great miracles and wonders:

4 And yet the lorde hath not geuen you an heart to perceaue, and eyes to ſee, and eares to heare, vnto this day.

5 And I haue led you fourtie yeres in

" Or, articles. Exod. xix. a.

" Or, mount Sinai, where the lawe was firſt geuen, fourtie yeres before the making of this couenaunt.

" Or, plages.

in the wyldernes: and your clothes are not waxed olde vpon you, and thy shoe is not waxed olde vpon thy foote.

6 Ye haue eaten no (b) bread, nor dronke wine or strong drynke: that ye myght knowe howe that I am the lord your God. 7 And ye came vnto this place: and Sehon the king of Hesbon, and Og the king of Basan came out agaynst vs vnto battayle, and we smote them. 8 And toke their lande, and gaue it for an inheritaunce vnto the Rubenites and Gadites, and to the halfe tribe of Manasse. 9 Kepe therfore the wordes of this conenant, and do them, that ye may vnderstande all that ye ought to do. 10 Ye stande this day euery one of you before the (c) Lorde your God: your captaynes, your tribes, your elders, your officers, & al the men of Israel: 11 your children also, your wynes, & the straunger that is in thyne hoast, from the hewer of thy wood, vnto the drawer of thy water: 12 That thou shouldest go into the (d) couenaunt of the lorde thy God, and into his oth which the lorde thy God maketh with thee this day: 13 For to make thee a people vnto hym selfe, and that he may be vnto thee a God, as he hath sayde vnto thee, and as he hath swoine vnto thy fathers, Abraham, Isahac, and Jacob. 14 I make not this bonde and this oth with you only: 15 But both with hym that standeth here with vs this day before the lord our God, and also with him that is (e) not here with vs this day. 16 For ye knowe howe we haue dwelt in the lande of Egypt, and how we came through the middes of the nations which ye passed by:

17 And ye haue seene their abhominations, and their idols, wood and stone, siluer and golde, whiche were among them. 18 Lest there be among you man or woman, kinrede or tribe, whose heart turneth away this day from the Lorde our God, to go and serue the gods of these nations: and lest there be among you some (f) roote that beareth gall and wormewood.

19 So that when he heareth the wordes of this curse, he " blesse hym selfe in his heart, saying, I shall haue peace, I wyll walke in the meanyng of myne owne heart: " to put the dronken to the thirstie. 20 And so the Lorde wyll not consent to be mercyfull vnto hym, but then the wrath of the Lorde and his gelousie shall smoke agaynst that man: and all the curses that are written in this booke shall lyght vpon hym, and the Lorde shall do out his name from vnder heauen. 21 And the Lorde shal separate hym vnto euyll out of all the tribes of Israel, accordyng vnto al the curses of the couenaunt that are written in the booke of this lawe.

22 So that the generation to come of your chyldren that shall ryse vp after you, and the straunger that shall come from a farre land, shall say: when they see the plagues of that lande, and the diseases wherewith the lorde hath smytten it, 23 Howe all the lande is burnt vp with brimstone and salt, and that it is neither sowen, nor beareth, nor any grasse groweth therein, lyke as in the place of the ouerthrowyng of Sodome, Gomor, Adama, and Zeboim, whiche the lorde ouerthrewe in his wrath and anger. 24 Then shall all nations say, Wherefore hath the lorde done on this fashion vnto this lande? O howe fierse is this great wrath? 25 And men shall say, Because they haue forsaken the couenaūt of the lorde God of their fathers, which he made with them when he brought them out of the lande of Egypt. 26 For they went and serued straunge gods, and worshipped them, gods which they knewe not, and " which had geuen them nothyng.

27 And the wrath of the lorde waxed hot agaynst this lande, to bryng vpon it all the curses that are written in this booke. 28 And the lorde cast them out of their land in anger, wrath, and great indignation, and cast them into a straunge lande, as this day beareth witnes. 29 The (g) secretes of the lorde our God are opened vnto vs, and to our chyldren for euer, that we may do all the wordes of this lawe.

The .xxx. Chapter.

1 Mercie shewed when they repent, 16 Lyfe and death is set before them. 20 The Lorde is their lyfe which obey hym.

VVhen all these wordes are come vpon thee, the blessyng and the curse whiche I haue set before thee, thou shalt (a) turne vnto thyne heart among all the nations whyther the Lorde thy God hath dryuen thee:

2 And

(b) Made by man: but Manna, the foode of angels whiche serued them for bread & all other sustenaunce. Num. xx. k.

(c) Who sercheth your heartes, and therefore ye may not dissemble with hym. Jos. ix. d.

(d) He alludeth to an auncient ceremonie, by which they that made a couenaunt, diuided a beast into two partes, and passing betweene the same, sayde, So be he diuided that breaketh this couenaunt, Gen. 15. vers. 10.

(e) Meaning them that were yet vnborne.

(f) That is, sinne: the roote wherof must speedyly be cut vp, lest afterwarde the bitter fruite therof do choke the soule.

" Or, flatter.

" Or, slake the thirst with dronkennes.

Gen. xix. e.

Jere. xxii. b.

" Or, which had not geuen them a lande to possesse.

(g) He condemneth the curious searchers of thinges reserued to gods secrete knowledge, neglecting the thinges reuealed by God, as his lawe.

(a) By bryngyng to mind both his fauour and his displeasure.

2 And come agayne vnto the Lorde thy God, and hearken vnto his voyce in all these thynges that I commaunde thee this day, thou, and thy chyldren, with all thyne heart, and all thy soule: 3 And the Lorde thy God (b) wyll turne thy captiuitie and haue compassion vpon thee, and wyll turne and fetche thee agayne from all the nations among which the Lorde thy God had scattered thee. 4 Though thou wast cast vnto the extreme partes of heauen: from thence wyll the Lorde thy God gather thee, and from thence wyll he fetche thee:

5 And the Lorde thy God wyl bryng thee into the lande which thy fathers possessed, and thou shalt enioy it: and he wyll shewe thee kindnesse, and multiplie thee aboue thy fathers.

6 And the Lorde thy God wyl(c) circumcise thyne heart, and the heart of thy seede, that thou mayst loue the Lorde thy God with all thyne heart, and all thy soule, that thou maist liue.

7 And the Lorde thy God wyl put al these curses vpon thyne enemies, and on them that hate thee, and that persecute thee. 8 But thou shalt turne, and hearken vnto the voyce of the Lorde, and do all his commaundementes whiche I commaunde thee this day: 9 (And the Lorde thy God wyll make thee plenteous in all the workes of thyne hande, in the fruite of thy body, and in the fruite of thy cattell, and in the fruite of thy lande, for thy wealth: For the Lorde wil turne agayne and (d) reioyce ouer thee to do thee good, as he reioyced ouer thy fathers: 10 If thou hearken only vnto the voyce of the Lorde thy God, to kepe his commaundementes and his ordinaunces which are written in the booke of this lawe, and if thou turne vnto the Lorde thy God with al thine heart and all thy soule:)

11 For the commaundement which I commaunde thee this day, is (e) not hidden from thee, neither farre of:

12 It is not in heauen, that thou needest to say, Who shall go vp for vs to heauen, and bryng it vnto vs, that we may heare it, and do it? 13 Neyther is it beyonde (f) the sea, that thou shouldest say, Who shall go ouer the sea for vs, and bryng it vnto vs, that we may heare it, and do it? 14 But the worde is very nye vnto thee, euen in thy mouth, and in thyne heart, that thou do it. 15 Beholde, I haue set before thee this day lyfe and good, death and euyll: 16 For where as I commaunde thee this daye to loue the Lorde thy God, to walke in his waies, and to kepe his commaundementes, his ordinaunces, and his lawes, (yf thou so do) thou shalt lyue and multiplie, and the Lorde thy God shall blesse thee in the lande whyther thou goest to possesse it. 17 But yf thyne heart turne away, so that thou wylt not heare, but shalt go astraye and worship straunge gods, and serue them: 18 I pronounce vnto you this day, that ye shall surely perysshe, and that ye shall not prolong your dayes vpon the lande whyther thou passest ouer Iordane to go and possesse it.

19 I call heauen and earth to recorde this day agaynst you, that I haue set before you lyfe and death, blessyng and cursyng: therefore (g) choose life, that both thou and thy seede may liue:

20 That thou mayst loue the Lorde thy god, and be obedient to his voyce, and cleaue vnto hym: For he is thy lyfe, and the length of thy dayes, that thou mayst dwell vpon the earth, which the Lorde sware vnto thy fathers, Abraham, Isahac, and Iacob, to gene them.

The. xxxi. Chapter.

2.7 Moyses preparyng him selfe to dye, appoynteth Iosuah to rule the people. 9 He geueth the lawe to the Leuites, that they shoulde reade it to the people.

AND Moyses went and spake these wordes vnto all Israel,

2 And sayde vnto them, I am an hundred and twentie yeres olde this day, and can no more (a) go out and in: Also the Lorde hath sayde vnto me, Thou (b) shalt not go ouer this Iordane. 3 The lord thy God he wyl go ouer before thee, and he wyll destroye these nations before thee, and thou shalt possesse them: and Iosuah he shall go before thee, as the Lord hath sayde. 4 And the Lorde shall do vnto them, as he dyd to Sehon and Og kinges of the Amorites, and vnto the lande of them whom he destroyed.

5 And the Lorde shall geue them ouer (c) before your face, that ye maye do vnto them accordyng vnto all the commaundementes whiche I haue commaunded you. 6 Plucke vp your heartes therfore & be strong, dread not nor be afrayde of them, for the Lorde thy God hym selfe doth go with thee, he

(b) That is, wyl chaunge his purpose, wil reconcile him selfe to thee.

(c) Wyll cut away thy vngodly lustes & affections.

Jere. 32. f.

(d) Not that god is subiect to affections: but hereby is set foorth his fauour toward repentaunt sinners

(e) Some reade, not seperate from thee. He meaneth, that the law is so playne, that none can pleade ignoraunce.

(f) By heauen and the sea, he meaneth places very far of.

Deut. 11. b.

Deut. 4. b.

(g) That is to say, shew thy loue and obedience to god: whiche is not performed by our owne strength, but by gods grace workyng in his elect.

A

(a) Can no longer performe the charge committed vnto me.

(b) That is, into the land of Chanaan: for Iordan in the coast of Moab, is the bound of the land of Chanaan.

Num. 20. c.

(c) Into your power.

he shal not faile thee nor forsake thee.
7 And Moyses called vnto Iosuah, and sayde vnto hym in the sight of all Israel, Be strong and of good courage: for thou must go with this people vnto the lande whiche the Lorde hath sworne vnto their fathers to geue them, and thou shalt geue it them to inherite. 8 And the Lord he doth go before thee, he shalbe with thee, he shal not faile thee, neither forsake thee: feare not therefore, nor be discomfited.
9 And(d) Moyses wrote this lawe, and deliuered it vnto the priestes the sonnes of Leui whiche bare the arke of the testament of the lord, and vnto all the elders of Israel. 10 And Moyses commaunded them, saying, Euery(e) seuenth yere, in the solempnitie of the free yere, in the feast of tabernacles, 11 When all Israel is come to appeare before the Lorde thy god in the place whiche he hath chosen: thou shalt reade this lawe before all Israel, that they may heare it.
12 Gather the people together, men, women, and children, and the straunger that is within thy gates, that they may heare, and learne, and feare the lord your God, and kepe and obserue all the wordes of this lawe, 13 And that their children which * knowe (f) nothing, may heare, & learne to feare the lorde your God, as long as ye liue in the lande whither ye go ouer Iordane to possesse it. 14 And the Lorde sayde vnto Moyses, Beholde, thy dayes are come that thou must dye: call Iosuah therefore, and stande ye in the tabernacle of the congregation, that I may geue him a charge. And Moyses & Iosuah went and stood in the tabernacle of the congregation. 15 And the Lorde appeared in the tabernacle in the piller of the cloude: and the piller of the cloude stoode ouer the doore of the tabernacle. 16 And the Lord said vnto Moyses, Behold, thou shalt sleepe with thy fathers, and this people wyll rise vp, and go (g) a whoryng after straunge gods of the land whither they go, and wil forsake me, & breake the appointment which I haue made with them.
17 And then my wrath wyl ware hot agaynst them in that day, and I wyll forsake them, and wyll (h) hide my face from them, and they shalbe consumed, and much aduersitie and tribulations shal come vpon them, so that then they will say, Are not these troubles come vpon me, because god is not with me?
18 And I also wyll surely hyde away my face in that day, for all the euyls sake which they shall haue wrought, in that they are turned vnto straunge gods. 19 Nowe therfore wryte ye this song for you, and teach it the children of Israel, and put it in their mouthes, that this song maye be my witnes agaynst the children of Israel.
20 For I wyll bryng them into the lande whiche I swore vnto their fathers, that floweth with mylke and honye: and they shall eate and fyll them selues, and ware fat, & turne vnto straunge gods, & serue them, and blaspheme me, and breake my couenaunt.
21 And when muche mischiefe and tribulation is come vpon them, this song shall (i) answere them as a witnesse: for it shall not be forgotten out of the mouthes of their seede: for I knowe their imagination, which they go about euen nowe before I haue brought them into the lande whiche I swore. 22 Moyses therefore wrote this song the same daye, and taught it the children of Israel. 23 And he gaue Iosuah the son of Nun a charge, and sayde, Be bolde and strong: for thou shalt bring the children of Israel into the lande whiche I swore vnto them: and I wil be with thee. 24 And when Moyses had made an ende of wryting the wordes of this lawe in a booke, vntyll he had finished them,
25 Moyses commaunded the Leuites which bare the arke of the couenaunt of the Lorde, saying, 26 Take ye the booke of this lawe, and put it in the (k) side of the arke of the couenaunt of the Lorde your God, that it may be there for a witnesse agaynst thee. 27 For I knowe thy rebellion and thy stiffe necke: whyle I am yet alyue with you this day, ye haue ben disobedient vnto the Lorde, and howe much more after my death? 28 Gather vnto me all the elders of your tribes, and your officers, that I maye speake these wordes in their eares, and call heauen and earth to recorde agaynst them. 29 For I am sure, that after my death ye wyll vtterly be corrupt, and turne from the way which I haue commaunded you: and tribulation wyll come vpon you in the latter dayes, because ye shall haue wrought wickednesse in the sight of the Lorde, to prouoke hym through (l) the workes of your handes. 30 And Moyses

(b) Iosue. 1. b. 3. Reg. 2. a.
(d) Before Moyses time the doctrine which conteined the maner of seruing god, was not put in wryting, but only deliuered by worde of mouth, by the fathers to the children, from one generation to another.
(e) Notwithstanding this solempne readyng of the lawe at the ende of euery seuen yeres, they had in the meane time ordinarie exercises in the same.
* or, knewe not it.
(f) Whiche were vnborne at the geuyng of the lawe.
(g) Forsaking god, to whom they had plight their troth, as to their spouse.
(h) I wyll turne my face frō thē, as it is sayde that god theweth vs his countenaūce when he doth fauour vs.
C
(i) Shal testifie to them that are thus plagued for departing from me.
Iosue. 1. b. 3. Reg. 11. a.
(k) To declare the maiestie of the doctrine conteyned therin, as proceedyng from god.
D
(l) By worshipping images, whiche your handes haue made.

Moyses spake in the eares of all the congregation of Israel the wordes of this song, vntyll he had ended them.

The. xxxii. Chapter.

7 The song of Moyses concerning gods benefites towarde the people. 48 God forewarneth Moyses of his death.

a

HEare O ye (a) heauens, and I shall speake, and let the earth heare the wordes of my mouth. 2 My doctrine shall drop as doth the raine: and my speache shall flowe as doth the deawe, as the shoure vpon the herbes, and as the droppes vpon the grasse. 3 For I wil publish the name of the Lorde: ascribe ye honour vnto our God. 4 Perfect is the worke of the most mightie "God, for all his wayes are iudgement: He is a God of trueth, without wickednesse, righteous and iust is he. 5 Frowardly haue (b) they done against him by their (c) vices, not beyng his owne children, but a wicked and frowarde generation. 6 Do ye so rewarde the Lorde, O foolishe nation and vnwyse? Is not he thy father that hath bought thee? Hath he not made thee and ordeyned thee? 7 Remember the dayes of the worlde that is past, consider the yeres of so many generations: Aske thy father, and he will shewe thee, thy elders, and they will tell thee. 8 When the most hyest diuided to the nations their inheritaunce, and when he separated the sonnes of Adam, he put the borders of the nations accordyng to the number of the children of Israel:

9 For the Lordes part is his people, and Jacob is the portion of his inheritaunce. 10 He founde hym in a desart lande, in a voyde grounde, and in a () roarynge wylderneſſe: he led him about, he gaue hym vnderstandyng, and kept him as the apple of his eye. 11 As an Egle that stirreth vp her nest, and flitteretb ouer her young, and spreadeth her wynges, taketh them, and beareth them on her wynges:

12 The Lorde alone was his guyde, and there was no straunge God with hym. 13 He caryed hym vp to the high places of the earth, that he might eate the increase of the feeldes, and he fed him with hony out of the rocke, and with oyle out of the most harde stone: 14 With butter of kine, and mylke of the sheepe, with fat of the lambes, and fat of rammes and bee goates, with the fat of the most plenteous wheate, and that thou mightest drynke the most pure blood of the grape. 15 But he that was vpryght, when he waxed fat, () spurned with his heele: Thou art well fed, thou art growen thicke, thou art laden with fatnesse: And he forsoke God his maker, and regarded not the God of his saluation. 16 They prouoked him to anger with straunge gods, with abhominations prouoked they hym.

17 They offered vnto deuils, and not to God: to gods whom they knewe not, to newe gods that came newely vp, whom their fathers feared not. 18 Of god that begat thee thou art vnmindful, and hast forgotten God that made thee. 19 The Lorde therefore saw it, and was angry: because of the prouokyng of his sonnes (d) and his daughters, 20 And he sayde, I wyll hide my face from them, and wyll see what they ende shalbe: For they are a very frowarde generation, children in whom is no fayth. 21 They haue angred me with that which is no god, and prouoked me with their vanities: And I also wyll prouoke them with those whiche are no people, I wyll anger them with a foolyshe nation.

22 For fire is kindled in my wrath, & burneth vnto the bottome of hell, and hath consumed the earth with her increase, & set a fire the bottomes of the mountaynes. 23 I wyll heape mischiefes vpon them, and wyll destroye them with mine arrowes. 24 They shalbe "burnt with hunger, & consumed with heate, and with bitter destruction: I wil also sende the teeth of beastes vpon them, with the furiousnesse of serpentes in the dust. 25 Outwardly shall the swoorde rob them of their children, & in the chaumber feare, both young men and young women, and the sucklinges, with the men of gray heades. 26 I haue sayde, I wyll scatter them abroade, and make the remembraunce of them to ceasse from among men: 27 Were it not that I feared the wrath of the enemie, lest their aduersaries shoulde (e) ware proude, and lest they shoulde saye, Our hygh hande hath done all this, and not the Lorde.

28 For it is a nation voyde of counsayle, neither is there any vnderstanding in them. 29 O that they were wyse, and vnderstoode this, that they would consider their latter ende.

30 Howe

(a) As witnesses of the vnthankfulnesse of this moste insensible people.

" Hebr, rocke. This declareth Gods strength & stedfastnesse in his promises.

(b) The Israelites.

(c) Some reade, spots: meaning therby filthy affections, which made them turne away from God.

() Full of wylde beastes.

Psal. 81. e.

C

() Rebelled against god

Psal. cvi. f.

(d) He calleth them gods childre, not to honor them, but to shew them from what state they are fallen.

D

Rom. x. d.

Iere. xx. c.

" or, burnt with heate & consumed with hunger Iere. v. b. Ioel. i. b.

" or, poison

(e) Reioycing to see the godly afflicted, and attributing that to them selues which is wrought by gods hande.

30 Howe shoulde one chase a thousand, & two put ten thousand to flight, except their (a) maker had solde them, and except the Lorde had (a) shut them vp? 31 For their god is not as our (a) God: our enemies also themselues are iudges. 32 For their vine is of the vineyarde of Sodome, and of the feeldes of Gomorra: their grapes are grapes of gall, and their clusters be bitter. 33 Their wine is the poyson of dragons, & the cruell gall of aspes. 34 Is not (f) this layde in store with me, & sealed vp among my treasures? 35 Vengeaunce is myne, and I will reward, their feete shall slyde in due tyme: For the day of their destruction is at hande, and the thinges that shal come vpon them, make haste. 36 For the Lorde shall iudge his people, and haue compassion on his seruauntes, when he seeth that their power is gone, and that they be in a maner shut vp, or brought to naught & forsaken. 37 And when it shalbe sayde, Where are their gods, their (a) God in whom they trusted? 38 The fat of whose sacrifices they dyd eate, and dranke the wine of their drynke offerynges: let them ryse vp, and helpe you, and be your protection. 39 See nowe howe that I, I am God, and there is none but I: I kyll, and will make alyue: I wounde, and will heale, neither is there any that can delyuer out of my hande. 40 For I will lift vp my hand to heauen, and will say, I liue euer. 41 If I whet the edge of my swoorde, and mine hand take hold to do iustice, I will recompence vengeaunce on myne enemies, and will reward them that hate me. 42 I will make mine arrowes drunke with blood, and my swoorde shal deuour flesche, and that for the blood of the slayne, and for their captiuitie, sence the captiuitie of the wrath of the enemie. 43 (e) Ye nations prayse his people, for he will auenge the blood of his seruauntes, & wyl auenge him of his aduersaries, and wil be mercifull vnto his lande, and to his people. 44 And Moyses came and spake all the woordes of this song in the eares of the people, he and Iosuah the sonne of Nun. 45 And Moyses made an ende of speakyng al these woordes to all the people of Israel, 46 And sayde vnto them, Set your heartes vnto all the woordes which I testifie vnto you this day, and ye shall commaunde them vnto your chyldren, that they may obserue and do all the woordes of this lawe.

47 And let it not be a vayne woorde vnto you: for in it is your lyfe, and through this woorde ye shall prolong your dayes in the lande whither ye go ouer Iordane to possesse it. 48 And the Lorde spake vnto Moyses the same day, saying, 49 Get the vp into this mountayne Abarim, vnto mount Nebo, which is in the land of Moab ouer against Iericho, and beholde the lande of Chanaan which I gene vnto the chyldren of Israel to possesse:

50 And dye in the mount which thou goest vnto, and thou shalt be gathered vnto thy people, as Aaron thy brother dyed in mount Hor, and was gathered vnto his people: 51 Because ye trespassed against me among the children of Israel at the waters of strife at Cades in the wylderneſſe of Zin: for ye sanctified me not among the chyldren of Israel. 52 Thou shalt therefore see the land before thee, and shalt not go thyther vnto the lande whiche I geue the chyldren of Israel.

Num. 20.b.

Num. 20.8

(a) Or, rocke.

(a) Or, geuen them ouer, & deliuered them into their enemies hand.

(a) Or, rocke.

1. Reg. 5.b.

(f) As yf he saide: thinke not that I forget mens sinnes: but reserue them to the time of punishment. Rom. 12.b. 2. Mac. 7.a

Iere. 2.d.

(a) Or, rocke.

F

Deut. 4.f. 1. Reg. 2.c. Iob. 15.b.

(e) That is, acknowledge goodnes towardes them Rom. 15.

G

The .xxxiii. Chapter.

26 There is no God like vnto the god of Israel. 29 Nor any people lyke vnto his.

A This is the blessyng wherewith Moyses the man of God blessed the chyldren of Israel before his death, and sayde. 2 The (a) lord came from Sinai, and rose vp from Seir vnto them, and appeared from mount Pharan, and he came with ten thousande of saintes, and in his ryght hande a lawe of fyre for them.

3 And he loued the people, all (b) his saintes also are in thy handes: they sate downe at thy feete to receaue thy woordes. 4 Moyses gaue vs a lawe for (c) an inheritaunce of the congregation of Iacob: 5 And he was in Israel (as) kyng, when the heades of the people and the tribes of Israel were gathered together. 6 Let Ruben liue and not dye, and be fewe in number.

7 This is the (blessyng) of Iuda: and he sayde, Heare Lorde the voyce of Iuda, and (*) bryng hym vnto his people: his handes shalbe good enough for hym, yf thou helpe hym against his enemies. 8 And vnto Leui he sayde, (a) Ryght and lyght shalbe with thee, and with euery one that is godly in thee: thou diddest proue hym also in

(a) Here Moyses bringeth the people in minde of the glorious rewlyng of the lawe.

(b) The chyldrē of Israel.

(c) To continue among vs from age to age.

(*) That is, to be ruler, or cheefe ouer his people.

(a) Hebr. Thummim and Urim.

B

in thee: thou dyddest proue him also in the temptation, and striuedst with him at the waters of Stryfe. 9 He that hath sayde (g) vnto his father and to his mother, (I haue not seene him: and he that knewe not his brethren, nor knewe his owne children: those are they that haue obserued thy worde, and shall kepe thy couenaunt. 10 They shall teache Jacob thy iudgementes, and Israel thy lawe: they shall put incense to thy nose, and the whole burnt sacrifice vpon thyne aulter. 11 Blesse Lord his "first fruites, and accept the worke of his handes: smyte the loynes of them that ryse agaynst him, and of them that hate him, that they ryse not agayne.

12 And of Beniamin he sayde, The beloued of the Lorde shall dwell in safetie by him, and the Lorde shall couer him all the day long, and he shall dwell betweene his shoulders.

13 And of Joseph he sayde, Blessed of the Lorde is his lande for the "fruites of heauen, through the deawe and springes that lye beneath,

14 And for the sweete fruites of the increase of the sunne, and ripe fruites of the moone: 15 For the first fruites of the principal mountaynes, and for the fruites that the hilles bring foorth for euer: 16 And for the fruites of the earth, and fulnesse thereof: and for the good wyll of (h) him that dwelt in the bushe shall the blessing come vppon the head of Joseph, and vpon the top of the head of him that was separated from among his brethren. 17 His glory is lyke the first borne ore, and his hornes are as the hornes of an Vnicorne, and with them he shall tosse the nations together vnto the endes of the world: These are also ten thousandes of Ephraim, and the thousandes of Manasses. 18 And vnto Zabulon he sayde, Reioyce Zabulon in thy going out, and thou Issachar in thy tentes.

19 They shall call the people vnto the hyll, and there they shall offer oblations of righteousnesse: for they shall sucke of the aboundaunce of the sea, and of treasure hyd in the sande.

20 And vnto Gad he sayde, Blessed be he that inlarged Gad: he dwelleth as (i) a Lion that catcheth for a pray the arme with the head. 21 He loked to him selfe at the beginning, because there was a portion of the (k) lawegeuer hyd, & he came with the heades of the people, and executed the righteousnesse of the Lorde, and his iudgementes with Israel. 22 And vnto Dan he sayde, Dan (l) is a Lions whelpe, he shall leape from Basan.

23 And vnto Nephthali he sayde, O Nephthali satisfied with Gods fauour, and full with the blessing of the Lorde, possesse thou the west and the south. 24 And to Aser he sayde, Aser shalbe blessed with chyldren, he shalbe acceptable vnto his brethren, and shal dyp his foote in oyle. 25 Thy shoes shalbe iron and brasse, & thy strength shall continue as long as thou lyuest. 26 There is none lyke vnto the God of Israel, whiche though he sit vppon the heauen as vpon an horse, yet is he thyne helper, whose glorie is in the "celestiall places.

27 The eternall God is thy refuge, & vnder the armes of the euerlasting God shalt thou lyue: he shall cast out the enemie before thee, and say, Destroy them. 28 Israel then shall dwell in safetie and alone, and the fountayne of Jacob shalbe vpon a lande of corne and wine, and his heauens shall drop the deawe. 29 Happye art thou O Israel, who is like vnto thee O people that art saued in the Lorde which is the shielde of thy helpe, and sword of thy glorie? thine enemies haue lost their strength to thee warde, and thou shalt treade vpon their hye places.

¶ The.xxxiiii. Chapter.

1 Moyses seeth all the land of Chanaan, 5 he dyeth. 8 Israel weepeth. 9 Iosuah succeedeth in Moyses roome. 10 The prayse of Moyses.

AND Moyses went from the playne of Moab vp into mount (a) Nebo, and vnto the top of the (b) hyll that is ouer agaynst Jericho: and the Lorde shewed him all the lande of Gilead vnto Dan:

2 And all Nephthali, and the lande of Ephraim, and Manasse, and all the lande of Juda, vnto the vtmost (c) sea:

3 And the south, and the playne of the valley of Jericho, the citie of palme trees vnto Zoar. 4 And the Lorde sayde vnto him, This is the lande which I sware vnto Abraham, Isahac, and Jacob, saying, I wyll geue it vnto thy seede: I haue caused thee also to see it with thyne eyes, but thou shalt not go ouer thyther.

5 So Moyses the seruaunt of the Lorde dyed there in the lande of

(g) That more esteemed the seruyng of god, then the loue of his parentes and familie. Exod. 32. verse. 29.

"Or, substaunce.

"Or, sweetenes of heauen: meanyng the sweete deawes and rayne that come from heauen. Lode Genesis 49.

(h) Whiche was God that appeared to Moyses in a bush. Exod. 3. verse. 2.

(i) Meanyng that this tribe should be victorious.

(k) That is, whiche God the law geuer had reserued for the Gadites.

(l) That is, shalbe strong enough to defende him selfe as appeared by Sampson. Jud. 13.

"Or, clowdes.

A Num. 26. f. Nu. 27. 12.

(a) Whiche was a part of the mount Abarim.

(b) Some reade, the top of Phasga, betweene which hill and Iericho, the fludde of Iordane doth runne.

(c) The sea mediterraneum, which lyeth westwarde from Iurie.

C Moab, accordyng to the worde of the Lorde. 6 And he (d) buryed him in a valley, in the lande of Moab, ouer agaynst the house of Peor: but (e) no man knoweth of his sepulchre vnto this day. 7 Moyses was an hundred and twentie yeres olde when he dyed: his eye was not dymme, nor his naturall force abated. 8 And the children of Israel wept for Moyses in the playne of Moab thirtie dayes: and the dayes of weepyng and mournyng for Moyses were ended.

9 And Josuah the sonne of Nun was full of the spirite of wisdome, for Moyses had put his handes vpon him: and the children of Israel were obedient vnto him, and dyd as the Lorde commaunded Moyses.

10 And there arose not a prophete since in Israel lyke vnto Moyses, whom the Lorde knewe face (f) to face, 11 Accordyng vnto all the miracles and wonders which the Lorde sent him to do in the lande of Egypt before Pharao and all his seruauntes, and before all (g) his lande,

12 And accordyng to all that (h) mightie hande, and all the great feare which Moyses shewed in the sight of all Israel.

(d) Gods angell.
(e) Lest the Israelites shoulde take occasion of idolatrie therby.
Num. 20.d
Num. 27.c
D
(f) To whom god spake most plainly and familierly.
(g) All the inhabitauntes of his lande.
(h) Great power.

The ende of the fifth booke of Moyses,

called in the Hebrue Ellehaddebarim, and in the Latine, Deuteronomium.

Matris vt hæc proprio ſtirps eſt ſaciata cruore:
Paſcis item proprio Chriſte cruore tuos.

¶ The Booke of Iosuah, whom *the Hebrewes call Iehosua.*

¶ The first Chapter.

1 The Lorde incourageth Iosuah to inuade the lande of promise. 5 The Lorde promiseth to assist Iosuah yf he obey his worde. 11 Iosuah commaundeth the people to prepare them selues to passe ouer Iordane, 12 and exhorteth the Rubenites to execute their charge.

AFter the (a) death of Moyses the seruaunt of the Lorde, it came to passe that the Lorde spake vnto Iosuah the sonne of Nun Moyses (b) minister, saying, 2 Moyses my seruaunt is dead: nowe therefore aryse, go ouer this Iordane, thou & al this people, vnto the lande the whiche I to them the children of Israel do (c) geue. 3 Al the places that the soles of your feete shall treade vpon, haue I geuen you, as I said vnto Moyses. 4 From the (d) wyldernesse and this Libanon, vnto the great riuer "Euphrates, all the lande of the (e) Hethites, euen vnto the (f) great sea towarde the going downe of the sunne, shalbe your coast.

5 There shall not a man be able to withstande thee all the dayes of thy life: for as I was with Moyses, so will I be with thee, and wil not faile thee, nor forsake thee. 6 Be strong therfore & bolde: for vnto this people shalt thou diuide the lande for inheritaunce, whiche I sware vnto their fathers to geue them. 7 Only be thou strong, & of a stoute courage, that thou mayst obserue and do accordyng to all the lawe which Moyses my seruaunt commaunded thee: turne from the same neither to the ryght hande, nor to the left, that thou mayst do wysely in all that thou takest in hande.

8 Let not the booke of this lawe depart out of thy mouth, (g) but occupie thy minde therein day and night, that thou mayst obserue and do accordyng to all that is written therin: for then shalt thou make thy way (h) prosperous, and then thou shalt do wysely. 9 Haue not I commaunded thee that thou shouldest be strong and hardie, and not feare nor be faint hearted? For I the Lorde thy God am with thee, whyther soeuer thou goest.

10 Then Iosuah commaunded the officers of the people, saying, 11 Go through the middes of the hoast, and commaunded the people, saying, Prepare you vitailes: for after (i) three dayes ye shall passe ouer this Iordane, to go in and enioye the lande whiche the Lorde your God geueth you to possesse it. 12 And vnto the Rubenites, Gadites, and halfe the tribe of Manasses spake Iosuah, saying, 13 Remember the worde which Moyses the seruaunt of the Lorde commaunded you, saying, The Lorde your God hath geuen you rest, and hath geuen you this (k) lande.

14 Your wyues, your chyldren, and your cattell shall remayne in the land which Moyses gaue you on (l) this side Iordane: but ye shall go before your brethren armed, all that be men of warre, and helpe them: 15 Vntill the Lorde haue geuen your brethren rest as he hath you, and vntyll they also haue obteyned the lande whiche the Lorde your God geueth them: and then shall ye returne vnto the lande of your possession, and enioy it, which (lande) Moyses the Lordes seruaunt gaue you on this side Iordane towarde the sunne rysing. 16 And they aunswered Iosuah, saying, All that thou hast commaunded vs we wyl do: and whyther soeuer thou sendest vs, we wyll go. 17 Accordyng as we obeyed Moyses in all thinges, so wyll we obey thee; only the Lorde thy God be with thee, as he was with

Deut.17.b.

(g) To gouerne well, requireth continuall studie of gods lawe.

(h) Studie and obserue gods lawe, and be sure of prosperous succesſe in all thy doynges.

(i) Meanyng from the day that this was proclaymed.

Num.32.d.

(k) Meanyng the lande of Sihon the kyng of the Amorites & Og kyng of Bashan.

(l) In respect of the lande of the Amorites.

Iere.xlii.a.

(a) The begynnyng of this booke dependeth on the last Chapter of Deute, which was written by Iosuah, as a preparation to his history.

(b) Education with Moyses by Gods prouidence, was a meane to make Iosuah meete for this hye calling. Blessed are they that haue their education with good men,

(c) God only disposeth kingdomes, and geueth them to whom he wyll. (d) Of Zin, called Cadesh and Paran. " Or, Perath. (e) Meanyng the whole lande of Chanaan. (f) Called Mediterraneum, which in respect of the other seas of the lande of Chanaan, is called great.

Moyses. 18 And whosoeuer he be that doth disobey thy mouth, and wyl not hearken vnto thy wordes in all that thou commaundest him, let him dye: only be strong, and of good courage.

¶ The .ii. Chapter.

9 Rahab acknowlegeth the God of Israel to be the highest God.

AND Iosuah the sonne of Nun sent out of (a) Sittim two men to spye secretly, saying, Go, and viewe the land, and also Jericho. And they went, and came into an " harlotes house, named Rahab, and lodged there. 2 And it was tolde the kyng of Jericho, saying, Behold, there came men in hyther to nyght of the chyldren of Israel, to spie out the countrey. 3 And the kyng of Jericho sent vnto Rahab, saying, (b) Bryng forth the men that are come to thee, and whiche are entred into thyne house: for they be come to searche out all the lande. 4 And the woman toke the two men, and hydde them, and sayde thus, In deede there came men vnto me, but I (c) wist not whence they were. 5 And about the time of the shutting of the gate when it was darke, the men went out, whyther the men went I wote not: folow ye after them quickly, for ye shall ouertake them. 6 But she had brought them vp to the rooffe of the house, and hyd them with the stalkes of flaxe whiche she had lying abrode vpon the rooffe. 7 And the men pursued after them the way to Jordane vnto the fourdes: and assoone as they whiche pursued after them were gone out, they shut the gate.

8 And or euer they were a sleepe, she came vp vnto them vppon the rooffe, 9 And sayde vnto the men, I knowe that the Lorde hath geuen you the lande, for the feare of you is fallen vpon vs, and the inhabitantes of the lande faint at the presence of you: 10 For we haue heard how the Lord dryed vp the water of the red sea before you, when you came out of Egypt, and what you dyd vnto the two kinges of the Amorites that were on the other side Jordane, Sehon and Og, whom ye vtterly destroyed. 11 And assoone as we had hearde these thinges, our heartes dyd " faynt, and there remayned no more " courage in any man at the presence of you: for the (d) Lorde your God he is the God in heauen aboue, and in earth beneath. 12 Nowe therefore I pray you sweare vnto me by the Lorde, that as I haue shewed you mercie, ye shall also shewe mercie vnto my fathers house, and geue me a true token: 13 And that ye shal saue alyue both my father & my mother, my brethren and my sisters, and all that they haue, and that ye shall deliuer our " soules from death.

14 And the men answered her, (e) Our lyues for you to dye, yf ye vtter not this our businesse. And when the Lorde hath geuen vs the lande, we wyl deale mercifully and truely with thee. 15 And then she let them downe by a corde through a window: for her house was vppon the towne wall, and she dwelt vppon the towne wall. 16 And she sayde vnto them, Get you into the (f) mountayne, lest the pursuers meete you, and hide your selues there three dayes, vntyll the pursuers be returned, and then shall ye go your owne way. 17 And the men sayde vnto her, (g) We wyll be blameles of this thy oth which thou hast made vs sweare: 18 Beholde, when we come into the lande, thou shalt bynde this corde of red threde in the wyndowe which thou dydst let vs downe by: and thou shalt bryng thy father and thy mother, thy brethren, and all thy fathers houshold into thyne house. 19 And then whosoeuer doth go out at the doores of thy house into the streete, (h) his blood shalbe vpon his owne head, and we wyl be giltlesse: and whosoeuer shalbe with thee in the house, his blood shalbe on our head yf any mans hand touche him. 20 And yf thou vtter these our wordes, we wyl be quite of thy oth whiche thou hast made vs sweare. 21 And she sayde, According vnto your wordes, so be it. And she sent them away, and they departed: and she bounde the " red corde in the windowe. 22 And they departed, and came into the mountayne, and there abode three dayes, vntyll the pursuers were returned: And the pursuers sought them throughout all the way, but founde them not. 23 And the two men returned, and descended from the mountayne, and passed (i) ouer, and came to Iosuah the sonne of Nun, and tolde him all that came vnto

(a) Whiche place was in the plaine of Moab neare vnto Iordane

" Or, Tauerners house, or hostes.

(b) Though the wicked see the hand of God vpon them, yet they repent not, but seke how they may by their power resist his meanes.

(c) Albeit Rahab lyed for a good intent: yet in that she lyed she did amis. For as Paul sayth, we must not do euil that good may come of it. For as her act in hyding gods people came of fayth, and is praised. Heb. 11. vers. 31. and Iames. 2 vers. 2. so her lye came of the feare and weakenesse of the flesh, and therfore not to be folowed.

" Or, melted.

" Or, spirit.

(d) God is no respecter of persons: For here is a daughter of Abraham by fayth & worthy confessiō found among the gentiles, yea in the sinfull citie of Iericho.

" Or, lutes

(e) We warrant you on payne of our lyues.

(f) Whiche was neare vnto the citie.

(g) That is, we shalbe discharged of our oth, yf thou doest not performe this condition that followeth: For so and none otherwyse shal we be able to saue thee and thyne.

(h) He shalbe giltie of his owne death,

" Or, scarlet coloured

(i) To wyt, the ryuer Iordane,

vnto them. 24 And they sayde vnto Iosuah, Truely the Lorde hath deliuered into our handes all the lande, and all the inhabitauntes of the countrey fayne at the presence of vs.

The .iii. Chapter.

1 Iosuah commeth with the people vnto Iordane. 7 God sheweth by miracles that he is with Iosuah, and that he guydeth the people.

AND Iosuah rose early, and they remoued from Sittim, and came to(a) Iordane, he and all the children of Israel: and lodged there before they went ouer. 2 And after (b) three dayes, the officers went throughout the hoast, 3 And commaunded the people, saying, When ye see the arke of the couenaunt of the Lorde your God, and the priestes that are Leuites bearyng it, ye shall depart from your place, and go after it.

4 So yet that there shalbe a space betweene you and it, about two thousande cubites by measure: and ye shall not come nye vnto it, that ye may know the way by which ye must go: for ye haue not gone this way in times past. 5 And Iosuah sayde vnto the people, Sanctifie your selues, for to morowe the Lord shal do wonders among you. 6 And Iosuah spake vnto the priestes, saying, Take vp the arke of the couenaunt, and go ouer before the people. And they toke vp the arke of the couenaunt, & went before the people. 7 And the Lorde sayde vnto Iosuah, This day will I begin to magnifie thee in the sight of all Israel, that they may knowe howe that as I was with Moyses, so will I be with thee. 8 And thou shalt commaunde the priestes that beare the arke of the couenaunt, saying, When ye are come to the edge of the waters of Iordane, ye shall stand still in (c) Iordane. 9 And Iosuah sayde vnto the children of Israel, Come hyther, and heare the wordes of the Lorde your God. 10 And Iosuah sayde, (d) Hereby ye shall knowe that the liuing god is among you, and that he will without fayle cast out before you the Chanaanites, and the Hethites, the Hiuites, the Pherezites, the Gergesites, the Amorites, and the Iebusites. 11 Beholde, the arke of the couenaunt of the Lord of all the worlde, goeth before you into Iordane. 12 Nowe therefore take from among you (e) twelue men out of the tribes of Israel, out of euery tribe a man. 13 And assoone as the soles of the feete of the priestes that beare the arke of the Lord the gouernour of all the worlde treade in the waters of Iordane, the waters of Iordane shalbe diuided: and the waters that come from aboue, shall stande still vpon an heape. 14 And so when the people were departed from their tentes to go ouer Iordane, the priestes bearing the arke of the (f) couenaunt, went before the people. 15 And assoone as they that bare the arke came vnto Iordane, and the feete of the priestes that bare the arke were dypped in the brim of the water (for Iordane vseth to fill all his (g) banckes all the tyme of haruest) 16 The waters also that came downe from aboue, dyd ryse vp vpon an heape, and departed farre from the citie of Adam that was beside Zarthan: and the waters that were beneath towarde the sea of the wildernesse, (euen) the salt sea, fayled and were cut of: and the people went right ouer agaynst Iericho. 17 And the priestes that bare the arke of the couenaunt of the Lorde stoode drye within Iordane, redy (h) prepared, and all the Israelites went ouer throwe the drye, vntyll all the people were gone cleane ouer through Iordane.

The .iiii. Chapter.

1 Twelue stones out of the chanell be erected for a signe of the drying of Iordane.

AND so when the people were all gone ouer Iordane, the Lorde spake vnto Iosuah, saying,

2 Take you twelue men out of the people, out of euery tribe a man:

3 And commaunde you them, saying, Take you hence out of the middes of Iordane, out of the place where the priestes feete stoode in a redinesse, twelue stones, whiche ye shall take away with you, and leaue them in the (a) lodging where you shall lodge this night. 4 Then Iosuah called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man: 5 And Iosuah sayde vnto them, Get you before the arke of the Lorde your God through the middes of Iordane, and take vp euery man of you a stone vppon his shoulder, according vnto the number of the tribes of the children of Israel:

P ij 6 That

(a) In March accordyng to the Ebrewes, about fourtie dayes after Moyses death.

(b) Whiche tyme was geuen them, for to prepare them victuals, as it appeareth cap. 1. deut. 11.

(c) Examine Leuit. 11. g. Num. 11. d. 1. Sam. 16.

Iosua. 1. 8.

(c) Euen in the chanell where the streme had runne, as vers. 13.

(d) By this miracle in diuiding the water.

(e) Which should set vp twelue stones in remembrance of the benefite,

(f) So called, because in it was layed vp the tables wherin the couenaunt of the Lorde was written: that is the ten cõmaundementes.

(g) In that ripe soile the sonne hasteth harueste, and melteth the snowe in the hilles, wherby Iordane then swelleth, and so this miracle is the greater.

(h) Eyther tarrying till the people were past: or as some reade, faire, as though they had ben vpon the drye lande.

A Deut. 27. 8.

(a) Meanyng the place where they should campe.

Deut. 27. 8.

6 That this may be a signe among you, that when your(b)children aske their fathers in tyme to come, saying, What (meane) these stones with you?
7 Ye may aunswere them, how that the waters of Iordane were diuided at the presence of the arke of the couenaunt of the Lord, (for when it went ouer Iordane, the waters of Iordane were diuided) and these stones are become a memorial vnto the children of Israel for euer. 8 And the children of Israel dyd euen so as Iosuah commaunded: and toke vp twelue stones out of the middes of Iordane as the Lorde sayde vnto Iosuah, accordyng to the number of the tribes of the children of Israel, and caryed them away with them vnto the place where they lodged, and layde them downe there. 9 And Iosuah set vp twelue (c) stones in the middes of Iordane, in the place where the feete of the priestes which bare the arke of the testament stoode: and there haue they continued vnto this day. 10 For the priestes whiche bare the arke stoode in the middes of Iordane, vntyll all was finished that the Lorde commaunded Iosuah to say vnto the people, accordyng to all that Moyses charged Iosuah: And the people hasted, and went ouer. 11 And when all the people were cleane passed ouer, the arke of the Lorde went ouer also, and the priestes(d) before the people.
12 And the children of Ruben, & the children of Gad, & halfe the tribe of Manasses went before the children of Israel armed, as Moyses charged them. 13 Euen fourtie thousande prepared for warre went before the (e) Lorde vnto battaile through the plaine of Iericho. 14 That day the Lorde magnified Iosuah in the sight of all Israel, and they " feared him, as they feared Moyses all dayes of his lyfe. 15 And the Lorde spake vnto Iosuah, saying, 16 Commaund the priestes that beare the (f) arke of the testimonie to come vp out of Iordane. 17 Iosuah therefore commaunded the priestes, saying, Come ye vp out of Iordane. 18 And when the priestes that bare the arke of the couenaunt of the Lorde were come vp out of the middes of Iordane, and alloone as the soles of the priestes feete were set on the drye lande, the waters of Iordane returned vnto their place, and flowed ouer all their bankes as they dyd before. 19 And the people came vp out of Iordane the tenth (day) of the (g) first moneth, and pitched in Gilgal in the east border of the citie Iericho. 20 And the twelue stones which they toke out of Iordane, dyd Iosuah pitch in Gilgal.
21 And he spake vnto the children of Israel, saying, If your children aske their fathers in tyme to come, and say, What (meane) these stones?
22 Ye shall shew your children, and say, Israel came ouer this Iordane on drye lande. 23 For the Lord your God dryed vp the waters of Iordane before you vntill ye were gone ouer, as the Lorde your God dyd the redde sea, which he dryed vp before vs tyll we were gone ouer: 24 That all the people of the (h) worlde may knowe the hande of the Lorde howe mightie it is, and that ye might feare the lord your God for euer.

(b) God commaunderh that not only we our selues profite by his wonderfull workes: but that also our posteritie may knowe the cause thereof, and glorifie his name.

(c) Besides the twelue stones which were caryed by the tribes, and set vp in Gilgal.

(d) The arke of the priests which came ouer after the people, beyng ouer, went before the people as Iosuah had appoynted. Chapter. 3.

(e) That is, before the Arke.

" Or reuerenced him.

(f) Wherein was the rod of Aaron, & Manna, witnesses of gods wonderfull workes, and also the tables testifiyng gods wyll.

(g) Called Abib or Nisan, conteynyng part of March and part of April which was from the beginning of the world, 2492. & before the birth of Christe, 1457.

(h) The wonderful works of god in the wicked, worke a cause of further condēnation; but in the godly, an occasion to prayse and feare him.

The .v. Chapter.

1 Of the seconde circumcision vnder Iosuah and wherefore it was. 12 Manna fayleth, and becommeth scarse.

AND when all the kinges of the (a) Amorites whiche are beyonde Iordane westwarde, and all the kinges of the Chananites whiche were by the sea, heard howe the Lord had dryed vp the waters of Iordane before the children of Israel vntyll they were gone ouer, their heartes faynted for feare, and there was no spirite in them any more for the presence of the children of Israel.
2 That same time the Lorde sayde vnto Iosuah, Make thee sharpe knines, and go to (b) agayne and circumcise the children of Israel the seconde tyme. 3 And Iosuah made him sharpe knines, and circumcised the children of Israel in the(c) hill of the foreskinnes. 4 And this is the cause why Iosuah circumcised all the people, euen the males that came out of Egypt: because that all the men of warre dyed in the wyldernesse by the way after they came out of Egypt.
5 For all the people that came out were circumcised: but all the people that were borne in the wyldernesse, by the way after they came out of Egypt were not (d) circumcised. 6 For the children of Israel walked fourtie yeres in the wyldernesse, till all the people of the men of warre that came out of Egypt were consumed, because they

(a) The Amorites were on both sides Iordane, whereof two kinges were slaine already on the side toward Moab.

" Or, coūtrage.

(b) For now they had left it of about 40. yeres.

(c) Gilgal was so called because they were there circumcised.

(d) They could not do it with out daunger, in that troublesome vncertayne state they were in their iourney.

they hearkened not vnto the voyce of the Lorde: vnto whom the Lorde sware that he would not shewe them the lande which the Lorde sware vnto their fathers: that he would geue vs, euen a lande that floweth with milke and hony. 7 And their children whom he set vp in their steede, them Iosuah circumcised, for they were vncircumcised: because they circumcised them not by the way.

8 And when they had circumcised all the people, they abode in their places in the campe, tyl they were whole.

9 And the Lorde sayde vnto Iosuah, This day haue I taken away the (e) shame of Egypt from you. Wherefore the name of the same place is called Gilgal vnto this day. 10 And the children of Israel abode in Gilgal, and helde the feast of Passouer the fourteenth day of the (f) moneth at euen, in the plaine of Iericho. 11 And they dyd eate of the corne of the lande on the morowe after the Passouer sweete cakes & parched corne, in the selfe same day. 12 For the Manna ceassed on the morowe after they had begun to eate of the corne of the land, neither had the children of Israel Manna any more, but dyd eate of the fruite of the lande of Chanaan that yere. 13 And when Iosuah was nye to Iericho, he lyft vp his eyes, and loked: and beholde, there stoode a man agaynst him, hauing a sworde drawen in his hande: and Iosuah went vnto him, and sayde vnto him, Art thou on our side, or on our aduersaries? 14 And he sayde, Naye, but as a captayne of the hoast of the Lorde am I nowe come. And Iosuah fell on his face to the earth, and dyd (g) worship, and saide vnto him. What sayth my Lord vnto his seruaunt? 15 And the captayne of the Lordes hoast said vnto Iosuah, Do thy shoe (h) of thy foote, for the place whereon thou standest, is holy. And Iosuah dyd so.

The. vi. Chapter.

1 God geueth the citie of Iericho vnto Iosuah. 20 Iericho is taken. 22 Rahab is saued. 26 The builder agayne of Iericho is cursed.

AND Iericho was shut vp and closed because of the children of Israel, neither might any man go out, or in. 2 And the Lorde sayde vnto Iosuah, Beholde, I haue geuen into thyne hande Iericho, and the king thereof, and the strong men of warre. 3 And ye shall compasse all the citie, all ye that be men of warre, and go rounde about it once: and so shall you do sixe dayes. 4 And seuen priestes shal beare before the arke seuen trumpettes of (a) rammes hornes: and the seuenth day ye shall compasse the citie seuen tymes, and the priestes shall blowe with the trumpets. 5 And when they make a long blast with the rammes horne, and ye heare the sounde of the horne, all the people shal shoute with a great shoute: and then shall the wall of the citie fall downe, and the people shall assende vp euery man straight before him. 6 And Iosuah the sonne of Nun called the priestes, and sayd vnto them, Take vp the arke of the couenaunt, and let seuen priestes beare seuen trumpettes of rammes hornes before the arke of the Lorde. 7 And he sayde vnto the people, (b) Go, and compasse the citie, and let him that is harnessed go before the arke of the Lorde. 8 And when Iosuah had spoken vnto the people, the seuen priests bare the seuen trumpettes of rammes hornes, and went foorth before the arke of the Lorde, and blewe with the trumpettes: and the arke of the couenaunt of the Lorde folowed them.

9 And the men of armes went before the priestes that blewe with the trumpettes: and the (c) gatheryng hoast came after the arke as they went, and blewe with trumpettes.

10 And Iosuah had commaunded the people, saying, Ye shall not shout, nor make any noyse with your voyce, neither shall any worde proceede out of your mouth vntyll the day I byd you, Shoute, then shall ye shout. 11 And so the arke of the Lorde compassed the citie, and went about it (d) once: and they returned into the hoast, and lodged there. 12 And Iosuah rose early in the morowyng, and the priestes toke vp the arke of the Lorde.

13 And seuen priestes bare seuen trumpettes of rammes hornes, and went before the arke of the Lord, and going blewe with the trumpettes: and the men of armes went before them, but the (e) gatheryng hoast came after the arke of the Lorde, which went before with the blowyng of the trumpettes. 14 And the second day they compassed the citie once, and returned agayne into the hoast: and so they dyd sixe dayes. 15 And

Num. 14. c
Num. 13. f.

(e) Before they wer like to the vncircumcised Egyptians: who though they serued, yet they disdayned, and iudged them prophane & shamefull.

(f) The first moneth, afore spoken of, Cap. 4. vers. 19.

(g) In that that Iosuah worshippeth him, he acknowledgeth him to be good: and in that that he calleth him selfe the Lordes captayne, he declareth him selfe to be Christe.

(h) That is, geue ouer thy clayme of thy selfe, and of thy affections.

(a) The conquest might not be assigned to mans power, but to the mercie of God, whiche with most weake thinges can ouercome that whiche seemeth most strong.

(b) That is chiefely ment by the Rubenites, Gadites, and halfe the tribe of Manasses.

(c) Meaning the reare ward, wherin was the standarde of the tribe of Dan. Nume. x.

(d) For that day.

(e) The tribe of Dan was so called, because it marched last, & gathered vp whatsoeuer was left of others.

when the seuenth day came, they rose early with the dawnyng of the day, and compassed the citie after the same maner (f) seuen times: only that day they compassed the citie seuen times. 16 And at the seuenth time when the priestes blewe with the trumpettes, Iosuah sayde vnto the people, Shoute, for the Lorde hath geuen you the citie. 17 And the citie shalbe (g) accursed, and all that are therein vnto the Lorde: only Rahab the harlot shall lyue, and all that are with her in the house, because she hid the messengers that we sent. 18 And in any wyse be ye ware of the accursed thinges, lest ye make your selues accursed, and take of the accursed thinges, and make the hoast of Israel accursed, and trouble it. 19 But all the siluer, golde, vessels of brasse and iron, shalbe (h) consecrated vnto the Lorde, and all shall come into his treasurie. 20 And the people shouted, and blewe with trumpettes: and when the people heard the sounde of the trumpe, they shouted with a great shoute, and the wall fell downe flat, so that the people went vp into the citie euery man straight before him, and toke the citie: 21 And they vtterly destroyed all that was in the citie, both man and woman, young and olde, oxe, sheepe, and asse, with the edge of the swoorde. 22 But Iosuah had sayde vnto the two men that had spyed out the countrey, Go into the harlottes house, and bryng out thence the woman and all that she hath, as ye sware vnto her. 23 And the young men that were spies, went in, and brought out Rahab, and her father and mother, and her brethren, and all that she had: and they brought out all her kynred, and put them (i) without the hoast of Israel. 24 And they burnt the citie with fire, and all that was therein: onlye the siluer and the golde, the vessels of brasse and iron they put into the treasurie of the (k) house of the Lorde. 25 And Iosuah saued Rahab the harlot, and her fathers houshold, and all that she had: and (l) she dwelt in Israel euen vnto this day, because she hyd the messengers whiche Iosuah sent to spye out Iericho. 26 And Iosuah sware at that time, saying, Cursed be the man before the Lorde that ryseth vp and buildeth this citie Iericho: he shall lay the (m) foundation thereof in his eldest sonne, and in his youngest sonne shall he set vp the gates of it.

27 And so the Lorde was with Iosuah, and his fame was noysed throughout all landes.

The. vii. Chapter.

1 Achan vsurpeth of the Churche iewels. 2 Ai is searched. 21 What thinges Achan had conueyed of those whiche ought to haue ben burnt.

BVt yet the children of Israel trespassed in the (a) cursed thing: for Achan the sonne of Charmi, the sonne of Zabdi, the sonne of Zareth of the tribe of Iuda, toke of the cursed thing: and the wrath of the Lorde waxed hot agaynst the children of Israel. 2 And Iosuah sent men from Iericho to (b) Ai, which is beside Bethauen, on the east side of Bethel, and spake vnto them, saying, Get you vp, and viewe the countrey. And the men went vp, and viewed Ai. 3 And returned to Iosuah, and sayde vnto him, Let not all the people go vp: but let as it were two or three thousand men go vp, and smite Ai: and make not all the people to labour thither, for they are but fewe. 4 And so there went vp thyther of the people about three thousande men, and they fled before the men of Ai. 5 And the men of Ai (c) smote of them vpon thyrtie and sixe men: for they chased them from before the gate euen vnto Sebarim, and smote them in the going downe: Wherefore the heartes of the people for feare melted away lyke water.

6 And Iosuah (d) rent his clothes, and fel to the earth vpon his face before the arke of the Lorde vntyll the euentide, he and the elders of Israel, and put earth vpon their heades.

7 And Iosuah sayde, Alas, O Lorde Lorde, wherefore hast thou brought this people ouer Iordane, to deliuer vs into the hande of the Amorites, and to destroy vs? Would to God we had ben content, and dwelt on the other (e) side Iordane. 8 Oh Lorde what shal I say, when Israel turneth their backes before their enemies?

9 Surely the Chanaanites, and all the inhabitaunts of the lande shall heare of it, and shall conspire agaynst vs, and destroy the name of vs out of the earth: and what wylt thou do vnto thy mightie name? 10 And the Lorde sayde vnto Iosuah, Get thee vp, wherefore lyest thou thus vppon thy face? 11 Israel hath sinned, and they

(f) Besides euery day once, for the space of sixe dayes.

(g) Condemned vtterly to be destroyed.

(h) Man and beast beyng destroyed, and all other thinges that coulde not by fire be moulten and transformed, all mettales are so reserued to the Lordes vse, that they should neuer be conuerted to any priuate vse.

(i) For it was not lawfull for straungers to dwell among the Israelites, til they were instructed in the lawe and purified.

(k) Meaning the tabernacle.

(l) For she was maryed to Salmon, prince of the tribe of Iuda, Math. i.

(m) He shall builde it to the destruction of all his stocke, which thing was fulfilled in Hiel of Bethel. i. King. vi.

(a) By taking that whiche was commaunded to be destroyed

(b) There was two Ais, One Ai of the Amorites, whiche was the greater and is here described: thother of the Ammonites, Ierem. 49.

(c) God wold by this ouerthrowe make them more earnest to searche out and punishe the sinne committed,

(d) It was the gesture of mourners, and of such as sorowed in miserable cases that seemed to tende to the reproche of gods name,

(e) Iosuah here is redy to distrust the manifest promise of God, whiche declareth that there is no stay in man without the continuall assistaunce of God,

they haue transgressed my couenaunt which I commaunded them: for they haue taken of the cursed thinges, and haue also stolen, and dissembled also, and put them vnto their owne stuffe.

12 And therefore is it that the children of Israel can not stande before their enemies, but shall turne their backes before their enemies, because they be accursed: neither wyll I be with you any more, except ye (f) destroy the accursed from among you.

13 Vp and sanctifie the people, and say, Sanctifie your selues against to morowe, for so sayde the Lorde God of Israel. There is a "dampned thing among you, O Israel: and therefore ye can not stande against your enemies, vntill ye haue put the dampned (g) thing from among you. 14 To morowe morning therefore ye shalbe brought accordyng to your tribes: and the tribe which the Lorde (h) taketh, shall come accordyng to the kinredes thereof: and the kynred whiche the Lorde shall finde giltie, shall come by housholdes: and the housholde whiche the Lorde shall finde faultie, shall come man by man. 15 And he that is found with the accursed thing shalbe burnt with fire, he, and all that he hath, because he hath transgressed the couenaunt of the Lorde, and wrought folly in Israel. 16 And so Iosuah rose vp early in the morning, and brought Israel by their tribes, and the tribe of Iuda was caught.

17 And he brought the kynredes of Iuda, and toke the kinred of the Zarehites: and he brought the kynred of the Zarehites man by man, and Zabdi was caught. 18 And he brought his houshold man by man, and Achan the sonne of Charmi, the sonne of Zabdi, the sonne of Zared of the tribe of Iuda was caught.

19 And Iosuah saide vnto Achan, My sonne, I beseche thee geue glory to the lord god of Israel, and (i) make confession vnto him, and shewe me what thou hast done, hyde it not from me. 20 And Achan aunswered Iosuah, and sayde, Of a trueth I haue sinned against the Lorde God of Israel, and thus and thus haue I done. 21 I sawe among the spoyles a goodly babilonishe garment, and two hundred sicles of siluer, and a tongue of golde of fifte sicles wayght, and I coueted them, and toke them, and beholde they lye hyd in the earth in the middest of my tent, and the siluer is there vnder. 22 And so Iosuah sent messengers: which when they ranne vnto his tent, beholde they were hyd in his tent, and the siluer there vnder.

23 Therefore they toke them out of the middest of his tent, and brought them vnto Iosuah, and vnto all the children of Israel, & layd them out (k) before the lord. 24 And Iosuah toke Achan the sonne of Zareth, & the siluer, and the garment, & the "tongue of golde, and his sonnes, and his daughters, and his oxen, and his asses, his sheepe, his tent, and all that he had: and al Israel with him brought them vnto the valley of Achor. 35 And Iosuah sayde, In (l) as much as thou hast troubled vs, the Lorde shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, & ouerwhelmed them with stones. 26 And they cast vpon him a great heape of stones vnto this day: and so the Lorde turned from the wrath of his indignation. And the name of the place is called the valley of (m) Achor vnto this day.

(f) To suffer wickednesse vnpunished, is to refuse god wyllingly.
"Or, accursed.
(g) Meaning the man that toke of the thing forbidden.
(h) The maner of taking as some iudge was by Vrim and Thumim, other say it was by lots, Num. 27. vers. 21.
(i) God is glorified when the trueth is confessed.
(k) That is, before the arke of the Lorde.
" Some reade, wedge, others a plate, and some, a rod.
(l) What sharp iudgement and greeuous punishment they ought to haue, that by wickednes drawe gods wrath vpon the multitude.
(m) That is, the valley of trouble.

The .viii. Chapter.

3 The siege, 19 and winning of Ai, 29 The king thereof is hanged. 30 Iosuah setteth vp an aulter. 32 He writeth the lawe vpon stones. 35 And readeth it to all people.

AND the Lorde sayde vnto Iosuah, Feare not, neither be thou faint hearted: take all the men of warre with thee, and vp, and get thee to Ai: Beholde, I haue geuen into thy hande the king of Ai, and his people, his citie, and his lande:

2 And thou shalt do to Ai and her king, as thou dyddest vnto Iericho and her king: neuertheles, the spoile and cattell thereof shall ye take vnto your selues: Thou shalt lye in wayte against the citie on the (a) backside thereof. 3 And so Iosuah arose, & all the men of warre, to go vp against Ai: and Iosuah chose out thirtie thousand strong men and valiaunt, & sent them away by night: 4 And he cõmaunded them, saying, Beholde, ye shall lye in wayte against the towne on the (b) backside thereof: go not verie farre from the citie, but be all redye: 5 And I, and all the people that are with me, wyll approche vnto the citie:

A Deut. b ii. c.

Iosuah. 7. d Deut. xx. c.
(a) Meanyng on the west side, as vers. 9.
(b) God would not destroye Ai by miracle as he dyd Iericho, to the intent that other nations might feare the power and policie of his people.

And when they come out agaynst vs, as they dyd at the first time, then wyl we flee before them: 6 For they will come out after vs tyll we haue brought them out of the citie, for they wyll say, They flee before vs, as at the first tyme: and we wyll flee before
B them. 7 In the meane time shall ye ryse vp from lying in waite, and destroy the citie: for the Lord your God wyll deliuer it into your handes.

8 And when ye haue taken the citie, ye shall set it on fire: accordyng to the commaundement of the Lorde shall ye do. Beholde I haue charged you.

9 Iosuah therfore sent them forth, and they went to lye in wayte, and abode betweene Bethel and Ai on the westside of the citie of Ai: but Iosuah lodged that nyght (c) among the people. 10 And Iosuah rose vp early in the morning, and (d) numbred the people, and went vp, he and the elders of Israel before the people agaynst Ai. 11 And all the men of warre that were with him, went vp, and drue nye, and came agaynst the citie, and pitched on the north side of Ai: and there was a valley betweene them and Ai. 12 And he toke vpon a fiue thousande men, and (e) set them to lye in wayte betweene Bethel and Ai on the westside of the citie. 13 And the people set all the hoast that was on the northside agaynst the citie, and the lyers in wayte on the west against the citie: and Iosuah walked the same nyght in the middes of the valley.

(c) That is with the rest of the armie.

(d) That is, mustred the, and set them in aray.

(e) He set these fewe, that the other whiche lay in ambushe might not be discouered.

C 14 And when the king of Ai sawe it, they hasted, and rose vp early, and the men of the citie went out agaynst Israel to battayle, he and all his people at a tyme appoynted, euen before the playne: and wyst not that there were lyers in wayte agaynst him on the backside of the citie. 15 And Iosuah and all Israel (f) as beaten before them, fledde by the way of the wildernesse. 16 And all the people of the towne were called together to folow after them: and they folowed after Iosuah, and were drawen away from the citie. 17 And there was not a man left in Ai and in Bethel that went not out after Israel: and they left the citie open, and folowed after Israel. 18 And the Lorde sayde vnto Iosuah, (g) Stretche out the speare that is in thyne hande toward Ai, for I wyl geue it into thyne hand. And Iosuah stretched out the speare

(f) As they which fayned them selues to flee for feare.

(g) Or, lift vp the baner, to signifie when they shall inuade the citie.

that he had in his hand towarde the citie: 19 And the lyers in wayte arose quickly out of their place, and ranne assoone as Iosuah had stretched out his hande: and they entred into the citie, and toke it, and hasted, and set the citie on fyre. 20 And when the men of Ai loked behinde them, they sawe the smoke of the citie ascende vp to heauen, and they had no "place to flee either this way or that: and the people that fled to the wyldernesse, turned backe agayne vpon the folowers. 21 And when Iosuah and all Israel sawe that the lyers in wayte had taken the citie, and that the smoke of it ascended, they turned agayne and slue the men of Ai. 22 And the other issued out of the citie agaynst them, and so were they in the middes of Israel: for these were on the one side of them, and the rest on the other side: and they layde vpon them, so that they let none of them escape nor remayne: 23 And the king of Ai they toke alyue, and brought him to Iosuah. 24 And when Israel had made an ende of slaying all the inhabitantes of Ai in the feelde of the wyldernesse where they chased them, & when they were all fallen on the edge of the swoorde, vntyll they were wasted, all the Israelites returned vnto Ai, and (h) smote it with the edge of the swoord. 25 And all that fell that day, both of men and women, were twelue thousande, euen all the men of Ai. 26 For Iosuah plucked not his hande backe agayne whiche he stretched out vppon the speare, vntyll he had vtterly destroyed all the inhabitours of Ai. 27 Only the cattell and the spoile of the citie Israel toke vnto them selues, accordyng vnto the worde of the Lorde, which he commaunded Iosuah.

C

" Or, power.

Deut. 7. a.

D

(h) For the firing of the citie was not to destroy it, for they should take the spoyle thereof for a pray: but was to signifie to Iosuah that they were entered.

28 And Iosuah set Ai on fire, & made it an heape for (i) euer, and a wyldernesse vnto this day. 29 And the king of Ai he hanged on a tree vntyll euen: and assoone as the sunne was downe, Iosuah commaunded that (k) they should take the carkasse downe of the tree, and cast it at the entering of the gate of the citie, and lay thereon a great heape of stones, (that remayneth) vnto this day. 30 Then Iosuah built an aultar vnto the lord god of Israel in mount Ebal, 31 As Moyses the seruaunt of the Lorde

(i) That it could neuer be built agayne.

(k) Accordyng as it was commaunded by the lawe. Deut. 21. d. Iosu. 7. d. Deut. 27. 5

Lord commaunded the children of Israel, and as it is written in the booke of the lawe of Moyses, an aulter of whole stones, ouer which no man hath lift vp an iron: and they sacrificed theron whole burnt sacrifices vnto the Lord, and offered peace offerynges. 32 And he wrote there vpon the stones a (l) rehearsall of the lawe of Moyses, and wrote it in the presence of the children of Israel.

33 And all Israel and the elders therof, and their officers & iudges stoode part on this side the arke, and part on that side, before the priestes that were Leuites which bare the arke of the couenaunt of the Lorde, aswell the straunger, as they that were borne among them: halfe of them ouer agaynst mount Garizim, and halfe of them ouer agaynst mount Ebal, as Moyses the seruaunt of the Lorde had commaunded before, that he shoulde blesse the people of Israel.

34 Afterwarde he red all the wordes of the lawe, the blessinges and cursinges accordyng to all that is written in the booke of the lawe. 35 And there was not one worde of all that Moyses commaunded, which Iosuah red not before all the congregation of Israel, aswell the (m) women and children, as the straungers that were conuersaunt among them.

¶ The.ix. Chapter.

1 Certayne kinges are gathered agaynst Iosuah. 2 The Gabaonites do guilfully require peace of Iosuah. 21 The Gabaonites are made ministers in cuttyng wood, and bearyng of water.

AND when all the kinges that dwell (a) beyonde Iordane in the hylles and valleys, and a-long by all the coastes of the (b) great sea ouer agaynst Libanon, (namely) the Hethites, the Amorites, the Chananites, the Pherezites, the Hemites, and the Iebusites, heard therof: 2 They gathered them selues together to fight agaynst Iosuah and agaynst Israel " with one accorde. 3 And the inhabitours of Gibeon heard what Iosuah had done vnto Iericho, and to Ai, 4 And they did worke wylylie, and went & made them selues embassadours, and toke olde sackes vpon their asses, and wine bottels olde, borst rent and (c) bounde vp: 5 And olde clowted shoes vpon their feete, and their rayment was olde: and all their prouision of bread was dryed vp, and hored.

6 And they came vnto Iosuah into the hoast to Gilgal, and sayde vnto him and vnto all the men of Israel, We be come from a farre countrey: and nowe make ye agreement with vs. 7 And the men of Israel sayde vnto the (d) Heuite, It may be thou dwellest among vs, and then howe can I make peace with thee? 8 And they sayde vnto Iosuah, We are thy seruauntes. And Iosuah sayde vnto them agayne, What are ye, and whence come ye? 9 They aunswered him, From a very farre countrey thy seruauntes are come for the name (e) of the Lorde thy God: For we haue hearde the fame of him, & all that he did in Egypt, 10 And all that he did to the two kinges of the Amorites that were beyonde Iordane, Sehon king of Hesbon, and Og king of Basan, which were at Astaroth.

11 Wherefore our elders and all the inhabitours of our countrey spake to vs, saying, Take vittayles " with you to serue by the way, and go meete them, and say vnto them, We are your seruauntes: and nowe make ye a couenaunt of peace with vs. 12 This (f) our foode of bread we toke with vs out of our houses whot the day we departed to come vnto you: but nowe beholde it is dryed vp and whored.

13 And these bottels of wine which we filled, were newe, and see they be rent: and these our garmentes and shoes are worne for oldnesse, by the reason of the exceedyng long tourney. 14 And the men toke of their (g) vittayles, and counselled not with the mouth of the Lorde. 15 And Iosuah made peace with them, and made a couenaunt with them that they shoulde be suffered to liue: and the princes of the congregation sware vnto them. 16 But at the ende of three dayes, after they had made a league with them, they hearde that they were their neighbours, and that they dwelt among them. 17 And the children of Israel toke their (h) tourney, and came vnto their cities the thirde day: and their cities were Gibeon, and Caphira, Beroth, and Kiriath-iarim. 18 And the children of Israel slue them not, because the princes of the congregation had sworne vnto them by the Lorde God of Israel: And all the multitude murmured against the princes. 19 But all the princes

Exod. 20. ber. 25. Deut. 27. 8.

(l) That is, the summe of the lawe, which sum is conteyned in the ten commaundementes.

Deut. 11. b and. 27. b

(m) So neither young nor old, man nor woman, were exempted from hearyng the worde of the Lorde. Deut. 31. ber. 10.

(a) In respect of the Plaine of Moab.

(b) Called Mediterraneum.

" One mouth. 2. king. 22. 8.

(c) Because they were all worn.

(d) For the Gabaonites and the Heuites were al one people.

(e) Euen the idolaters for feare of death wyll pretende to honour the true god, and receaue his religion.

" In your hande.

(f) The wicked lacke no art, nor spare no lyes to set foorth their policie, when they deceaue the seruauntes of god.

(g) As some write, to trye the oldnesse, & what tast it had being olde: some other say, it was to confirme the league accordyng to the maner, that they did eate of their vittayles.

2. king. 22. 8

(h) From Gilgal.

princes sayde vnto all the congregation, We haue swoꝛne vnto them by the Loꝛde God of Israel, and therefoꝛe we may not hurt them. 20 But this we wyll do to them, We wyll let them liue, lest wꝛath be vpon vs because of the othe which we swaꝛe vnto them.

21 And the princes sayde vnto them agayne, Let them liue, and hewe wood, and dꝛawe water vnto all the congregation, (and they did) as the princes sayde vnto them. 22 And Iosuah called foꝛ them, and talked with them, and sayde, Wherefoꝛe haue ye beguiled vs, saying, We dwel farre from you: when ye dwell among vs?

23 And nowe are ye cursed, and there shall not ceasse to be of you bondmen, and hewers of wood, and dꝛawers of water foꝛ the (i) house of my God.

24 And they answered Iosuah, and sayde, It was tolde thy seruauntes howe that the Loꝛde thy God had commaunded his seruaunt Moyses to geue you all the lande, and to destroy all the inhabitours therof out of your sight, and therefoꝛe we were exceedyng soꝛe afrayde foꝛ our liues at the presence of you, and haue done this thyng. 25 And beholde we are in thyne hande: as it seemeth good and right in thine eyes to do vnto vs, so do. 26 And euen so did he vnto them, and rid them out of the hande of the childꝛē of Israel, that they slue them not. 27 And Iosuah made them that same day hewers of wood, and dꝛawers of water foꝛ the congregation and foꝛ the (k) auiter of God vnto this day, in the place which he shoulde choose.

(i) Which was the tabernacle vnto the tyme of Solomon, & after that the temple at Hierusalem. Deut. 7. a

(k) That is, for the sacrifices.

¶ The. x. Chapter.

1 Fiue kinges make warre agaynst Gibeon, whom Iosuah discomfiteth. 12 The sunne standeth at Iosuahs prayer. 26 The fiue kinges are hanged.

NOwe when Adonizedec kyng of Hierusalem had hearde howe Iosuah had taken Ai and had destroyed it: (and howe that as he had done to Iericho and her king, euen so he had done to Ai and her king) and howe the inhabitours of Gibeon had made peace with Israel, and were among them: 2 They feared exceedyngly, foꝛ Gibeon was a great citie as any citie of the kingdome, and was greater then Ai, and all the men therof were very mightie. 3 Wherefoꝛe (a) Adonizedec king of Hierusalem sent vnto Hoham king of Hebꝛon, and vnto Pira king of Iarmuth, and vnto Iaphia king of Lachis, and vnto Dabir king of Eglon, saying,

4 Come vp vnto me, and helpe me, that we may smite Gibeon: foꝛ they haue made peace with Iosuah, and with the childꝛen of Israel. 5 Therefoꝛe the fiue kinges of the Amoꝛites, the king of Hierusalem, the king of Hebꝛon, the king of Iarmuth, the king of Lachis, and the king of Eglon, gathered them selues togethꝛer, and went vp, they with all their hoastes, and beseged Gibeon, and made warre against it. 6 And the men of Gibeon sent vnto Iosuah to the hoast in Gilgal, saying, Withdꝛawe not thy hande from thy seruauntes, come vp to vs quickly, and saue vs, and helpe vs: foꝛ all the kinges of the Amoꝛites which dwell in the mountaynes are gathered togethꝛer (b) agaynst vs.

7 And so Iosuah ascended from Gilgal, he and all the people of warre with him, and all the men of might.

8 And the Loꝛde sayde vnto Iosuah, (c) Feare them not: foꝛ I haue deliuered them into thine hande, neither shall any of them stande agaynst thee.

9 Iosuah therefoꝛe came vnto them sodenly, and went vp from Gilgal all nyght. 10 And the Loꝛde troubled them before Israel, and slue them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Bethoꝛon, and smote them to Azeka and Makeda. 11 And as they fled from before Israel, and were in the goyng downe to Bethoꝛon, the Loꝛde cast downe great stones from heauen vpon them vntyll Azeka, and they dyed: there were mo dead with hayle (d) stones, then they were whom the childꝛen of Israel slue with the swoꝛd. 12 Then spake Iosuah to the Loꝛde in the day when the Loꝛd deliuered the Amoꝛites before the childꝛē of Israel, & he sayde in the sight of Israel, Sunne stande thou still vpon Gibeon, and thou Moone in the valley of Aialon. 13 And the sunne abode, and the moone stoode still, vntyll the people auenged them selues vpon their enemies. Is not this written in the booke of the ryghteous? So the sunne abode in the middest of heauen, and hasted not to go downe by the space of a whole day.

14 And there was no day lyke that before

Iosu. 6. ver. 15.

Iosu. 8. ver. 5.

(a) That is, lorde of iustice, so tiraūtes take to thē selues glorious names, when in deede they be very enemies agaynst god and all iustice.

(b) Assoone as thou makest a league with the children of God by regeneration: thou shalt be sure to haue the wicked children of the worlde in thy top.

(c) Lest Iosuah should haue thought that god had sent this great power agaynst him for his league with the Gibeonites, the Lorde here doth strengthen him.

(d) All kinde of creatures shall destroy the vvicked, when the Lorde of hoastes wyll haue it so.

before it or after it, that the Lorde hearde the voyce of a man: for the Lorde (e) fought for Israel. 15 And Iosuah returned and all Israel with him vnto the campe to Gilgal.

16 But the fiue kinges fled, and were hyd in a cane at Makeda. 17 And it was tolde Iosuah, saying, The fiue kinges are founde hyd in a cane which is at Makeda. 18 And Iosuah sayde, Rolle great stones vpon the mouth of the cane, and set men by it, for to kepe it: 19 And stande ye not still, but folowe after your enemies, and smite all the hindmost, and suffer them not to enter into their cities: for the Lorde your God hath deliuered them into your hande.

20 And when Iosuah and the children of Israel had made an ende of slaying them with an exceedyng great slaughter, till they were wasted: the rest that remayned of them, entred into walled cities: 21 And all the people returned to the hoast to Iosuah at Makeda in peace, neither dyd any man mone his tongue agaynst the children of Israel. 22 Then sayde Iosuah, Open the mouth of the cane, and bryng out those fiue kinges vnto me out of the cane. 23 And they dyd so, and brought those fiue kinges vnto him out of the cane, (euen) the king of Hierusalem, the king of Hebron, the king of Iarmuth, the king of Lachis, and the king of Eglon. 24 And when they brought out those fiue kinges vnto Iosuah, Iosuah called for all the men of Israel, and sayde vnto the cheefe of the men of warre which went with him, Come neare, and put your feete vpon the (f) neckes of these kinges. And they came neare, and put their feete vpon the neckes of them. 25 And Iosuah sayde vnto them, Ye shall not feare, nor be fayne hearted, but be strong, and plucke vp your hearts: for thus shall the Lorde do to all your enemies agaynst whom ye fight. 26 And then Iosuah smote them, and slue them, and hanged them on fiue trees: and they hanged still vpon the trees vntyll the euenyng.

27 And at the goyng downe of the sunne, Iosuah gaue commaundement, and they toke them downe of the trees, and cast them into the cane wherin they had ben hyd: and layde great stones in the canes mouth, (which remayne) vntyll this day.

28 And that same day Iosuah toke Makeda, and smote it with the edge of the swoorde, and the kyng therof also destroyed he vtterly, with all the soules that were therin, and let none remayne: and he dyd to the kyng of Makeda, as he dyd vnto the kyng of Iericho. 29 Then Iosuah went from Makeda, and all Israel with him vnto Libna, and fought agaynst Libna. 30 And the Lorde deliuered it and the kyng therof into the hande of Israel: and he smote it with the edge of the swoorde, and all the * soules that were therin, He let none remayne in it: but dyd vnto the kyng thereof as he dyd vnto the kyng of Iericho. 31 And Iosuah departed from Libna, and all Israel with him vnto Lachis, and besieged it, and assaulted it. 32 And the Lorde deliuered Lachis into the hande of Israel, which toke it the seconde day, and smote it with the edge of the swoorde, and all the soules that were therin, doyng accordyng to all, as he had done to the citie of Libna. 33 Then Horam king of Gezer came vp to helpe Lachis: & Iosuah smote him and his people, vntyll none remayned of him. 34 And from Lachis Iosuah departed vnto Eglon, and all Israel with him, and they besieged it, and assaulted it, 35 And toke it the same day, and smote it with the edge of the swoorde, and all the soules that were therin he vtterly destroyed the same day accordyng to all that he had done to Lachis.

36 And Iosuah departed vp from Eglon, and all Israel with him, vnto Hebron, and they fought agaynst it. 37 And when they had taken it, they smote it with the edge of the swoorde, and the kyng therof, & all the townes that parteyned to it, and all the soules that were therin, & he left none remaynyng: but dyd accordyng to all, as he had done to Eglon, and destroyed it vtterly, and all the soules that were therin. 38 And Iosuah returned, & all Israel with him to Dabir, & fought against it. 39 And whē he had taken it, & the kyng therof, and all the townes that parteyned therto, they smote them with the edge of the swoord, and vtterly destroyed all the soules that were therin, neither let he any remayne: euen as he did to Hebron, so he did to Dabir & the kyng therof, as he had done also to Libna & her kyng.

40 Iosuah

(e) By takyng away the enemies hearres, and destroying them with haylstones.

(f) By this Iosua would encourage his captaynes, and signifie vnto them what victorie they should loke for of the rest of their enemies: seyng kinges are thus by them serued. Deut. 21. d Iosu. 8. f.

* Or, euery person.

Iosu. 6. d

* Or, per song.

40 Iosuah therfore smote all the hyl countreys, and the south countreys, and the valleys, and the downes, and all their kinges, and let none remaine of them, but vtterly destroyed all that breathed, as the Lorde God of Israel commaunded. 41 And Iosuah smote them from Cades barnea vnto Asah, and all the countrey of Gosen (euen) vnto Gibeon. 42 And all these kinges and their lande dyd Iosuah take at (f) one tyme: because the Lord God of Israel fought for Israel.

Deut. 20. b

(f) In one battell.

43 And Iosuah and all Israel returned vnto the hoast that was in (g) Gilgal.

(g) Where the arke was, there to geue thankes for their victorie.

¶ The. xi. Chapter.

1 Certayne kinges are gathered agaynst Iosuah. 6 God deliuereth all the kinges vnto Iosuah, which had conspired agaynst him.

A

AND when Iabin king of Hasor had heard those thinges, (a) he sent to Iobab king of Madon, and to the king of Simron, and to the king of Achsaph, 2 And vnto the kinges that were by the north in the mountaynes and playnes toward the south side of (b) Cineroth, and in the lowe countreys, and in the borders of Dor westwarde: 3 And vnto the Chanaanites both by east and west, and vnto the Amorites, Hethites, Pherezites, & Iebusites in the mountaynes, and vnto the Heuites that were vnder (c) Hermon in the lande of Mispah. 4 And they came out, and all their hoastes with them, a multitude of folke, euen as the sande that is on the sea shore, in a great number, with horses and chariottes exceedyng many. 5 And all these kinges met together, and came and pitched together at the waters of Merom, for to fight agaynst Israel. 6 And the Lord sayde vnto Iosuah, Be not afrayde at the presence of them: for to morowe about this tyme wyll I deliuer them all slayne before Israel: thou shalt hough their horses, and burne their chariottes with fire. 7 And so Iosuah came, and all the men of warre with him agaynst them by the waters of Merom, and sodenly fell vpon them. 8 And the Lorde deliuered them into the hande of Israel, and they smote them, and chased them vnto great Sidon, and vnto Misrephothmaim, and vnto the valley of Mispah which is eastward: and smote them, vntyl they had none remayning of them. 9 And Iosuah dyd vnto them as the Lord bad him: he houghed their horses, and burnt their chariottes with fire. 10 And Iosuah at that tyme turned backe, and toke Hasor, and smote the king thereof with the sworde: and Hasor before tyme was the head of all those kingdomes. 11 And they smote all the (d) soules that were therein with the edge of the sworde, vtterly destroying all, and nothyng that breathed was let remayne: and he burnt Hasor with fire. 12 And all the cities of those kinges, and all the kinges of them did Iosuah take, and smote them with the edge of the sworde, and vtterly destroyed them, as Moyses the seruaunt of the Lorde commaunded. 13 But Israel burnt none of the cities that stoode styll in their (e) strength, saue Hasor only that Iosuah burnt. 14 And all the spoyle of the sayde cities and the cattell, the children of Israel caught vnto them selues: but (f) euery man they smote with the edge of the sworde, vntyll they had destroyed them, neither left they ought that had breath. 15 As the Lorde commaunded Moyses his seruaunt, so did Moyses commaunde Iosuah, and euen so did Iosuah: so that he minished no worde of all that the Lorde commaunded Moyses.

(a) The Gibeonites at the appearyng of gods mighty hand for Israel, yeelded to gods decree, and sought saluation in the same: but these wicked, the more the mighty hand of god appeareth, the more they rage against it.

(b) The Euangelistes call it the lake of Gennezareth, the sea of Galilee, and the sea of Tiberias.

(c) And by another name Shion, but not Zion in Hierusalem, as Deut. 4. ver. 48.

(d) Both men women and children.

Num. 33. f
Deut. 7. a

(e) Which were strong by situation, and not hurt by warre.

(f) That is, man, woman, and childe.

Exod. 34. b
Deut. 7. a

C

16 And so Iosuah toke all that lande of the hylles, and all the south countrey, and all the lande of Gosen, and the lowe countrey, & the playne, and the (g) mountayne of Israel, and the low countrey of the same: 17 Euen from the mount (h) Halak, that goeth vp to Seir, vnto "Baal-gad in the valley of Libanon vnder mount Hermon: and all the kinges of the same he toke, and smote them, and slewe them. 18 Iosuah made warre long tyme with those kinges. 19 Nether was there any citie that made peace with the children of Israel, saue those Hethites that inhabited Gibeon, and therfore all other they toke with battayle: 20 For it came of the Lorde, which dyd (i) harden their hearres that they should come against Israel in battel, and that they shoulde destroy them vtterly, & shewe them no mercie: but to bring them to naught, as the Lorde commaunded Moyses. 21 And that same season came Iosuah and

(g) Which is, Samaria.

(h) So called, because it was bare, and without trees.

" The valley of God. Iosu. 9. a

(i) That is, he gaue them ouer to them selues, and therforethey coulde not but rebel agaynst god, and seeke their owne destruction.

D and destroyed the Anakims out of the mountaynes, as out of Hebron, Dabir, Anab, and out of all the mountaynes of Iuda, & out of all the mountaynes of Israel: And Iosuah destroyed them vtterly with their cities.
1.king.17.a 22 There was not one Anakim left in the lande of the children of Israel: only in Azzah, Gath, and Asdod, there remayned of them. 23 And Iosuah toke the whole lande accordyng to all that the Lorde sayde vnto Moyses, and Iosuah gaue it for a possession vnto Israel accordyng to their partes and tribes: and the lande rested from warre.

¶ The. xii. Chapter.

1 The rehearsall of the kinges which were smitten of the Israelites beyonde Iordane.

Num.26.f

R

THese are the kinges of the lande which the children of Israel smote, and possessed their lande on the other side Iordane "eastwarde, from the riuer Arnon, vnto mount Harmon, and all the playne eastward.
" Iu Hebrue, towarde the rising of the sunne. Num.21.c Deut.3.a
2 Sehon king of the Amorites, that dwelt in Hesbon, and ruled from Aroer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead vnto the riuer (a) Iabok, which is in the border of the children of Ammon; 3 And from the playne vnto the sea of Cenereth eastwarde, and vnto the sea of the " playne, euen the salt sea eastwarde the way to Beth Iesimoth, and from the south vnder the springes of (b) Pisgah. 4 And the coast of Og king of Basan which was of the remnaunt of the giaunces, and dwelt at Astharoth, and Edrei: 5 And raigned in mount Harmon, and in Salcah, and in all Basan, vnto the border of the Gessurites, and the Machathites, and halfe mount Gilead, vnto the borders of Sehon kyng of Hesbon.
(a) Where Iacob wrestled with the angell. Gen.xxxii
" Or, wilderneſſe.
(b) The ridge of mount Nebo, part of mount Abarim, whervnto Moyses was commaunded to ascend wher he should dye.
6 Moyses the seruaunt of the Lord, and the children of Israel smote them, and Moyses the seruaunt of the Lorde gaue their lande for a possession vnto the Rubenites, Gadites, and the halfe tribe of Manasses.
Num.21.f Num.32.f Ios.13.b Deut.3.b
B 7 These are the kinges of the countrey which Iosuah and the children of Israel smote on this side Iordane westwarde, from Baal Gad, which is in the valley of Libanon, euen vnto the mount (c) Halak, that goeth vp to Seir: which lande Iosuah gaue vnto the tribes of Israel to possesse, to
(c) Wherof Chap.xi, c

euery man his part, 8 In the vpper land and nether land, in the playnes, and in " the hyll sides, in the wildernesse, and in south countrey the Hethites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Iebusites. 9 The king of Iericho, was one: the king of Ai which is beside Bethel, one: 10 The king of Hierusalem, one: the king of Hebron, one: 11 The king of Iarmuth, one: the king of Lachis, one: 12 The king of Eglon, one: the king of Gazer, one: 13 The king of Dabir, one: the " king of Gader, one:
" Or, In Asdoth.
Ios.6.a. Ios.8.a
14 The king of Horma, one: the king of Arad, one: 15 The king of Libna, one: the king of Odollam, one: 16 The king of Makeda, one: the king of Bethel, one: 17 The king of Taphuha, one: the king of Hepher, one: 18 The king of Aphek, one: the king of Lasaron, one:
Ios.10.a C
Ios.11.b D
19 The king of Madon, one: the king of Hasor, one: 20 The king of Simron Meron, one: the king of Achsaph, one: 21 The king of Thanach, one: the king of Megiddo, one:
Gen.14.a
22 The king of Kedes, one: the king of Iokneam of Carmel, one: 23 The king of Dor in the countrey of Dor, one: the king of the nations of Gilgal, one: 24 The king of Thirza, one: all the kinges together thirtie and one.

¶ The. xiii. Chapter.

1 The Lorde commaundeth Iosuah to diuide the lande that remayneth vnto the Israelites. 13 Possession is not geuen vnto the tribe of Leui. 22 Baalam is put to death.

IOsuah was olde, and stricken in yeres, and the Lorde sayde vnto him, Thou art olde, and stricken in yeres, and there remayneth yet exceedyng much lande to be (a) possessed.
A
(a) After that the enemies are ouercome.
2 This is the lande that yet remayneth: all the " regions of the Philistines, and all Gessuri: 3 From " Nilus which is " vpon Egypt, vnto the borders of Accaron northward, which lande is counted vnto Chananie, euen fiue lordeshippes of the Philistines, the Azathites, Asdothites, Ascalonites, Gethites, Accaronites, and the Euites. 4 And from the south, all the lande of the Chanaanites, and the " cane that is beside the Sidonians, euen vnto Aphec, and to the " borders of the Amorites. 5 And the lande
" Or, borders.
" Shihor.
" Vpon the face of Egypt.
" Mearah.

lande of the Giblites, and all Libanon towarde the sunne rising from the playne of Gad vnder mount Hermon, vntyll a man come to Hamath.

6 All the inhabitours of the hyll countrey, from Libanon vnto (b) Misrephothmaim, and all the Sidonians, wyll I cast out from before the children of Israel: only see that thou in any wise diuide it by lot vnto the Israelites to inherite, as I haue commaunded thee. 7 Nowe therfore diuide this lande to inherite vnto the nine tribes, and the halfe tribe of Manasses. 8 For with that other, the Rubenites and the Gadites haue receaued their inheritaunce which Moyses gaue them beyonde Iordane eastwarde, as Moyses the seruaunt of the Lorde gaue them: 9 From Aroer that lyeth on the brim of the riuer Arnon, and from the citie that is in the middest of the * riuer, and all the playne of Medeba vnto Dibon: 10 And all the cities of Sehon king of the Amorites which raigned in Hesbon, vnto the border of the children of Ammon: 11 And Gilead, and the border of Gesturi, and Machati, and all mount Hermon, with all Basan vnto Salecha: 12 All the kingdome of Og in Basan, which raigned in Astharoth and Edrai, which same remayned yet of the rest of the giaunts: these dyd Moyses smite, & cast them out. 13 Neuerthelesse, the children of Israel (c) expelled not the Gesturites and the Machathites: but the Gesturites and the Machathites dwel among the Israelites euen vntyll this day. 14 Only vnto the tribe of Leui he gaue none inheritaunce: but the sacrifices of the Lorde God of Israel is their (d) inheritaunce, as he sayde vnto them.

15 Moyses gaue vnto the tribe of the children of Ruben (inheritaunce) accordyng to their kinredes. 16 And their coast was from Aroer that lyeth on the banke of the riuer Arnon, and from the citie that is in the middest of the riuer, and all the playne which is by Medeba: 17 Hesbon, with all their townes that lye in the playne: Dibon and the hye places of Baal, and the house of Baalmeon, 18 And Jahazah, and Kedemoth, and Mephaath, 19 Kiriathaim, Sabamath, and Zareth Zahar, in the mount of the valley, 20 The house of Peor, and the springes of the hylles, and Beth-peor, and Aydoth-pisgah, and Beth-iesimoth: 21 And all the cities of the playne, and all the kingdome of Sehon king of the Amorites which raigned in Hesbon, which Moyses smote, with the lordes of Madian, Eui, Rechem, Zur, and Hur, and Reba, the which were dukes of Sehon dwellyng in the countrey. 22 And (e) Balaam also the sonne of Beor the soothsayer dyd the children of Israel slay with the sworde among other of them that were slayne. 23 And the border of the children of Ruben was Iordane, with the countrey that lyeth theron: This was the inheritaunce of the children of Ruben after their kinredes, cities, and villages parteynyng thertto. 24 And Moyses gaue (inheritaunce) vnto the tribe of Gad, euen vnto the children of Gad he gaue by their kinredes: 25 And their coastes were Jazer, and all the cities of Gilead, and halfe the land of the children of Ammon, vnto Aroer that lyeth before Rabba: 26 And from Hesbon vnto Ramath, Mispeh, and Betonim: and from Mahanaim vnto the borders of Dabir. 27 And in the valley they had Beth-aram, Beth-nimra, Socoth, & Zaphon, the rest of the kingdome of Sehon king of Hesbon, vnto Iordane and the coastes that lye theron, euen vnto the edge of the sea of Cenereth, on the (f) other side Iordane eastwarde.

28 This is the inheritaunce of the children of Gad after their kinredes, their cities, and villages. 29 And Moyses gaue inheritaunce vnto the halfe tribe of Manasses: and this was the possession of the halfe tribe of Manasses by their kinredes:

30 Their coast was from Mahanaim euen all Basan, and all the kingdome of Og king of Basan, and all the townes of Iair which lye in Basan, threescore cities. 31 And halfe Gilead, Astaroth, and Edrai, cities of the kingdome of Og in Basan, which parteyne vnto the (g) children of Machir the sonne of Manasses, euen to the one halfe of the children of Machir by their kinredes. 32 These are the heritages which Moyses dyd distribute in the fieldes of Moab on the other side Iordane ouer agaynst Jericho eastwarde. 33 But vnto the tribe of Leui Moyses gaue none inheritaunce: for the Lorde God of Israel is their inheritaunce, as he sayde vnto

(b) Reade chapter. xi. b

Num. 32. f
Deut. 3. b

* Or, valley.

Deut. 2. b
Iosu. 12. 8

(c) Because they destroyed not all as god had commaunded, they that remained were snares and prickes to hurt them.

Num. 33. g

(d) The Lewites shall haue the tithes, sacrifices, and offringes for their inheritaunce.

Num. 18. c

Deut. 3.

Num. 31. 8

(e) The false Prophet who gaue counsel howe to cause Israel offende god, Num. 24. verse. 14. Num. 31. verse. 16.

(f) That is in the lande of Moab.

(g) Meanyng his neuiewes and posteritie.

Num. 32. 8

Iosu. 17. b

Num. 18. c

vnto them.

¶ The.xiiii. Chapter.

1 The lande of Chanaan was diuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was geuen him.

AND these are the countreys which the children of Israel inherited in the lande of Chanaan, which Eleazer the priest, and Iosuah the sonne of Num, and the auncient heades of the tribes of the children of Israel distributed to them: 2 By lot they receaued their possessions, as the Lord commaunded by the hand of Moyses to geue vnto the nine tribes, & vnto the halfe tribe. 3 For Moyses had geuen inheritaunce vnto (a) two tribes and an halfe on the other side Iordane: but vnto the Leuites he gaue none inheritaunce among them. 4 For the children of Ioseph were two tribes, Manasses & Ephraim: and therfore they gaue no part vnto the Leuites in the lande, saue cities to dwell in, with the suburbes of the same for their beastes & cattell. 5 As the Lorde cõmaunded Moyses, euen so the children of Israel did whē they diuided the lande. 6 And the children of Iuda came vnto Iosuah in Gilgal: and Caleb the sonne of Iephune the Kenesite sayde vnto him, Thou wottest what the Lorde sayde vnto Moyses the man of God about (b) me and thee in Cades-barnea. 7 Fourtie yeres olde was I when Moyses the seruaunt of the Lorde sent me from Cades-barnea to espie out the land: and I brought him word agayne as it was in myne heart. 8 Neuertheles my (c) brethren that went vp with me, discouraged the heart of the people: and I followed the Lorde my God. 9 And Moyses sware the same day, saying, The lande wheron thy feete haue troden, shalbe thine inheritaunce and thy childrens for euer, because thou hast followed the Lorde my God. 10 And beholde, the Lorde hath kept me alyue as he sayde this fourtie and fiue yeres, euen sence the Lorde spake this word vnto Moyses, whyle the children of Israel wandred in the wildernesse: and now lo I am this day fourescore and fiue yeres old: 11 And yet am as strong at this tyme, as I was when Moyses sent me: loke howe strong I was then, so strong am I nowe, either for warre, or for gouernment. 12 Nowe therefore geue me this mountayne whereof the Lorde spake in that day, (for thou heardest in that day howe the Anakims were there, and the cities great and walled) (d) If the Lorde wyll be with me, and I shalbe able to dryue them out, as the Lorde sayde. 13 And Iosuah blessed him, and gaue vnto Caleb the sonne of Iephune Hebron to inherite. 14 And Hebron therfore became the inheritaunce of Caleb the sonne of Iephune the Kenesite vnto this day: because he folowed constantly the Lorde God of Israel. 15 And the name of Hebron was called in olde time, Kiriath-Arba, which (Arba) was a great man among the Enakims: and the lande ceassed from warre.

Num.34.b

Num.26.f and.33.g.

(a) The Rubenites, the Gadites, and halfe the tribe of Manasses.

Num.35.a

(b) Which was that thei two onely should enter into the land Num.14.d

(c) That is, the other spies that were sent with him, Num.14.d

C

Ecclc.46.b

"To go out, and come in.

D

" Or, giue aunters.

(d) This he spake of mo destie, & not of doubting. 1.Mac.2.f

Iosu.15.e

¶ The xv. Chapter.

1 The lot of the children of Iuda, and the names of the cities and villages of the same. 13 Calebs portion. 18 The request of Achsah.

THIS was the lot of the tribe of the children of Iuda by their kinredes, euen to the border of Edom in the wildernesse of Zin southwarde, euen from the vttermost part of the south coast. 2 And their south coast was from the bryncke of the salt sea, from a (a) rocke that leaneth southwarde. 3 And it went out to the southside towarde the goyng vp to Maale-acrabim, and went along to Zin, and ascended vp on the southside vnto Cades-barnea: and went along to Hesron, & went vp to Adar, and fet a compasse to Karcaa. 4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the ende of that coast was on the westside: this is (b) their south coast. 5 Their east coast is the salt sea, euen vnto the ende (c) of Iordane: and their border in the north quarter was from the rocke " of the sea, and from the ende of Iordayne. 6 And the same border went vp to Beth-hagla, and went along by the northside of Beth-arabah, and vp from thence to the stone of (d) Bohen the sonne of Ruben. 7 And agayne the same border went vp Debir from the valley of Achor, and so northwarde, turnyng towarde Gilgal,

(a) The Ebrue worde signifieth tongue, wherby is meant either the arme of the sea that commeth into the lande, or a rocke or cape that goeth into the sea.

(b) The Ebrue worde is Chem, and signifieth your, which as one learned in Ebrue thinketh, is put here for Hem, which signifieth their.

(c) Meanyng the mouth of the riuer, wher it runneth into the salt sea,

" Or, tongue,

(d) Which is a great stone vsed for a marke to part their countreys,

Gilgal, that lyeth before the going vp to Adummim, which is of the south side of the riuer: and the same border went vp to the waters of the fountayne of the sunne, and ended at the well of Rogel. 8 And then went vp to the valley of the sonne of Hennom, euen vnto the south side of Iebus, the same is Hierusalem: and then went vp to the top of the hyll that lyeth before the valley of Hennom westwarde, and by the ende of the valley of the giaunts northward.

9 And then it compasseth from the top of the hyll vnto the fountayne of the water of Nephthoah, and goeth out of the cities of mount Ephron, and draweth to Baala, which is (e) Kiriathiarim. 10 And then it compasseth from Baala westwarde vnto mount Seir, and then goeth along vnto the side of mount Iarim, which is Chesalon on the northside, and commeth downe to Bethsames, and goeth to Thimnah. 11 And goeth out agayne vnto the side of Akaron northwarde: And then draweth to Secron, and goeth along to mount Baala, and stretcheth vnto Iabneel: and the endes of the coastes leaue at the *west sea. 12 And the west border was the great sea, and the same coast was the coast of the children of Iuda rounde about, in their kinredes.

13 And vnto Caleb the sonne of Iephune did Iosuah geue a part among the children of Iuda accordyng to the mouth of the Lorde, euen Kiriatharba of the father of Enac, which citie is Ebron. 14 And Caleb (f) droue thence the three sonnes of Enac, Sesai, and Ahiman, and Thalmai (which were) the sonnes of Enac. 15 And he went vp thence to the inhabitours of Dabir: and the name of Dabir in the olde tyme was (g) Kiriath Sephar. 16 And Caleb sayd, He that smyteth Kiriath Sephar, and taketh it, to him will I gene Achsah my daughter to wyfe. 17 And Othniel the sonne of Kenes the *brother of Caleb tooke it: and he gaue him Achsah his daughter to wife. 18 And as she went in vnto him, she moued him to aske of her father a fielde, and (h) she alighted of her asse, and Caleb sayde vnto her, What ayleth thee? 19 Who answered, Geue me a *blessyng, for thou hast geuen me a south lande, geue me also springes of water. And he gaue her springes of water both aboue and beneath.

20 This is the inheritaunce of the tribe of the children of Iuda by their kinredes. 21 And the vttermost cities of the tribe of the children of Iuda towarde the coastes of Edom southwarde, were Kabzeel, Eder, and Iagur, 22 Kinah, Dimonah, and Adadah, 23 Kedes, Hazor, and Ithnan, 24 Ziph, Telem, and Baloth, 25 Hazor, Hadatthath, Kariath, Hesron, which is Hazor, 26 Amam, Shema, and Moladah, 27 Hazar, Gadda, Hasmon, and Beth-pheleth, 27 Hazarsual, Beersabe, and Biziothia, 29 Baala, Iim, and Azem, 30 Eltholad, Cesil, and Horma, 31 Zeklag, Medemenah, and Sensenna, 32 Lebaoth, Selhim, Ain, and Rimon: all the cities are twentie and nine, with their villages. 33 And in the lowe countrey they had Esthaol, Zareah, and Asenah, 34 Zanoah, En-gannim, Thaphuah, and Enam: 35 Iarmuth, Adulam, Socoh, and Azekah, 36 Saarem, Adithaim, Gederah, and Gederothaim: fourteene cities with their villages. 37 Zenan, Hadasah, and Magdalgad, 38 Delean, Mispeh, and Iekthеel, 39 Lachis, Bazcath, and Eglon, 40 Chabbon, Lehamam, & Cethlis, 41 Gederoth, Bethdagon, Naamah, and Makedah: sixteene cities with their villages. 42 Lebnah, Ether, and Asan, 43 Iephthah, Asnah, and Nezib, 44 Keilah, Achzib, and Maresah: nine cities with their villages. 45 Akron with her townes and villages. 46 From Akron euen vnto the sea, all that lyeth about Asdod, with their villages. 47 Asdod with her townes and villages, Azah with her townes and villages vnto the (i) riuer of Egypt, and the great sea was their coast. 48 And in the mountaynes they had Samir, Iathir, and Socoh. 49 Dannah, and Kariath-Sennah, which is Dabir, 50 Anab, Esthemoh, and Anim, 51 Golen, Holon, and Giloh, a leuen cities with their villages. 52 Arab, Dumah, and Esean, 53 Janum, Beth-thaphuah, and Aphecah: 54 Humtah, and Kiriath-arbe, (which is Hebron) and Sior, nine cities with their villages. 55 Maon, Carmel, Ziph, and Iutah, 56 Iesrael, Iokdean, and Zanoah, 57 Cain, Gibaah, and Thamnah: ten cities with their villages. 58 Halhul, Beth-zur, and Gedor,

(e) That is, the citie of woods.

* Meanyng towarde ayria.

Iosu. 14. b

(f) Nowe in the tyme of Iosuah, and therefore is tolde by way of repetition Iudi. i.

(g) That is, a citie of letters.

Iudi. 1. c. 1. king. 17. a

* Or, cosin.

(h) Either because her husbande would not, or because he deferred it to long.

* Or, petition.

(i) Meanyng Nilus.

Iosu. 14. b

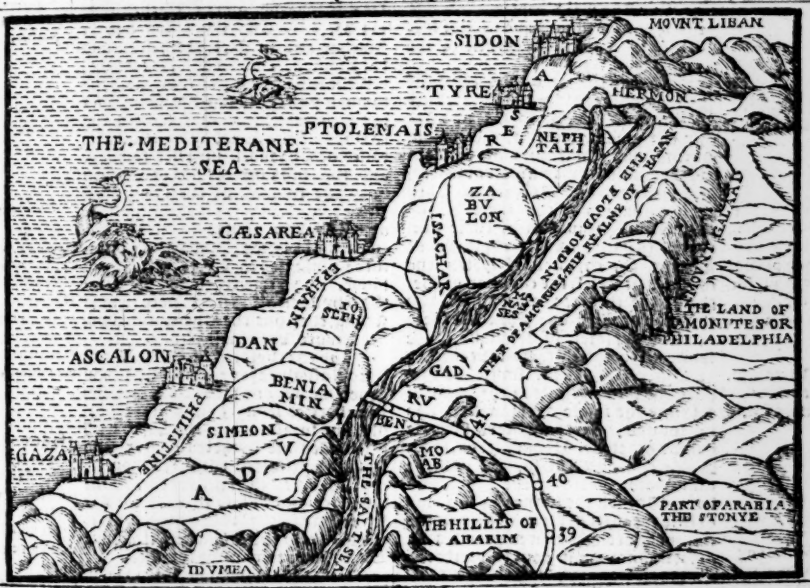
Gedor, 59 Maarath, Beth-anoth, and Eltheron: sixe cities with their villages. 60 Kiriath-baal, whiche is Kiriath-iarim, and Rabba: two cities with their villages. 61 In the wyldernesse they had Beth-arabah, Middin, and Secacah, 62 Nebsan, and the (k) citie of Salte, and Engaddi: sixe cities with their villages.

63 Neuertheles, the Iebusites that were the inhabitauntes of Hierusalem could not the chyldren of Iuda (l) cast out: but the Iebusites dwel with the chyldren of Iuda at Hierusalem vnto this day.

(k) Of this citie the salt sea hath his name.

(l) That is vtterly, though they slue the most part of them, and brent their cities. Iu. i. but Dauid afterwarde draue the out 2. Sam. 5.

The diuision of the lande to the chyldren of Israel, that is to wit, by Moyses vnto two tribes and an halfe on the farther side of the ryuer Iordane towarde the east, and to the other tribes on the hyther side, by Iosuah.



The. xvi. Chapter.

1 The lot or part of Ephraim. 10 The Chanaanites dwelled among them.

AND the lot of the chyldren of Ioseph fell from Iordane by Iericho, vnto the water of Iericho eastwarde, and to the wyldernesse that goeth vp from Iericho throughout mount Bethel. 2 And goeth out from (a) Bethel to Luz, and runneth along vnto the borders of Archi Ataroth: 3 And goeth downe agayne westwarde euen to the coast of Japhlett, and vnto the coast of Beth-horon the neather, and to Gazer, and the endes of their coastes leaue at the west sea. 4 And so the chyldren of Ioseph, Manasses, and Ephraim, toke their inheritaunce: 5 And the border of the chyldren of Ephraim was by their kynredes, Their border on the east side was, Ataroth Adar, euen vnto Beth-horon the vpper. 6 And went out westward to Machmethath on the north side, and returneth eastwarde vnto Thaanath Silo, and passeth on the east side vnto Janoah. 7 And went downe from Janoah to Ataroth and Naarath, and came to Iericho, and went out at Iordane. 8 And their border went from Thaphuah westwarde vnto the riuer Kanath,

(a) Luz is thought to be a citie at the ende of mount Bethel, whiche is also named Bethel. Gen. 28. d. And so Bethel is both the name of a citie, and of a mount.

nah, and the endes were the west sea: This is the inheritaunce of the tribe
F of the chyldren of Ephraim by their kinredes. 9 And the separate cities for the childzen of Ephraim were among the inheritaunce of the chyldren of Manasses, euen the cities, with their villages. 10 And they drawe not out the Chanaanites that dwelt in Gazer: but the Chanaanites dwelt among the Ephraites vnto this day, and serue vnder tribute.

The.xvii. Chapter.

1 The portion of the halfe tribe of Manasse. 3 A portion is geuen to the daughters of Salphaad.

A THis was the lot of the tribe of Manasse, whiche was the eldest sonne of Ioseph, to wit of Machir the eldest sonne of Manasses, whiche was the father of Gilead: (now because he was a man of warre) he had Gilead and Basan. 2 This is the possession of the (a) rest of the chyldren of Manasses by their kinredes, (namely) of the chyldren of Abiezer, the chyldren of Helch, the chyldren of Ariel, the chyldren of Sechem, the chyldren of Hepher, the chyldren of Semida: For these were the male chyldren of Manasses, the sonne of Ioseph by their kinredes.

3 But Salphaad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasses, had no sonnes, but daughters: whose names are these, Mahala, Noa, Hagla, Melcha, and Thirsa. 4 Whiche came before Eleazar the priest, and before Iosuah the sonne of Nun, and before the lordes, saying, The Lorde commanded Moyses to geue vs an inheritaunce among our (b) brethren: And therefore according to the commaundement of the Lorde, he gaue them an inheritaunce among the brethren of their father. 5 And there fell ten portions to Manasses, beside the land of Gilead and Basan, which were on the other side Iordane.

B 6 Because the daughters of Manasses dyd inherite among his sonnes: and Manasses other sonnes had the lande of Gilead. 7 And the coast of Manasses was from Aser to Machmathath that lyeth before Sichem, and went along on the ryght hande, euen vnto the inhabitaunces of Entaphuah. 8 And the lande of Thaphuah belonged to Manasses: which (c) Thaphuah is beside the border of Manasses, beside the border of the chyldren of Ephraim. 9 And the coast descended vnto the "riuer Canah southwarde, euen to the riuer: these cities of Ephraim are among the cities of Manasses: the coast of Manasses went also on the northside to the riuer, and the endes of it go out at the sea: 10 So that the south parteyned to Ephraim, and the north to Manasses, and the sea is his border: and they met together in (d) Aset northwarde, and in Issachar eastwarde. 11 And Manasses had in Issachar and in Aser, Beth-sean and her townes, Ibleam and her townes, and the inhabitours of Dor, with the townes parteyning to the same, and the inhabitours of Endor with the townes of the same, and the inhabitours of Thaanach with her townes, and the inhabitours of Mageddo with the townes of the same, euen three countreys. 12 Yet the chyldren of Manasses coulde (e) not ouercome those cities, but the Chanaanites presumed to dwell in the same lande. 13 Neuertheless assoone as the chyldren of Israel were waxed strong, they put the Chanaanites vnder tribute, but expelled them not.

14 And the chyldren of Ioseph spake vnto Iosuah, saying, Why hast thou geuen me but one lot and one portion to inherite, seyng I am a great people, and forasmuch as the Lorde hath (f) blessed me hytherto? 15 And Iosuah answered them, If thou be much people, then get thee vp to the wood (countrey) and prepare for thy selfe there in the lande of the Pherezites & (g) of the Giaunres, if mount Ephraim be to narowe for thee.

16 And the chyldren of Ioseph sayd, The hyll is not inough for vs: and all the Chanaanites that dwell in the lowe countrey haue charets of iron, and so haue they that inhabite Beth-sean and the townes of the same, and they also that dwell in the valley of Iezrael. 17 And Iosuah sayd vnto the house of Ioseph, Ephraim and Manasses, Ye be much people, and haue great power, and shall not therfore haue one lot: 18 Therfore the hyll shalbe yours, and ye shall cut downe the wood that is in it: and the endes of it shalbe yours, if ye cast out the Chanaanites whiche haue iron charets, and are very strong.

The

(a) For the other halfe tribe had their portion beyond Iordane. Num.26.d.

(b) Among them of our tribe.

(c) Meaning the citie it selfe.

" Or, brook of reedes.

(d) In the tribe of Aser and the tribe of Issachar.

(e) For at the first they were not contagious, and after agreed with them on condition contrary to Gods commaundement.

(f) According to my father Iacobs prophesie. Ge.48.d.

(g) If this mount be not large enough, why dost not thou get more by destroying Gods enemies as he hath commaunded.

The.xviii. Chapter.

1 The tabernacle is set in Silo. 4 Certayne are sent to diuide the land to the other seuen tribes. 11 The lot of the chyldren of Beniamin.

AND the whole congregation of the chyldren of Israel came together at Silo, and set vp the (a) tabernacle of the congregation there, after the lande was in subiection before them. 2 And there remayned among the chyldren of Israel (b) seuen tribes whiche had not yet receaued their inheritaunce. 3 And Iosuah sayde vnto the chyldren of Israel, Howe long are ye so slacke to come and possesse the lande which the Lord God of your fathers hath geuen you? 4 Geue out from among you for euerie tribe three men, that I may sende them: and that they may ryse, and walke through the lande, and distribute it according to the (c) inheritaunce thereof, and come agayne to me. 5 And let them diuide it vnto them into seuen partes: and Iuda shall abyde in their coast on the south, and the house of Ioseph shall stande in their coastes on the north.

6 Describe ye the lande therefore into seuen partes, and bryng the description hyther to me: and I shall cast lottes for you here before the (d) Lorde our God. 7 But the Leuites haue no part among you, for the (e) priesthood of the Lorde is their inheritaunce: and Gad and Ruben, and halfe the tribe of Manasses haue receaued their inheritaunce beyonde Iordan eastwarde, which Moyses the seruaunt of the Lorde gaue them.

8 And the men arose, and went their way: and Iosuah charged them that went to describe the lande, saying, Depart, and go through the lande, and (f) describe it: and come agayne to me, that I may here cast lottes for you before the Lorde in Silo. 9 And the men departed, and walked through the lande, and described it by cities into seuen partes, in a booke: and returned to Iosuah into the hoast at Silo.

10 And Iosuah cast (g) lottes for them in Silo before the Lorde: and there Iosuah diuided the lande vnto the chyldren of Israel, to eche their portion. 11 And the lot of the tribe of the chyldren of Beniamin came vp according to their kinredes, and the coast of their lot came betweene the chyldren of Iuda and the chyldren of Ioseph: 12 And their north coast was from Iordane, and went vp to the side of Iericho on the north side, and went vp through the mountaines westwarde, and they ended at the wildernesse of Beth-auen. 13 And went from thence towarde Luz, euen to the south side of Luz (the same is (h) Bethel) and descended agayne to Ataroth-Adar, vnto the hill that lyeth on the south side of the neather Bethhoron. 14 And the coast turneth thence, and compasseth the corner of the sea southward, euen from the hyll that lyeth before Beth-horon southwarde: and goeth out at Kiriath-baal (whiche is Kiriath-iarim) a citie of the chyldren of Iuda: This is the west quarter. 15 And the south coast goeth from the ende of Kiriath-iarim, and goeth out "westwarde, and thence it turneth to the well of waters of Nephthoah, 16 And commeth downe agayne to the ende of the hill that lyeth before the valley of the sonne of Hennom, euen in the valley of the giaunts northwarde, and descendeth into the valley of Hennom beside "Iebusi southwarde, and goeth downe to the well of Rogel.

17 And compasseth from the north, and goeth forth to (i) En-semes, and departeth from thence to the places of Geliloth, whiche are towarde the goyng vp vnto Adummim: and goeth downe to the stone of Bohan the sonne of Ruben. 18 And then goeth along towarde the side of the playne northwarde, and goeth downe into the feldes. 19 And goeth along to the side of Beth-hagla northwarde, and endureth the poynt of the salt sea north therefrom, (euen) at the (k) south ende of Iordane: This is the south coast. 20 And Iordane keepeth in this coast on the east side: and this is the inheritaunce of the chyldren of Beniamin by their coastes rounde about throughout their kinredes. 21 These were the cities of the tribes of the chyldren of Beniamin throughout their kinredes, Iericho, Beth-hagla, and the playne of Calls. 22 Beth-arabah, Samaraim, & Bethel. 23 Auim, Parah, & Ophrah, 24 Cephar haamonai, Ophni, and Gaba: twelue cities with their villages, 25 Gabaon, Ramah, Beeroth, 26 Mispeh, Chephirah, and Mosah, 27 Recem, Iarephel, and Tharela, 28 Sela, Eleph, and Iebusi (whiche

(a) Whiche had continued at Gilgal euer since they came to the lande, tyll nowe.

(b) That is, Beniamin, Simeon, Zabulon, Issachar, Aser, Nephthali, and Dan.

(c) That is, into seuē partes, to euery tribe one.

(d) That is, before the arke of the Lorde.

(e) That is, tythes, sacrifices, and offringes. Iosu. 13. d. and. 14. a. Iosu. 15. b.

(f) By wrytyng the names of euery countrey & citie.

(g) To auoyde dissention, & that euery man shoulde be content with gods appointment.

(h) Whiche was in the tribe of Ephraim: another Bethel was in the tribe of Beniamin.

" Or, to the sea.

" Or, Ierusalem.

(i) Whiche is in the tribe of Ephraim. Iosu. 15. 8.

(k) Where the riuer entreth vnto the salt sea.

(d) Whiche was not wholly in the tribe of Beniamin, but part of it was also in the tribe of Iuda.

(a) Accordyng to Iacobs prophesie, that he shoulde be scattred among the other tribes. Gen. 49. a.

(b) God prouiding afore hand for the great encrease that they should growe in tyme to come.

(c) Meaning towarde the great S.

(d) There was another Bethlehem in the tribe of Iudah.

(e) That is, ioyneth to the tribe of Zabulon.

(f) Whiche was Tyrus a strong citie in the sea.

(g) These cities were in the country of Zeanaim.

(h) Of the whiche the lake of Genezareth had his name.

ts (i) Hierusalem) Gibath, and Circath, fourteene cities with their villages. This is the inheritaunce of the children of Beniamin throughout their kinredes.

¶ The. xix. Chapter.

1 The portion of Simeon. 10 Of Zabulon. 17 Of Issachar. 24 Of Aser. 32 Of Nephthali. 40 Of Dan. 49 The portion of Iosuah.

AND the seconde lot came out to Simeon, euen for the tribe of the children of Simeon by their kinredes: and their inheritaunce was in the (a) middes of the inheritaunce of the children of Iuda. 2 And they had in their inheritaunce, Beer-sabe, Sabe, and Moladah, 3 Hasarsual, Balah, and Asem, 4 Eltholad, Bethul, and Hormah, 5 Ziklag, Beth-marcaboth, and Hasersusah, 6 Bethlebaoth, and Saruhen, thirteene cities with their villages.

7 Ain, Remmon, Ether, and Asan, foure cities with their villages.

8 And thereto all the villages that were rounde about these cities euen to Baalah Beer, and Ramath southwarde. This is the inheritaunce of the tribe of the children of Simeon throughout their kinredes. 9 Out of the lot of the children of Iuda came the inheritaunce of the children of Simeon: for the part of the children of Iuda was (b) to muche for them, and therfore the children of Simeon had their inheritaunce in the inheritaunce of them. 10 And the thirde lot arose for the children of Zabulon throughout their kinredes: and the coastes of their inheritaunce came to Sarid. 11 And went vp (c) westwarde euen to Maralah, and reached to Dabbaseth, and came thence to the riuer that lieth before Iokneam. 12 And turned from Sarid eastwarde towarde the sunne rising, vnto the border of Chisloth Thabor, and then goeth out to Daberath, and goeth vp to Iaphia. 13 And from thence goeth along eastwarde to Gethah Hepher, to Ithah Kasin, and goeth to Remmon, and turneth to Neah: 14 And compasseth it on the north side to Hannathon, and endeth in the valley of Iephthahel. 15 And Katath, Nahalol, Simeon, Idealah, and (d) Bethlehem: twelue cities with their villages. 16 This is the inheritaunce of the children of Zabulon throughout their kinredes, and these are the cities with their villages. 17 And the fourth lot came out to Issachar, euen for the children of Issachar by their kinredes.

18 And their coast was Iesraelah, Kasuloth, and Sunem, 19 Hapharaim, Sion, and Anaharah, 20 Rabbith, Kision, and Abes, 21 Rameth, Enganim, Enhadah, and Bethphazes. 22 And his coast reacheth to Thabor, and Sahazimah, & Beth-semes: and endeth at Iordane, sixteene cities with their villages.

23 This is the inheritaunce of the tribe of the children of Issachar by their kinredes: and these are the cities with their villages. 24 And the fifth lot came out for the tribe of the children of Aser by their kinreds.

25 And their coast was, Helkath, Hali, Beten, and Achsap, 26 Alamelech, Amaad, and Missal: and came to Carmel westwarde, and to Sihor Libanath. 27 And turneth towarde the sunne rising to Beth-dagon, and commeth to (e) Zabulon, and to the valley of Iephthahel, towarde the north side of Bethemek and Neiel, and goeth out on the left side of Cabul, 28 And to Hebron, Rohob, Hammon, and Kanah, euen vnto great Sidon: 29 And then the coast turneth to Ramah and to the strong citie of (f) Tzor, and turneth to Hosah, and endeth at the sea by the possession of Achzibah. 30 Amah also, and Apuck, and Rohob: twentie and two cities with their villages. 31 This is the inheritaunce of the children of Aser by their kinredes: these are the cities with their villages. 32 And the sixth lot came out to the children of Nephthali (euen) to the children of Nephthali by their kinredes. 33 And their coast was from Heleph, (g) and from Elon to Zaenanim, Adami Nekeb, and Jabneel, euen to Lakum, and doth go out at Iordane. 34 And then the coast turneth westwarde to Aznoth Thabor, and then goeth out from thence to Hukkah, and reacheth to Zabulon on the south side, and goeth to Aser on the west side, and to Iuda vpon Iordane towarde the sunne rising. 35 And their strong cities are Ziddim, Zer, Hamath, Raccath, and (h) Cenereth, 36 Adamah, Ramah, and Hasor, 37 Kedes, Edrai, and Enhasor, 38 Iron, Magdaliel, Horem, Bethanah, and

and (i) Bethsames, nineteene cities with their villages. 39 This is the inheritaunce of the tribe of the chyldren of Nephthali by their kinredes, these also are the cities and their villages. 40 And the seuenth lot came out for the tribe of the chyldren of Dan by their kinredes.

41 And the coast of their inheritaunce was, Zaraah, Esthaol, Irsemes, 42 Saclabin, Aialon, Iethlah, 43 Elon, and Themnathah, and Ahron, 44 Eltheheh, Gibbethon, and Baalath, 45 Iehud, Banebarac, and Gathrimon, 46 Meiercon, & Iaccon, with the border that lyeth before (k) Japho. 47 And the coastes of the chyldren of Dan went (l) out from them: and the chyldren of Dan went vp to (m) fight against Lesem, and toke it, and smote it with the edge of the sworde, & conquered it, and dwelt therein, and called it Dan, after the name of Dan their father. 48 This is the inheritaunce of the tribe of the chyldren of Dan in their kinredes, these also are the cities, with their villages. 49 When they had made an ende of diuiding the lande by their coastes, the chyldren of Israel gaue an inheritaunce to Iosuah the sonne of Nun among them: 50 According to the worde of the Lorde they gaue hym the citie whiche he asked, euen Thimnath Serah in moũt Ephraim: and he buylt the citie, and dwelt therin. 51 These are the inheritaunces whiche Eleazar the priest, and Iosuah the sonne of Nun, and the auncient fathers of the tribes of the chyldren of Israel diuided by lot in Silo before the Lorde at the doore of the tabernacle of the congregation, and so they made an ende of diuiding the countrey.

The.xx. Chapter.

1 The Lorde commaundeth Iosuah to appoint cities of refuge. 3 The vse therof. 7 And their names.

THe Lord also spake vnto Iosuah, saying, 2 Speake to the chyldren of Israel, and say, Appoynt out from among you cities of refuge, wherof I spake vnto you by the hand of Moyses: 3 That the slear that killeth any person vnwares and vnwittingly, may flee thither: and those cities shall be your refuge from the (a) auenger of blood. 4 And he that doth flee vnto one of those cities, shall stande at the entring of the gate of the citie, and shall shewe his cause in the eares of the elders of the citie: and they shall take hym into the citie vnto them, and geue hym a place, that he may dwell among them. 5 And if the auenger of blood folowe after him, they shal not deliuer the slear into his hande: because he smote his neighbour ignorauntly, and hated him not before tyme. 6 And he shal dwell in the sayd citie vntyll he stand before the congregation in (b) iudgement, or vntyll the death of the hye priest that shall be in those dayes: for then shall the slear returne, and come vnto his owne citie, and vnto his owne house, and vnto the citie from whence he fled. 7 And they sanctified Kedes in Galilee in mount Nephthali, & Sichem in mount Ephraim, and Kiriath-arba (which is Hebron) in the mountayne of Iuda. 8 And on the other side Iordane oueragainste Iericho eastwarde, they appointed Bezer in the wildernesse vpon the playne, out of the tribe of Ruben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Basan out of the (c) tribe of Manasses. 9 These were the cities appointed for all the chyldren of Israel, and for the straunger that sojourned among them, that whosoeuer killed any person ignorauntly, the same might flee thyther, and shoulde not dye by the hande of the auenger of blood, vntyll he stoode before the (d) congregation.

The.xxi. Chapter.

41 The cities geuen to the Leuites, in number eyght and fourtie. 44 The lord according to his promise gaue the children of Israel rest.

AND then came the principall fathers of the Leuites vnto Eleazar the priest, and vnto Iosuah the sonne of Nun and vnto the auncient fathers that were ouer the tribes of the chyldren of Israel,

2 And spake vnto them at Silo in the lande of Chanaan, saying. The Lorde commaunded by Moyses to gene vs cities to dwell in, with the suburbes therof for our cattell.

3 And the children of Israel gaue vnto the Leuites out of their inheritaunce at the bidding of the Lorde, these cities folowing with their suburbes. 4 And the lot came out for the kynred of the (a) Caathites: the chyldren of Aaron the priest, whiche were of the Leuites, had geuen them

(i) Ther were three cities of this name, one in Iuda, one in Issachar, and this in Nephthali.

(k) Called Toppe.

(l) That is, tayled them before all could be serued.

(m) According as Iacob had prophesied, Gene. 49. c.

Iosu. 24. verse. 30.

Nu. xxxv. verse. 17.

Exod. 21. Num. xxxv. Deut. xix.

(a) That is, the neareste kynsman of hym that is slayne.

(b) Tyll his cause were proued. Nu. xxxv. C

(c) That is, out of the halfe tribe of Manasses, beyonde Iordane.

(d) The Iudges, to declare his cause.

Nu. xxxv. Iosu. xx.

(a) There were three families of the Leuites: the Caathites, Gersonites, & the Merarites. The priestes were of the familie of Caath.

by lot out of the tribe of Juda, out of the tribe of Simeon, and out of the tribe of Beniamin, thirteene cities.

5 And the rest of the chyldren of Caath had by lot out of the kinredes of the tribe of Ephraim, out of the tribe of Dan, and out of the halfe tribe of Manasses, ten cities. 6 And the chyldren of Gerson had by lot out of the kinredes of the tribe of Issachar, and out of the tribe of Aser, and out of the tribe of Nephthali, and out of the other halfe tribe of Manasses in Basan, thirteene cities. 7 And the chyldren of Merari by their kinredes, had out of the tribe of Ruben, and out of the tribe of Gad, & out of the tribe of Zabulon, twelue cities. 8 And the chyldren of Israel gaue by lot vnto the Leuites these cities with their suburbes, as the Lorde commaunded by the hande of Moyses. 9 And they gaue out of the tribe of the chyldren of Juda, and out of the tribe of the chyldren of Simeon, these cities by name, 10 Whiche the chyldren of Aaron beyng of the kinredes of the Caathites, and of the chyldren of Leui, obtayned: (for theirs was the first lot.) 11 And they gaue them Kiriath-arba of the father of Enac (which is Hebron) in the hyl countrey of Juda, with the (b) suburbes of the same rounde about it. 12 But the lande that pertayned to the citie and the villages thereof gaue they to Caleb the sonne of Jephune to be his possession. 13 And thus they gaue to the chyldren of Aaron the priest a citie to the which the slayer might flee, euen Hebron with her suburbes, & Libna with her suburbes, 14 And Jathir with her suburbes, & Estemoa with her suburbes: 15 Holon with her suburbes, Dabir with her suburbes: 16 Ain with her suburbes, Jutah with her suburbes, Bethsames with her suburbes: nine cities out of those two tribes. 17 And out of the tribe of Beniamin, they gaue Gibeon with her suburbes, Gabae with her suburbes, 18 Anatoth with her suburbes, Almon with her suburbes, foure cities. 19 All these cities of the chyldren of Aaron priestes, were thirteene cities with their suburbes.

20 And the kinredes of the chyldren of Caath that were Leuites, that is to say, the (c) other chyldren of Caath, had cities geuen them for their lot out of the tribe of Ephraim.

21 For they gaue them the citie that the slear myght flee vnto, Sichem with her suburbes in mouñt Ephraim, and Gazer with her suburbes,

22 And Cibzaim with her suburbes, and Beth-horon with her suburbes, foure cities. 23 And out of the tribe of Dan, Elthec with her suburbes, Gabethon with her suburbes,

24 And Ialon with her suburbes, Gathremon with her suburbes, foure cities. 25 And out of the (d) halfe tribe of Manasses, Thanach with her suburbes, and Gathremon with her suburbes, two cities. 26 All the cities for the other kinredes of the chyldren of Caath, were ten, with their suburbes. 27 And vnto the chyldren of Gerson, whiche were of the kinredes of the Leuites, they gaue out of the other halfe tribe of Manasses, the citie of refuge for the slear, Golan in Basan with her suburbes, and Beesthera with her suburbes, two cities. 28 And out of the tribe of Issachar, Kision with her suburbes, and Dabereth with her suburbes:

29 And Jaramuth with her suburbes, Enganim with her suburbes, foure cities. 30 And out of the tribe of Aser, Misal with her suburbes, Abdon with her suburbes, 31 Helcath with her suburbes, and Rohob with her suburbes, foure cities.

32 And out of the tribe of Nephthali the citie for the slear to flee vnto, Kedes in Galilee with her suburbes, Hamothdor with her suburbes, and Carthan with her suburbes, three cities.

33 All the cities of the Gersonites throughout their kinredes, were thirteene cities with their suburbes.

34 And vnto the other kinredes of the chyldren of Merari (e) the rest of the Leuites, they gaue out of the tribe of Zabulon, Jecnam with her suburbes, and Carthawith her suburbes,

35 Dimnah with her suburbes, and Nahalal with her suburbes, foure cities. 36 And out of the tribe of Ruben, (f) Bezer with her suburbes, and Jahasa with her suburbes, 37 Kedemoth with her suburbes, and Mephaath with her suburbes, foure cities.

38 And out of the tribe of Gad, they gaue the citie for the slear to flee vnto, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes, 39 Hesbon with her suburbes, and Jaser with her suburbes, foure cities in all. 40 So that all the

(b) The suburbes were a thousand cubites frō the wall of the citie rounde about. Num. 35.a. 1. Cron. 6.

(c) That is, that were no priestes, but Leuites only

(d) Whiche dwelled in Chanaaa.

(e) The families of Caath and Gerson alredy spoke of, remayneth only Merari, of which being the yongest, came the third familie of Leuites, and are here therfore called the rest.

(f) Bezer and Ramoth, were the cities of refuge, vnder the Moabites, and beyonde Iordane.

the cities of the chyldren of Merari throughout their kinredes whiche were the rest of the kynredes of the Leuites, were by their lot twelue cities. 41 And all the cities that the Leuites had (g) among the possession of the chyldren of Israel, were .xlviij. with their suburbes. 42 And these cities lay euery one seuerally, hauing their suburbes rounde about them throughout all the sayde cities.

43 And the Lorde gaue vnto Israel all the lande whiche he sware to gene vnto their fathers: and they conquered it, and dwelt therin. 44 And the Lord gaue them rest rounde about according to al that he sware vnto their fathers: and there stoode not a man of all their enemies before them: the Lord also deliuered all their enemies into their handes. 45 There escaped nothing of all the good thinges whiche the Lorde had sayde vnto the house of Israel, but all came to passe.

The .xxii. Chapter.

1 Ruben, Gad, and the halfe tribe of Manasses are sent agayne to their possessions.

THen (a) Iosuah called the Rubenites, the Gadites, and the halfe tribe of Manasses, 2 And sayd vnto them, Ye haue kept all that Moyses the seruaunt of the Lord (b) commaunded you, and haue obeyed my voyce in all that I commaunded you. 3 Ye haue not left your brethren of a long season vnto this day, but haue kept the commaundement of the Lord your God. 4 And nowe that the Lorde hath geuen rest vnto your brethren, as he promised them, therfore returne ye, and go vnto your tentes, and vnto the lande of your possession, whiche Moyses the seruaunt of the Lorde gaue you on the other side Iordane. 5 But in any wyse take diligent heede, to do the commaundement and (c) lawe which Moyses the seruaunt of the Lorde charged you, that ye loue the Lorde your God, and walke in al his wayes, and kepe his commaundementes, and cleaue vnto hym, and serue hym with all your heartes, and all your soules.

6 And so Iosuah (d) blessed them, and sent them away: and they went vnto their tentes. 7 Vnto the one halfe of the tribe of Manasses Moyses gaue (possession) in Basan: and vnto the other halfe thereof gaue Iosuah among their brethren on this syde Iordane westwarde. And Iosuah sent them away also vnto their tentes, and blessed them, 8 And sayd vnto them, Returne with much riches vnto your tentes, and with a great multitude of cattell, with siluer and golde, with brasse, and iron, and with muche rayment: and diuide the spoyle of your enemies with your (e) brethren. 9 And the chyldren of Ruben, the chyldren of Gad, and the halfe tribe of Manasses returned, and departed from the chyldren of Israel out of Silo, which is in the land of Chanaan, to go vnto the countrey of Gilead, to the lande of their possession, whiche they had obtayned according to the woorde of the Lorde by the hand of Moyses. 10 And when they came vnto the borders of Iordane that are in the land of Chanaan, there the chyldren of Ruben, the chyldren of Gad, and the halfe tribe of Manasses buylt (f) there an aulter by Iordane, and that a great aulter to see to.

11 When the chyldren of Israel heard say, Behold the chyldren of Ruben, the chyldren of Gad, and the halfe tribe of Manasses haue buylt an aulter in the foreffront of the lande of Chanaan in the borders of Iordane at the passage of the chyldren of Israel: 12 When the chyldren of Israel hearde of it, the whole congregation of the chyldren of Israel gathered them together at Silo, to make (g) battell against them. 13 And the chyldren of Israel sent vnto the chyldren of Ruben, and to the chyldren of Gad, and to the halfe tribe of Manasses into the lande of Gilead, Phinehes the sonne of Eleazar the priest,

14 And with him ten lordes, of euery chiefe house a lorde throughout all the tribes of Israel, whiche were heades of their fathers houshoulders among the "thousandes of Israel.

15 And they went vnto the chyldren of Ruben, and to the chyldren of Gad, and to the chyldren of the halfe tribe of Manasses, vnto the land of Gilead, and they spake with them, saying,

16 Thus say the whole congregation of the Lorde. What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lorde, in that ye haue buylded you an aulter, for to rebell this day against the Lorde? 17 Is the wicked deede of Peor to litle for vs, wherof we are not yet

(g) That Iacobs prophesie might be fulfilled, and gods prouidence performed: that is, that no part of Israel should want their teachers of Gods lawe.

(a) After that the Israelites enioyed the lande of Chanaan.

(b) Whiche was to go armed before their brethren. Num. 32.

(c) Iosuah nowe at parting, willing to shewe the his care, and his thankful heart for their paines, remembreth them of the keping of gods lawe, as the only meane of all the rewarde and felicitie he wil'heth them.

(d) He commended the to god, and prayed for them.

(e) Whiche they had left at home to kepe their cities and possessions. Num. 32.d. 1. King. 20.f

(f) This is be yonde Iordane: For sometyme the whole countrey on both sydes of Iordane, is ment by Chanaan.

(g) Gods law requireth the so to do, though they were the deerest frendes they had, if they were founde to fall away from true religiō. Deut. xiii. b.

" Or, multitude.

Num. xxv.

(h) The reproche of that wickednesse doth sticke by vs styll, though after punishment by death of 24. thousande gods wrath was pacified Num. 25, c.

(i) As wanting the arke of the Lorde & his aulter.

(k) To vse any other seruice then God alloweth, is to rebell against God.

1. Sam. 15. Iosu. viii. verse. 8.

(l) Signifying, that if many suffred for one mans fault, for the fault of many al should suffer.

(m) That is, let hym punish he vs, & reuenge it.

(n) Fall away from true religion.

(o) As you are excluded frō the land: so are you excluded from beyng partakers of the Lordes seruice.

(h) cleansed vnto this day, & there was a plague in the congregation of the Lorde? 18 Ye also are turned away this day from the Lorde: and seyng ye rebell to day against the Lorde, it wyll come to passe that to morowe he shalbe wroth with all the congregation of Israel. 19 Notwithstanding, if ye thinke that the lande of your possession is (i) vncleane, then come ouer vnto the lande of the possession of the Lorde, wherein the Lordes tabernacle dwelleth, and take possession among vs: but (k) rebell not against the Lorde, nor rebell against vs, to buylde you any other aulter, saue the aulter of the Lord our God. 20 Dyd not Achan the sonne of Zareth treshpasse greeuously in the accursed thing, and wrath fell on all the congregation of Israel? and this man alone (l) perished not in his wickednesse. 21 Then the chyldren of Ruben, and the chyldren of Gad, and the halfe tribe of Manasses answered, and sayde vnto the heades ouer the thousandes of Israel, 22 The Lorde God of gods, the Lord God of gods knoweth, and all Israel shall knowe, if it be to rebell, or to transgresse against the Lorde, then thou Lorde saue vs not this day.

23 Or els if we haue buylt vs an aulter to turne from folowing the Lorde, or to offer theron whole burnt offering or meate offering, or to offer peace offeringes theron, let the Lorde hym selfe (m) requite it. 24 And if we haue not rather done it for feare of this thing, saying, In time to come your chyldren myght say vnto ours, What haue you to do with the Lorde God of Israel? 25 The Lorde hath made Iordane a border betweene vs and you ye chyldren of Ruben and of Gad, ye haue no part therefore in the Lorde: and so shall your chyldren make our chyldren (n) ceasse from fearing the Lorde. 26 Therefore we sayd, We wyll make vs an aulter, not for whole burnt offering, nor for sacrifice: 27 But for a witnesse betweene vs and you, and our generations after vs, that we should serue the Lorde with our whole burnt offeringes, sacrifices, and peace offeringes before hym: and that your chyldren shoulde not say to ours in tyme to come, Ye haue no (o) part in the Lord. 28 Therefore sayde we, that if they shoulde so say to vs or to (p) our generations in tyme to come: that we would say agayne, Beholde the fashion of the aulter of the Lorde whiche our fathers made, neither for whole burnt offeringes nor sacrifices, but for a witnesse betweene vs and you.

29 God forbid that we should rebell against the Lorde, and turne this day from after hym, and buylde any other aulter for whole burnt offeringes, oblations, or sacrifices, saue the aulter of the Lord our god that is before his tabernacle. 30 And when Phinehes the priest, & the lordes of the congregation, & heades ouer the thousandes of Israel which were with hym, heard these wordes that the children of Ruben, and the chyldren of Gad, and the chyldren of Manasses spake, "they were well content. 31 And Phinehes the sonne of Eleazar the priest sayd vnto the chyldren of Ruben, and to the children of Gad, and to the children of Manasses, This day we perceaue that the Lorde is (q) among vs, because ye haue not done this treshpasse against the Lord: nowe ye haue rid the chyldren of Israel (r) out of the hande of the Lorde. 32 And Phinehes the sonne of Eleazar the priest, with the lordes, returned from the children of Ruben, and from the children of Gad, out of the lande of Gilead vnto the lande of Chanaan to the chyldren of Israel, and brought them this worde againe. 33 And the saying pleased the chyldren of Israel, and they blessed God, and dyd not intende to go against them in battayle, and to destroy the lande whiche the chyldren of Ruben and Gad dwelt in.

34 And the chyldren of Ruben and the chyldren of Gad called the aulter ("Ed) for it shalbe a witnes betweene vs, that the Lorde is God.

(p) God requireth that the care of his glory be in euery mā, not only for his time, but also that it reache to his posteritie. ℣

"Hebr. It was good in their eyes.

(q) His couenaunt & his true religion beyng preserued vncorrupt.

(r) From the punishment that they must haue looked for, by transgressing of gods lawe.

" Or, witnesse.

The. xxiii. Chapter.

2 Iosuah exhorteth the people, that they ioyne not themselues to the gentiles.

AND it came to passe, a long season after that the Lord had geuen rest vnto Israel frō all their enemies rounde about, that Iosuah waxed old, and was "stricken in age. 2 And Iosuah called for all Israel, and for their elders, their heades, their iudges, and officers, and sayde vnto them, I am olde and stricken in age, 3 And ye haue seene al that the Lord your God hath done vnto all these nations (a) before you, howe the Lorde your God hym selfe hath fought for you.

4 Beholde

"Heb. come into yeres.

(a) Your eyes bearing witnesse.

4 Beholde, I haue diuided vnto you by lot these nations that remayne to be an inheritaunce for your tribes, from Iordane, with all the nations that I haue destroyed, euen vnto the great sea "westwarde. 5 And the lord your God shall (b) expell them before you, and cast them from out of your sight, and ye shall conquer theyr lande, as the Lorde your God hath sayde vnto you. 6 Be ye therefore of a good courage, that ye kepe, and do all that is written in the booke of the lawe of Moyses, that ye bowe not aside therefrom to the eyght hande nor to the left. 7 Neither company with these nations that is with them that are left with you, neither make mention of the name of theyr gods, nor (c) cause to sweare by them, neither serue them, nor bowe your selues vnto them. 8 But sticke fast vnto the Lorde your God, as ye haue done vnto this day. 9 So shall the Lord cast out before you great nations and mightie, as no man hath ben able to stande before you hitherto. 10 One man of you shall chase a thousande: for the Lorde your God he fighteth for you, as he hath promised you.

11 Take good heede therefore vnto your "selues, that ye loue the Lorde your God: 12 Els, if ye go backe and cleaue vnto the rest of these nations that remaine with you, and shal make "marriages with them, and go in vnto them, and they to you: 13 Be ye sure that the Lorde your God wyll no more cast out all these nations from before you: but they shalbe snares and trappes vnto you, and scourges in your sydes, and thornes in (d) your eyes, vntyll ye perishe from this good lande which the Lorde your God hath geuen you. 14 And beholde, this day do I (e) enter into the way of all the worlde, & ye knowe in al your hearres and in all your soules, that nothyng hath fayled of all the good thynges which the Lorde your God promised you, but al are come to passe vnto you, and nothyng hath fayled thereof.

15 Therefore, as al good "thinges are come vpon you which the Lorde your God promised you: so shall the Lorde bryng vpon you all "euyll, vntyll he haue destroyed you from this good land which the Lord your God hath geuen you. 16 When ye haue (f) transgressed the testament of the lord your God which he commaunded you, and haue gone and serued straunge gods, and bowed your selues to them: then shall the wrath of the Lord waxe whot vpon you, and ye shall perishe quickly from the good lande whiche he hath geuen you.

The. xxiiii. Chapter.

1 Iosuah rehearseth Gods benefites. 14 And exhorteth the people to feare God. 26 Iosuah dyeth.

AND Iosuah gathered (a) all the tribes of Israel to Sichem, and called for the elders of Israel, and for theyr heades, iudges, and officers, and they presented them selues (b) before God. 2 And Iosuah sayde vnto al the people, Thus saith the lord God of Israel, Your fathers dwelt on the other side of the (c) fludde in old time, euen Thare the father of Abraham and of Nachor, & serued straunge gods. 3 And I tooke your father Abraham from the other syde of the fludde, and brought hym throughout al the land of Chanaan, and multiplied his seede, and gaue hym Isahac.

4 And I gaue vnto Isahac, Jacob and Esau, and I gaue vnto Esau mount Seir, to possesse it: but Jacob and his children went downe into Egypt. 5 I sent Moyses also and Aaron, and I plagued Egypt, and when I had so done among them, I brought you out. 6 And I brought your fathers out of Egypt: & as they came vnto the sea, the Egyptians followed after your fathers with charrets and horsemen vnto the red sea.

7 And when they cryed vnto the Lorde, the Lorde put "darkenesse betweene you and the Egyptians, and brought the sea vpon them, & couered them, and your eyes haue seene what I haue done to the Egyptians, and ye dwelt in the wyldernesse (d) along season. 8 And I brought you into the land of the Amorites which dwelt on the other syde Iordane: and they fought with you, and I gaue them into your hande, that ye might conquer theyr countrey, and I destroyed them from out of your syght. 9 Then Balak the sonne of Ziphor kyng of Moab arose, and warred against Israel, and sent and called Balaam the sonne of Bhor for to curse you:

10 But I would not hearken vnto Balaam, and therefore he rather blessed you: and so I deliuered you out of his hande. 11 And ye went ouer Iordane, and came vnto Jericho: and the

"Heb. at the sunne sette.

(b) which yet remayne vnconquered. Chap. 13.

Deut. 6. b. and. 28. b.

Psal. xvi. a.

(c) Let not the iudges admit an othe whē any shal sweare by their idols.

Leuit. 26. b. Deut. 12. b.

"He. soules

"Heb. haue conuersation with them.

Exod. 23. g. Num. 33. g. Deut. 7. c.

(d) Meaning, they shalbe a continuall griefe vnto you, and so the cause of your destruction.

(e) I dye according to the course of nature.

" promises

" eheartynges.

(f) He sheweth that no euil can come vnto mā, except he offēd god by disobedience.

A

(a) That were inhabitauntes in the lande of Chanaan, to wit, nine tribes and the halfe.

(b) Before the arke of god, which was then brought frō Silo to Sichem.

(c) Euphrates in Mesopotamia. Gen. 11. d. Iud. 5. a. Exo. 7. 8. 9. 10. and. 14. Exod. 12. f.

Exod. 14. c.

B

" Or. a cloude.

(d) Euen fourtie yeres Num. 21. d.

Num. 22. a. Deut. 23. a.

the (e) men of Iericho fought against you, the Amorites, Pherezites, Chanaanites, Hethites, Gergesites, Hevites, and Iebusites, and I delyuered them into your hande. 12 And I sent hornets before you whiche cast them out of your sight, euen the two kinges of the Amorites: but not with your owne swoꝛd, oꝛ with your owne bowe. 13 And I haue geuen you a lande in which ye dyd not labour, and cities which ye buylt not, and whiche ye dwel in: vineyardes also and olyue trees which ye planted not, and wherof ye do eate. 14 Nowe therefore (f) feare the lord, and serue him in perfectnesse and trueth, and put away the gods whiche your fathers serued on the other side of the flud and in Egypt, and serue ye the lord. 15 And if it seeme euill vnto you to serue the Lord, then choose you this day whom you wyll serue, whether the gods whiche your fathers serued (that were on the other side of the fludde) either the gods of the Amorites, in whose lande ye dwel: as for me and my house (g) we will serue the Lorde. 16 The people answered and said, God forbid that we shoulde forsake the Lorde, and serue straunge gods. 17 For the Lord our God he it is that brought vs and our fathers out of the lande of Egypt, and from the house of bondage, and whiche dyd those great miracles in our sight, and preserued vs in all the way that we went, and among all the people which we came thorowe. 18 And the lord did cast out before vs all the people, euen the Amorites whiche dwelt in the land: and therefore will we also serue the Lorde, for he is (h) our God. 19 And Iosuah said vnto the people, Ye (i) can not serue the Lord: for he is an holy god, and a ielous God, and can not beare your iniquitie and sinne. 20 If ye forsake the Lorde and serue straunge gods, he will turne and do you euyll, & consume you, after that he hath done you good. 21 And the people said vnto Iosuah, Nay, but we will serue the Lorde. 22 And Iosuah said vnto the people, Ye are witnesses (k) against your selues that ye haue chosen you the Lorde to serue hym. And they said, We are witnesses. 23 Then put away (sayde he) the (l) straunge gods which are among you, and bowe your heartes vnto the Lorde god of Israel. 24 The people said vnto Iosuah, The Lord our God will we serue, and his voyce will we obey. 25 And so Iosuah (m) made a couenaunt with the people the same day, and set an ordinaunce and lawe before them in Sichem. 26 And Iosuah wrote these wordes in the booke of the lawe of God: and toke a great stone, and pitched it on one ende in the sayde place, vnder an oke that was in the sanctuarie of the Lorde. 27 And Iosuah sayde vnto all the people, Beholde, this stone shalbe a witnesse vnto vs, for (n) it hath heard all the wordes of the Lorde which he spake vnto vs, it shalbe therefore a witnes vnto you, lest ye denie your God. 28 And so Iosuah let the people depart, euery man vnto his inheritaunce. 29 And after these thynges, Iosuah the sonne of Nun the seruaunt of the Lorde dyed being an hundreth & ten yeres olde. 30 And they buried him in the border of his inheritaunce in Thamnath Serah, which is in mount Ephraim on the north syde of the hyll of Gaas. 31 And Israel serued the Lorde (o) all the dayes of Iosuah, and all the dayes of the elders that ouerliued Iosuah, and whiche had knowne all the woꝛkes of the Lorde that he had done for Israel. 32 And the bones of Ioseph whiche the chyldren of Israel brought out of Egypt, (p) buryed they in Sichem, in a parcell of grounde whiche Iacob bought of the sonnes of Hemor the father of Sichem for an hundreth peeces of siluer, and it became the inheritaunce of the chyldren of Ioseph. 33 And Eleazar the sonne of Aaron died, whom they buried in a hil that pertained to Phinehes his sonne, which (hill) was geuen him in mount Ephraim.

¶ The ende of the booke of Iosuah, whom the Hebrues call Iehosua.

(e) Not in open feelde, but by defending of their cities, as Ios. 3. ver. 14.

(f) This is the true vse of gods benefites, to learne thereby to feare and serue hym. "Heb. cupll in your sight.

(g) This teacheth vs that yf all the world would go from god, yet euery one of vs particularly is bounde to cleaue vnto hym.

(h) whom we knowledge our selues bounde to serue.

(i) Except ye cast away your idols,

(k) In this your confession of gods benefites, & promise made to serue him, if herafter ye do the contrarie.

(l) which you haue founde and caryed away frō the spoiles of the cities that you haue wonne.

(m) By ioyning god and the people together, and repeated the promises and threatnings out of the lawe.

(n) Rather then mans dissimulation should not be punished, the dumbe creatures shall crye for vengeaunce.

(o) Such art the people commonly as the rulers are

(p) They buried Iosephes bones, partly to performe their promise Gen. 50. verse, 25. and partly for a remembraunce of gods holy promises, concerning the land of promise, & not to be abused, as the sepulchres and reliques in these our later daies haue ben.

¶ The booke of Iudges, called in *the Hebrue Sophtim, and in* Latin Iudicum.

The first Chapter.

1 After Iosuah was dead, Iuda was constitute captayne. 6 Adonibezek is taken. 14 The requeſt of Achſah. 16 The children of Keni. 19 The Chanaanites are made tributaries, but not deſtroyed.

AFter the death of Ioſuah, the childrē of Iſrael (a) aſked the lord, ſaying. Who ſhall go vp for vs agaynſt the Chanaanites to fight firſt againſt thē? 2 And the Lord ſaid, Iuda ſhall go vp: beholde I haue delyuered the lande into his handes. 3 And Iuda ſayde vnto Simeon his (b) brother, Come vp with me in my lot, that we may fight againſt the Chanaanites, and I likewiſe wyll go with thee into thy (c) lot. And ſo Simeon went with hym. 4 And Iuda went vp, and the Lorde delyuered the Chanaanites and Pherezites into theyr handes: and they ſlue of them in Bezek ten thouſande men. 5 And they found * Adoni-bezek in Bezek: and they fought againſt him, and ſlue the Chanaanites and Pherezites. 6 But Adoni-bezek fled, and they followed after him, caught hym, and (d) cut of his thombes & his great toes. 7 And Adoni-bezek ſaid, Thee ſcoze and ten kinges hauing theyr thombes and great toes cut of, gathered theyr meate vnder my table: as I haue done, ſo God hath done to me againe. And they brought him to Hieruſalem, and there he dyed. 8 (The chyldren of Iuda had (e) fought agaynſt Hieruſalem, and had taken it, and ſmytten it with the edge of the ſworde, and (f) ſet the citie on fire.) 9 Afterwarde the childzen of Iuda went downe to fight agaynſt the Chanaanites that dwelt in the mountaine & toward the ſouth, and in the lowe countrey. 10 And Iuda went agaynſt the Chanaanites that dwelt in Hebron, whiche before tyme was called Kiriath-arba, and ſlue Seſai, Ahiman, and Thalmai. 11 And from thence he went to the inhabitaunces of Dabir, whoſe name in olde tyme was called Kiriath-ſepher. 12 And Caleb ſayde, He that ſmyteth Kiriath-ſephar, and taketh it, to hym wyll I geue Achſah my daughter to wyfe. 13 And Othoniel the ſonne of Kenez Calebs younger brother tooke it: to whom he gaue Achſah his daughter to wyfe. 14 When ſhe came to him, ſhe counſailed him to aſke of her father a feeld: And then ſhe (g) lighted of her aſſe & Caleb ſayde vnto her, What wylt thou? 15 She aunſwered vnto hym, Geue me a bleſſyng: for thou haſt geuen me a ſouthwarde lande, geue me alſo ſprynges of water. And Caleb gaue her ſprynges both aboue and beneath. 16 And the chyldren of the (h) Kenite Moyſes father in lawe went vp out of the citie of paulme trees, with the children of Iuda into the wyldernelle of Iuda that lyeth in the ſouth of Arad, and they went and dwelt among the people. 17 And Iuda went with Simeon his brother, and they ſlue the Chanaanites that inhabited Zephath, and vtterly deſtroyed it, and called the name of the citie Horma. 18 And alſo Iuda tooke (i) Azzah with the coaſtes therof, and Aſkalon with the coaſtes therof, and Akaron with the coaſtes therof. 19 And the Lord was with Iuda, and he conquered the mountaynes: but coulde not dryue out the inhabitaunces of the valleyes, becauſe they had charrettes of yron. 20 And they gaue Hebron vnto Caleb, as Moyſes ſayde: and he expelled thence the three ſonnes of Anak. 21 And the childzen of Beniamin did not caſt out the Iebuſites that inhabited Hieruſalem: but the Iebuſites dwel with the childzē of Beniamin in Hieruſalem vnto this day. 22 And in like maner they that were of the houſe of Joſeph went vp to Bethel, and the Lord was with them. 23 And the houſe of Joſeph ſearched out Bethel, whiche before tyme was called Luz. 24 And the ſpies ſawe a man come out of the citie, & they ſayde vnto hym, Shewe

Ioſu. xv. c.

C

Ioſu. xv. d.

D

Ioſu. xvi. a.

Gen. 28. d.

(a) By the iudgment of Vrim, Ex. 28. waighie matters ought not to be taken in hand without firſt inuocation of God, Num. 27. ver. 21. 1. Sa. 28. ve. 6

(b) whoſe inheritaunce was ſcattered among the tribe of Iuda according to Iacobs prophecie, Gen. 49. b. Ioſ. 19.

(c) As if I were one of the inhabitours of the lande that came to thee by lot. * or, the lord of Beza.

(d) As he ſerued others, ſo by gods iudgement is he ſerued hym ſelfe.

(e) All this within the parentheſis was done in Ioſuah his time, and is here ſpoken by way of repetition.

(f) Whiche was afterwarde buylt agayne and poſſeſſed by the Iebuſites. 2. Samuel. 5. verſe. 6.

(g) Reade Ioſu. 15. d.

(h) This was one of the names of Moyſes father in lawe. Num. x. d.

Num. 21. a.

(i) Theſe cities and others were afterwarde poſſeſſed of the Philiſtines.

Num. 14. d. Ioſu. 14. b.

Shewe vs we pray thee the way into the citie, and we will shewe thee mercy. 25 And when he had shewed them the way into the citie, they smote it with the edge of the sword: but let the man and all his housholde go free.

Iosu.ii.c.

26 And the man went into the lande of the Hethites, and built a citie, and called the name therof Luz: whiche is the name thereof vnto (i) this day.

(i) That is, vnto the time of Samuel, who is supposed to haue written this booke.

27 Neither did Manasses expell Bethsean with her townes, Thanach with her townes, the inhabitours of Dor with her townes, the inhabitours of Ieblaam with her townes, neither the inhabitours of Magiddo with her townes: but the Chanaanites dwelt still in the lande. 28 But assoone as Israel was waxed mightie, they put the Chanaanites to tribute, and expelled them not wholly. 29 In lyke maner (k) Ephraim expelled not the Chanaanites that dwelt in Gazer: but the Chanaanites dwelt stil in Gazer amõg them. 30 Neither did Zabulon expel the inhabitours of Ketron, neither the inhabitours of Nahalol: but the Chanaanites dwelt among them, and became tributaries. 31 Neither did Aser cast out the inhabitours of Acho, neither the inhabitours of Zidon, and of Ahalab, Acsib, and Helbah, Aphek, nor of Rohob: 32 But the Aserites dwelt among the Chanaanites the inhabitours of the lande: for they did not dryue them out. 33 Neither did Nephthali dryue out the inhabitours of Bethsames, nor the inhabitours of Bethanath: but dwelt amongst the Chanaanites the inhabitours of the lande: neuertheless the inhabitours of Bethsames and of Bethanath became tributaries vnto them. 34 And the Amorites * dryue the children of Dan into the mountayne, and suffered them not to come downe to the valley. 35 And the Amorites were content to dwell in mount Heres in Ataloth, and in Salabim: and the hande of Ioseph preuayled, so that they became tributaries. 36 And the coast of the Amorites was from the going vp to Acrabim, and from the (l) roche vpwarde.

Iosu.16.a.

(k) That is, the tribe of Ephraim; & so are the rest to be vnderstanded.

* or, afflicted them.

(l) A citie in Arabia, in Hebrue Selah, which signifieth a rocke.

The .ii. Chapter.

1 The angel rebuketh the people, because they had made peace with the Chanaanites. 22 The cause is shewed why god suffered idolaters to remayne among them.

AND the (a) angel of the Lord came vp from Gilgal to Bochim, and saide, I made you to go out of Egypt, and haue brought you vnto the lande whiche I sware vnto your fathers, and I saide, I wil neuer breake my couenaunt that I made with you: 2 And ye also shall make no couenaunt with the inhabitours of this lande, but shall breake downe their aulters: neuertheless ye haue not hearkened vnto my voyce: Why haue ye this done? 3 Wherefore I haue likewise determined, that I wyll not cast them out before you: but they shalbe as thornes vnto you, and their gods shalbe a snare vnto you. 4 And when the angel of the Lorde spake these wordes vnto all the children of Israel, the people cryed out and wept: 5 And called the name of the same place * Bochim, and offered sacrifices there vnto the Lorde.

(a) A prophet or messenger as some thinke, which was Phinees, other thynke it was an Angelicall spirit sent of god, and appearing to do this message, Iosu.23.c.

* or, weeping.

(b) Rede Iosuah, 24.g.

6 And when Iosuah (b) had sent the people away, the children of Israel went euery man into his inheritaunce to possesse the land. 7 And the people serued the Lorde all the dayes of Iosuah, & all the dayes of the elders that outliued Iosuah, and had seene all the great workes of the Lord that he did for Israel. 8 And Iosuah the sonne of Nun the seruaunt of the Lorde dyed when he was an hundreth and ten yeres olde: 9 Whom they buried in the coastes of his inheritaunce in Thimnath (c) Heres, in mount Ephraim, on the north syde of the hyl Gaas.

(c) Or Serah Iosu. 24.g. ver. 5. signified the sunne, whose image was set vpõ Iosuahs graue for a memory that the sunne stoode at his commaundement.

10 And so all that generation were gathered vnto their fathers: and there arose another generation after them, whiche neither knewe the Lorde, nor yet the workes which he had done for Israel. 11 And then the children of Israel did wickedly in the sight of the Lorde, and serued (d) Baalim, 12 And forsoke the lord God of their fathers, which brought them out of the lande of Egypt, and folowed straunge gods, euen of the gods of the nations that were rounde about them, and bowed them selues vnto them, and angred the Lorde: 13 They forsoke the lord, and serued Baal and (e) Asharoth.

(d) That is, al maner of idols.

(e) Idolles which had the fourme of sheepe among the Sidonians.

14 And the wrath of the Lorde waxed hot agaynst Israel, and he deliuered them into the handes of raueners, that spoyled them, and solde them into the handes of their enemies rounde about them, so that they had no power any longer to stande before their

theyr enemies. 15 * But whythersoeuer they went out, the (f) hande of the Lorde was sore against them, as the Lorde had sayde, and had swore vnto them: and he punished them sore. 16 Neuertheles the Lorde raysed vp iudges, which deliuered them out of the handes of theyr oppressours.

17 And yet for all that they would not hearken vnto their iudges: but rather went a whoring after straunge gods, and bowed them selues vnto them, and turned (g) quickly out of the way which theyr fathers walked in obeying the commaundementes of the Lorde: but they dyd not so. 18 And when the lorde raised them vp iudges, he was with the iudge, and delyuered them out of the handes of theyr enemies all the dayes of the iudge: (for the Lorde had "compassion ouer theyr sorowynges whiche they had by the reason of them that oppressed them and vexed them:) 19 Yet for all that, assoone as the iudge was dead, they returned and did worse then theyr fathers, in folowyng straunge gods, to serue them and worshippe them: and ceassed not from theyr owne inuentions, nor from theyr stubborne way.

20 And the wrath of the Lorde was moued against Israel, and he sayde, Because this people hath transgressed my couenaunt which I commaunded theyr fathers, and haue not hearkened vnto my voyce: 21 I wil henceforth not cast out before them one man of the nations which Iosuah left when he dyed: 22 That thrugh them I may (h) proue Israel, whether they wyll kepe the way of the Lorde, and walke therin as theyr fathers dyd, or not. 23 And so the Lorde left those nations, and dyd not them out immediatly, neither deliuered them into the hande of Iosuah.

The .iii. Chapter.

1 The Chanaanites were left to trye Israel. 9 Othoniel deliuereth Israel. 12 Ahud killeth king Eglon. 31 Samgar killeth the Philistines.

These are the nations which the Lorde left that he myght proue Israel by them: (that is to say) (a) as many of Israel as had not knowne of the warres of Chanaan: 2 Only for the learnyng of the generations of the children of Israel, that he also might teache them warre, only suche as before knewe nothyng therof: 3 Of those whom he left, there were fyue lordes of the Philistines, and all the Chanaanites, and the Sidonites, and the Heuites that dwelt in mount Libanon, from mount Baal Hermon vnto the commyng into Hamath.

4 Those remayned to proue Israel by, and to wyt whether they would be hearken vnto the commaundementes of the Lorde whiche he commaunded their fathers by the hand of Moyses.

5 And the children of Israel dwelt among the Chanaanites, Hethites, Amorites, Pherezites, Heuites, and Iebusites: 6 And tooke the daughters of them to be (b) theyr wiues, & gaue their owne daughters to their sonnes, and serued theyr gods. 7 And the children of Israel did wickedly in the sight of the Lorde, and forgat the lord their God, and serued Baalim and (c) Astheroth. 8 Therefore the Lorde was angry with Israel, and he solde them into the handes of Chusan Risathaim kyng of Mesopotamia: and the children of Israel serued Chusan Risathaim eyght yeres. 9 And when the children of Israel cryed vnto the Lorde, the Lorde stirred vp a sauiour to the children of Israel, & saued them, (one) Othoniel the sonne of Kenes, Calebs younger brother.

10 And (d) the spirite of the Lorde came vpon hym, and he iudged Israel: and went out to warre, and the lord deliuered Chusan Risathaim kyng of Mesopotamia into his hande, and his hande preuayled against Chusan Risathaim. 11 And the lande had rest (e) fourtie yeres: and Othoniel the sonne of Kenes dyed. 12 And the children of Israel agayne committed wickednes in the sight of the Lorde: and the Lorde (f) strengthed Eglon the king of the Moabites against the children of Israel, because they had committed wickednes before the lord. 13 And this (Eglon) gathered vnto him the children of Ammon, and the Amalekites, and went and smote Israel, and possessed the citie of Paulme trees. 14 And so the children of Israel serued Eglon the kyng of Moab xviii. yeres. 15 But when they cryed vnto the Lord, the Lorde stirred them vp a sauiour, Ahud the sonne of Gera the sonne of Gemini, a man lame of his * vryght hande: and by hym the children of Israel sent a present vnto Eglon

* In all theyr enterprises.

(f) The vengeance.

(g) That is, the maner of the corrupt nature of man, and therfore God of his mercie from tyme to tyme vsed to restore & renew true religion.

" Heb. repented.

" Heb. corrupt them selues.

(h) Outwarde enemies and false prophetes are a trial to proue our fayth, Deut. 13. a.

(a) Whiche warres were obtayned by the hand of god, and not by the power of man.

(b) Contrary to gods commaundement Deut. 7. a.

(c) Trees or woods erected for idolatrie.

(d) Enduyng him with the gift of prophecie, zeale of true religion, strength, policie, wyldome, & fortitude.

(e) That is, 32. vnder Iosuah and 8. vnder Othoniel.

(f) Vsing him as a rodde to punishe the chyldren of Israel for theyr wyckednesse,

* or, left handed.

Eglon the kyng of Moab. 16 But Ahud made hym a dagger with two edges, of a cubite length: and he dyd gyrde it vnto his rayment vppon his ryght thygh. 17 And caryed the present vnto Eglon the kyng of Moab: and Eglon was a very fatte man.

18 And when he had presented the present, he sent the people that bare it away. 19 But he him selfe turned agayne from the place of grauen images that was by Gilgal, and sayde, I haue a secrete errande vnto thee, O kyng. Which said, kepe silence. And all that stoode before hym went out from hym. 20 And Ahud came vnto hym, and in a sommer parler which he had fate he hym selfe alone: and Ahud said, I haue a message vnto thee from God. And he arose out of his seate. 21 And Ahud put forth his left hande, and tooke the dagger from his ryght thygh, and thrust it into his belly. 22 And the haft went in after the blade: and the fat closed the haft, so that he might not drawe the dagger out of his belly, but the dyrt came out.

23 Then Ahud gat hym out into the porche, and shut the doores of the parler vpon hym, and locked them.

24 When he was gone out, his seruauntes came: and when they sawe that the doores of the parles were locked, they sayde, Surely he "couereth his feete in his sommer chaumber.

25 And they tarryed till they were ashamed: and seeyng he opened not the doores of the parler, they tooke a key and opened them: and beholde their lorde was fallen downe dead on the earth. 26 And Ahud escaped whyle they taryed, and was gone beyonde to the place of the grauen images, and escaped into Seirath. 27 And when he was come, he blewe a trumpet in mount Ephraim: and the chyldren of Israel went downe with him from the hyll, and he went before them.

28 And he sayde vnto them, Folowe me: for the Lord hath delyuered your enemies the Moabites into your hande. And they descended after him, and tooke the passages of Iordane towarde Moab, and suffered not a man to passe ouer. 29 And they slue of the Moabites the same tyme about ten thousande men, which were all (g) fat, and men of warre, & there escaped not a man. 30 So Moab was subdued that day vnder the hande of Israel: and the lande had rest fourescore yeres. 31 After him was Samgar the sonne of Anath, whiche slue of the Philistines sixe hundred men with an ore goade, and deliuered Israel also.

The .iiii. Chapter.

4 Debora iudgeth Israel, and exhorteth Barak to deliuer the people. 16 Sisara fleeth. 17 And is kylled by Iael.

AND the chyldren of Israel began agayne to do wickedly in the sight of the Lorde, when Ahud was dead. 2 And the Lorde solde them into the hande of (a) Iabin kyng of Chanaan, that raigned in (b) Hazor, whose captayne of warre was called Sisara, whiche dwelt in Haroseth of the gentiles. 3 And the chyldren of Israel cryed vnto the Lorde, for he had nine hundreth charets of yron: and twentie yeres he troubled the chyldren of Israel very sore. 4 And Debora a prophetesse the wife of Lapidoth iudged Israel the same tyme. 5 And the same Debora dwelt vnder a paulme tree, betweene Ramath and Bethel in mount Ephraim: and the chyldren of Israel came vp to her for iudgement. 6 And she sent and called Barak the sonne of Abinoam out of Kedes Nephthali, and said vnto hym; Hath not the Lorde God of Israel (c) commaunded, saying, Go, and drawe towarde mount Thabor, and take with thee ten thousande men of the chyldren of Nephthali and of the chyldren of Zabulon? 7 And I will bring vnto thee to the riuer Kison Sisara the captayne of Iabins army, with his charettes and his people, and will deliuer hym into thyne handes.

8 And Barak sayde vnto her, (d) If thou wylt go with me, I will go: but if thou wylt not come with me, I will not go. 9 She sayde, I will surely go with thee, but this iourney that thou takest shall not be for thine honour: for the Lorde shall deliuer Sisara into the hande of a woman. And Debora arose, and went with Barak to Kedes. 10 And Barak called Zabulon and Nephthali to Kedes, and "led after him ten thousand men: and Debora went with hym.

11 But Haber the Kenite whiche was of the chyldren of Hobab, the father in lawe of Moyses, remoued from the Kenites and pytched his tent (e) vnto the playne of Zaanaim,

(a) This was one of the posteritie of Iabin whom Iosuah slue, Ios. 11.b. nowe hauing recouered strength to reuenge.

(b) Which was by Iosuah destroyed: but after recouered & buylded by the enemies.

(c) It should appeare that she had don this message vnto him afore, and nowe called vpon him for the same afore the whole multitude.

(d) Although his faith now at the first be weake, and therfore desireth the presence of the prophetisse: yet afterer, it became so strong, that it is commended by the testimonie of the holy ghost, Heb. 11.f.

"Heb. went afoote.

"Heb. pointeth.

(e) This large roome that he occupieth, argueth his substance to be great, which should be the cause why he departed from the other Kenites,

That is, he doth his nasinant.

(f) That is, strong and lusty.

Num. 5.8.

seeme to be

Zaanaim, which is by Kedes.
12 And they shewed Sisara that Barak the sonne of Abinoam was gone vp to mount Thabor. 13 And Sisara gathered together all his charettes, euen nine hundreth charettes of yron, and all the people that were with him from Haroseth of the gentiles vnto the ryuer of Kison. 14 And Debora sayde vnto Barak, Vp, for this is the day in whiche the Lorde hath delyuered Sisara into thine hande: is not the Lorde gone out before thee? And so Barak went downe from mount Thabor, and ten thousande men after hym. 15 But the Lorde destroyed Sisara and all his charettes, and all his hoast with the edge of the swoorde before Barak: so that Sisara lyghted downe of his charet, and fled away on his feete. 16 But Barak folowed after the charets and after the hoast vnto Haroseth of the gentiles, and all the hoast of Sisara fell vpon the edge of the swoorde, and there was not a man left. 17 Howbeit Sisara fled away on his feete to the tent of Iael the wyfe of (f) Haber the Kenite (for there was peace betweene Jabin the kyng of Hasor, and the housholde of Haber the Kenite.) 18 And Iael went out to meete Sisara, and sayde vnto him, Turne in my lorde, turne in to me, feare not. And when he had turned in vnto her into her tent, she couered hym with a mantell. 19 And he sayde vnto her, Geue me I pray thee a litle water to drinke, for I am thirstie. And she opened a bottell of mylke, and gaue him drinke, and couered him.
20 And agayne he sayde vnto her, Stande in the dooze of the tent: and when any man doth come & enquire of thee whether there be any man here, thou shalt say, Naye. 21 Then Iaels Haberes wife toke a nayle of the tent, and an hammer in her hande, and went softly vnto hym, and smote the nayle into the temples of his head, and fastened it into the ground: (for he slumbred sore and was weery,) and so he dyed. 22 And beholde as Barak folowed after Sisara, Iael came out to meete him, & sayd vnto him, Come, and I will shewe thee the man whom thou seekest. And when he came into her tent, beholde (g) Sisara lay dead, and the nayle was in his temples.
23 And so God brought Jabin the kyng of Chanaan into subiection that day before the chyldren of Israel.
24 And the hande of the chyldren of Israel "prospered, and preuayled agaynst Jabin the kyng of Chanaan, vntyll they had destroyed Jabin kyng of Chanaan.

The. v. Chapter.

1 The song and thankesgeuyng of Debora and Barak after the victorie.

THen Debora and Barak the sonne of Abinoam sang the same day, saying. 2 Prayse ye the Lorde for the auengyng of Israel, and for the (a) people that became so willyng.
3 Heare O ye kynges, hearken O ye princes: I, euen I will syng vnto the Lorde, I will syng prayse to the lord God of Israel. 4 Lorde when thou wentest out of Seir, when thou departedst out of the feelde of Edom, the earth trembled, and the heauens rayned, the cloudes also dropped water: 5 The mountaynes melted before the Lorde, euen as dyd Sinai before the Lorde God of Israel.
6 In the dayes of Samgar the sonne of Anath, in the dayes of Iael the hye wayes were (b) vnoccupyed, and the trauaylers walked through bye wayes. 7 The inhabitauntes of the townes were gone, they were gone in Israel, vntyll I Debora came vp, which came vp a (c) mother in Israel.
8 They chose newe gods, and then had they the enemie in the gates: was there a shielde or speare seene among fourtie thousande of Israel? 9 My heart loueth the gouernours of Israel, and them that are willyng among the people: O prayse ye the Lorde.
10 Speake (d) ye that ryde on fayre asses, ye that dwell by (e) Midden, and that walke by the wayes.
11 For the noyse of the archers among the (f) drawers of water ceassed, there shall they speake of the ryghteousnes of the Lorde, his righteousnes in his vnfensed townes in Israel: then shall the people of the Lorde go downe to the gates. 12 Vp Debora vp: get thee vp, and syng a song: stryke Barak, and leade thy captiuitie captiue thou sonne of Abinoam. 13 Then shall they that remayne haue dominion of the prouidest of the people: the Lorde hath geuen me dominion ouer the mightie.
14 Out

(f) He was of the familie of Iethro Moyses father in lawe, and his auncetours ioyned themselfe to Israel in the true worshipping of God.

(g) So he saw that a woman had the honour as Debora prophecied, verse. 6.

"Heb. went and was strong.

A

(a) To wit, the two tribes of Zabulon and Nephthali. Deut. 4. b.

Deut. 33. a.

Psal. 68. b.

Psal. 97. a.

Exod. 19. c.

(b) For feare of the enemies.

(c) Because she vsed the auctoritie and power that god gaue her, for the wealth of her people, and not to suppresse them after the maner of tiraunes.

(d) Magistrates that afore were hindered in the executing of their office, and marchantes that then durst not iorney from citie to citie.

(e) A certaine place

(h) In this reckenyng vp of the instrumentes of this victorie, she beginneth with her selfe, as a roote of Ephraim, and calleth these Chanaanites Amalek by illusion.

(i) It is like that some of the Beniamites ioyned them selues to Debora, and vnlyke that she prophesieth here of the victorie of Saul against Amalek, wherof. 1 Sa. 15. b.

(k) Euen the learned dyd helpe to fight,

(l) They marueyled that they came not ouer lordane to helpe them.

(m) And yet came to helpe, & therfore thou Ruben canst haue no excuse.

(n) They wanne nothing, but lost all.

(o) Gods wyll was, that they should be holpen to ouercome their aduersaries: not by their owne powers, but by

14 Out of Ephraim was there a roote (h) of them against Amelek, and after thee (i) Benamin among thy people: Out of Machir came rulers, and out of Zabulon they that handle the pen of (k) the wryter. 15 And of Issachar there were princes with Debora, and Issachar, and also Barak he was sent on foote into the valley: for the diuisions of Ruben (were) great (l) thoughtes of heart. 16 Why abodest thou among the sheepe foldes, to heare the bleatinges of the flockes? for the diuisions of Ruben were great thoughtes of heart. 17 (m) Gilead also abode beyonde Iordane: and why doth Dan remayne in shyppes? Aser continued on the sea shore, and taried in his decayed places. 18 (But) the people of Zabulon haue ieoparde their liues vnto the death, like as did Nephthali in the hye places of the feelde. 19 The kynges came and fought, then fought the kynges of Chanaan in Thanach by the waters of Megiddo, and (n) wan no money.

20 They fought from (o) heauen, euen the starres in their courses fought against Sisara. 21 The ryuer of Kison swept them away, that auncient ryuer the ryuer Kison: O my soule, thou hast marched valiauntly.

22 Then were the horse hooues smytten asunder by the meanes of the praunsinges that their mightie men made. 23 Curse ye the citie of Meroz (sayde the angel of the Lorde), curse the inhabitauntes thereof: because they came not to helpe the lord, to helpe the Lord against the mightie.

24 Iael the wyfe of Haber the Kenite shalbe blessed aboue other women, blessed shall she be aboue other women in the tent. 25 He asked water, and she gaue hym mylke, she brought foorth butter in a lordely dyshe. 26 She put her hande to the nayle, and her ryght hande to the smithes hammer: with the hammer smote she Sisara, and smote his head, wounded hym, and pearsed his temples. 27 He bowed hym downe at her feete, he fell downe, and laye styll at her feete: he bowed hym selfe, and fell: and when he had sunke downe, he lay there destroyed.

28 The mother of Sisara looked out at a wyndowe, and cryed through the latteise, Why is his charet so long a commyng? Why tary the wheeles of his charets? 29 All the wyse ladyes power from heauen and from the starres,

aunswered her, yea and her owne wordes aunswered her selfe,

30 Surely they haue founde, they diuide the spoyles, euery man hath a damsell or two: Sisara hath a pray of diuers coloured garmentes, euen a pray of rayment dyed with sundry colours, and that are made of needle worke: rayment of diuers colours and of needle worke on both sydes, which is meete for him that is cheefe in distributing of the spoyles.

31 So perysshe all thyne enemies, O Lorde: but they that loue hym, let them be as the (p) sunne when he ryseth in his might. And the lande had rest fourtie yeres.

(p) That is, growe more and more in strength and power to vanquisshe their enemies.

The. vi. Chapter.

1 Israel is oppressed of the Madianites for their wyckednes. 14 Gedeon is sent to be theyr deliuerer. 37 He asked a signe.

AND the chyldren of Israel committed (a) wickednesse in the sight of the Lorde: and the Lorde delinered them into (b) the handes of Madian seuen yeres. 2 And the hand of Madian preuayled against Israel: and (c) because of the Madianites the children of Israel made them dennes in the mountaynes and caues, and strong holdes. 3 And when Israel had sowen, then came vp the Madianites, the Amalechites, and they of the east, and came vp against them. 4 And pitched their tentes against them, and destroyed the increase of the earth, tyll thou come vnto Azah, and left no sustenaunce for Israel, neither sheepe, ore, nor asse: 5 For they went vp, they and their cattell, and came with their tentes as a multitude of grashoppers, so that both they and also their camels were without number: and they entred into the lande to destroy it. 6 And so was Israel exceedyngly impouerysshed (d) in the sight of the Madianites, and * cryed vnto the Lorde. 7 And when the children of Israel cryed vnto the lord because of the Madianites, 8 The Lorde sent vnto them a prophete, whiche sayde vnto them, Thus sayth the Lorde God of Israel. I fet you from Egypt, and brought you out of the house of bondage, 9 And I ryd you out of the hande of the Egyptians, and out of the hande of all that oppressed you, and cast them out before you, and gaue you their lande: 10 And

A (a) Specially idolatrie, as hereafter appeareth. (b) That is, the power or strength. (c) That is, for feare of the Madianites.

(d) That is, by the Madianites. B * the chyldren of Israel.

10 And I sayde vnto you, I(am) the Lorde your god, feare not the goddes of the Amorites in whose lande you dwell: But you haue not obeyed my voyce. 11 And the angell of the Lorde came, and sate vnder an Oke whiche was in Ephrah, that parteyned vnto Joas the father of the Esrites: and his sonne Gedeon threshed wheate by the wine presse, to hide it from the Madianites. 12 And the angell of the Lorde appeared vnto him, and saide vnto him, The Lorde is with thee thou mightie man. 13 And Gedeon answered him, (f) Oh my Lord, yf the Lorde be with vs, why is all this come vpon vs? yea, and where be al his miracles which our fathers tolde vs of, and saide, Dyd not the Lorde bryng vs out of Egypt? but nowe the Lorde hath forsaken vs, and deliuered vs into the handes of the Madianites. 14 And the (g) Lord loked vpon him and saide, Go hence in this thy (h) might, and thou shalt deliuer Israel out of the handes of the Madianites: haue not I sent thee? 15 And he answered him, Oh Lorde, wherewith shall I saue Israel? beholde my kinred is "poore in Manasses, and I am least in my fathers house. 16 The Lorde said vnto him, I will be with thee, and thou shalt smite the Madianites as they were but one man. 17 And he answered him, Oh, if I haue found grace in thy sight, then shewe me a (i) signe that it is thou that talkest with me:

18 Depart not hence I pray thee, vntyll I come vnto thee, and tyl I bring myne offering, and haue set it before thee. And he saide, I will tary vntyll thou come agayne. 19 And Gedeon went in, and made redy a kyd, and sweete cakes of an (k) Epha of floure, and put it with the flesche in a basket, and put the broth in a pot, & brought it out vnto him vnder the Oke, and presented it. 20 And the angell of God sayde vnto him, Take the flesche and the sweete cakes, and lay them vpon this rocke, and powre out the broth And he dyd so. 21 Then the angell of the Lorde put foorth the ende of the staffe that he helde in his hande, and touched the flesche and the sweete cakes, and there rose vp fyre out of the rocke, and consumed the flesche and the sweete cakes: but the angell of the Lorde departed out of his sight. 22 And when Gedeon perceaued that it was an angell of the Lorde, he sayde, Alas O Lorde God, haue I therfore seene an angel of the Lorde face to face, (that I should dye?)

23 And the Lorde saide vnto him, Peace be vnto thee, feare not, thou shalt not dye. 24 Then Gedeon made an aulter there vnto the Lorde, and called it, The Lorde of peace. And vnto this day it is yet in Ephrath, that parteyneth vnto the father of the Esrites. 25 And the same nyght the Lorde saide vnto him, Take thy fathers young bullocke, and an other bullocke of seuen yeres olde, and (l) destroy the aulter of Baal that thy father hath, and cut downe the groue that is by it: 26 And make an aulter vnto the lord thy god vpon the top of this rocke in a conuenient place, and take the seconde bullocke, and offer whole burnt sacrifice vpon the wood of the groue whiche thou shalt cut downe. 27 Then Gedeon toke ten men of his seruauntes, and dyd as the Lorde bad him: but because he feared to do it by day for his fathers houshold, and the men of the citie, he dyd it by nyght. 28 And whē the men of the citie arose early in the morning, beholde the aulter of Baal was broken, and the groue cut downe, that was by it, and the (m) second bullocke offred vpon the aulter that was made. 29 And they said one to another, Who hath done this thing? And when they enquired and asked, they saide, Gedeon the sonne of Joas hath done this thing. 30 Then the men of the citie saide vnto Joas, Bryng out thy sonne, that he may dye: because he hath destroyed the aulter of Baal, and cut downe the groue that was by it. 31 And Joas saide vnto all that stoode by him, Will ye pleade (n) Baals cause? or will ye saue him? He that will contende for him, let him dye or the morning: If he be a God, let him pleade for him selfe agaynst him that hath cast downe his aulter. 32 And from that day was Gedeon called Jerobaal: because his father had saide, Let Baal pleade for him selfe, because he hath broken downe his aulter. 33 All the Madianites therefore, and the Amalekites, & they of the east, were gathered together, & went and pitched in the valley of Jezrael. 34 But the spirite of the Lord "came vpon Gedeon, & he blew a trumpet, and (o) Abiezer was ioyned with him,

2. Kin. 17. g. Jere. 10. a.

(f) Affliction assaulteth fayth, and at the first shewe argueth gods absence to destruction: but constant fayth shall finde it gods messenger to repentaunce and saluation.

(g) The angell is called the Lorde, for that he was the Lordes messenger: or rather it was Christe the Lorde him selfe that did appeare.

(h) Whiche nowe thou receauest of me.

" Or, the least.

(i) Gedeon to be assured it was gods message, and not illusion of a spirite, requireth a signe: But gods worde once confirmed by signes, is to be beleued without signe.

(k) A measure of drye thinges, conteyning about three peckes.

Exodus. 16. vers. 36.

Exod. 33. d. Iud. 13. d.

(l) First idolatrie is to be destroyed, and true religion restored: and then the deliuerie of the people, or ciuile gouernaunce of the same to be taken in hand.

(m) Whiche was of seuen yeres feeding, and kept to be offered to Baal.

(n) Thus we ought to iustifie them that are zelous in gods cause, thoughe all the multitude be agaynst vs.

" Hebr. clad Gedeon.

(o) That is, the familie of Abiezer.

him. 35 And he sent messengers throughout all Manasses, which also was toyned with him, and he sent messengers vnto Azar, Zabulon, and Nephthali, and they came to meete them. 36 And Gedon said vnto god, yf thou wylt (p) saue Israel by myne hande, as thou hast saide, 37 Beholde I wyll put a fleece of wool in the threshing place: and yf the deawe come on the fleece onlye, and it be drye vpon all the earth beside, then shall I be sure that thou wylt saue Israel by my hande, as thou saydest.

(p) This request proceded not of infidelitie, but that he might be confirmed in his vocation.

38 And it came so to passe: for he rose vp early on the morowe, & thrust the fleece together, and wrong the deawe thereout, and filled a bowle of water. 39 And Gedeon sayde againe vnto god, Be not angry with me that I speake once moze, for I wyll proue once agayne by the fleece. Let it be drye only vpon the fleece, and deawe vpon all the grounde. 40 And God dyd so that same nyght: for it was drye vpon the fleece onlye, and there was deawe on all the grounde.

Gene. 18. verse. 32.

The .vii. Chapter.

1 The Lorde commaundeth Gedeon to send away a great part of his company. 22 The Madianites are discomfited by a wonderous sort. 25 Oreb and Zeb are slayne.

THen Jerobaal (who is Gedeon) and all the people that were with him, rose vp early, and pitched beside the well of Harad: so that the hoast of the Madianites were on the northside of them by the hyll of Moreh in the valley. 2 And the Lorde saide vnto Gedeon, The people that are with thee, are to many for me to geue the Madianites into their handes, lest Israel make their (a) vaunt agaynst me, & say, Myne owne hande hath saued me. 3 Now therefore make a proclamatiō in the eares of the people, and say, If any man dreade or be afearde, let him returne and depart early from mount Gilead: And there returned of the people twentie & two thousand, and there abode ten thousande. 4 And the Lord saide vnto Gedeon, The people are yet to many: bryng them downe vnto the water, and I wyll trye them vnto thee there: and of whom I say vnto thee, This shal go with thee: the same shall go with thee: And of whom soeuer I say vnto thee, This shal not go with thee: the same shall not go.

(a) God wyll not that any creature deprive him of his glory. Deut. xx. b. 1. Mala. j. g

5 So he brought downe the people vnto the water: and the Lorde sayde vnto Gedeon, As many as lappe the water with their tongues as a dogge lappeth, them put by them selues, and (so do) them that kneele downe vppon their knees (b) to drincke. 6 And the number of them that put their hands to their mouthes and lapped, were three hundred men: but all the remnaunt of the people kneeled downe vpon their knees to drynke water.

(b) They shal depart as vnmeete for this enterprise.

7 And the Lord saide vnto Gedeon, By these three hundred men that (c) lapped wyll I saue you, and deliuer the Madianites into thyne hand: and let all the (d) other people go euery man vnto his place. 8 They therfore of the people toke vittailes with them, and their trumpettes: and he sent all the rest of Israel, euery man vnto his tent, & retayned those three hundred men: and the hoast of Madian was beneath him in a valley.

(c) Drunke water, by putting their handes to their mouthes, and by lappyng.

(d) Whiche were in number, and parted at two times thirtie & one thousand and seuen hundred

9 And the same nyght the Lord saide vnto him, Aryse, get thee downe vnto the hoast, for I haue deliuered it into thyne hande. 10 But yf thou feare to go downe, then go thou and Phara thy ladde downe to the hoast. 11 And thou shalt hearken what they say, and so shall thyne handes be strong to go downe vnto the hoast. Then went he downe and Phara his ladde vnto the ontside of the men of armes that were in the hoast. 12 And the Madianites, the Amalekites, and all they of the east, lay a long in the valley like a multitude of grashoppers, and their camels were without number, as the sande by the sea side in multitude. 13 And when Gedeon was come, beholde there was a man that tolde a dreame vnto his neighbour, & saide, Behold, I dreamed a dreame, and me thought that a cake of barley bread tumbled into the hoast of Madian, and came vnto a tent, and smote it that it fell, and ouerturned it that the tent lay along. 14 And his felow aunswered and sayd, This is nothing els saue the swoorde of Gedeon the sonne of Joas a man of Israel: for into his hande hath god deliuered Madian, & all the hoast. 15 When Gedeon heard the telling of the dreame, and the interpretation of the same, he worshipped, and returned vnto the hoast of Israel, and sayde, Vp: for the Lorde hath deliuered into your hande the hoast of Madian. 16 And he diui-

Judg. 6. e.

ded the three hundred men into three companies, & gaue euery man a trumpet in his hande, with emptie pitchers, & (e) * lampes therin. 17 And saide vnto them, Loke on me, and do likewyse: that when I come to the side of the hoast, euen as I do, so do you. 18 When I blowe with a trumpet and all that are with me, blowe ye with trumpettes also on euery side of the hoast, and say, For the Lorde, and for Gedeon. 19 So Gedeon and the hundred men that were with hym, came vnto the outside of the hoast in the beginnyng of the middle watch, and rayled vp the watchmen: and they blewe with their trumpettes, and brake the pitchers that were in their handes. 20 And the three companyes blewe with trumpettes, and brake the pitchers, and helde the lampes in their left handes, and the trumpettes in their ryght, to blowe withall: and they cryed, The swoorde of the Lorde, and of Gedeon. 21 And they stoode still euery man in his place rounde about the hoast: and all the hoast * ranne, and cryed, and fled. 22 And the three hundred blewe with trumpettes, and the Lorde set euery mans swoorde vpon his (f) neighbour throughout al the hoast: and the hoast fled to Bethhasitah, to Zererath, and to the edge of the playne of Mehola vnto Tabbath. 23 And the men of Israel beyng gathered together out of Nephthali, of Aser, and of all Manasses, folowed after the Madianites. 24 And Gedeon sent messengers vnto all mount Ephraim, saying, Come downe agaynst the Madianites, and take before them the (g) waters vnto Bethbarath, and to Iordane. Then all the men of Ephraim gathered together, & toke the waters vnto Bethbarath, and to Iordane.

25 And they toke two princes of the Madianites, Oreb and Zeb: and slue Oreb vpon the rocke Oreb, and Zeb at the (h) wineprelle of Zeb, and folowed after Madian: and brought the heades of Oreb and Zeb to Gedeon on the other side Iordane.

The .viii. Chapter.

1 Ephraim murmureth agaynst Gedeon. 27 He maketh an Ephod, which was the cause of idolatrie. 30 Of Gedeons sonnes, and of his death.

AND the men of Ephraim sayde vnto him, Why hast thou serued vs thus, that thou calledst vs not when thou wentest to fyght with the Madianites? And they chode with him sharply. 2 And he sayde vnto them, What deede haue I done lyke vnto (a) yours? Is not the (b) gleaning of grapes of Ephraim better then the vintage of Abiezer? 3 God hath deliuered into your handes the lordes of Madian Oreb and Zeb: and what was I able to do lyke as you haue done? And then they left of their anger from him, when he had said that.

4 And Gedeon came to Iordane to passe ouer, he and the three hundred men that were with him weery, and yet folowed the (chase.) 5 And he saide vnto the men of (c) Sucoth, Geue I pray you cakes of bread vnto the people that folowe me, for they be faintie, that I may folow after Zebah & Zalmana kinges of Madian.

6 And the lordes of Sucoth saide, Are the handes of Zebah and Zalmana nowe in thyne (d) handes, that we should geue bread vnto thy armie?

7 Gedeon saide, Therfore when the Lord hath deliuered Zebah and Zalmana into myne hande, I will teare the fleshe of you with the thornes of the wylderneſſe, and with briers.

8 And he went vp thence to Phanuel, & spake vnto them lykewyse: and the men of Phanuel answered him as dyd the men of Sucoth. 9 And he saide also vnto the men of Phanuel, When I come againe (e) in peace, I will breake downe this towre. 10 Zebah and Zalmana were in Carcor, and their hoastes with them vpon a fifteene thousande men, whiche were all that were left of all the hoastes of them of the east: for there was slaine an hundred and twentie thousande men that drewe swoordes.

11 And Gedeon went through them that dwelt in tabernacles on the east side of Nobah and Iegbahah, and smote the hoast: for the hoast dyd eat no perilles. 12 And when Zebah and Zalmana fled, he folowed after them, and tooke the two kinges of Madian Zebah and Zalmana, and discomfited all the hoast. 13 And Gedeon the sonne of Joas returned from battell afore the sunne was vp, 14 And caught a lad of the men of Sucoth, & enquired of him: and he wrote him of the lordes and elders of Sucoth threescore and seuenteene men.

15 And he came vnto the men of

(e) These weake meanes god vsed, to signifie that the whole victorie came of him.

* Or, fyre brandes.

* Or, brake their arraye. 1. King. 14. c.

(f) For they fell a kylling one of another.

(g) Meanyng the passages or the fourds that they shoulde not escape.

Psal. 83. b. Esai. 10. f.

(h) These places toke their names of the actes that were done there.

(a) Whiche haue slayne two princes Oreb and Zeb.

(b) This last act of the whole tribe, is more famous then the enterprise of one man of one familie.

(c) A citie beyonde Iordane in the tribe of Gad, which Iacob builded whē he departed from saluting his brother Esau.

(d) They can not beleue that Gedeon is able to ouercome the princes, and therfore they mocke him, and churlishly denye him reliefe.

(e) Hauyng gotten the victory.

Sucoth, and saide, Beholde Zebah and Zalmana, with which ye dyd cast me in the teeth, saying, Are the hands of Zebah & Zalmana alredy in thyne hande, that we should geue bread vnto thy faynt men? 16 And he toke the elders of the citie, and thornes of the wylderneſſe, and briers, and dyd teare the men of Sucoth with them.

17 And he brake downe the towre of Phanuel, and slue the men of the citie. 18 And then saide he vnto Zebah and Zalmana, What maner of men were they whom ye slue at Thabor? And they answered, The lykeneſſe of thee and them is all one, euen after the fashion of the children of a kyng. 19 And he saide, They were my brethren, euen my (f) mothers children: as truely as the Lorde lyueth, yf ye had saued their lyues, I would not slay you. 20 And he saide vnto Jether his eldest sonne, Vp and slaye them. But the ladde drue not his sworde: for he feared, because he was yet young. 21 Then Zebah and Zalmana saide, Ryse thou, and fall vpon vs: for as (g) the man is, so is his strength. And Gedeon arose, and slue Zebah and Zalmana, and toke away the ornamentes that were on their camels neckes. 22 Then the men of Israel saide vnto Gedeon, Raigne thou ouer vs, both thou, thy sonne, and thy (h) sonnes sonne, for thou hast deliuered vs out of the hande of Madian. 23 And Gedeon saide vnto them, I will not raigne ouer you, neither shall my childe raigne ouer you: but the Lorde shall (i) raigne ouer you. 24 And agayne Gedeon saide vnto them, I would desire a request of you, that you would geue me euery man the earinges of his praye. For they had golden earinges, because they were Ismaelites. 25 And they answered, We wil geue them. And they spread a mantell, and dyd cast therein euery man the earynges of his praye. 26 And the wayght of the golden earynges that he required, was a thousande and seuen hundred sicles of golde, beside chaines & iewels, and purple rayment that was on the kinges of Madian, and beside the chaynes that were about their camels neckes. 27 And Gedeon made an (k) Ephod thereof, and put it in his citie Ephrah: And all Israel went a whoryng after it in the same place, which thing became a ruine vnto Gedeon and to his house.

28 Thus was Madian brought lowe before the children of Israel, so that they lyft vp their heades no more: and the countrey was in quietnes fourtie yeres in the dayes of Gedeon. 29 And Jerobaal the sonne of Joas, went and dwelt in his owne house. 30 And Gedeon had threescore and ten sonnes of his body begotten: for he had many wyues.

31 And his concubine that was in Sichem bare him a sonne also, whose name he called Abimelech. 32 And Gedeon the sonne of Joas dyed in a good age, and was buryed in the sepulchre of Joas his father in Ephrah that parteyned vnto the father of the Esrites. 33 But assoone as Gedeon was dead, the chyldren of Israel turned away, and went a whoryng after Baalim, and made a couenaunt with Baal to be their God. 34 And the children of Israel thought not on the Lorde their God, which had deliuered them out of the handes of all their enemies on euery side. 35 Neither (l) shewed they mercie on the house of Jerobaal (otherwyse called) Gedeon, accordyng to al the goodnes which he had shewed vnto Israel.

The .ix. Chapter.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Ioatham propoſeth a parable.

A Bimelech the sonne of Jerobaal went to Sichem vnto his mothers brethren, and communed with them, and with all the kinrede of the house of his mothers father, saying, 2 Say I pray you in the eares of al the men of Sichem, Whether is better for you, that all the sonnes of Jerobaal, (which are threescore and ten persons) raigne ouer you, either that one raigne ouer you? Remember that I am of your bone, and of your flesche. 3 And his mothers brethren spake of him in the audience of all the men of Sichem all these wordes, and their heartes were moued to folow Abimelech: for they saide, he is our brother. 4 And they gaue him threescore and ten peeces of syluer out of the house of Baal Berith, wherewith Abimelech hyred vaine and light persons whiche went with him. 5 And he went vnto his fathers house at Ephrah, and (a) slue his brethren the sonnes of Jerobaal beyng threescore and ten persons vpon one stone:

(f) Euen nature forceth me to reuenge their deathes.

(g) Meanyng that they would be rid out of their payne at once: or that they thought it dishonour to be put to death by a boye.

(h) That is, thy posteritie (i. By such one as he shall chose, accordyng to the sentence of his holye worde, to rule and to maintayne his true religion.

(k) To be a testimonie of this victory: But afterwarde abused to idolatrie.

1. King. 12.

(l) An Ebrue phrase, when by is ment that they were neither thankfull, nor kynde, nor louing, nor beneficiall to the children of Ierobaal.

(a) The desire of soueraintie where it rooteth, shedeth the innocent blood that is found in his way, as a woolfe deuoureth lammes. 2. Chro. 21. veri. 4.

stone: notwithstanding yet Joatham the youngest sonne of Jerobaal escaped, for he hyd him selfe. 6 And all the men of Sichem gathered together, and all the house of Mello, and came, and made Abimelech king in the playne where the stone was in Sichem. 7 And when they tolde it to Joatham, he went and stoode in the top of mount Gartzim, and lyft vp his voyce, and cryed, and saide vnto them, Hearken vnto me you men of Sichem, that God may hearken vnto you. 8 (b) The trees went foorth to annoynt a king ouer them, and saide vnto the Olyue tree, Raigne thou ouer vs. 9 But the Olyue tree saide vnto them, Should I leaue my fatnesse, wherwith by me they honour (c) God and man, and to be promoted ouer the trees? 10 And the trees saide to the figge tree, Come thou, and be king ouer vs. 11 The figge tree answered them, Shoulde I forsake my sweetenesse, and my good fruite, and go to be promoted ouer the trees?

12 Then said the trees vnto the vine, Come thou, and be king ouer vs.

13 The vine said vnto them, Should I leaue my wine, whereby I cheare both (d) God and man, and go to be promoted ouer the trees? 14 Then said al the trees vnto the bryer, Come thou, and raigne ouer vs. 15 And the bryer saide vnto the trees, If it be true that ye wyll annoynt me king ouer you, then come, & put your trust vnder my shadowe: yf no, the (e) fyre come out of the bryer, and waste the Cedar trees of Libanon. 16 Nowe therefore yf ye do truely and vncorruptly to make Abimelech king, and yf ye haue dealt well with Jerobaal and his house, & haue done vnto him accordyng to the deseruing of his handes: 17 (For euen my father fought for you, and aduentured his lyfe, and ridde you out of the hande of Madian: 18 And ye are risen vp agaynst my fathers house this day, and haue slayne his children, beyng threescore and ten persons vpon one stone, and haue made Abimelech the sonne of his mayde seruaunt king ouer the men of Sichem, because he is your brother) 19 If ye then haue dealt truely and purely with Jerobaal and with his house this day, then reioyce ye with Abimelech, and let him reioyce with you. 20 But yf you haue not dealt truely, then let a fyre come out of Abimelech, and consume the men of Sichem, and the house of Mello: & let there come out a fyre frō among the men of Sichem, and out of the house of Mello, and consume Abimelech. 21 And Joatham ranne away and fledde, and went to Beer, and dwelt there for feare of Abimelech his brother. 22 When Abimelech had raigned three yeres ouer Israel, 23 God (f) sent an euyll spirite betweene Abimelech & the men of Sichem: & the citezins of Sichem brake their promise to Abimelech: 24 That the wickednes done to the threescore & ten sonnes of Jerobaal might come on him, and that God might lay the blood of them vnto Abimelech their brother which slue them, & vpon the other men of Sichem whiche ayded him in the killing of his brethren.

25 And the citezins of Sichem sette men to lay awayte for him in the top of the mountaynes, whiche men robbed all that came along the way by them: and it was tolde Abimelech.

26 And Gaal the sonne of Obed came with his brethren, and they gat them to Sichem: and the men of Sichem put their confidence in him. 27 And they went out into the feeldes, and gathered in their grapes, and trode them, and made mery, and went into the house of their god, and dyd eate and drynke, and cursed Abimelech.

28 And Gaal the sonne of Obed said, What is Abimelech? and what is Sichem, that we should serue him? Is he not the sonne of Jerobaal? and Zebul is his officer? Serue such as come of Hemor the father of Sichem: for what reason is it that we should serue him? 29 Would God this people were vnder my hande, then would I take Abimelech out of the way. And he spake agaynst Abimelech, Make thyne hoast greater, and go out.

30 And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Obed, he was wroth,

31 And sent messengers vnto Abimelech priuily, saying, Beholde Gaal the sonne of Obed and his brethren be come to Sichem, and beholde they fortifie the citie agaynst thee.

32 Now therefore vp by nyght, thou and the people that is with thee, and lye in wayte in the feelde. 33 And ryse early in the mornyng assoone as the sunne is vp, and fall vpon the citie: And yf he and the people that is

(b) In this parable he setteth before their eyes their folly and vnthankfulnesse in choosing a king: and with threatnyng telleth them what reward both they and their king shall haue.

(c) He alludeth to the vse of oyle in sacrifices, lampes, and vnction of prophetes, priestes, and kynges.

(d) Because wine was appoynted by the lawe to be a drynke offeryng for a sweete sauour vnto the Lorde. Num. xv. a.

(e) Abimelech shall destroy the nobles of Sichem.

(f) Because the people consented with the king in shedyng innocent blood, therefore God destroyed both the one and the other.

with him come out agaynſt thee, do to him what thyne handes ſhalbe able.

34 And Abimelech roſe vp, and all the people that were with him by night, and they layde awayte agaynſt Sichem in foure companies. 35 And Gaal the ſonne of Obed went out, and ſtoode in the entring of the gate of the citie: and Abimelech roſe vp and the folke that were with him from lying in wayte. 36 And when Gaal ſawe the people, he ſaide to Zebul, Beholde there come people downe from the top of the mountaynes. And Zebul ſaide vnto him, (h) The ſhadow of the hilles ſeeme men vnto thee.

(h) By theſe wordes he mocked Gaal for the bragge he made afore agaynſt Abimelech.

37 And Gaal aunſwered agayne, and ſayde, See, there come folke downe by the middle of the lande, and another company come along by the playne of the charmars. 38 Then ſayde Zebul vnto him, Where is now thy mouth that ſaide, What felowe is Abimelech, that we ſhould ſerue him? Is not this the people that thou haſt deſpiſed? Go out nowe and fight with them. 39 And Gaal went out before the citezins of Sichem, and fought with Abimelech. 40 And Abimelech chaſed him, that he fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate. 41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaal and his brethren that they ſhoulde not dwel in Sichem. 42 And on the morowe the people went out into the feelde, and they tolde Abimelech.

43 And he toke the people, & diuided them into three companies, & layde awayte in the feelde, & loked, & behold the people were come out of the citie, & he ranne vpon them & ſmote them.

44 And Abimelech and the companies that were with him, ruſhed forwarde, and ſtoode in the entring of the gate of the citie: and the two other companies ranne vppon all the people that were in the feeldes, and ſlue them. 45 And when Abimelech had fought agaynſt the citie all that day, he toke it, and ſlue the people that was therein, and deſtroyed the citie, and ſowed (i) ſalt in it. 46 And when all the men of the towre of Sichem heard that, they entred into an holde of the houſe of the god (k) Berith. 47 And it was tolde Abimelech that all the men of the towre of Sichem were gathered together.

(i) That it ſhould be vnfruitfull, and neuer ſerue to any vſe.

(k) That is, of Baal Berith as afore, Chap. viii. g.

48 And Abimelech gat him to mount Zelmon, both he and all the people that were with him, and toke axes with him, and cut downe bowes of trees, and toke them and bare them on his ſhoulder, and ſayde vnto the folke that were with him, What ye haue ſeene me do, ſpeede your ſelues, and do lykewyſe as I haue done.

49 And all the men that were among the people cut downe bowes, and followed Abimelech, and put them vnto the holde, and ſet the holde a fyre by them: ſo that all the men of the towre of Sichem died alſo, vpon a thouſand men and women. 50 Then went Abimelech to Thebez, and beſieged it, and toke it. 51 But there was a ſtrong towre within the citie, and thyther ranne all the men and women, and all the chiefe that were in the citie, and ſhut it to them, and gate them vp to the top of the towre. 52 And Abimelech came vnto the towre, and fought agaynſt it, and went harde vnto the dooze of the towre to ſet it on fyre. 53 And a certayne woman caſt a peece of a mylſtone vpon his head, and all to brake his brayne panne.

2. King. xi.

54 Then Abimelech called haſtyly vnto the young man that bare his harneſſe, and ſaide vnto him, Drawe thy ſwoorde and ſlea me, that men ſay not of me, A woman ſlue him: and his lad thruſt him through, and he dyed.

55 And when the men of Iſrael ſawe that Abimelech was dead, they departed euery man vnto his owne houſe.

56 Thus God rendred the wickednelle of Abimelech whych he dyd vnto his father, in ſleyng his ſeuentie brethren. 57 And thereto all the wickednelle of the men of Sichem dyd God bryng vpon their heades: and vpon them came the (l) curſe of Joatham the ſonne of Jerobaal.

(l) What ſtrength the curſe of holy men oppreſſed with wrong hath to bring the vengeaunce of god vpon the oppreſſours, may appeare by this, and likewyſe by Elizeus the prophete.

The .x. Chapter.

2 Thola dyed. 5 Iair alſo dyed. 17 The Iſraelites are puniſhed for their ſinnes. 10 They crye vnto God. 16 And he hath pitie on them.

AFter Abimelech there aroſe to defende Iſrael Thola the ſonne of Phuah the ſonne of Dodo, a man of Iſachar, whiche dwelt in Samir in mount Ephraim.

2 And he "iudged Iſrael twentie and three yeres, and dyed, and was buryed in Samir. 3 And after him aroſe Iair a Gileadite, and iudged Iſrael twentie and two yeres. 4 And he had thirtie ſonnes that rode on (a) thirtie

" Or, gouerned.

(a) That was the vſe of men of great authoritie, and honour.

thirtie Asse coltes, and they had thirtie cities which are called (b) Hauoth Iair vnto this day, and are in the lande of Gilead. 5 And Iair dyed, and was buryed in Camon. 6 And the chyldren of Israel wrought wickednesse yet agayne in the sight of the Lorde, and serued Baalim and Astaroth, and the gods of " Syria, the gods of Sidon, and the gods of Moab, the gods of the chyldren of Ammon, and the gods of the Philistines, and forsoke the Lorde, and serued not him. 7 And the Lorde was wroth with Israel, and he " solde them into the handes of the Philistines, and into the handes of the chyldren of Ammon. 8 Which frō that yere foorth pilde and oppressed the chyldren of Israel eyghteene yeres, (c) all that were on the other syde Iordane, in the lande of the Amorites whiche is in Gilead. 9 Moreouer the chyldren of Ammon went ouer Iordane to fight agaynst Iuda, Beniamin, and the house of Ephraim, so that Israel was sore cumbred. 10 And the chyldren of Israel cryed vnto the Lorde, saying, We haue sinned agaynst thee, for we haue forsaken our owne God, and haue serued Baalim. 11 And the Lorde (d) saide vnto the chyldren of Israel, Dyd not I ryd you from the Egyptians and from the Amorites, from the chyldren of Ammon, & from the Philistines? 12 The Sidonites also, and the Amalekites, & the Maonites dyd oppresse you, and ye cryed to me, & I delyuered you out of their handes. 13 And for all that ye haue forsaken me & serued straunge gods: ℭ wherefore I wyll helpe you no more.

14 Go, and crye vnto the gods which ye haue chosen, and let them saue you in the tyme of your tribulation.

15 And the chyldren of Israel sayde vnto the Lorde, We haue sinned, do thou vnto vs what soeuer please thee, deliuer vs only we pray thee (e) this day. 16 And they put away the straunge gods from them, and serued the Lorde: and his soule had pitie on the miserie of Israel. 17 Then the chyldren of Ammon gathered together, and pitched in Gilead: and the chyldren of Israel gathered them together, and pitched in Mispah.

18 And the people and lordes of Gilead saide eche to other, Whosoeuer wyll begyn the battaile agaynst the chyldren of Ammon, the same shalbe head ouer all the inhabitauntes of Gilead.

The .xi. Chapter.

2 Iephthah beyng chased away by his brethren, was after made captayne ouer Israel. 30 He maketh a rash vowe. 32 He vanquisheth the Ammonites, 39 and sacrificeth his daughter accordyng to his vowe.

AND there was one Iephthah a Gileadite, a strong man, the sonne of an " harlot. 2 And Gilead begat Iephthah: and Gileads wyfe bare hym sonnes, whiche when they were come to age, thrust out Iephthah, and saide vnto him, Thou shalt not inherite in our fathers house, for thou art the sonne of a (a) straunge woman.

3 Then Iephthah fled from his brethren, and dwelt in the lande of (b) Tob: and there gathered vnto him men to Iephthah, and (c) went out with him. 4 And in processe of tyme the chyldren of Ammon made warre agaynst Israel. 5 And when the chyldren of Ammon fought thus agaynst Israel, the elders of Gilead went to fetch Iephthah out of the lande of Tob, 6 And sayde vnto him, Come, and (d) be our captayne, that we may fight with the chyldren of Ammon. 7 Iephthah aunswered the elders of Gilead, Dyd not ye hate me, and expell me out of my fathers house? howe then come you vnto me nowe in tyme of your tribulation? 8 And the elders of Gilead sayde vnto Iephthah, Therefore we turne agayne to thee nowe, that thou mayst go with vs, and fight agaynst the chyldren of Ammon, and be our head ouer all the inhabitauntes of Gilead. 9 And Iephthah sayde vnto the elders of Gilead, If ye bring me home agayne to fight agaynst the chyldren of Ammon, then yf the Lord deliuer them before me: shal I be your head? 10 And the elders of Gilead sayde to Iephthah, The Lorde be " witnesse betweene vs, if we do not accordyng to thy wordes. 11 Then Iephthah went with the elders of Gilead, and the people made him head and captayne ouer them: and Iephthah rehearsed all his wordes before the Lord in Mispah. 12 And Iephthah sent messengers vnto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come agaynst me to fight in my land?

(b) Or the townes of Iair, Deut. 3.

" Or, Aram

" Or, deliuered.

(c) That is, the Rubenites, Gadites and halfe the tribe of Manasses.

(d) By stirryng them vp some prophete, as, Chap. 6.

Deut. 32. c.

(e) That is, from this present daunger.

Iug. 11. deut. 6.

" Or, the taller.

(a) Neuer receaued to the priuiledge of a wyfe.

(b) That was the name of the owner of the lande.

(c) To make inuasions vpon the enemies of the people of god, and to lyue of the spoyse.

(d) God can bring the castaway to haue rule ouer his oppressours: Let no man therfore exalt himselfe, and despise any man of Gods creation.

" Hebre. be the hearer.

Num. 21. verſ. 13.

13 The king of the children of Ammon anſwered vnto the meſſengers of Iephthah, Becauſe Iſrael toke away my lande when they came out of Egypt, euen from Arnon vnto Iabok, and vnto Iordane: nowe therfore reſtore thoſe landes agayne "with faire meanes. 14 And Iephthah ſent meſſengers agayne vnto the king of the children of Ammon: 15 And ſaid vnto him, Thus ſaith Iephthah, Iſrael toke not away the land of Moab, nor the lande of the children of Ammon:

" Hebr. in peace.

Deut. 2. b.

16 But when Iſrael came vp from Egypt, and walked through the wyldernelle vnto the red ſea, they came to Cades: 17 And Iſrael ſent meſſengers vnto the king of Edom, ſaying, Let me I pray thee go through thy lande. But the king of Edom woulde not agree thereto: And in like maner they ſent vnto the king of Moab, but he would not conſent: And Iſrael abode ſtill in Cades. 18 And then they went along through the wyldernes, and compaſſed the land of Edom, and the lande of Moab, and came along by the eaſt ſide of the land of Moab, and pitched on the other ſide of Arnon, and woulde not come within the coaſt of Moab: for Arnon was the border of Moab. 19 And then Iſrael ſent meſſengers vnto Sehon king of the Amorites, and kyng of Heſbon, and ſaide vnto him, Let vs paſſe we pray thee through thy lande vnto our owne countrey.

Num. 20. verſ. 19.

Num. 21. verſ. 23.

Deut. 2. c. D

20 But Sehon conſented not to Iſrael that he ſhoulde go through his coaſt: but gathered all his people together, and pitched in Iaſa, & fought with Iſrael. 21 And the Lorde God of Iſrael delinered Sehon and all his folke into the handes of Iſrael, and they ſmote them: ſo Iſrael ſmote them, and poſſeſſed all the lande of the Amorites the inhabitaunters of that countrey. 22 And they poſſeſſed all the coaſtes of the Amorites from Arnon vnto Iabok, and from the wilderneſſe vnto Iordane. 23 So nowe ſeeyng the Lord God of Iſrael hath caſt out the Amorites before his people Iſrael, ſhouldeſt thou poſſeſſe it? 24 May, but what people Camos thy God dryueth out, that lande poſſeſſe thou: Euen ſo whatſoeuer nation (e) the Lorde our God expelleth before vs, that lande ought we to enioy. 25 And art thou better then Balac the ſonne of Zephor king of Moab? Did he not ſtriue with Iſrael and fight agaynſt them?

Deut. 2. verſ. 36.

(e) You wold thinke that you had good ryght to that land, that you beleued your vayne god ſhoulde geue you: howe much more haue we good ryght to that lande that the true lyuing Lorde our god hath geuen vs.

26 All the whyle Iſrael dwelt in Heſbon & her townes, in Aroer and her townes, & in al the cities that be along by the coaſtes of Arnon three hundred yeres? Why dyd ye not recouer them in al that ſpace? 27 Wherfore I haue not ſinned agaynſt thee, but thou doeſt me wrong to warre agaynſt me: the Lorde therfore which is a iudge, be iudge this day betweene the children of Iſrael and the children of Ammon. 28 Howbeit the king of Ammon hearkened not vnto the wordes of Iephthah whiche he ſent him. 29 Then the (f) ſpirite of the Lorde came vppon Iephthah, and he paſſed ouer to Gilead and to Manaſſes, and came to Miſpah that lyeth in Gilead, and from thence vnto the children of Ammon. 30 And Iephthah (g) vowed a vowe vnto the Lord, and ſaide, If thou ſhalt deliuer the children of Ammon into my handes,

(f) Enduing him with ſtrength, might, courage, and warlyke policie.

(g) As the Apoſtle commendeth Iephthah for his worthie enterpriſe in deliueryng the people, Hebre. 11. verſ. 32. ſo by his raſſhe vowe and wicked perſuaſion he fourmaunce of the ſame his victorie was defaced, and ſo it may appeare that the ſinnes of the godly doth not vterly extinguiſhe their fayth.

31 Then that thing that commeth out of the doores of my houſe againſt me, when I come in peace from the children of Ammon, ſhalbe the Lordes, & I wyll offer it vp for a whole burnt offering. 32 And ſo Iephthah went vnto the children of Ammon to fight agaynſt them, and the Lord deliuered them into his handes. 33 And he ſmote them from Aroer til thou come to Mennith, euen twentie cities, and ſo forth to the playne of the vineyardes with an exceedyng great ſlaughter: and thus the children of Ammon were brought vnder before the children of Iſrael. 34 When Iephthah came to Meſphah vnto his houſe, lee, his daughter came out agaynſt him with (h) tymbrelles and daunces, whiche was his onlye chylde: ſo that beſide her he had neither ſonne nor daughter. 35 And when he ſawe her, he (i) rent his clothes, and ſayde, Alas my daughter, thou haſt brought me lowe, and art one of them that troubleth me: for I haue opened my mouth vnto the Lorde, and can not go backe.

(h) According to the maner after the victory.

(i) The common behauiour of ſuch, as do ſorowe or mourne for any.

36 And ſhe ſayde vnto him, My father, yf thou haue opened thy mouth vnto the Lorde, then do with me according to it that proceeded out of thy mouth, foraſmuch as the Lorde hath auenged thee of thyne enemies the children of Ammon. 37 And ſhe ſaide vnto her father, Do this

much

much for me: Let me alone two monethes, that I may go to the mountaynes and (k)bewayle my virginitie, I and my felowes. 38 And he sayd, Go. And he sent her away two monethes: And so she went with her companions, & lamented her maydenhead vpon the mountaynes. 39 And after the ende of two monethes she turned agayne vnto her father, which dyd with her accordyng to his vowe which he had vowed, and she had knowen no man: and it grewe to a custome in Israel, 40 The daughters of Israel came yere by yere to lament the daughter of Iephthah the Gileadite foure dayes in a yere.

(k) For it was counted as a shame in Israel to dye vvithout children.

¶ The.xii. Chapter.

6 Iephthah killeth two and fourtie thousande Ephraimites. 8 After Iephthah succeedeth Ibzan. 11 Elon, 13 and Abdon,

AND the men of Ephraim gathered them selues together, and went (a) northwarde, and sayde vnto Iephthah, Wherfore wentest thou to fight (b) against the children of Ammon, and dyddest not call vs to go with thee? we will therfore burne thyne house vpon thee with fire.

(a) After they had passed Iordane.

(b) Thus ambition enuieth gods vvorke in others, as they did also agaynst Gedeon. chap. 8. a

2 And Iephthah sayde vnto them, I and my people were at great stryfe with the children of Ammon: and when I called you, ye delivered me not out of their handes. 3 And when I sawe that ye delivered me not, (c) I put my lyfe in my handes, and went vpon the children of Ammon, and the Lorde delivered them into my handes: Wherfore then are ye come vpon me nowe to fight agaynst me? 4 Iephthah therfore gathered together all the men of Gilead, and fought with the Ephraites: and the men of Gilead smote the Ephraites, because they sayde, Ye Gileadites are but runagates of Ephraim, among the Ephraites and the Manassites. 5 Moreouer, the men of Gilead toke the passages of Iordane before the Ephraites: and when those Ephraites that were escaped, sayde, Let me go ouer: then the men of Gilead sayde vnto him, Art thou an Ephraite? If he sayde, nay:

(c) That is, I ventred my lyfe.

6 Then sayde they vnto him, Then say, (d) Schibboleth. And he sayde, Sibboleth: for he coulde not so pronounce: And then they toke him, and slue him at the passages of Iordane: and there were ouerthrowen at that tyme of the Ephraites fourtie and two thousande. 7 And Iephthah iudged Israel sixe yeres, then dyed Iephthah the Gileadite, and was buryed in (one of) the cities of Gilead. 8 After this man, iudged Israel one Ibzan of Bethlehem.

(d) Which signified an eare of corne, or the fall of vvaters.

9 And he had thirtie sonnes and thirtie daughters, whom he sent out, and toke in thirtie daughters from abrode for his sonnes. And when Ibzan (e) had iudged Israel seuen yeres, 10 He dyed, and was buryed at Bethlehem. 11 After him Elon a Zabulonite iudged Israel tenne yeres. 12 And Elon the Zabulonite dyed, and was buryed in Aialon in the countrey of Zabulon. 13 After him Abdon the sonne of Hellel a Pharathonite iudged Israel.

(e) Which of some is supposed to be Booz the husband of Ruth.

14 And he had fourtie sonnes, and thirtie "nenieues, that rode on threescore and ten asse coltes: and when Abdon the sonne of Hellel the Pharathonite had iudged Israel eyght yeres, 15 He dyed, and was buryed in Pharathon in the lande of Ephraim, in the mount of the Amalekites.

" Sonnes sonnes.

¶ The.xiii. Chapter.

1 Israel for their wickednesse is oppressed of the Philistines. 3 The angell appeareth to Manoahs wyfe. 16 The angell commaundeth him to sacrifice vnto the lord. 24 The birth of Samson.

AND the children of Israel "began againe to commit wickednesse in the sight of the Lorde, & the Lord delivered them into the handes of the Philistines fourtie yeres. 2 And there was a man in Zarah of the kinrede of Dan, named Manoah, whose wife was barren, and bare not.

" Added to commit. Iud. 2. b. 3. b 4. a. 6. a. and. 10. a.

3 And the angell of the Lorde appeared vnto the woman, and sayde vnto her, Beholde nowe thou art barren, and bearest not: but thou shalt conceaue and beare a sonne. 3 And nowe therefore beware, that thou drinke no wine, nor strong drynke, neither eate any vncleane thyng:

Num. 6. ber. 2. 1. Sam. 1. ber. 11.

5 For lo, thou shalt conceaue and beare a sonne, and there may no rasor come on his head, for the lad shalbe (a) a Nazarite vnto God from his birth: and he shall begyn to saue Israel out of the handes of the Philistines. 6 Then the wyfe came, and tolde her husbande, saying, A man of God came vnto me, and the fashion of

(a) Meanyng he shoulde haue a peculiar callyng to serue god in, separate from the common order of men.

of him was lyke the fashion of an angell of God, exceedyng ᵃ fearfull: but I asked him not whence he was, neither tolde he me his name:

7 But sayde vnto me, Beholde thou shalt be with chylde and beare a sonne, and nowe drynke no wine nor strong drynke, neither eate any vncleane thyng, for the lad shalbe a Nazarite to God from his birth, to the day of his death. 8 Then Manoah made intercession to the Lorde, and sayde, I pray thee my Lorde let the man of God which thou sendest come agayne vnto vs, and teache vs what we shall do vnto the lad when he is borne. 9 And God hearde the voyce of Manoah: and the angell of God came agayne vnto the wyfe as she sate in the feelde: but Manoah her husbande was not with her. 10 And the wyfe made haste, and ranne and shewed her husbande, and sayde vnto him, Beholde the man appeared vnto me that came vnto me(b) to day. 11 And Manoah arose, and went after his wyfe, and came to the (c) man, and sayde vnto him, Art thou the man that spakest vnto the woman? And he sayde, I am.

12 Manoah sayde, Nowe let thy saying come to passe: Howe shall we order the chylde, and do vnto him?

13 And the angell of the Lorde sayde vnto Manoah, The woman must abstayne from all that I sayd vnto her: 14 She may eate of nothyng that commeth of the vine tree, nor drynke wine or strong drynke, nor eate any(d) vncleane thyng: but must obserue all that I bad her. 15 Manoah sayde vnto the angell of the Lorde, I pray thee let vs retayne thee vntyll we haue made redy a kyd before thee.

16 And the angell of the Lorde sayde vnto Manoah, Though thou make me abyde, I wyll not eate of thy bread: and yf thou wylt offer a whole burnt offeryng, thou must offer it vnto the(e) Lorde: For Manoah wist not that it was an angell of the Lord.

17 And Manoah sayde agayne vnto the angell of the Lorde, What is thy name, that when thy saying is come to passe, we may do thee worship?

18 And the angell of the Lorde sayde vnto him, Why askest thou thus after my name, which is ᵃ secrete?

19 And so Manoah toke a kyd with a meate offering, and offered it vpon a rocke vnto the Lorde: and the (angell) did ᵃ wonderously, Manoah and his wife lokyng vpon. 20 (f) And when the flame came vp towarde heauen from the aulter, the angell of the Lorde ascended vp in the flame of the aulter: and Manoah and his wife loked vpon it, and fell on their faces vnto the grounde. 21 (But the angel of the Lorde did no more appeare vnto Manoah and his wife:) and then Manoah knewe that it was an angell of the Lorde. 22 And sayde vnto his wyfe, We shall surely dye, because we haue seene God. 23 But his wyfe sayde vnto him, If the Lorde woulde kyll vs, he woulde not haue (g) receiued a whole burnt offeryng and a meate offeryng of our handes, neither woulde he haue shewed vs all these thynges, nor woulde nowe haue tolde vs any such. 24 And the wyfe bare a sonne, and called his name Samson: and the lad grewe, and the Lorde blessed him. 25 And the spirite of the Lorde began to ᵃ strengthen him in the hoast of Dan, betweene Zaraah and Esthaol.

¶ The. xiiii. Chapter.

2 Samson desireth to haue a wife of the Philistines. 6 He killeth a Lion. 12 He propoundeth a riddle. 19 He killeth thirtie. 20 His wife forsaketh him, and taketh another.

SAmson went downe to Thamnah, and sawe a woman in Thamnah of the daughters of the Philistines: 2 And he came vp, and tolde his father and his mother, and sayd, I haue seene a woman in Thamnah of the daughters of the Philistines: and nowe ᵃ gete me her to wife. 3 Then his father and mother sayd vnto him, (a) Is there neuer a woman among the daughters of thy brethren, and among all my people, but that thou must go and take a wyfe of the vncircumcised Philistines? And Samson sayde vnto his father, Geue me this woman, for she pleaseth me well.

4 But his father and mother(b) wist not that it was the Lordes doyng, and that he sought an occasion against the Philistines: for at that tyme the Philistines raigned ouer Israel.

5 Then went Samson & his father and his mother downe to Thamnah, and came to the vineyardes of Thamnah: and beholde a young Lion roared vpon him. 6 And the spirite of the Lorde(c) came vpon him, and he tare him as he would haue rent a kyd, and

yet

ᵃ Or, wonderful.

(b) It semeth that the angel appeared twise in one day.

(c) Whom he thought to be a man, but was in deede an angel.

(d) That is, any thyng that is forbidden by the lawe.

(e) He sheweth that he sought not his owne honour: but the honour of god, whose messenger he was.

ᵃ Or, wonderfull.

ᵃ Or, meruelous.

(f) For god sent fire frō heauen to consume their sacrifice, to confirme their faith in his promise.

(g) These graces that we haue receaued of god, and his acceptyng of our obedience, are sure tokens of his loue toward vs: so that nothing can hurt vs.

ᵃ Or, to come vpon him at tymes.

ᵃ Take her for me to wyfe.

(a) They speake in defence of gods lawe that forbiddeth marryage with straungers. De. 7.3

(b) At the first: but it is like they had vnderstandyng of gods wyll afore they did consent.

(c) Wherby he had strength and boldnesse.

yet had nothing in his hande: neither tolde his father and mother what he had done. 7 And he went downe, and talked with the woman which seemed well fauoured in the sight of Samson. 8 And within a shorte space after, as he went thyther agayne to take her to wife, he turned out of the way to see the carkasse of the Lion: and beholde there was a swarme of bees and hony in the carcasse of the Lion. 9 And he toke thereof in his handes, and went eatyng, and came to his father and mother, and gaue them also, and they did eate: but he tolde not them that he had taken the hony out of the carkasse of the Lion.

10 And so his father went downe vnto the woman, and Samson made there a(d) feast: for so vsed the young men to do. 11 And when they sawe him, they brought thirtie companions to be with him. 12 And Samson sayde vnto them, I wyll nowe put forth a riddle vnto you, and yf you can declare it me within seuen dayes of the feast, and finde it out, I wyll geue you thirtie(e) sheetes, and thirtie chaunge of garmentes: 13 But and if you can not declare it me, then shall ye geue me thirtie sheetes and thirtie chaunge of (f) garmentes. And they aunswered him, Put forth thy riddle, that we may heare it. 14 And he sayd vnto them, Out of the eater came meate, and out of the strong came sweetnesse. And they coulde not in three dayes expounde the riddle.

15 And when the (g) seuenth day was come, they sayd vnto Samsons wife, Entice thine husbande that he may declare vs the riddle, lest we burne thee and thy fathers house with fire: Haue ye called vs hyther, to make vs beggers? is it not so? 16 And Samsons wife wept before him and sayd, Surely thou hatest me, and louest me not: for thou hast put forth a riddle vnto the children of my folke, & hast not tolde it me. And he sayd vnto her, Behold I haue not tolde it my father and my mother, & shall I tell it thee? 17 And Samsons wyfe wept before him seuen dayes whyle the feast lasted: and the seuenth day he tolde her, because she lay so sore vpon him: and she tolde the riddle to the children of her folke. 18 And the men of the citie sayde vnto him the seuenth day before the sunne went downe, What is sweeter then hony? and what is stronger then a Lion? Then sayde he vnto them, If ye had not plowed with my (h) heyfer, ye had not founde out my riddle. 19 And the spirite of the Lorde came vpon him, and he went downe to (i) Askalon, and slue thirtie men of them, and spoyled them, and gaue chaunge of garmentes vnto them which expounded the riddle: and he was wroth, and went vp to his fathers house. 20 But Samsons wife was geuen to one of his companions that he had taken vnto him.

(d) At his marryage.

(e) Lynnen vsed to be worne, as well in the day as in the nyght.

(f) To weare at feastes and solemne dayes.

(g) Of the weeke, whiche was the fourth day of the feast.

(h) That is, yf ye had not vsed the help of my wife.

(i) Which was one of the cheefe cities of the Philistines.

¶ The. xv. Chapter.

4 Samson tyeth firebrandes to the foxes tayles. 6 The Philistines burnt his father in lawe and his wife. 19 Out of a great tooth in the iawe God gaue him water.

BVT within a whyle after, in the tyme of wheate haruest, Samson vysited his wife with a kyd, saying, I wyll (a) go in to my wife into the chaumber. But her father would not suffer him to go in. 2 And her father sayde, I thought that thou haddest hated her, and therfore gaue I her to thy companion: is not her younger sister fayrer then she? Take her I pray thee in steede of the other. 3 Samson sayd vnto him, Nowe am I more (b) blameles then the Philistines, & therfore I wyl do them displeasure. 4 And Samson went out, and caught three hundred foxes, and toke firebrandes, & turned them tayle to tayle, and put a firebrande in the middes betweene two tayles. 5 And when he had set the brandes on fire, he sent them out into the standyng corne of the Philistines, & burnt vp both the reaped corne, & also the standing, with the vineyardes and olues. 6 Then the Philistines sayde, Who hath done this? And they aunswered, Samson the sonne in lawe of the Thamnite, because he had taken his wife, and geuen her to his companion. And the Philistines came vp, and (c) burnt her and her father with fire. 7 And Samson sayde vnto them, Though ye haue done this, yet wyll I be auenged of you, and then I wyll cease.

8 And he smote them "legge and thygh with a mightie plague, and then he went and dwelt in the toppe of the roche Etam. 9 Then the Philistines came vp, and pytched in Iuda, and camped in Lehi. 10 And the men of Iuda sayde, Why are

(a) That is, I wyll vse her as my wife.

(b) By reason of this iniurie.

(c) This correction and punishment was not vsed in tyme, and nowe is done to be reuenged for their corne, and not for executyng of iustice.

" Or, horsemen and footemen.

are ye come vnto vs? They aunswered, To bynde Samson are we come vp, and to do to him as he hath done to vs. 11 Then three thousande men of Juda went to the top of the rocke Etam, and sayde to Samson, Wotest thou not that the Philistines are rulers ouer vs? Wherfore then hast thou done this vnto vs? He aunswered them, As they dyd vnto me, so haue I done vnto them.

12 And they sayde vnto him agayne, We are come to bynde thee, and to deliuer thee into the hande of the Philistines. And Samson sayde vnto them, Sweare vnto me that ye shall not fall vpon me your selues. 13 They aunswered him, saying, No, but we wyll bynde thee, and (d) deliuer thee vnto their handes, but we wyll not kyll thee: And they bounde him with two newe cordes, and brought him from the rocke. 14 And when he came to Lehi, the Philistines showted agaynst him: and the spirite of the Lorde came vpon him, and the cordes that were vpon his armes became as flaxe that was burnt with fire, for the bandes loosed from his handes. 15 And he founde a (e) newe iawe bone of an asse, and put foorth his hande, and caught it, and slue a thousande men therwith. 16 And Samson sayde, With the iawe of an asse, heapes vpon heapes: with the iawe of an asse haue I slayne a thousand men. 17 And when he had left speakyng, he cast away the iawe bone out of his hande, & called the place (f) Ramath Lehi. 18 And he was sore a thirst, and (g) called on the Lorde, and sayde, Thou hast geuen this great victory in the hande of thy seruaunt: and nowe I must dye for thirst, and fall into the handes of the vncircumcised. 19 But God brake a great tooth that was in the iawe, and there came water therout, and when he had dronke, his spirite came agayne, and he was refreshed: wherfore the name therof was called vnto this day, The well of the caller on: which came of the iawe. 20 And he iudged Israel in the dayes of the Philistines twentie yeres.

(d) Whom god had appoynted to be their deliuerer from the yoke of the Philistines.

(e) That is, of an asse lately dead.

(f) That is, the lifting vp of the iawe.

(g) Wherby it appeareth that he dyd these thinges in fayth, Ebru. 11. and so with a true zeale to glorifie god, and deliuer his countrey.

¶ The. xvi. Chapter.

1 Samson caryeth awyay the gates of Azzah. 18 He was deceaued by Dalila. 30 He pulleth downe the house vpon the Philistines, and dyeth with them.

THen went Samson to Azzah, and sawe there an [a] harlot, and went in vnto her. 2 And it was tolde the Azathites, saying, Samson is come hyther. And they went about, and layde wayte for him there all nyght in the gate of the citie, and were styll all the nyght, saying, In the morning when it is day we shall kyll him. 3 And Samson toke his rest tyll midnyght, and arose at midnyght, and toke the doores of the gate of the citie, and the two postes, and rent them of with the barre & all, and put them vpon his shoulders, and caryed them vp to the top of an hyll that is before Hebron. 4 And after this, he loued a woman by the [b] riuer of Sorek, whose name was Dalila.

5 Vnto whom came the lordes of the Philistines, and sayde vnto her, (b) Perswade him, and see wherin his great strength lyeth, and by what meanes we may ouercome him, that we may bynde him, and punishe him: and euery one of vs shall geue thee aleuen hundred siluerlinges. 6 And Dalila sayd to Samson, Oh, tell me where thy great strength lyeth, and howe thou mightest be bounde and brought vnder.

7 Samson aunswered vnto her, If they bynde me with seuen greene wythes that were neuer dryed, I shalbe weake, and be as another man.

8 And then the lordes of the Philistines brought her seuen wythes that were yet greene and neuer dryed, and she bounde him therwith.

9 (Notwithstandyng she had men lying in wayte with her in the chaumber:) and she sayde vnto him, The Philistines be vpon thee Samson. And immediately he brake the cordes as a streyng of towe breaketh when it feeleth fire: and so his strength was not knowen. 10 And Dalila sayde vnto Samson, See, thou hast mocked me, and tolde me lyes: nowe therefore (c) tell me wherwith thou mightest be bounde. 11 He aunswered her, If they bynde me with newe ropes that neuer were occupyed, I shalbe weake, and be as another man. 12 Dalila therefore toke newe ropes, and bounde him therewith, and sayde vnto him, The Philistines be vpon thee Samson. (And there were lyers of wayte in the chaumber.) And he brake them from his

[a] Or, bth tayler.

[b] Or, plaine

(a) Entice him by fayre meanes to tell wherin his strength consisteth.

(b) Though her falshood tended to make him loose his life, yet his affection so blinded him, that he coulde not beware.

his armes, as they had ben but a thread. 13 And Dalila sayde vnto Samson, Hitherto thou hast beguiled me, and tolde me lyes: yet tell me howe thou mightest be bounde. He sayde vnto her, If thou plattest the seuen lockes of my head with the threades of the wooffe. 14 And she fastened it with a pynne, and sayd vnto him, The Philistines be vpon thee Samson. And he awaked out of his sleepe, and went away with the pyn of the web and the wooffe. 15 And she sayde vnto him agayne, Howe canst thou say, I loue thee: when thyne heart is not with me? Thou hast mocked me this three tymes, and hast not tolde me wherin thy great strength lyeth. 16 And as she lay vpon him with her wordes, continually beryng of him, his soule was encumbred euen vnto the death. 17 And so he tolde her all his heart, and sayde vnto her, There neuer came rasor vpon myne head, for I haue ben a Nazarite vnto God from my mothers wombe: therefore when I am shauen, my strength wyll go from me, and I shall ware weake, & be lyke all (other) men.

18 And when Dalila saw that he had tolde her all his heart, she sent & called for the lordes of the Philistines, saying, Come vp yet this once, for he hath shewed me all his heart. Then the lordes of the Philistines came vp vnto her, and brought the money in their handes. 19 And she made him sleepe vpon her knees, and she sent for a man, and he dyd shaue of the seuen lockes of his head, and began to vexe him, & his strength (d) was gone from him. 20 And she sayde, The Philistines be vpon thee Samson. And he awoke out of his sleepe, and sayde, I wyll go out nowe as at other tymes before, and shake my selfe. And he wyst not that the Lorde was departed from him. 21 But the Philistines toke him, & put out his eyes, and brought him downe to Azzah, and bounde him with fetters of brasse, and he did grinde in the prison house.

21 Howbeit the heere of his head began (e) to growe agayne after that he was shauen. 23 Then the lordes of the Philistines gathered them together, for to offer a solempne offeryng vnto Dagon their god, and to reioyce: for they sayd, Our god hath deliuered Samson our enemie into our handes. 24 And when the people sawe him, they praysed their god: for they sayde, Our god hath deliuered into our handes our enemie, and destroyer of our countrey, which slue many of vs. 25 And when their heartes were merry, they sayde, Sende for Samson, that he may make vs "laugh. And they fet Samson out of the prison house, and he played before them: and they set him betweene the pyllers.

26 And Samson sayde vnto the lad that led him by the hande, Set me that I may touche the pyllers that the house standeth vpon, and that I may leane to them. 27 And the house was ful of men and women, and there were al the lordes of the Philistines, and there were vpon the roofe a three thousande men and women, that beheld whyle Samson "played.

28 And Samson called vnto the Lorde, and sayd, O Lorde God I pray thee thinke vpon me, and strengthen me I beseche thee at this tyme only O God, that I may "be at once auenged of the Philistines for my two eyes. 29 And Samson caught the two middle pyllers on which the house stoode and on which it was borne vp the one in his right hande, and the other in his left. 30 And Samson sayde, My (f) soule shall dye with the Philistines, and bowed him with all his might, and the house fell vpon the lordes, and vpon all the people that were therin: and so the dead which he slue at his death, were mo then they which he slue in his lyfe.

31 And then his brethren and all the house of his father came downe, and toke him vp, and brought him, and buryed him betweene Zarah and Eshtaol in the burying place of Manoah his father: and he iudged Israel twentie yeres.

¶ The. xvii. Chapter.

3 Micahs mother accordyng to her vowe made her sonne two idols.

THere was a man of mount Ephraim, named Micah. 2 And he sayd vnto his mother, The eleuen hundred "siluerlynges that were taken from thee, about which thou cursedst, and spakest it in myne eares, beholde the syluer is with me, I toke it away. And his mother sayde, Blessed be thou my sonne in the Lord. 3 And when he had restored the eleuen hundred siluerlynges to his mother, his mother sayde, I had dedicated the siluer

(d) Not for the losse of his heere, but for the contempt of the ordinaunce of god,

(e) And so dyd his strength by his repentaunce, prayer, and reconciliation to god,

" Or, passtime.

" Or, was mocked.

" Take one vengeaunce

(f) He speaketh this, not of any dispayre: but of a feruent zeale he had to reuenge gods enemies.

" Or, sickles of siluer.

(a) Contrary to the commaundement of god and true religion

" Or, image maker.

(b) Properly is the vpper lynnen garment of the priest, albeit in this place by the Ephod is meant all kinde of garmentes belongyng to a priest.

" Filled the hande.

(c) It is thought to be an image made to the shape & figure of a mā, and also to signifie al other instrumentes belongyng to their false religion.

(d) For the belly sake altogether agaynst gods lawe.

(e) Whē men in religion wander beside gods worde, they thinke they please god, whē in deede they offende him most greeuously.

(a) So that it was no marueil that religion was corrupt and all thinges out of order: seyng there was

sliuer vnto the Lorde of myne hande for thee my sonne, that thou shouldest make a grauen and molten (a) image: nowe therfore I wyll geue it thee agayne. 4 And when he restored the money vnto his mother, his mother toke two hundred sliuerlynges, and gaue them the "founder, which made therof a grauen and molten image, and it was in the house of Micah.

5 And the man Micah had a gods house, and made an (b) Ephod and (c) Theraphim, and " consecrated one of his sonnes, which became his priest.

6 In those dayes there was no king in Israel, but euery man dyd that which was good in his owne eyes.

7 And there was a young man out of Bethlehem Iuda, of the kinrede of Iuda, which young man was a Lenite, and soiourned there. 8 And the man departed out of the citie of Bethlehem Iuda, to go dwell where he coulde finde (a conuenient place:) and he came to mount Ephraim to the house of Micah as he iourneyed.

9 And Micah sayd vnto him, Whence commest thou? The Leuite answered him, I am of Bethlehem Iuda, and go to dwell where I may finde (a place.) 10 And Micah sayd againe vnto him, Dwell with me, and be vnto me a father and a priest, and I wyll geue thee ten sliuerlynges by yere, two garmentes, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was (d) content to dwell with the man, and was vnto him as one of his owne sonnes.

12 And Micah consecrated the Lenite, and the young man became his priest, & was in the house of Micah.

13 Then sayd Micah, Nowe I am sure that the Lord wyl be (e) good vnto me, seyng I haue a Leuite to my priest.

¶ The. xviii. Chapter.

2 The children of Dan sent men to searche the lande. 11 Then come the sixe hundred and take the gods and the priest of Micah away. 27 They destroy Lais.

IN those dayes there was (a) no king in Israel, and in those dayes the tribe of Dan sought them an inheritaunce to dwell in: for vnto that tyme all their inheritaunce had not fallen vnto them among the tribe of Israel. 2 And the children of Dan sent of their kinrede fiue actiue men in feates of warre out of their coastes, euen out of Zaraah and Esthaol, to viewe the lande and searche it out, and sayde vnto them, Go and searche out the lande. Which when they came to mount Ephraim to the house of Micah, they lodged there. 3 And when they were in the house of Micah, they knewe (b) the voyce of the young man the Leuite: and when they turned in thyther, they sayde vnto him, Who brought thee hyther? What makest thou in this place? and what hast thou here?

4 And he aunswered them, Thus and thus dealeth Micah with me, and hath hyred me, and I am become his priest. 5 And they sayde vnto him agayne, Aske counsell nowe of God, that we may knowe whether the way which we go shalbe prosperous, or no. 6 And the priest sayde vnto them, (c) Go in peace, for the Lorde guideth your way which ye go.

7 Then the fiue men departed, and came to Lais, and sawe the people that were therin, howe they dwelt careless, after the maner of the Sidons, stylle, and without castyng of perils, and that no man " made any trouble in the lande, or vsurped any dominion: but were farre from the Sidons, and had no businesse with other men. 8 And they came agayne vnto their brethren to Zaraah and Esthaol, and their brethren sayd vnto them, What haue ye done? 9 And they aunswered, Arise, that we may go vp against them: for we haue seene the lande, surely a very good one: and do ye sit stylle? Be not slouthfull to go and enter to possesse the lande.

10 If ye wyll go, ye shall come vnto a people that resteth no perils, and it is a very large countrey, which God hath geuen into your handes: it is also a place which doth lacke nothyng that is in the worlde. 11 And there departed thence of the kinrede of the Danites out of Zaraah and Esthaol, sixe hundred men appoynted with instrumentes of warre. 12 And they went vp, and pitched in Kiriath-iarim, which is in Iuda: wherfore they called the place " Mahaneh-dan vnto this day, and it is on the backside of Kiriath-iarim. 13 And they went thence vnto mount Ephraim, and came vnto the house of Micah.

14 Then aunswered the fiue men that went to spye out the countrey of Lais, and sayde vnto their brethren, Wote ye not that there is in these

(b) That is, they knewe him by his speache.

(c) Thus god wyll sende to such as loue not the truth, strong delusion, wherby they are confirmed in their error to their destruction.

" Made them afraid.

" Or, the tentes of Dan.

houses

houses an Ephod, Theraphim, and a grauen and a molten image? Nowe therfore (d)consider what ye haue to do. 15 And they turned thyther-warde, and came to the house of the young man the Leuite, euen vnto the house of Micah, and saluted him peaceably. 16 And the sixe hundred men girded with weapons of warre, which were of the children of Dan, stoode by the entryng of the gate.

17 And the fiue men that went to spye out the lande, went in thyther, and(e)toke the grauen image, and the Ephod, Theraphim, and the molten image: (and the priest stoode in the entryng of the gate with the sixe hundred men that were appoynted with weapons of warre) 18 Whyle the other went into Micahs house, and fet the carued image, the Ephod, Theraphim, and the molten image: then sayde the priest vnto them, What do ye? 19 They answered him, Holde thy peace, lay thyne hande vpon thy mouth, and come with vs to be our father and priest: Is it better for thee to be a priest vnto the house of one man, then to be a priest vnto a tribe or kinrede in Israel? 20 And the priestes heart (f) was glad, and toke the Ephod, and Theraphim, and the grauen image, and went(g)in the middest of the people. 21 And they turned and departed, and put the children, the cattell, and their other substaunce before them. 22 And when they were a good way from the house of Micah, the men that were in the houses neare to Micahs house, gathered together, and folowed after the children of Dan: 23 And called vnto them, and they turned their faces, and sayde vnto Micah, What ayleth thee that thou makest an outcry? 24 And he sayde, Ye haue taken away my goddes which I made, and also the priest, and go your wayes: and (h) what haue I more? Howe then say ye vnto me, What ayleth thee? 25 And the children of Dan sayde vnto him, Let not thy voyce be heard among vs, lest "angrye felowes runne vpon thee, and thou loose thy lyfe, with the lyues of all thyne houshold.

26 And the children of Dan went their wayes: and when Micah sawe that they were to strong for him, he turned and went backe vnto his house. 27 And they toke the (i) thynges which Micah had made, and the priest which he had, and came vnto Lais, vnto a people that were at rest and without mistrust, and smote them with the edge of the swoorde, and burnt the citie with fire. 28 And there was no man to "helpe, because (k) Lais was farre from Sidon, and they had no medlyng with any other man: and it was in the valley that lyeth by Bethrehob. 29 And they built them there a citie, and dwelt therin, and called it Dan, after the name of Dan their father, which was borne vnto Israel: howbeit the name of the citie was Lais at the begynnyng. 30 And the children of Dan set them vp the grauen image: and Jonathan the sonne of Gerson, the sonne of Manasses and his sonnes, were the priestes in the tribe of Dan vntyll the day of the (l) captiuitie of the lande. 31 And they set them vp the carued image which Micah made, all the whyle that the house of God was in Silo.

¶ The.xix. Chapter.

1 Of the Leuite whose wife was villanously killed in Gibea. 29 The Leuite cutteth her in twelue peeces, and sendeth them to the twelue tribes.

ALso in those dayes when there was no king in Israel, a certayne Leuite soiournyng on the side of mount Ephraim, toke to wyfe a(a)concubine out of Bethlehem Juda: 2 And his concubine played the whore by him, and went away from him vnto her fathers house to Bethlehem Juda, and there continued foure monethes. 3 And her husband arose, and went after her, to speake "freendly vnto her, and to bryng her agayne, hauyng his lad with him, and a couple of asses: and she brought him vnto her fathers house, and when the father of the damsell sawe him, he reioyced of his commyng.

4 And his father in lawe the damsels father retayned him, and he abode with him three dayes: and so they dyd eate and dryncke, and lodged there. 5 The fourth day when they arose early in the morning, the man stoode vp to depart: and the damsels father sayde vnto his sonne in lawe, "Comfort thine heart with a morsell of bread, & then go your way. 6 And they sate downe, and dyd eate and dryncke both of them together: and the damsels father sayde vnto the man, Be content I pray thee, and tary all

(d) For it were expedient that we shoulde take them away to our owne vse.

(e) Such is their blindnesse, that they beleue that these idols which by robbery and violence they take away, may helpe them.

(f) For he regarded neither gods honour, nor his owne honestie: but all his care was for his liuyng and promotion.

(g) With his idols, imitatyng the maner of the caryage of the arke of the Lorde.

(h) The idolater may lose his god and his toy: but the worshipper of the true lyuing god can neuer be so serued.

"Who haue their hearts bitter.

(i) Meanyng idols, with that appertayned to the same.

"Or, deliuer them.

(k) Which afterwarde was called Cæsarea Philippi. Iosh. 19. ver. 47.

(l) That is, tyl the arke was taken by the Philistines. 1. Sam. 5. 6

A Iudi. 17. c Gen. 26.

(a) This difference was betwixt the wife & the concubine, that the wife was taken with certain solemnities of marryage, and her children did inherite. The concubine had no solemnities in marryage, neither did her children inherite, but a portion of goodes or money was geuen them.

"To her heart.

"Or, Strengthen.

all nyght, and let thine heart be mery.
7 And when the man ſtoode redy to depart, his father in lawe "compelled him: therfore he returned, and taryed al night there. 8 And he roſe vp early the fifth day to depart, and the damſels father ſayde, Comfort thine (b) heart I pray thee. And they taryed vntyll after midday: and they did eate both of them together. 9 And when the man aroſe to depart with his concubine and his lad, his father in lawe the damſels father ſayde vnto him, Beholde nowe the day goeth faſt away, and "draweth towarde euen, I pray you tary all night: beholde "the ſunne goeth to reſt, lodge here, that thine heart may be mery: and to morowe get you early vpon your way, that thou mayeſt get thee to thy (c) tent. 10 Neuertheleſſe the man wouldе not tary, but aroſe and departed, & came as farre as Iebus (which is Hieruſalem) and his two aſſes laden, and his concubine with him.
11 And when they were faſt by Iebus, the day was ſore ſpent, and the young man ſayde vnto his maiſter, Come I pray thee, and let vs turne in into this citie of the Iebuſites, and lodge all night there. 12 His maiſter aunſwered him, We will not turne into a (d) ſtraunge citie that are not of the children of Iſrael, we will go foorth to Gibea. 13 And he ſayd vnto his lad, Go forwarde and let vs drawe neare to one of theſe places to lodge all night, either in Gibea, or in Rama. 14 And they went forwarde vpon their way, and the ſunne went downe vpon them when they were faſt by Gibea, which belongeth to them of Beniamin. 15 And they turned thytherwarde to go in, and lodge all night in Gibea: and when he came he ſate him downe in a ſtreate of the citie, for there was no man that "toke them into his houſe to lodgyng.
16 And beholde, there came an olde man from his worke out of the fielde at euen, which was alſo of mount Ephraim, and dwelt as a ſtraunger in Gibea: but the men of the place were the children of (e) Iemini. 17 And when he had lyft vp his eyes, he ſawe a wayfaryng man in the ſtreete of the citie: and the olde man ſayd, Whyther goeſt thou? and whence cõmeſt thou?
18 He aunſwered him, We come from Bethlehem Iuda towarde the ſide of mount Ephraim, from thence am I: and I went to Bethlehem Iuda, and go nowe to the (f) houſe of the Lorde, and there is no man that receaueth me to houſe. 19 We haue ſtrawe and prouender for our aſſes, and bread and wine for me and thy handmayde, and for the lad that is with thy ſeruaunt: and we lacke nothing. 20 The olde man ſayd, Peace be with thee, all that thou lackeſt ſhalt thou fynde with me: only abyde not in the ſtreete (all night.) 21 And ſo he brought him into his houſe, and gaue fodder vnto the aſſes: and they waſhed their feete, and dyd eate and drynke. 22 And as they were makyng their hartes mery, beholde the men of the citie which were "wicked, beſet the houſe rounde about, and thruſt at the dooze, and ſpake to the man of the houſe, the olde man, ſaying, Bryng forth the man that came into thine houſe, that we may (g) know him. 23 And this man the maiſter of the houſe went out, and ſayde vnto them, Oh, nay my brethren, do not ſo wickedly, ſeyng that this man is come into myne houſe, do not ſo vnmeete a thyng. 24 Beholde, here is my daughter a mayden, & this mans concubine, them I will bryng out nowe vnto you, and (h) humble them, and do with them what ſeemeth you good: but vnto this man do not ſo abhominable a thyng. 25 But the men wouldе not hearken to him: and the man toke his concubine, and brought her out vnto them, which knewe her, and abuſed her all the nyght vnto the morneyng: and when the day began to ſpryng, they let her go. 26 And then came the woman in the dawnyng of the day, and fell (i) downe at the dooze of the mans houſe where her "Lorde was, tyll it was day. 27 And her lorde aroſe vp in the morneyng, & opened the doozes of the houſe, and went out to go his way: and beholde the woman his concubine lay along before the dooze of the houſe, and her handes vpon the thretholde. 28 And he ſayde vnto her, Vp, and let vs be goyng. But the aunſwered not: then the man toke her vp vpon an aſſe, and ſtoode vp, and gate him vnto his (k) place.
29 And when he was come into his houſe, he toke a knife, and caught his concubine, and diuided her in peeces with the bones into twelue partes, & ſent her into all quarters of Iſrael.

30 And

(b) Meanyng that he ſhuld eate and drinke, and ſo refreſhe himſelfe.

(c) That is, to the towne where he dwelt.

(d) In the time of Ioſuah the children of Iſrael had wonne this citie: but ſence was recouered and inhabited by the enemies.

(e) That is, of the tribe of Beniamin.

(f) To Shilob or Miſpah, vvhere the arke was.

(g) How horriblye were theſe men geuen ouer to a repro. bate minde, whom neither the feare of god, nor regarde of honeſtie or ſhame could reſtrayne from open abhomination.

(h) That is, abuſe them.

(i) Dead.

(k) Meanyng home to mount Ephraim.

30 And all that sawe it, sayde, There was no such deede done or seene since the chyldren of Israel came out of Egypt vnto this day: consider the matter, take aduisement, and say your myndes.

The. xx. Chapter.

1 The Israelites assemble in Mispah, to whom the Leuite declareth his wrong. 13 They sende for them that dyd the villanie.

Ose. 5. b.

THen all the chyldren of Israel went out, and the congregation was gathered together as (a) one man, euen from Dan to Beer-seba, with the lande of Gilead, vnto the Lorde in Mispah. 2 And there assembled the "chiefe of all the people, (and) of all the tribes of Israel in the congregation of the people of God, foure hundred thousand footemen that drue swordes. 3 (Nowe the chyldren of Beniamin heard that the chyldren of Israel were gone vp to Mispah) Then (b) sayde the chyldren of Israel, Tell vs howe this wickednesse is committed? 4 And the Leuite the womans husband that was slayne, aunswered and sayde, I came into Gibea that is in Beniamin with my concubine to lodge all night.

5 And the men of Gibea rose against me, and beset the house rounde about vpon me by nyght, and thought to haue slayne me: and my concubine haue they forced, that she is dead.

6 And I toke my concubine, and cut her in peeces, and sent her throughout all the countrey of the inheritaunce of Israel: for they haue committed abhomination and villanie in Israel.

7 Beholde ye are all chyldren of Israel, geue your aduice and counsell herein. 8 And all the people arose as one man, saying, There shall not a man of vs go to his tent, neither turne into his (c) house. 9 But this shalbe it that we will do to Gibea, (we will go vp) by lot against it: 10 And we will take ten men of the hundred throughout all the tribes of Israel, and an hundred of the thousande, and a thousand out of ten thousande, to fetch vitayle for the people, that they may do when they come to Gibea Beniamin, according to all the abhominatio that they haue wrought in Israel. 11 And so all the men of Israel gathered together against the citie, knyt together as one man.

12 And the tribes of Israel sent men through all the tribe of Beniamin, saying, What wickednes is this that is committed among you? 13 Nowe therefore deliuer vs the men, those chyldren of Belial whiche are in Gibea, that we may slea them, and put (d) away euyll from Israel. 14 But the chyldren of Beniamin wouldе (e) not hearken vnto the voyce of their brethren the chyldren of Israel: but the chyldren of Beniamin gathered themselues together out of the cities vnto Gibea, to come out and fight against the chyldren of Israel. 15 And the chyldren of Beniamin were numbred at that tyme out of the cities twentie and fyre thousande men that drue swordes, beside the inhabitauntes of Gibea, whiche were numbred seuen hundred chosen men. 16 And among all these folke, were seuen hundred chosen men beyng left handed, whiche euery one coulde slyng stones at an heere breadth, and not misse. 17 And the chyldren of Israel beside Beniamin were numbred foure hundred thousand men that drue swordes, and were all men of warre. 18 And the chyldren of Israel arose, and went vp to (f) the house of God, and asked of God, saying, (g) Whiche of vs shall go vp first to the battell against the chyldren of Beniamin? And the Lorde sayde, Juda shall begin. 19 And the chyldren of Israel roode vp early, and camped against Gibea. 20 And the men of Israel went out to battell against Beniamin, and the men of Israel put them selues in aray to fight against them beside Gibea. 21 And the chyldren of Beniamin came out of Gibea, and destroyed downe to the grounde of the Israelites that day twentie and two thousande men.

22 And the people the men of Israel plucked vp their heartes, and set their battell agayne in aray in the same place where they dyd the first day. 23 (And the chyldren of Israel went vp, and wept before the Lorde vnto euen, and asked of the Lord, saying, Shall we go agayne to battell against the chyldren of Beniamin our brethren? And the Lorde said, Go vp against them.) 24 And the chyldren of Israel came neare against the chyldren of Beniamin the seconde day.

25 And the chyldren of Beniamin went against them out of Gibea the second day, and destroyed to the earth of the chyldren of Israel once agayne

Iosu. xxij. d

(a) That is, all with one consent.

" Heb. corners.

(b) To the Leuite.

(c) Before we haue reuenged this wickednesse.

(d) By punishing the wicked doers according to their desertes.

(e) Therein making thē selues gyltie of the wickednes committed, and therfore iustly partakers of the punishment. Judg. iij. verse. xv.

(f) That is, the tabernacle wherein the arke of God whiche then was in Silo.

(g) They presume so much of their number and strenght, that they aske no counsell of God for the victorie: thei find therfore sucesse therafter.

eyghteene thousande men that drue swoꝛds euery man of them. 26 Then all the chyldꝛen of Israel, and all the people went vp, and came vnto the house of god, and wept, and sate there beꝛoze the Loꝛde, and fasted the same day vnto euen, and offred whole burnt offeringes and peace offeringes beꝛoze the Loꝛde. 27 And the chyldꝛen of Israel asked the Loꝛde: (foꝛ there was the arke of the appoyntment of God in those dayes: 28 And Phinehes the sonne of Eleazar the sonne of Aaron (h) stoode beꝛoze it at that tyme) saying, Shall I get me vp to go out any moꝛe to battell against the chyldꝛen of Beniamin my bꝛethꝛen, oꝛ shall I ceasse? The Loꝛd sayd, Go vp: foꝛ to moꝛowe I will deliuer them into your handes. 29 And Israel set lyers in wayte rounde about Gibea.

30 And the chyldꝛen of Israel went vp against the chyldꝛen of Beniamin the thirde tyme, and put them selues in aray against Gibea, as twyse beꝛoze. 31 And the chyldꝛen of Beniamin came out against the people, and (i) were dꝛawen away from the citie, and they began to smyte of the people dead as twyse beꝛoze by two hye wayes in the feelde (of which one goeth vp to the house of God, and the other to Gibea) vpon a thirtie men of Israel. 32 And the chyldꝛen of Beniamin sayd, They are falle beꝛoze vs, as at the fꝛst. But the chyldꝛen of Israel said, Let vs flee, and pluche them away from the citie, vnto the hye wayes. 33 And all the men of Israel roſe vp out of their place, and put them selues in aray at Baal Thamar: and likewise the lyers in wayte of Israel came foꝛth out of their places, euen out of the medowes that were about Gibea, 34 And came against Gibea ten thousande chosen men out of all Israel, and there was a soꝛe battell: but (k) they wist not that (l) euyl was neare them. 35 And the Loꝛde plagued Beniamin beꝛoze Israel, and the chyldꝛen of Israel deſtroyed of the Beniamites the same day twentie and fiue thousand and an hundꝛed men, that drue swoꝛdes euery one of them. 36 And the chyldꝛen of Beniamin saw that they were stricken downe: foꝛ the men of Israel (m) gaue place to the Beniamites, because they trusted vnto the lyers in wayte whiche they had layde beſide Gibea.

37 And the lyers in wayte hasted, and bꝛake foꝛth against Gibea, and the embushment " drue them selues along, and smote all the citie with the edge of the swoꝛde. 38 And the men of Israel had appointed a certayne tyme with the lyers in wayte, that they should make a great flame (and) smoke rise vp out of the citie. 39 And when the men of Israel retyred in the battell, Beniamin began (n) to smyte dead of the chyldꝛen of Israel about thirtie persons, and sayde, Surely they are stricken downe beꝛoze vs as in the fꝛst battell. 40 But when there began to aryse out of the citie a flame as a pyller of smoke, the Beniamites looked backe, and beholde the flame of the whole citie began to aſcende vp to heauen. 41 When the men of Israel also turned (o) agayne, the men of Beniamin were abaſhed, foꝛ they sawe that euyll approched them: 42 And therefoꝛe they turned their backes beꝛoze the men of Israel vnto the way that leadeth to the wyldernesse, but the battell ouertoke them: and beside that, they whiche came out of the citie, deſtroyed them (p) in the middle of them.

43 And thus they compaſſed the Beniamites about, and chaſed them " diligently, and ouertan them, euen ouer against Gibea on the east syde.

44 And there were slayne of Beniamin eyghteene thousande men, which were men of warre. 45 And they turned and fled to the wyldernesse warde, and vnto the rocke of Rimmon: and they (q) gleaned by the way of the rest of them fiue thousand men: and purſued after them vntyll they came to Gidom, and slue two thousande men of them. 46 So that all that were slayne that same day of Beniamin (r) were twentie and fiue thousande men that drue swoꝛdes, whiche were all men of warre.

47 Only sixe hundꝛed men turned and fled to the wyldernesse vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure monethes.

48 And the men of Israel turned backe agayne vnto the chyldꝛen of Beniamin, and smote them with the edge of the swoꝛde in the cities, both man and beast, and all that came to hande, and set on fiꝛe all the (i) cities that they coulde come by.

The

(h) That is, serued in the prieſtes office.

(i) By the pollicie of the chyldren of Israel.

(k) To wit, the Beniamites.

(l) They knewe not that gods iudgement was at hand to deſtroy them.

(m) Retyred to drawe them after.

" Oꝛ, made along sound with a trumpet.

(n) Beyng encouraged by the two former victories.

(o) To withstande their enemies.

(p) For they had cõpaſſed them rounde about.

" Oꝛ, from their rest.

(q) They slue them here & there, as thei founde them scattred abrode.

(r) Beſides eleuen hundred that had ben slayne in the former battels.

(f) If they belonged to the Beniamites.

The.xxi.Chapter.

2 The Israelites sweare that they wyll not mary their daughters to the Benjamites. 10 They slay them of Iabes Gilead, and geue their virgins to the Beniamites. 12 The Beniamites take the daughters of Silo.

A

(a) This othe came of rashnes, for after they brake it by a subtill deuice. as verse. 14

AND the men of Israel (a) sware in Mispah, saying, There shall none of vs geue his daughter vnto any of Beniamin to wyfe. 2 And the people came to the house of God, and abode there till euen before God, and lyft vp their voyces, and wept sore, 3 And sayde, O Lorde God of Israel, why is this come to passe in Israel, that there shoulde be this day one tribe lacking in Israel? 4 And on the morowe the people rose vp betyme, and made there an (b) aulter, and offered whole burnt offeringes and peace offeringes. 5 And the chyldren of Israel sayde, Who is he among all the tribes of Israel that came not vp with the congregation vnto the Lorde? for they had made a great othe concerning hym that came not vp to the Lorde to Mispah, saying, He shall surely dye. 6 And the children of Israel (c) had pitie on Beniamin their brethren, and sayd, There is one tribe cut of from Israel this day: 7 What shall we do vnto the remnaunt of them, that thei may haue wyues? We haue swoorne by the lord, that we wyll not geue them of our daughters to wyues. 8 And they sayde, Is there any of the tribes of Israel that (d) came not vp to Mispah to the Lorde? And beholde, there came none of Iabes Gilead vnto the hoast and congregation. 9 For the people were viewed, and behold there were none of the inhabitaunces of Iabes Gilead there. 10 And the congregation sent thyther twelue thousande men of the "strongest, and commaunded them, saying, Go, and smyte the inhabitaunces of Iabes Gilead with the edge of the swoorde, both women and chyldren. 11 And this is it that ye shall do, ye shall vtterly destroy all the males, and all the women that haue lyen by men. 12 And they founde among the inhabitaunces of Iabes Gilead foure hundred damosels virgins, that had knowne no man by lying with any male: and they brought them vnto the hoast to Silo, whiche is in the lande of Chanaan. 13 And the whole congregation sent, and (e) spake with the chyldren of Beniamin that were in the rocke of Rammon, and called peaceably vnto them. 14 And Beniamin came agayne at that tyme, and they gaue them wyues whiche they had saued alyue of the women of Iabes Gilead: but they (f) suffised them not.

15 And the people were sory for Beniamin, because that the Lord had made a breache in the tribes of Israel. 16 And then the elders of the congregation sayd, What shall we do to the remnaunt of them, to get them wyues? seyng all the women of Beniamin are destroyed. 17 And they sayde, There must be (g) an inheritaunce for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel. 18 Howbeit we may not geue them wyues of our daughters. For the chyldren of Israel had swoorne, saying, Cursed be he that geueth a wyfe to Beniamin.

19 Then they sayde, Beholde there is a feast of the Lorde yerely in Silo, whiche is on the northside of Bethel, and on the east side of the way that goeth from Bethel to Sichem, and south from Libanon. 20 Therfore they commaunded the chyldren of Beniamin, saying, Go, and lye in wayte in the vineyardes. 21 And when ye see that the daughters of Silo come out to daunce in daunces, then come ye out of the vineyardes, and catche you every man a wyfe of the daughters of Silo, and go to the lande of Beniamin. 22 And when their fathers or brethren come vnto vs to complayne, we wyll say vnto them, Haue pitie on vs for their sakes: because we reserued not to eche man his wyfe in tyme of warre, and that ye haue not geuen vnto them hytherto, the fault is yours. 23 And the chyldren of Beniamin did euen so, and tooke them wiues accoyding to the number of them that daunced, whom they caught: and they went and returned vnto their inheritaunce, & repayred the cities, and dwelt in them. 24 And the chyldren of Israel departed thence at that tyme, and went euery man to his tribe, and to his kinred, and went out from thence euery man to his inheritaunce. 25 In those dayes there was no kyng in Israel: but euery man dyd that whiche seemed right in his owne eyes.

(b) That thei might consult with the Lorde, and geue God thankes for the victory.

(c) Or, repented that they had destroyed their brethren.

B

(d) Condemning them to be sautours of vice, whiche woulde not put their hande to punishe it.

"Heb. chyldren of strength.

Nu. xxxi. c.

(e) By embassadours sent to them about foure monethes after the discomfiture.

(f) For there lacked two hundreth.

C

(g) Beniamin must be reserued to haue the twelfth portion of the inheritaunce of Iacob.

W

Iud. xvii. k. xviii. a. and. xix. a.

The ende of the booke of Iudges.

S ii

¶ The booke of Ruth.

¶ The first Chapter.

1 Elimelech goeth with his wyfe and chyldren into the lande of Moab.
3 He and his sonnes dye. 19 Naomi and Ruth come to Bethlehem.

IT came to passe that when the iudges "ruled, there fel a dearth in the (a) lande, and a (certayne) man of Bethlehem (b) Juda went for to soiourne in the countrey of Moab, he and his wyfe, and his two sonnes. 2 The name of the man was Elimelech, and the name of his wyfe Naomi, and the names of his two sonnes were Mahlon and Chilion, Ephraites out of Bethlehem Juda: And when they came into the lande of Moab, they continued there. 3 And Elimelech Naomies husbande dyed, & she remayned with her two sonnes.

4 Whiche toke them wyues (c) of the Moabites: the ones name was Orpha, & the others Ruth: and they dwelled there about ten yeres.

5 And Mahlon and Chilion dyed also both of them, and the woman was left (destitute) of her two sonnes and of her husbande. 6 Then she arose with her daughters in lawe, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, howe that the Lorde had visited his people, and geuen them bread. 7 Wherfore she departed out of the place where she was, and her two daughters in lawe with her: and they went on their way to returne vnto the lande of Juda. 8 And Naomi sayde vnto her two daughters in lawe, Go and returne (d) eche of you vnto your mothers house: and the Lorde deale as kindly with you, as ye haue deale with the dead, and with me: 9 And the Lorde graunt you that you may finde rest eyther of you in the house of her (e) husbande. And when she kyssed them, they lift vp their voyce & wept, 10 And sayde vnto her, Surely we wyl returne with thee vnto thy folke. 11 And Naomi sayde, Turne agayne my daughters: for what cause wyll you go with me? Are there any moe chyldren in my wombe to be your husbandes? 12 Turne agayne my daughters, go your way, for I am to olde to haue an husbande: and if I sayde, I haue hope, if I toke a man also this night, yea and though I had already borne sonnes: 13 Would ye C tary for them tyll they were of age? or would ye for them so long refrayne from taking of husbandes? Not so my daughters: for it greeueth me " much for your sakes, that the hande of the Lord is gone out (f) against me. 14 And they lift vp their voyces, and wept agayne: and Orpha (g) kyssed her mother in lawe, but Ruth abode styll by her. 15 And Naomi sayde, See, thy sister in lawe is gone backe again vnto her people, and vnto her gods: returne thou after her. 19 And Ruth aunswered, Entreate me not to leaue thee, and to returne from thee: for whyther thou goest, I will go also, and where thou dwellest, there I wil dwel: thy people shalbe my people, and thy God my God: 17 Where thou dyest, there wyll I dye, and there wyll I be buryed: the Lorde do so to me and D more also, if ought but death depart thee and me. 18 When she sawe that she was stedfastly mynded to go with her, she left speaking vnto her. 19 And so they went both, vntill they came to Bethlehem: and when they were come to Bethlehem, it was (h) noysed of them thyrough all the citie, and they sayd, Is not this Naomi? 20 And she aunswered them, Call me not " Naomi: but call me " Mara, for the almightie hath made me very bitter. 21 I went out full, and the Lord hath brought me home agayne emptie: Why then call ye me Naomi, seeing the Lorde hath humbled me, and the almightie hath brought me vnto aduersitie? 21 And so Naomi with Ruth the Moabitesse her daughter in lawe, returned out of the countrey of Moab, and came to Bethlehem in the beginning of (i) barly haruest.

The. ii. Chapter.

1 Ruth gathered corne in the feeldes of Booz. 15 The gentilnes of Booz towarde her.

AND Naomies husband had a (a) kinsman, a man of power and wealth, (which was) of the kinred of

a "Hebr. iudged.
(a) That is, the lande of Chanaan.
(b) In the tribe of Iuda: for there was another Beshlehem in the tribe of Zabulon.
(c) By this wonderfull prouidence of god, Ruth became one of Gods household, of whom Christ came
B
(d) Hereby it appeareth that Naomi by dwelling among idolatours was waxen colde in the true zeale of god, which rather had respect to the ease of the body, then to the comfort of the soule.
(e) She witheth the neither riches, wealth, nor gyft of sole life: but matrimonie agreeable to Gods institution.

" Or, more then you.
(f) By taking away my two sonnes, that were your husbandes.
(g) Taking her leaue & departing.

(h) Whereby appeareth that she was of a great famylie, and of good reputation.
" Or, beautifull.
" Or, bitter
(i) Whiche was in the moneth Nisan, that contayneth part of March and part of April.
(a) By the prouidence of god which shoulde stirre vp seede to Elimelech being dead, according to the lawe.

of Elimelech, named Booz. 2 And Ruth the Moabitesse sayd vnto Naomi, Let me nowe go to the feelde, and gather eares of corne after hym in whose sight I finde grace. And she said vnto her, Go my daughter. 3 And she went, and came to the feelde, and gathered after the reapers: and so it was that the same feelde parteyned vnto Booz, whiche was of the kinred of Elimelech. 4 And beholde Booz came from Bethlehem, and sayd vnto the reapers, The Lorde be with you. And they answered hym, The Lorde blesse thee. 5 Then sayd Booz vnto his "young man" that stoode by the reapers, Whose damosel is this?

"Or, seruaunt.

6 And the young man that stoode by the reapers answered, and sayde, It is the Moabitishe damosel that came with Naomi out of the countrey of Moab: 7 And she sayde vnto vs, I pray you let me gleane and gather after the reapers amongst the sheaues: and so she came, and hath continued euen from the morning vnto nowe, saue that she taryed a litle in the house. 8 Then sayde Booz vnto Ruth, Hearest thou my daughter? Go to no other feelde to gather, neither go from hence, but abyde here by my maydens. 9 Let (b) thyne eyes be on the feelde that they do reape, and go thou after the (maydens:) Haue I not charged the young men that they shall do thee no hurt? Moreouer, when thou art a thyrst, go vnto the vessels, and drinke of that (c) whiche the laddes haue drawen.

"Or, was appoynted ouer the reapers.

(b) That is, marke what feelde they do reape,

(c) That is, of the water whiche they haue drawne

10 Then she fell on her face, and bowed her selfe to the grounde, and sayde vnto hym, Howe is it that I haue founde grace in thyne eyes, and that thou shouldest knowe me, seyng I am (d) an alaunt? 11 And Booz answered and sayd vnto her, All is told & shewed me that thou hast done vnto thy mother in law since the death of thyne husbande: howe thou hast left thy father and thy mother, and the lande where thou wast borne, and art come vnto a people whiche thou knewest not in tyme passed. 12 The Lorde quyte thy worke, and a full reward be geuen thee of the Lorde God of Israel, vnder whose (e) winges thou art come to trust. 13 Then she sayde, Let me finde fauour in thy sight my lorde, thou that hast comforted me, and spoken "comfortably vnto thy mayde, whirhe yet am not lyke vnto one of thy maydens. 14 Booz sayd vnto her agayne, At the meale tyme come thou hyther, and eate of the bread, and dip thy morsell in the vineger. And she sat beside the reapers: and he reached her parched corne, and she dyd eate, and was sufficed, and left (f) part: 15 And when she was rysen vp to gather, Booz commaunded his yonng men, saying, Let her gather among the sheaues, and (g) rebuke her not. 16 And leaue her some of the sheaues for the nonce, and let it lye, that she may gather it vp, and rebuke her not. 17 And so the gathered in the feelde vntil euen, and threshed that she had gathered, and it was in measure vpon an Epha of barlye.

(d) Euen of the Moabites, which are enemies to gods people,

(e) Of mercy, might, protection, and prouidence.

"Hebr. To heart.

(f) Whiche she brought home to her mother in lawe.

(g) By forbidding her.

Exod. xxi. g

18 And she toke it vp, and went into the citie: and when her mother in law had seene what she had gathered, she plucked out also, and gaue to her that she had reserued when she had eaten inough. 19 And her mother in lawe sayde vnto her, Where hast thou gathered to day? and where wroughtest thou? blessed be he that knewe thee. And she shewed her mother in lawe with whom she had wrought, and sayde, The mans name with whom I wrought to day, is Booz. 20 And Naomi sayde vnto her daughter in lawe, Blessed be he of the Lorde, for he ceaseth not to do good to the liuing and to the (h) dead. And Naomi sayde agayne vnto her, The man is nye vnto vs, and of our affinitie. 21 And Ruth the Moabitesse sayde, He sayde vnto me also, Thou shalt be with my yonng men, vntill they haue ended all my haruest.

Tob. ii. a.

(h) They are sayde to do good to the dead, whiche do good to their frendes beyng aliue, for their sakes.

22 And Naomi answered vnto Ruth her daughter in lawe, It is best my daughter that thou go out with his maydens, that none come against thee in any other feelde. 23 And so she kept her by the maydens of Booz to gather vnto the ende of barly haruest and of wheate haruest also, "and dweit with her mother in lawe.

"Or, returned to.

The. iii. Chapter.

1 Naomi geueth Ruth councell. 8 She sleepeth at Booz feete. 12 He acknowledgeth hym selfe to be her kinseman.

THen Naomi her mother in lawe sayde vnto her, My daughter shall I not seeke (a) rest for thee, that thou mayest prosper? 2 And is not Booz our kinseman, with

(a) Meaning that she would prouide her of an husband, with whom she might liue quietly.

whose maydens thou wast? beholde he winnoweth barly to nyght in the threshing ᵘ floore. 3 Washe thy selfe therefore, and annoynt thee, and put thy rayment vpon thee, and get thee downe to the floore: but let not the man knowe of thee, vntill he haue left eating and drinking. 4 And when he goeth to sleepe, marke the place where he layeth hym downe, and then go and lyft vp the clothes that are on his feete, and lay thee downe there: and he shall tell thee what thou shalt do. 5 And she aunswered her, All that thou byddest me I wyll do. 6 And she went downe vnto the floore, and dyd accordyng to all that her mother in lawe bad her.

7 And when Booz had eaten and dronken, and cheared his heart, he went to lye downe at the ende of the heape of corne: and she came softly, and lyft vp the clothes of his feete, and layde her downe. 8 And at midnight the man was afraide, & caught holde: and beholde a woman lay at his feete. 9 And he sayde, What art thou? She aunswered, I am Ruth thyne handmayde: spreade the wing of thy (garment) ouer thyne handemaide, for thou art the kinsman.

10 He sayde, Blessed be thou in the Lord my daughter, for thou hast shewed more goodnes in the latter ende then at the beginning, inasmuche as thou folowedst not young men, whether they were poore or rych. 11 And nowe my daughter feare not, I wyll do to thee all that thou requirest: For all the citie of my people doth knowe that thou art a woman of vertue.

12 And it is true that I am of thy next kinne, howbeit there is one nyer then I. 13 Tary this nyght, and when morning is come, if he wyll (b) performe me the part of a kinsman vnto thee, it is good, let him do the kinsmans part: but if he wyll not do the kinsmans part, then wyll I do the duetie of a kinsman, as the Lorde liueth: sleepe vntyll the morning.

14 And she lay at his feete vntyll the morning: and she arose vp before one could knowe another: and he sayde, Let no man knowe that there came any woman into the floore. 15 And he sayde agayne, Bryng the mantell that thou hast vpon thee, and holde it. And when she held it, he measured in sixe (measures) of barly, and layde it on her: and she gate her into the citie.

16 And when she came in to her mother in lawe, she sayde, Who art thou, my daughter? And she tolde her all that the man had done to her: 17 And sayde, These sixe (measures) of barly gaue he me, and sayde, Thou shalt not come emptie vnto thy mother in law.

18 Then sayd she, My daughter, sit styll vntyll thou know howe the matter wyll fall: for the man wyll not be in rest, vntyll he haue finished the thing this same day.

The. iiii. Chapter.

1 Booz speaketh to Ruths next kinseman touching her mariage. 7 The auncient custome in Israel. 18 The generation of Phares.

THen went Booz vp to the (a) gate, and sat hym downe there: and beholde the kinsman of which Booz spake came by, vnto whom he sayde, (b) Ho, such one, come, sit downe here. And he turned, and sat downe. 2 And he toke ten men of the elders of the citie, and sayde, Sit ye downe here. And they sat downe. 3 And he sayd vnto the kinseman, Naomi that is come agayne out of the countrey of Moab, wyll sell a parcell of lande, whiche was our brother Elimelechs. 4 And I thought to do thee to wit, and byd thee bye it before the inhabitauntes and elders of my people: if thou wylt redeeme it, redeeme it: but if thou wylt not redeeme it, then tell me, that I may knowe: for there is none to redeeme it (c) saue thou, and I next thee. And the other aunswered, I wyll redeeme it. 5 Then sayde Booz, What day thou byest the feelde of the hand of Naomi, thou must bye it also of Ruth the Moabite the wyfe of the dead, to stirre vp the name of the dead vpon his (d) inheritaunce. 6 The kinseman aunswered, I can not redeeme it, for marring of myne owne inheritaunce: redeeme thou my right to thee, for I can not redeeme it.

7 Now this was the maner of olde tyme in Israel concerning redeeming and chaunging, for to stablische all thing: that a man must plucke of his shoe, and geue it his neighbour: and this was a sure (e) witnesse in Israel. 8 Therefore the kinseman sayde to Booz, Bye it thou: and so dyue of his shoe. 9 And Booz sayde vnto the elders and vnto all the people. Ye are witnesses this day that I haue bought all that was Elimelechs, and all that was Chilions, and Mahalons, of the hande

ᵘ Or, barne floore

(a) Whiche was the place of iudgement.

(b) Heb. here vse two wordes, whiche haue no proper signification, but serue to call a certayne person, as we say, ho, syrray, or ho, luchone.

(c) which art the next of the kinne.

(d) That his inheritaunce myght beare his name that is dead.

(e) That he had resigned his ryght. Deut. 15.6.

(b) That is, if he wyll take thee to be his wife by the title of affinitie according to Gods lawe. Deut. 25.2.

hande of Naomi. 10 And moreouer, Ruth the Moabite the wyfe of Mahalon haue I purchased to be my wife, to stirre vp the name of the dead vpon his inheritaunce, and that the name of the dead be not put out from among his brethren, and from the gate of his (f) place: ye are witnesses this day. 11 And all the people that were in the gate, and the elders, sayd, We are witnesses: the Lorde make the woman that is come into thyne house lyke Rahel and Lea, whiche twayne dyd buylde the house of Israel, and that thou mayest do worthyly in (g) Ephrata, and be famous in Bethlehem. 12 Thy house be lyke the house of Phares (whom Thamar bare vnto Iuda) of the seede whiche the Lord shal gene thee of this young woman. 13 And so Booz toke Ruth, and she was his wyfe: and when he went in vnto her, the Lorde gaue that she conceaued, and bare a sonne. 14 And the women sayd vnto Naomi, Blessed be the Lorde the whiche hath not left thee this day without a kinsman, and his name shalbe continued in Israel: 15 And that shall bryng thy lyfe agayne, and cherish thyne old age: for thy daughter in lawe whiche loueth thee hath borne vnto hym, and she is better to thee then (h) seuen sonnes. 16 And Naomi toke the chylde, and layde it in her lap, and became nurse vnto it.

17 And the women her neighbours gaue it a name, saying, There is a chylde borne to Naomi, and called it Obed: the same is the father of Iesai, the father of Dauid. 18 These are the generations of Phares, Phares begat Hezron, 19 Hezron begat Ram, Ram begat Aminadab, 20 Aminadab begat Naasson, Naasson begat Salmon, 21 Salmon begat Booz, Booz be Obed, 22 Obed begat Iesai, Iesai begat Dauid.

(f) Or, of the cite wherof he was.

(g) Ephrata and Bethlehem are both one. Gene. 38. verse. 29.

(h) Meaning many sonnes

The ende of the booke of Ruth.

The first booke of Samuel, commonly called the first booke of the kinges.

¶ The first Chapter.

1 The genealogie of Elkana father of Samuel. 2 His two wiues, Hanna was baren and prayed to the Lorde. 15 Her aunswere to Eli. 20 Samuel is borne. 24 She doth dedicate him to the Lorde.

(a) There were two Ramathes, so that in this citie in mount Ephraim were Zophim, that is, the learned men and prophetes. (b) With the promise of multiplication of seede came in the priuiledge of two wyues: The promise perfourmed & ended in Christe, the priuiledge ceasseth, and Gods lawe taketh place, whiche ioyneth two in one flesh he, and no more Gene. 2. d.

THere was a man of (a) Ramathaim Zophim, of mount Ephraim, named Elkana, the sonne of Ieroham, the sonne of Elihu, the sonne of Thohu, the sonne of Zuph, an Ephrathite: 2 Which had (b) two wiues, the one called Hanna, and the other Phenenna: and Phenenna had chyldren, but Hanna had no chyldren. 3 And this man went vp out of his citie euery yere, to worship and to sacrifice vnto the Lord of hoastes in Silo, where were the two sonnes of Eli, Hophni and Phinehes, the Lordes priestes. 4 And it fell on a day that Elkana offered, and gaue to Phenenna his wyfe and to her sonnes and daughters portions. 5 But vnto Hanna he gaue a (c) "worthy portion: for he loued Hanna, and the Lorde had made her barren. 6 And her enemie (Phenenna) vexed her sore, forasmuche as she vpbrayded her, because the Lorde had made her barren. 7 (And so dyd he yere by yere) and as oft as she went vp to the house of the Lorde, thus she vexed her, that she wept, and did not eate. 8 Then sayd Elkana her husbande to her, Hanna, why weepest thou? and why eatest thou not? & why is thyne heart troubled? Am not I better to thee then ten (d) sonnes? 9 So Hanna rose vp after that they had eaten and dronken in Silo. (And Eli the priest sate vpon a stoole by one of the postes of the temple of the Lorde.) 10 And she was troubled in her mynde, and prayed vnto the Lorde, and wept sore:

11 And vowed a vowe, and sayde, O Lorde of hoastes, if thou wylt looke on the trouble of thyne handmayde, and remember me, and not forget thyne handmayde, but gene vnto thyne handmayde a man chylde, I wyll gene hym vnto the Lorde all the dayes of his lyfe, and there shall no rasor come vpon his head. 12 And as she continued prayng before the Lorde, Eli marked her mouth.

(c) To cheare.

(d) Let this suffise thee, that I loue thee no lesse then if thou haddest many children.

Num. 6. verse. 5. Judg. 13. verse. 5.

C

* Or, thy drunkennesse.

* Heb. of a harde spirite. Psal. 42.

* Or, for a daughter of belial.

(e) That thou wouldest pray vnto the Lorde for me.

(f) According to her petition.

(g) This Elkanah was a Leuite. 1. Chro. 6. b. and as some write, once a yere they accustomed to appeare before the Lorde with their families.

(h) Vttered by Eli cõcerning thy petition, which thus farre is perfourmed, that thou hast a sonne, & herein is to be performed, that he prosper so, that he may minister before the lord

"Hebr. a chylde.

(i) That is, most certenly

13 For Hanna spake in her heart, and her lippes did but moue only, but her voyce was not hearde, and therefore Eli thought she had ben drunken. 14 And Eli said vnto her, How long wylt thou be drunken? Put away from thee the * wine that thou hast. 15 Hanna answered, and sayd, Not so my Lord: I am a woman of a* sorowfull heart, I haue drunke neither wine nor strong drinke, but haue powred out my soule before the Lorde. 16 Count not thyne handmayde * for a wicked woman: for out of the aboundaunce of my heauinesse and greefe haue I spoken hytherto.

17 Eli answered her agayne, and sayde, Go in peace, the God of Israel graunt thee thy petition that thou hast asked of hym. 18 She sayde, Let thyne handmayde finde grace (e) in thy sight. And so the woman went her way, and dyd eate, and looked no more sad. 19 And they rose vp early, and worshipped before the Lorde, and then returned, and came to their house to Ramath: and when Elkana knewe Hanna his wyfe, the Lord (f) remembred her. 20 For in processe of tyme it came to passe that she conceaued, and bare a sonne, and called his name Samuel, (saying) Because I haue asked hym of the Lorde.

21 And the man (g) Elkana and all his house, went vp to offer vnto the Lord the yerely sacrifice, and also his vowe. 22 Neuertheles Hanna went not vp, but sayde vnto her husbande, I wyll tary vntyll the lad be weaned, and then I wyll bryng hym, that he may appeare before the Lorde, and there abyde for euer. 23 Elkana her husband answered her, Do what seemeth thee best, tary at home vntill thou hast weaned hym, and I beseche the Lorde to make good (h) his saying. And so the woman abode, and gaue her sonne sucke vntyll she weaned hym. 24 And when she had weaned hym, she toke hym with her, with three bullockes, and an Epha of floure, and a bottle of wine, and brought hym vnto the house of the Lorde in Silo, and the chylde was * young. 24 And they slue a bullocke, and brought in the lad to Eli.

25 And she sayde, Oh my Lorde, as thy (i) soule liueth my Lord, I am the woman that stoode before thee here praying vnto the Lorde. 27 For this lad I prayed, and the Lorde hath genen me my desire whiche I asked of hym: 28 And therfore I haue * geuen hym vnto the Lorde, as long as he liueth he shalbe geuen to the Lord. And he (k) worshipped the lord there.

* Heb. lent.

(k) Meaning Eli gaue thankes to God for her.

¶ The. ii. Chapter.

1 The song of Hanna. 12 The sonnes of Eli, wicked. 23 Eli reproueth his sonnes. 27 God sendeth a prophete to Eli. 31 Eli is threatned for not chastising his chyldren.

AND Hanna prayed, and sayde, Myne heart reioyceth in the Lord, and mine (a) horne is exalted in the Lorde: my mouth is (b) wyde open ouer mine enemies, for I reioyce in thy saluation. 2 There is none holy as the Lorde: for without thee is nothing, neither is there any of strength as is our God. 3 Talke no more proudely, let not arrogancie come out of your mouthes: for the Lord is a God of knowledge, and his purposes come to passe. 4 The bowe with the mightie men are broken, and they that were weake haue gyrde them selues with strength. 5 They that were full haue hyred out them selues for (c) bread, and they that were hungry (d) ceasse, tyll the barren haue borne * seuen, and she that had many chyldren, is waxed feeble. 6 The Lord killeth and maketh aliue, bryngeth downe to the graue and fetcheth vp agayne. 7 The Lorde maketh poore, & maketh ryche, bringeth lowe, and heaueth vp on hye. 8 He rayseth vp the poore out of the dust, and lifteth vp the begger from the dounghyll, to set them among (e) princes, and to make them inherite the seate of glory: For the pyllers of the earth are the Lordes, and he hath set the worlde vpon them. 9 He wyll (f) kepe the feete of his saintes, and the wicked shall kepe silence in darkenesse, and in his owne myght shall no man be strong. 10 The Lordes aduersaries shall be destroyed of hym, and out of heauen shall he thunder vpon them: the Lord shall iudge the endes of the worlde, and shall geue myght vnto his kyng, and exalt the horne of his annointed. 11 And Elkana went to Ramath to his house, and the lad dyd minister vnto the lord (g) before Eli the priest. 12 But the sonnes of Eli were chyldren of (h) Belial, and (i) knew not the Lord:

* Heb. seuen.

(a) I haue recouered strength and glory by the benefite of the Lorde.

(b) I can nowe answere them that reproue my barennes Den. b. iij. b.

(c) They sell their labours for necessary foode.

(d) To haue neede to be hyred for bread, or ceasse to be a hungred,

* Or, many Psal. 113. b.

(e) He preferreth to honour, & putteth downe according to his own wil, though mans iudgement be contrary.

(f) That they neither walke, nor fall to any euyll.

(g) According to the appointemẽt, and cõmandement of Eli the priest ordinaunces,

13 And

(h) Or wicked men.

(i) That is, they regarded not his

13 And the prestes custome towarde the people was, that whensoeuer any man offered any offeryng, the prestes lad came whyle the flesshe was a sethyng, & a flesshooke with three teeth in his hande: 14 And thrust it into the panne, kettle, caldron, or pot: and (k) all that the flesshooke brought vp, that the preest toke for him selfe: And so they dyd vnto all the Israelites that came thyther to Silo. 15 Yea, and thereto before they burnt the (l) fat, the prestes lad came, and sayde to the man that offered, Geue flesshe that I may roste it for the preest: for he wil not haue sodden flesshe of thee, but rawe. 16 And yf any man sayde vnto him, Let them burne the fat accordyng to the "custome, and then take as much as thyne hearte (m) desireth: Then he would aunswere hym, Yea thou shalt geue it me now: and if thou wilt not, I will take it with violence.

17 And the sinne of the young men was very great before the Lord: for men (n) abhorred the offering of the Lord. 18 But the childe Samuel ministred before the Lord girded with a linnen (o) Ephod. 19 Moreouer, his mother made him a litle coate, and brought it to him from yere to yere when she came vp with her husband to offer the yerely sacrifice. 20 And Eli blessed Elkana and his wife, and sayd, The Lord gee thee seede of this woman, for the (p) petition that she asked of the Lord. And they went vnto their owne home. 21 And the Lord visited Hanna, so that she conceaued, and bare three sonnes, and two daughters: and the childe Samuel grew (q) before the Lorde. 22 Eli was very olde, and heard all that his sonnes dyd vnto al Israel, & how they "lay with the women that wayted at the doore of the tabernacle of the congregation. 23 And he sayde vnto them, Why do ye such thinges? for of all these people I heare euill reportes of you. 24 Oh, nay my sonnes: for it is no good report that I heare, howe that ye make the Lordes people to trespasse. 25 If one man sinne agaynst another, the iudge shall iudge it: but yf a man sinne agaynst the Lorde, who will be his (r) dayseman? Notwithstanding they hearkened not vnto the voyce of their father, because the Lorde would slay them. 26 (The though the lawe hath no helpe in this gospel sheweth Iesus Christ that taketh of the worlde.

childe Samuel profited and grewe, and was in fauour both with the Lorde and with men.) 27 And there came a man of God vnto Eli, and sayde vnto hym, Thus sayth the lord, Dyd not I playnely appeare vnto the house of thy father, when they were in Egypt in Pharaos house? 28 And I chose him (f) out of all the tribes of Israel to be my preste, for to offer vpon myne aulter, and to burne incense, and to weare an Ephod before me: and I gaue vnto the house of thy father all the offerynges made by fyre of the childzen of Israel. 29 Wherefore (s) treade ye downe my sacrifice and mine offeryng whiche I (t) commaunded in the tabernacle, and honourest thy childzen aboue me, to make your selues fat of the fyrste fruites of all the offerynges of Israel my people?

30 Wherefore the Lorde God of Israel sayth, I sayde that thy house and the house of thy father shoulde (v) walke before me for euer: but nowe the Lorde sayth, That be farre from me: for them that worshippe me I wyll worship, and they that despyse me, shall come to shame. 31 Beholde, the dayes come that I wyll cut of thyne (x) arme, and the arme of thy fathers house, that there shall not be an olde man in thyne house. 32 And thou shalt see thine enemie in the habitation (of the Lorde) and in all the wealth which (God) shall geue Israel: and there shall not be an olde man in thyne house for euer. 33 Neuertheless, I wyll not destroy euery one that come of thee from myne aulter, to make thyne eyes to fayle, and to make thyne heart sorowfull: and all they that be multiplied in thine house, shall dye (y) (when they be) men.

34 And this shalbe a signe vnto thee that shal come vpon thy two sonnes Hophni and Phinehes: in one day they shall dye both. 35 And I wyll stirre vp a (z) faythfull preest, that shall do accordyng to my heart and mynde, and I wyll buylde hym a sure house, and he shall walke before mine annoynted for euer. 36 And all that are left in thine house, shall come, and crouche to him for a peece of siluer and a morsell of bread, and shall say, Put me (I pray thee) in one office or other among the prestes, that I may eate a morsell of bread.

The

(k) Transgressing the order appointed in the law Leuit. 7. for theyr belly sake.

(l) Whiche was cõmaunded first to haue ben offered to god.

" or, lawe.

(m) Not passing so much for their profite, as that Gods lawe was not obserued,

(n) Seing the horrible abuse therof.

(o) An Ephod is a short and narrowe lynnen coate without sleeues, put vppermost vpon his garmentes, to kepe them close vnto hym.

(p) Asking a sonne to serue the lorde, & bestowing of hym to the lordes seruice

(q) That is, being in the seruice of the Lorde.

" or, slept. Exod. 4. verse. 21.

(r) No man, nor mans doinges can pacifie Gods wrath for sinne: But ease, the away the sins

(f) That is, Aaron thy father. Leuit. 7. D. Deut. 12. D.

(s) That is, why haue you contemned my sacrifices, and as it were trode them vnder feete.

(t) To be offred.

(v) That is, shoulde execute the office of the hye prieft in my tabernacle.

(x) Thy power, and authoritie.

(y) Shall dye when they come to mans age.

1. king. 12. B

(z) Meaning Zadok who succeeded Abiathar, and was the figure of Christe.

The. iii. Chapter.

1 There was no manifest vision in the tyme of Eli. 4 the Lorde calleth Samuel three tymes. 11 And sheweth what shall come vpon Eli and his house. 18 The same declareth Samuel to Eli.

A

AND the childe Samuel ministred vnto the Lorde before Eli, and the worde of the Lorde was (a) precious in those dayes, neither was there any open vision. 2 And as at that tyme Eli lay in his (b) place, his eyes began to waxe dymme that he coulde not see. 3 And yer the lampe of God went out, Samuel layde him downe to sleepe in the temple of the Lorde where the arke of God was. 4 And the Lorde called Samuel. And he aunswered, I am here. 5 And he ran vnto Eli, and sayde, Here am I, for thou calledst me. And he sayde, I called thee not, go agayne and sleepe. And he went, and layde hym downe to sleepe. 6 And the Lorde called once agayne, Samuel. And Samuel arose and went to Eli, and sayde, I am here, for thou biddest call me. And he aunswered, I called thee not my sonne, go agayne and sleepe. 7 Samuel (c) knewe not yet the Lorde, neither was the worde of the Lorde yet opened vnto hym. 8 And the Lorde called Samuel the thirde tyme. And he arose and went to Eli, and sayde, I am here, for thou hast called me. And Eli perceaued that the Lorde had called the childe. 9 Therefore Eli sayde vnto Samuel, Go and sleepe, and yf he call thee, then say, Speake Lorde, for thy seruaunt heareth thee. So Samuel went, and slept in his place. 10 And the Lorde came, and stoode, and called as before, Samuel, Samuel. Then Samuel aunswered, Speake, for thy seruaunt heareth.

11 And the Lorde sayde to Samuel, Beholde I wyll do a thing in Israel, that both the eares of as many as heareth it shall (d) tyngle. 12 In that day I wyll rayse vp against Eli all thynges whiche I haue spoken concernyng his house: when I begyn, I wyll also make an ende. 13 I haue tolde him that I wyll iudge his house for euer, for the wickednesse which he knoweth: for when his sonnes abused themselues, he stayed them not.

14 And therefore I haue swoine vnto the house of Eli, that the wyckednesse of Elies house shall not be purged with sacrifice nor offeryng for euer. 15 Samuel slept vntyll the mornyng, and opened the doores of the house of the Lorde: and Samuel feared to shewe Eli the vision.

16 Then Eli called Samuel, and sayde, Samuel my sonne. And he aunswered, Here am I. 17 He sayde, What is that the lord hath sayde vnto thee? I pray thee hide it not from me: (e) God do so to thee, and more also, yf thou hide any thyng from me of all that he sayde vnto thee. 18 And Samuel tolde hym euerywhyt, and hyd nothyng from hym. And he sayde, It is the Lorde, let hym do what seemeth hym good. 19 And Samuel grewe, and the Lorde was with hym, and left none of his wordes "vnperfourmed. 20 And all Israel from Dan to Beer-seba, wyst that Samuel was the true prophete of the Lorde. 21 And the Lorde appeared agayne in Silo: for the Lorde opened him selfe to Samuel in Silo through the worde of the Lorde.

The. iiii. Chapter.

1 The arke of the Lord is taken 11 Eli and his chyldren dye.

AND Samuel spake vnto all Israel. And Israel (a) went out against the Philistines to battell, and pitched beside "Eben-ezer: and the Philistines pitched in Aphec, 2 And put them selues in aray against Israel: and when they ioyned the battell, Israel was smytten downe before the Philistines, and the Philistines slue of the armie in the feelde about foure thousande men. 3 And when the people were come into their tentes, the elders of Israel sayde, (b) Wherefore hath the Lorde caste vs downe this day before the Philistines? let vs fetche the arke of the couenaunt of the Lorde out of Silo vnto vs, that when it commeth among vs, it may saue vs out of the hande of our enemies. 4 And so the people went to Silo, and fet from thence the arke of the couenaunt of the Lorde of hoastes which (c) sitteth vpon the cherubins: and there were the two sonnes of Eli, Hophni and Phinehes, with the arke of the couenaunt of God. 5 And when the arke of the couenaunt of the Lorde came into the hoaste, all Israel showted a mighty showte, so that the earth rang agayne. 6 And when the

(a) Because there were very fewe prophetes to declare it. (b) In the court next to the tabernacle.

B

(c) He was not afore this time accustomed to heare the Lord speake.

(d) God declareth what sodaine feare shall come vppon men when they shal heare that the arke is taken, and also see that Eli his house is destroyed.

Ruth. i. c. (e) God punyshe thee after this or that sort, except thou tell me the trueth, "fall to the grounde

A

(a) From the departure of the Israelites out of Egypt, vnto this time of Samuel, are about three hundred and ninetie yeres "the stone of hetpe.

(b) Samuel as it is of som affirmed, consulted with the Lord before this was taken in hande, & for that cause (as they aske this question,

(c) This he saith, because of the mercie seate that was betweene the cherubins,

the Philistines heard the noyse of the showte, they sayde, What meaneth the sounde of this myghtie showte in the hoast of the Ebrues? And they vnderstoode howe that the arke of the Lorde was come into the hoast.

7 And the Philistines were afrayde, and sayde, God is come into the hoaste: And they sayde agayne, (d) Wo vnto vs, for it was neuer so before this. 8 Wo vnto vs: who shall deliuer vs out of the hande of these myghtie gods? these are the gods that smote the Egyptians with many plagues in the (e) wyldernesse.

9 Be strong, and quyte your selues lyke men, O ye Philistines, that ye be no seruauntes vnto the Ebrues, as they haue ben to you: be of a manly courage therefore and fyght.

10 And the Philistines fought, and Israel was smytten downe, and fled euery man into his tent: and there was an exceedyng great slaughter, for there were ouerthrowen of Israel (f) thirtie thousande footemen.

11 And the arke of God was taken, and the two sonnes of Eli, Hophni and Phinehes were dead. 12 And there ran a man of Beniamin out of the armie, and came to Silo the same day with his clothes (g) rent, and earth vpon his head. 13 And when he came, lo, Eli sate vpon a stoole by the way syde, waytyng: for his heart feared for the (h) arke of God. And when the man came into the citie and tolde it, all the citie cryed. 14 And when Eli heard the noyse of the cryeng, he sayde, What meaneth this noyse of the tumult? And the man came in hastyly, and tolde Eli.

15 Eli was foure score and eyghteene yeres olde, and his syght fayled hym that he could not see. 16 And the man sayd vnto Eli, I am he that came out of the armie, and fled this day out of the hoast. And he said, What thyng is done my sonne? 17 The messenger answered, and sayde, Israel is fled before the Philistines, and there hath ben a great slaughter among the people, and thy two sonnes Hophni and Phinehes are dead, and the arke of God is taken. 18 And when he made mention of the arke of God, Eli fell from of his stoole backwarde by the syde of the gate, and his (i) necke brake, and he dyed: for he was an olde man and heauy, and * iudged Israel fourtie yeres. 19 And his daughter in lawe Phinehes wyfe was with childe, and nie * the birth: and when she heard the tidinges that the arke of God was taken, and that her father in law and her husbande were dead, she bowed her selfe, and trauayled: for her paynes came vppon her. 20 And about the tyme of her death, the (women) that stoode about her, sayde vnto her, Feare not, for thou hast borne a sonne. But she answered not, nor regarded it.

21 And she named the childe (k) Ichabod, saying, The glory is departed from Israel, (because the arke of God was taken, and because of her father in lawe and her husbande.)

22 And she sayde agayne, The glorie is gone from Israel, for the arke of God is taken.

(d) Before we fought against men, & nowe god is come to fyght against vs.

(e) For in the red sea in the wilderness the Egyptians were destroyed which was the last of all his plagues.

(f) This ouerthrowe was not for lacke of sufficient number of men: but for lacke of gods fauour.

(g) The common gesture of such as fell to calamitie, sorowe, or heauinesse.

(h) Lest it should be taken of the enemies.

* or, to crye out.

(k) Which is by interpretatiō, No glory: or, where is the glory.

The .v. Chapter.

1 The Philistines bryng the arke into the house of Dagon. 6 The men of Asdon are plagued. 8 The arke is caryed into Gath, and after to Acron.

AND the Philistines tooke the arke of God, and caryed it from * Eben-ezer vnto Asdod.

2 Agayne the Philistines tooke the arke of God, and brought it into the house of (a) Dagon, and set it by Dagon. 3 And when they of Asdod were vp the nexte day in the morning, behold Dagon was fallen vppon his face on the earth before the arke of the Lorde: and they tooke Dagon, and set hym in his place agayne.

4 And when they were come early in the nexte morning, behold Dagon was fallen vppon his face on the grounde before the arke of the Lorde: and his head and his two handes cut of vpon the threcholde, that only the stumpe of Dagon was left to hym. 5 And therefore is it that the priestes of Dagon, neyther any man that commeth into Dagons house, (b) treade not on the threcholde of Dagon in Asdod vnto this day. 6 But the hande of the Lorde was heauie vppon them of Asdod, and he destroyed them, and smote them with emerodes, both Asdod and all the coastes thereof.

7 And when the men of Asdod sawe that it was so, they sayde, The arke of the God of Israel shall not abide here with

* "the stone of helpe.

(a) Whiche was their cheefe idoll, and from the nauell downe warde like a fishe, and vpwarde lyke a man.

(b) Proceeding frō one superstition to another.

(i) If he had corrected his sonnes and removed wickednes from the tabernacle of the lord, he & all Israel had escaped this horrible plague.

* or, gouernour.

with vs, for his hand is sore vpon vs, and vpon (c) Dagon our god. 8 They sent therefore, and gathered all the lordes of the Philistines vnto them, and saide, What shall we do with the arke of the God of Israel? They answered, Let the arke of the god of Israel be caryed about vnto Gath. And they caried the arke of the God of Israel about. 9 And when they had caried it about, the hande of the Lorde was against the citie with a very great destruction, and he smote the men of the citie both small and great, and they had emerodes in their secrete partes. 10 Therefore they sent the arke of God to Acaron: and assoone as the arke of God came to Acaron, the Acaronites cryed out, saying. They haue brought the arke of the God of Israel to vs, to slea vs and our people. 11 And so they sent, and gathered together all the lordes of the Philistines, and sayde, Sende (d) awaye the arke of the God of Israel, to go agayne to his owne place, that it slea vs not, and our people. For there was a destruction and death throughout all the citie, and the hande of God was exceedyng sore there. 12 And the men that dyed not, were smytten with the emerodes: and the crye of the citie went vp to heauen.

(c) This is a lamentable blindnes, they cleaue styll to that idoll whiche lyeth vppon the grounde like a blocke, & is not able to helpe neither them nor him selfe.

(d) Affliction worketh not lyke effect in the wicked & in the godly: In the one grudge and desperation: in the other repentaunce and reconciliation.

The. vi. Chapter.

17 The Philistines offer golden emerodes and myce. 19 The men of Bethsames are stricken for lookyng into the the arke.

AND the arke of the Lorde was in the countrey of the Philistines seuen monethes. 2 And the Philistines called for the priestes and the soothsayers, saying, What shall we do with the arke of the Lorde? Tell vs wherewith we shall sende it home agayne. 3 They sayde, If you sende away the arke of the God of Israel, sende it not emptie: but rewarde it with sinne (a) offeryng, and then ye shalbe whole, and it shalbe knowen to you why his hande departeth not from you. 4 Then sayde they, And what shalbe the sinne offeryng whiche we shall rewarde hym with? They answered, fiue golden emerodes, and fiue golden myce, accordyng to the number of the princes of the Philistines: For one plague was on you all and on your princes.

(a) For that you haue presumed to cast it away frō Israel.

5 Wherefore ye shall make images lyke to your emerodes, and images lyke to your myce that corrupt the lande, and ye shall geue glorie vnto the God of Israel, that he may take his hande from you, and from your (b) gods, and from your lande.

6 Wherefore do you harden your hearres, as the Egyptians and Pharao hardened their hearres? When he wroughte wonderfully among them, did they not let the people go, and they departed? 7 Nowe therefore make a newe cart, and take two melch kyne, on whom there hath come no yoke, and tye the kyne to the carte, and byring the calues home from them.

8 And take the arke of the Lorde, and lay it vpon the carte, and put the iewelles of golde whiche ye rewarde him with for a sinne offering, in a coffer by the syde thereof, and sende it away, that it may go. 9 And yf ye see that he go vp by the way of his owne coast to Bethsames, then it is he that dyd vs this great euyll: yf no, we shall knowe then that it is not his hande that smote vs, but it was a (c) chaunce that happened vs. 10 And the men dyd euen so: and tooke two kyne that gaue mylke, and tyed them to the cart, and kept the calues at home. 11 And they laid the arke of the Lorde vpon the cart, and the coffer with the mice of gold, and with the images of their emerodes. 12 And the kyne tooke the straycht way to Bethsames, and went on the straycht way: and as they went lowed, and turned neither to the eyght hande nor to the left: And the princes of the Philistines went after them vnto the (d) borders of Bethsames.

(b) Here they are forced to knowledge the true liuyng god, & his myghtie hande, & yet becausse of their idolatry haue not the grace to conuert & worship hym.

(c) The wryked attribute almoste all thyngss to fortune and chaunce: whereas in deede there is nothing done without gods prouidence and decree.

(d) For the triall of the matter.

13 And they of Bethsames were reapyng their wheate harueste in the valley: and they lyft vp their eyes, and spied the arke, and reioyced when they sawe it. 14 And the carte came into the feelde of one Iehosua a Bethsamite, and stoode styl there: There was also a great stone: and (e) they claue the wood of the carte, and offered the kyne a whole burnt offeryng to the Lorde. 15 And the Leuites tooke downe the arke of the Lorde, and the coffer that was with it, wherein the (f) iewels of golde were, and put them on the great stone: and the men of Bethsames sacrifised whole burnt sacrifice, and offered offeringes the same day vnto the Lorde. 16 And when the fiue princes of the Philistines had

(e) To wite the men of Bethsames. which were Israelites.

(f) Meaning the golden emerodes and the golden mice.

had seene it, they returned to Acaron the same day. 17 And these are the golden emerodes whiche the Philistines gaue for a synne offeryng to the Lord, (g) for Asdod one, for Gaza one, for Ascalon one, for Gath one, and for Acaron one. 18 And golden mice accordyng to the number of all the cities of the Philistines (belongyng) to the fyue lordes, both of walled townes, and of townes vnwalled, vnto the great (stone) " of Abel, whereon they set downe the arke of the Lorde, vnto this day in the feelde of Iehosua the Bethsamite. 19 And he smote of the men of Bethsames, because they had (h) looked in the arke of the Lorde, and he slue among the people fiftie thousand and three score and ten men: and the people lamented, because the Lorde had slayne the people with so great a slaughter. 20 Wherefore the men of Bethsames sayd, Who is able to stande before this holy Lorde God? and (i) to whom shall he go from vs? 21 And they sent messengers to the inhabitantes of Kiriath-iarim, saying, The Philistines haue brought agayne the arke of the Lorde, come ye downe, and fet it vp to you.

(g) These were the fiue principall cities of the Philistines, which were not all conquered vnto the tyme of Dauid.

" or, plaine

(h) For it was not lawfull to any other to touch or to see into it, saue onely to Aaron & his sonnes. Num. 4. b.

(i) For what people will receaue it, to be thus plaged by receauing therof.

The. vii, Chapter.

1 The arke is brought to Kiriath-iarim. 3 Samuel exhorteth the people to forsake their sinne and turne to the Lorde. 10 The Philistines fight agaynst Israel and are ouercome. 15 Samuel iudgeth Israel.

AND so the men of (a) Kiriath-iarim came, and fet vp the arke of the Lorde, and brought it into the house of Aminadab in the hyll, and sanctified Eleazar his sonne to kepe the arke of the Lorde. 2 And whyle the arke abode in Kiriath-iarim, the tyme was long, for it was twentie yeres: and all the house of Israel (b) lamented after the Lord. 3 And Samuel spake vnto all the house of Israel, saying, If ye be come agayne vnto the Lorde with all your heartes, then put away the straunge gods and Astaroth from among you, and prepare your heartes vnto the Lord, and serue hym only: for he shall ryd you out of the hande of the Philistines. 4 Then the chyldren of Israel dyd put away Baalim and Astaroth, and serued the Lorde only. 5 And Samuel sayde, Gather all Israel to (c) Mispah, and I wyll pray for you vnto the Lorde.

(a) A citie in the tribe of Iuda, called also Kirnath-baal. Iosu. 15.

(b) Repented them of their sinnes, & sought after the lord.

(c) For Silo was now desolate, because the Philistines had taken thence the arke.

6 And they gathered together to Mispah, and (d) drewe water, and powred it out before the Lorde, and fasted the same day, and sayde there, We haue sinned agaynst the Lorde. And Samuel iudged the chyldren of Israel in Mispah. 7 When the Philistines hearde that the chyldren of Israel were gathered together to Mispah, the princes of the Philistines went vp agaynst Israel: and when the chyldren of Israel hearde that, they were afrayde of the Philistines.

8 And the chyldren of Israel sayde to Samuel, (e) Ceasse not to crye vnto the Lorde our God for vs, that he may saue vs out of the hande of the Philistines. 9 And Samuel tooke a sucking lamme, and offered it altogether for a whole burnt offeryng vnto the Lorde, and cryed vnto the Lorde for Israel, and the Lorde hearde hym.

10 And as Samuel offered the whole burnt offeryng, the Philistines came to fight agaynst Israel: but the lorde thundred a great thunder the same day among the Philistines, and " scattred them, that they were slaine before Israel. 11 And the men of Israel went out of Mispah, and pursued the Philistines, and smote them vntyll (they came) vnder Bethchar. 12 And then Samuel tooke a stone, and pitched it betweene Mispah and (f) Sen, and called the name thereof " Eben-ezer, saying, Hitherto hath the Lorde helped vs. 13 And so the Philistines were brought vnder, and they came no more into the coast of Israel: and the hande of the Lorde was agaynst the Philistines all the dayes of Samuel. 14 The cities which also the Philistines had taken from Israel, were restored to Israel euen from Acaron to Gath, and the coastes of the same dyd Israel deliuer out of the handes of the Philistines: and there was peace betweene Israel and the (g) Amorites. 15 Samuel iudged Israel all the dayes of his lyfe: 16 And went about yere by yere to Bethel, Gilgal, and Mispah, and iudged Israel in all those places. 17 And came agayne to Rama: for there was his house, and there he iudged Israel (also) and there he buylt an (h) aulter vnto the Lorde.

(d) After the expolition of some of the learned, it meaneth that they wept before the lorde.

(e) Now thei haue learned not to trust in themselues, but in God: and to seke helpe not at the arke, but at his hand alone.

" feared.

(f) Which was a great rocke ouer agaynst Mispah.

" the stone of helpe.

(g) Meaning the Philistines.

(h) Which was not contrary to the lawe: for as yet a certayne place was not appoynted.

The

The.viii. Chapter.

1 Samuel maketh his sonnes iudges ouer Israel, who folowe not his steppes. 5 The Israelites aske a kyng.

When Samuel was olde, he (a) made his sonnes iudges ouer Israel. 2 The name of his eldest sonne was (b) Joel, and the name of the second Abia, and they were iudges in Beer-seba. 3 And his sonnes (c) walked not in his wayes, but turned aside after lucre, and tooke bribes, and peruerted the ryght. 4 Then all the eldets of Israel gathered them together, and came to Samuel vnto Rama. 5 And sayde vnto hym, Beholde thou art olde, and thy sonnes walke not in thy wayes: nowe therfore make vs a kyng to iudge vs, as all other nations (haue.) 6 But the thyng displeased Samuel when they saide, Geue vs a kyng to iudge vs: and Samuel prayed vnto the Lorde. 7 And the Lorde sayd vnto Samuel, Heare the voyce of the people in all that they say vnto thee: for they haue not cast thee away, but they haue cast me away, that I shoulde not raigne ouer them. 8 And as they haue euer done sence I brought them out of Egypt vnto this day, and haue forsaken me, and serued other gods, euen so do they vnto thee. 9 Nowe therefore hearken vnto theyr voyce: howbeit yet testifie vnto them, and shewe them the maner of the kyng that shall raigne ouer them. 10 And Samuel tolde all the wordes of the Lord vnto the people that asked a kyng of hym: 11 And he sayde; This shalbe the (d) maner of the kyng that shall raigne ouer you, He will take your sonnes and put them to his charets, and make his horsemen of them to run before his charet. 12 And will make him of them captaynes ouer thousandes and ouer fiftes, and will set them to eare his ground, and to gather in his harueste, & to make instrumentes of warre, and thinges that serue for his charettes. 13 And he will take your daughters, and make them apoticaries, cookes, and bakers. 14 And he shall take your feeldes, and your vineyardes, and your best olyue trees, and geue them to his seruauntes. 15 And he shall take the tenth of your sede, and of your vineyardes, and geue to his eunuches, and to his seruauntes. 16 And he shall take your men seruauntes, and maid seruauntes, young men, and the cheefe of your asses, and put them to his worke. 17 And he shal take the tenth of your cheepe, and ye shall be his seruauntes. 18 And ye shall crye out at that time because of your king whiche ye shall haue chosen you, and the Lorde will (e) not heare you at that day. 19 Nouertheless the people wouldo not heare the voyce of Samuel, but did say, Nay, not so: but there shalbe a kyng ouer vs, 20 That we may be lyke other nations, and that our kyng may iudge vs, and go out before vs, and fight our battayles. 21 Therfore when Samuel hearde all the wordes of the people, he rehearsed them in the eares of the Lorde. 22 And the Lorde sayd to Samuel, Hearken vnto theyr voyce, and make them a kyng. And Samuel said vnto the men of Israel, Go euery man vnto his citie.

The.ix. Chapter.

1 Saul seeking his fathers asses, by the counsell of his seruaunt goeth to Samuel. 9 The prophetes called Seers.

There was a man of Beniamin named Cis the sonne of (a) Abiel, the sonne of Zeror, the sonne of Bechorah, the sonne of Aphiah, the sonne of a man that was a Jeminite, (b) mightie in power. 2 And the same had a sonne called Saul, a goodly young man and a fayre, so that among the children of Israel there was none goodlier then he: from the shoulders vpwarde he was hygher then all the other people. 3 And the asses of this Cis Sauls father were lost, and Cis sayd to Saul his sonne, Take one of the laddes with thee, and arise, go and (c) seeke the asses. 4 And he went through mount Ephraim, and passed through the lande of Salisa, but they founde them not: then they went through the lande of Salim, and there they were not: when they went also through the lande of Gemini, they founde them not. 5 At the last, when they were come to the lande of (d) Zuph, Saul sayde to his ladde that was with hym, Come, let vs returne: lest my father leaue caryng for the asses, and take thought for vs. 6 He sayde vnto him, Beholde there is in this citie a man of God, and he is an honow-

(a) Because he was not able to trauel and take the paines in his olde age.
(b) who was also called Vasini, 1. Chro. 6. b.
(a) That is, they obserued not the iustice, equitie, vpryghtnes, and godlynes of their father.
(d) Except it be of suche kynges as shal haue the feare of god before theyr eyes, and will folowe his statutes & lawes, as Dauid, Solomon, Ezechias, & Iosias.
Deut. 17. c.
1 king. 22. a
(e) Because you repent not for your sinnes.
(a) This Abiel in the 1. of the Cro. 8. is called Ner.
(b) That is, both valiant and ryche.
(c) All these circumstances were meanes to serue vnto gods prouidence, whereby Saul was made kyng.
(d) wher was Ramath Zophim the citie of Samuel.

honourable man, all that he sayth, commeth surely to passe: Nowe then let vs go thyther, if so be he can shewe vs what way we may go. 7 Then sayde Saul to his lad, If we wyll go, what shall we bring the man? For the *breed is spent in our vesselles, and there is no other present to bryng the man of God: what haue we? 8 And the lad aunswered Saul agayne, and sayde, Beholde I haue founde about me the fourth part of a (e) sicle of syluer, that wyll I geue the man of God, to tell vs our way. 9 (Before tyme in Israel when a man went to seeke an aunswere of God, thus wyse he spake, Come, and let vs go to the (f) Sear: for he that is nowe called a prophete, was in the olde tyme called a Sear.) 10 Then sayd Saul to his lad, wel sayde of thee, Come, let vs go. And so they went vnto the citie where the man of God was. 11 And as they went they? way vp the hyl to the citie, they met with damosels that came out to drawe water, and sayde vnto them, Is there here a Seer? 12 And the maydens aunswered them, and sayde, Yea, beholde he is before you, make haste now: for he came this day to the citie, for there is an (g) offeryng of the people this day in the high place. 13 When ye be come into the citie, ye shall fynde hym strayght way yer he go vp to the high place to eate: for the people wyll not eate bitryll he come, because he doth (h) bleste the offeryng, and then eate they that be bidden to the feast: Nowe therefore get you vp, for this day shall ye find him. 14 And they went vp into the citie: and when they were come into the myddes of the citie, beholde Samuel came out agaynst them, for to go vp to the high place. 15 But the Lorde had tolde Samuel in his eare a day before Saul came, saying, 16 To morowe this tyme I wyll sende thee a man out of the lande of Beniamin, him shalt thou annoynt to be captaine ouer my people Israel, that he maye saue my people out of the handes of the Philistines: for I haue looked (i) vpon my people, & their (k) crie is come vnto me. 17 When Samuel therfore sawe Saul, the Lord aunswered hym, See, this is the man whom I spake to thee of, this same shall raigne ouer my people. 18 Then went Saul to Samuel in the middle of the gate, and sayde, Tell me I pray thee where the Sears house is? 19 Samuel aunswered Saul & said, I am the Sear: go vp before me vnto the high place, for ye shal eate with me to day, & to morowe I wyll let thee go, and will tell thee al that is in thyne (l) heart. 20 And as for thyne asses that were lost three dayes ago, care not for them, for they are founde: And (m) whose shall the beawtiful things of Israel be? belong they not to thee, & vnto al thy fathers house? 21 But Saul aunswered and sayd, Am not I the sonne of Jeminie, of the smallest tribe of Israel? and my kinred is the least of all the kinredes of the tribe of Beniamin? Wherfore then speakest thou so to me?

22 And Samuel tooke Saul and his lad, & brought them into the (n) parler, and made them sitte in the cheefest place among them that were bidden, whiche were vpon a thirtie persons. 23 And Samuel sayd vnto the cooke, Bring forth the portion which I gaue thee, and of whiche I sayde vnto thee, Kepe it with thee. 24 And the cooke toke vp the shoulder and that whiche was (o) vpon it, and set it before Saul, and Samuel sayde, Beholde that which is left, put it before thee & eate: for hytherto hath it ben kept for thee, saying, Also I (p) called the people. And so Saul dyd eate with Samuel that day. 25 And when they were come downe from the high place into the citie, Samuel communed with Saul vpon the (q) top of the house. 26 And when they arose early about the spring of the day, Samuel called Saul vpon the top of the house, saying, Vp, that I may sende thee away. And Saul arose, and they went out, both he and Samuel. 27 And when they were come almost out of the towne, Samuel sayde to Saul, Bid the lad go before vs (and he went before) but stande thou styll awhyle, that I may shewe thee the (r) worde of God.

The .x. Chapter.

6 Saul is annoynted kyng by Samuel, 19 Samuel assembleth the people, and sheweth them their sinnes.

Then Samuel tooke a vessell of (a) oyle, and powred it vppon his head, and kyssed hym, & sayde, Hath not the Lord annoynted thee to be captaine ouer his inheritaunce? 2 When thou art departed from me this day, thou shalt finde two men by Rahels

whiche oyle is signified the gyftes of the holy ghost, which were necessary for them that should rule.

*or, bitayles.

(e) which is, about fiue pence, Ge. 23 verse. 15.

(f) Because he saw gods will reuealed vnto hym by his diuine spirit, & for that he foretolde thynges to come.

(g) That is, a feast after the offeryng.

(h) That is, geue thankes & distribute the meate accordyng to the custome, 2. kyng. 15. verse. 1. Actes. 13. verse. 21.

(i) That is, vpon the affliction and oppression of my people.

(k) wherein they seeke helpe and deliueraunce at me.

(l) That is, that thou desyrest to knowe.

(m) Whom god hath chosen to be theyr kyng.

(n) where the feast was.

(o) That is, the shoulder with the brest, whiche the priest had for his familie in all peace offeringes. Leuit. x. c.

(p) That both by the assemblyng of the people and by the meate prepared for thee, thou mightest vnderstande that I knew of thy commyng.

(q) For after the maner it was flat, that men myght walke together vpon it.

(r) That is, gods commaundement as concernyng thee.

(a) Here begynneth the vse of annoyntyng of kynges with oyle by gods commaundement. By the

(c) Of whom Beniamin the yongeſt ſonne of Iacob was borne, of the which, the tribe of Beniamin wherof king Saul was, bare their name. Gen. 35.

" or, one.

"Heb. They wyll aſke thee of peace.

(d) Which was in the citie Kiriathiarim, where the arke was. Chapt. vii, 2.

(c) Rahels ſepulchre in the border of Beniamin, euen at Zelzah, and they wyll ſay vnto thee, The aſſes whiche thou wenteſt to ſeeke, are founde: and lo, thy father hath left the care of the aſſes, and ſorowyth for you, ſaying, What ſhall I do for my ſonne? 3 Then ſhalt thou go forth from thence, and ſhalt come to the " playne of Thabor, and there ſhall meete thee three men goyng vp to God to Bethel, one carying three kiddes, and another carying three loues of bread, and another carying a bottell of wine. 4 And they wyll " ſalute thee and geue thee two (loues) of bread, whiche thou ſhalt receaue of their handes. 5 After that, ſhalt thou come to the (d) hyll of God, where is the garniſon of the Philiſtines: and when thou art come thyther to the citie, thou ſhalt meete a company of prophetes comyng downe from the hygh place, with a pſalter, a tymbrell, a pype, and a harpe before them, and they ſhal prophecie. 6 And the ſpirite of the Lorde wyll come vpon thee alſo, and thou ſhalt prophecie with them, and ſhalt be turned into another man. 7 Therefore when theſe ſignes are come vnto thee, do what thou haſt to do, for God is with thee. 8 And thou ſhalt go downe before me to Gilgal, and I alſo wyll come downe vnto thee to ſacrifice whole burnt ſacrifices, and to offer peace offerynges: tary for me ſeuen dayes, tyll I come to thee, and ſhewe thee what thou ſhalt do. 9 And when he had turned his " backe to go from Samuel, God gaue hym another (e) heart, and all thoſe tokens came to paſſe that ſame day. 10 And when they came thyther to the hill, beholde the company of prophetes met him, and the ſpirite of God came vpon hym, and he (f) prophecied among them. 11 And all that knewe hym before, when they ſawe that he prophecied among the prophetes, they ſaide eche to other, What is this that is come vnto the ſonne of Cis? Is Saul alſo among the prophetes? 12 And one of the ſame place aunſwered, and ſayde, Who is their (g) father? And therefore came the prouerbe, What, is Saul alſo among the (h) prophetes? 13 And when he had made an ende of prophecying, he came to the hygh place. 14 And Saules vncle ſayde vnto hym, and to his lad, Whyther went ye? He ſayde, To ſeeke the aſſes: and when we ſawe that they were no where, we came to Samuel. 15 And Saules vncle ſayde, Tell me I pray thee what Samuel ſayde vnto you? Saul ſayde vnto his vncle, He tolde vs playnely that the aſſes were founde. But of the kyngdome whereof Samuel ſpake, tolde he hym not. 17 And Samuel called the people together vnto the Lorde to Miſpah, 18 And ſayde vnto the chyldren of Iſrael, Thus ſayde the Lorde God of Iſrael, I brought Iſrael out of Egypt, and deliuered you out of the hande of the Egyptians, and out of the handes of all kingdomes that troubled you. 19 And ye haue this day caſt away your God who onely deliuereth you out of all your aduerſities and tribulations: and ye haue ſayde vnto hym, No, but make a kyng ouer vs. Now therefore ſtande ye before the Lorde by your tribes, and by your thouſandes. 20 And when Samuel had aſſembled together all the tribes of Iſrael, the tribe of Beniamin was (i) taken. 21 When he had aſſembled together the tribe of Beniamin by their kynredes, the kinred of Matri was caught, and at the laſt Saul the ſonne of Cis was caught: and when they ſought him, he coulde not be founde. 22 Therefore they aſked the Lorde further, yf the man ſhoulde yet come thyther? And the Lorde aunſwered, Beholde (k) he hath hyd hym ſelfe among the ſtuffe. 23 And they ranne and fet hym thence, and when he ſtoode among the people, he was higher then any of the people from the ſhoulders vpwarde. 24 And Samuel ſayde to all the people, See ye not hym whom the Lorde hath choſen, and howe there is none lyke hym among al the people? And al the people ſhowted, and ſayde, God " ſaue the kyng. 25 Then Samuel tolde the people the (l) duetie of the kingdome, and wrote it in a booke, and layde it vp before the Lorde, and ſent all the people away, euery man to his houſe. 26 And Saul alſo went home to Gibea, and there folowed him a bande of men, whoſe hearetes god had touched. 27 But the chyldren of Belial ſayde, Howe ſhall he ſaue vs? And they deſpiſed him, and brought him no preſentes: and he (m) helde his tongue.

"Heb. thonder.

(e) He gaue him ſuche vertues as were meete for a kyng.

(f) That is, he prayſed God togither with them, & dyd ſing ſonges to his laude and prayſe.

(g) Meanyng that prophecie commeth not by ſucceſſion: but is geuen to whō it pleaſeth God.

(h) Notyng thereby hym that cometh frō lowe degree ſodenly to honour.

(i) That is, by caſting of lot.

(k) As though he were vnwoorthy, and vnwilling.

" Heb. Let the king lyue.

(l) As it is written Deut. 17.4.

(m) Both to auoid ſedition, and to wyn them by patience.

The

The .xi. Chapter.

1 Nahas the Ammonite warreth agaynst Jabes Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slayne. 14 The kingdome is renued.

THen (a) Nahas the Ammonite came vp, and beſieged Jabes in Gilead: and all the men of Jabes ſaide vnto Nahas, Make a couenant with vs, & we wylbe thy ſeruauntes. 2 And Nahas the Ammonite anſwered them, In this wyll I make a couenaunt with you, yf I may (b) thruſt out all your eyght eyes, & bryng that ſhame vpon all Iſrael. 3 To whom the elders of Jabes ſaid, Geue vs ſeuen dayes reſpite, that we may ſende meſſengers vnto all the coaſtes of Iſrael: and then yf there be no man to deliuer vs, we wyll come out to thee. 4 Then came the meſſengers to Gibea of Saul, and tolde this tydinges in the eares of the people: and al the people lyft vp their voyces, and wept. 5 And beholde Saul came folowyng the cattell out of the feelde, and Saul ſaid, What ayleth this people that they weepe? And they tolde him the tydinges of the men of Jabes. 6 And the ſpirite of God (c) came vpon Saul when he heard thoſe tydynges, and he was exceedyng angry. 7 And toke a yoke of oxen, and hewed them in peeces, and ſent them throughout all the coaſtes of Iſrael by the handes of meſſengers, ſaying, Whoſoeuer commeth not forth after (d) Saul and after Samuel, ſo ſhall his oxen be ſerued. And the feare of the Lorde fell on the people, and they came out "with one conſent. 8 And when he numbred them in Bezek, the children of Iſrael were three hundred thouſande men, and the men of Juda thirtie thouſande. 9 And (e) they ſaid vnto the meſſengers that came, So ſay vnto the men of Jabes in Gilead, To morowe by that time the ſunne be hotte, ye ſhal haue helpe. And the meſſengers came, and ſhewed it to the men of Jabes, which were glad. 10 Therfore the men of Jabes ſaid, To morowe we wyll come (f) out vnto you, and ye ſhall do with vs all that pleaſeth you. 11 And on the morowe Saul put the people in three partes, and they came in vppon the hoaſt in the mornyng watch, and ſlue the Ammonites vntyll the heate of the day: and they that remayned, were ſcattered, ſo that two of them were not left together. 12 And the people ſayde vnto Samuel, (g) Who is he that ſaid, Shall Saul raigne ouer vs? bring thoſe men, that we may ſlay them. 13 And Saul ſaid, There ſhall no man (h) die this day: for to day the Lord hath ſaued Iſrael. 14 Then ſaid Samuel vnto the people, Come, that we may go to Gilgal, and renue the kingdome there. 15 And all the people went to Gilgal, and made Saul king there before the Lorde in Gilgal, and there they offered (i) peace offeringes before the Lorde: and there Saul and all the men of Iſrael reioyced exceedingly.

The .xii. Chapter.

1 Samuel declaryng to the people his integritie, reproueth their ingratitude.

AND Samuel ſaide vnto all Iſrael, Beholde I haue (a) hearkened vnto your voyce in al that ye ſaid vnto me, and haue made a kyng ouer you: 2 Nowe therefore your kyng walketh before you: and I am olde and graye headed, and beholde my ſonnes are with you, and I haue walked before you from my childehoode vnto this day. 3 Beholde here I am, beare recorde of me before the Lorde and before his (c) annoynted: (d) Whoſe oxe haue I taken? or whoſe aſſe haue I taken? whom haue I done wrong to? whom haue I hurt? or of whoſe handes haue I receaued any bribe to blinde myne eyes therewith? and I wyl reſtore it you. 4 They ſaid, Thou haſt done vs no wrong, nor hurt vs, neither haſt thou taken ought of any mans handes. 5 He ſayde vnto them againe, The Lord is witneſſe againſt you, and his annoynted is witneſſe this day that ye haue founde naught in my handes. And they anſwered, He is witneſſe. 6 And Samuel ſayde vnto the people, It is the Lorde that (e) made Moyſes and Aaron, and that brought your fathers out of the lande of Egypt. 7 Nowe therefore ſtande ſtill, that I may reaſon with you before the Lorde, according to all the "righteouſneſſes of the Lorde, whiche he ſhewed both you and your fathers. 8 After that Jacob was come into Egypt, and your fathers cryed vnto the Lorde, the Lorde ſent Moyſes and Aaron, whiche brought your fathers out of Egypt, and made them dwell in this place. 9 And when they forgat the

(a) For feare of whom Iſrael asked a king, As Chap. 12. verſ. 12.

(b) No reſonable condition can ſatiſfie a tirant, and therfore Gods wrath is not farre from him.

(c) God gaue him the ſpirite of ſtrength and courage to go againſt this tyrant.

(d) He ioyneth Samuel with him for more auctoritie, for he him ſelfe was not yet approued of all.

" Hebre, as one man

(e) Meaning Saul and Samuel.

(f) That is, to the Ammonites, diſſembling that they had hope or aide.

(g) By this victorie, the Lord wonne the heartes of the people to Saul.

(h) He woulde begynne his kingdome with clemencie, as a vertue meete for a prince.

(i) In ſigne of thanckes geuing for the victorie.

(a) I haue graunted your petition.

(b) To gouerne you in peace and warre. Eccle. 46. verſ. 22.

(c) That is, Saul.

(d) God woulde that this confeſſion ſhoulde be a paterne for all them that haue any office.

(e) That is, exalted them and indued them with his ſpirite to deliuer you.

" Or, benefites. Gen. xlvi. a Exod. ii. d. Exod. iiii. b

Lorde their God, he solde them into the hande of Sisara (f) captayne of the hoast of Hazor, and into the hande of the Philistines, and into the hande of the king of Moab, and they fought agaynst them. 10 And they cryed vnto the Lord, and saide, We haue sinned, because we haue forsaken the lorde, and haue serued Baalim & Astaroth: nowe therefore deliuer vs out of the handes of our enemies, and we wyll serue thee. 11 And the Lorde sent Jerobaal, (g) Bedan, Jephthah, and Samuel, and deliuered you out of the handes of your enemies on euery side, and ye dwelled safe. 12 And for all that, when you sawe that Nahas the king of the children of Ammon came agaynst you, ye saide vnto me, Not so, but a kyng shall raigne ouer vs: when yet the Lord your God was your kyng. 13 Nowe therfore beholde the kyng whom ye haue chosen, and whom ye haue desired: lo, the Lorde hath set a king ouer you.

14 Yf ye wyll feare the Lorde, and serue him, and heare his voyce, and not disobey the worde of the Lorde, both ye and the king that raigneth ouer you, shall (h) folowe the Lorde your God. 15 Yf ye wyll not hearken vnto the voyce of the Lorde, but disobey the Lordes mouth, then shall the hande of the Lorde be vpon you, and on (i) your fathers. 16 Now also stande, and see this great thing which the Lorde wyll do before your eyes. 17 Is it not nowe wheate haruest? I wyll call vnto the Lorde, and he shall send thunder and rayne, that ye may perceaue and see howe that your wickednes is (k) great whiche ye haue done in the sight of the Lorde in askyng you a king. 18 And so Samuel called vnto the Lorde, and the Lorde sent thunder and rayne the same day: and all the people feared the Lorde and Samuel exceedingly.

19 And all the people saide vnto Samuel, Pray for thy seruauntes vnto the Lorde thy God, that we dye not: for we haue sinned in asking vs a kyng, beside all our (other) sinnes.

20 And Samuel saide vnto the people, Feare not: (ye haue in deede done all this wickednesse, yet (l) depart not from folowyng of the Lord, but serue the Lorde with all your heartes: 21 Neither turne ye away, for (then ye go) after vayne thinges, which are not able to profite you, nor deliuer you, for they are but vanitie.) 22 For the lord wyll not forsake his people because of his great names sake: because it hath pleased the Lorde to make you (m) his people. 23 Moreouer, God forbyd that I should sinne agaynst the Lorde, and cease prayng for you: but I wyll shewe you the good and ryght way. 24 Therfore feare you the lord, and serue him in the truth, and with all your (n) heartes: and consider how great thinges he hath done for you.

25 But yf ye do wickedly, then shall ye perishe, both ye and your kyng.

The. xiii. Chapter.

13 Saul beyng disobedient to Gods commaundement, is shewed of Samuel that he shall not raigne.

SAul nowe had ben * king (a) one yeere, (and he raigned two yeres ouer Israel.) 2 And Saul chose him three thousande men of Israel, two thousande were with Saul in Michmas and in mount Bethel, and a thousande with Jonathan in Gibea Beniamin: and the rest of the people he sent euery man to his tent. 3 And Jonathan smote the Garison of the Philistines that was in the (b) hill, and it came to the Philistines eares: and Saul blewe the (c) trumpet throughout all the lande, saying, Let the Hebrewes heare. 4 And all Israel heard say howe that Saul had destroyed a garison of the Philistines: wherfore Israel was hadde in abhomination with the Philistines. And the people gathered together after Saul to Gilgal. 5 The Philistines also gathered them selues together to fight with Israel, thirtie thousande charettes, and sixe thousande horsemen, with other people lyke the sande by the seas syde in multitude, and came vp, and pitched in Michmas eastwarde from (d) Bethauen. 6 And when the men of Israel sawe it, they were in a straite, (for the people were in a distresse) and the people hyd them selues in caues, and in holdes, and in rockes, and in hye places, and in pittes. 7 And some of the Hebrewes went ouer Jordane to go vnto the lande of (e) Gad and Gilead: and Saul was yet in Gilgal, and all the people beyng afrayde, followed him. 8 And he taryed seuen dayes, euen vnto the tyme that Samuel had appoynted: but Samuel came not to Gilgal, & the people were therefore (f) scattered from him.

9 And

(f) That is, captayne of Iabins hoast king of Hazor. Jud. xiii. a. Jud. iii. b.

(g) That is, Sampson. Jud. xiii. d. Jud. xi. a. 1. king. 7. b.

(h) Ye shall be preserued, as they that folowe the Lordes wyll.

(i) That is, your gouernours.

(k) In that you haue forsaken him who hath al power in his hande, for a mortal man.

(l) For with the Lorde there is mercie and forgeuenesse of sinnes in store, for such as wyll repent.

(m) Of his free mercie, and not of your merits, and therfore he wyll not forsake you.

(n) Vnfaynedly, and without hypocrisie.

A

(a) Or, the sonne of one yere. (a) Whyles these thinges were done.

(b) Kiriath-iarim, where the arke was Cap. x. a.

(c) That euery man should prepare himselfe to war.

(d) Which is Bethel, and of the prophetes called Bethauen, because of the idolatrie committed there.

(e) Wher the two tribes & the halfe remayned.

(f) Thinking that the absence of the prophete was a signe that they should lose the victorie.

9 And Saul saide, Bryng a whole burnt sacrifice to me, and peace offerynges. And he offered a whole burnt sacrifice. 10 And assoone as he hadde made an ende of offeryng the whole burnt sacrifice, behold Samuel came, and Saul went agaynst hym to "salute him. 11 And Samuel said, What hast thou done? Saul saide, Because I (g) sawe that the people scattered from me, and that thou camest not within the dayes appoynted, and that the Philistines gathered them selues together to Michmas: 12 Therfore saide I, The Philistines shall come downe nowe vpon me to Gilgal, and I haue not made supplication vnto the Lorde: I was bolde therfore, and offered a whole burnt offering.

13 And Samuel saide to Saul, Thou art become a foole, thou hast not kept the commaundement of the Lorde thy (h) God whiche he commaunded thee: for at this time would the Lorde haue stablished thy kingdome vpon Israel for euer. 14 But nowe thy kyngdome shall not continue: the Lorde hath songht him a (i) man after his owne heart, and the Lorde hath commaunded him to be captayne ouer his people, because thou hast not kept that whiche the Lorde commaunded thee. 15 And Samuel arose, and gate him vp from Gilgal (k) in Gibea of Beniamin, and Saul numbred the people that were founde with him, and they were about a sixe hundred men. 16 And Saul and Jonathan his sonne, and the people that were founde with them, had their abiding in Gibea of Beniamin: but the Philistines pitched in Michmas.

17 And there came out of the hoast of the Philistines three companyes to destroy: one compante turned vnto the way that leadeth to Ophra vnto the lande of Sual: 18 And another compante turned the way to Bethoron: and the thirde company turned to the way of the coast that is seene aboue the valley of Zeboim towarde the wildernesse. 19 There was no smith founde throughout al the lande of Israel: for the Philistines saide, Lest the Hebrewes make them swordes or speares. 20 But all the Israelites went downe to the Philistines, to mende euery man his share, his mattoche, his axe, and weeding hooke. 21 Yet they had a file for the shares, for the mattoches, for the pickforkes, and for the axes, and for to sharpen the goades. 22 And so in time of battell there was neither (l) sword nor speare found in the handes of any of the people that were with Saul and Jonathan: but with Saul and Jonathan his sonne was there founde. 23 And the garison of the Philistines came out to go ouer vnto Michmas.

"Hebr. blesse him.

(g) Though these causes seeme sufficient in mans iudgement, yet because they had not the word of god, they turned to his destruction.

(h) Who willed thee to obey him, and rest vpon his word.

(i) That is, Dauid,

(k) And went to his citie Ramath,

(l) To declare that the victorie came only of god.

The .xiiii. Chapter.

14 Ionathan and his harnesse bearer put the Philistines to flight.

1 Then on a time Jonathan the sonne of Saul sayde vnto his young man that bare his harnesse, (a) Come, and let vs go ouer to the Philistines garison that are yonder on the other side: and he tolde not his father. 2 And Saul taryed in the vttermost part of Gibea vnder a Pomegranate tree which is in Migron: and the people that were with him, were vpon a sixe hundred men.

3 And Ahia the sonne of Ahitob Ichabods brother the sonne of Phinehes the sonne of Eli, was the Lordes priest (b) in Silo, and ware an Ephod: & the people wist not that Jonathan was gone. 4 And in the middes of the passage by whiche Jonathan sought to go ouer vnto the Philistines garison, there was a sharpe racke on the one side, and a sharpe racke on the other side: the one called Bozez, and the other Seneh: 5 The forefront of the one leaned northward toward Michmas, and the other was southwarde towarde Gibea. 6 And Jonathan said to the young man that bare his harnesse, Come, and let vs go ouer vnto the garison of these vncircumcised, it may be that the Lorde wil worke with vs: for it is "no hardnesse with the Lorde to saue eyther in many, or in fewe. 7 And his harnesse bearer saide vnto him, Do all that is in thyne heart: go where it pleaseth thee, beholde I am with thee as thyne heart lusteth. 8 Then sayde Jonathan, Beholde we go ouer vnto these men, and shall shewe our selues vnto them. 9 Yf they say on this wyse to vs, Tary, vntyll we come to you: then we wyll stande stil in our place, & not go vp vnto thē. 10 But if they say, Come vp vnto vs: then we wyl go vp, for the Lord hath (c) delinered them into our handes:

(a) This facte of Ionathan is singuler, and done in fayth by the instinction of gods spirite, & therfore not to be folowed by the discipline of warre. 1. king. 4.

(b) For the priesthood was not yet taken away from the house of Eli: but continued vntyll the time of Zadok.

"Or, none can let the Lorde.

(c) This he learned neyther at diuiners, nor soothsayers: but at the spirite of god, confirming his fayth by signes prescribed by the same spirite.

and this shalbe a signe vnto vs.
11 And they both shewed them selues vnto the garison of the Philistines: and the Philistines saide, See, the Hebrewes come out of the (d) holes where they had hid them selues in.
12 And the men of the garison answered Ionathan and his harnesse bearer, and saide, Come vp to vs, and we will shewe you a thing. And Ionathan saide vnto his harnesse bearer, Come vp after me, for the Lord hath deliuered them into the hande of Israel. 13 And Ionathan clymed vp vpon (e) handes and feete, and his harnesse bearer after him: and they fell before Ionathan, and his harnes bearer slue them after him.
14 And that first slaughter which Ionathan and his harnesse bearer made, was vpon a twentie men, within the compasse as it were about an halfe acher of lande which two (oxen plowe.)
15 And there was a feare in the hoast, in the feelde, and among all the people: insomuch that they that were gone out of the garison to robbe, were afrayde also, & the (f) earth trembled for the feare that was sent of God.
16 And the watchmen of Saul in Gibea Beniamin sawe: and beholde the multitude were discomfited, and were smitten as they went.
17 Then saide Saul vnto the people that was with him, Searche and see who is gone away from vs. And when they had numbred, beholde Ionathan and his harnesse bearer were not there. 18 And Saul sayde vnto Ahia, Bring hyther the (g) arke of God. (For the arke of God was at that time with the children of Israel.)
19 And whyle Saul talked vnto the priest, the noyse that was in the hoast of the Philistines spread farther abrode and encreased: And Saul saide vnto the priest, (h) Withdrawe thyne hande. 20 And Saul toyned him selfe vnto all the people that were with him, and they came to the battel, and beholde euery mans swoorde was against his felowe, and there was a very great discomfiture. 21 Moreouer, the Hebrewes that were with the Philistines before that time, and were come with them into all partes of the hoast, turned to be with the Israelites that were with Saul and Ionathan. 22 And all the men of Israel also whiche had hid them selues in mount Ephraim, alloone as they heard how that the Philistines were fledde, they followed after the in the battell.
23 And so the Lord saued Israel that day: and the battell continued vnto Bethauen. 24 And when the men of Israel were kept downe with hunger that day, Saul charged the people with an oth, saying, (i) Cursed be the man that eateth any foode vntyll nyght, till I be auenged of myne enemies. And so none of the people tasted any sustenaunce. 25 And all they of the lande came to a wood where hony lay vpon the grounde. 26 And the people came into the wood, and beholde the honie dropped, and no man moued his hande to his mouth: for the people feared the (k) oth. 27 But Ionathan heard not when his father charged the people with the oth, wherefore he put foorth the ende of the rod that was in his hande, & dipt it in an honie combe, & put his hande to his mouth, and his (l) eyes receaued light. 28 Then aunswered one of the people, and saide, Thy father made the people to sweare, saying, Cursed be the man that eateth any sustenaunce this day: And the people were faint. 29 Then saide Ionathan, My father hath (m) troubled the lande: see howe myne eyes hath receaued light, because I tasted a litle of this honie: 30 Howe much more then to day yf the people had eaten of the spoyle of their enemies whiche they founde? And had there not ben then a much greater slaughter among the Philistines? 31 And they smote the Philistines that day from Michmas to Aialon: and the people were exceedyng faynt. 32 And the people gat them to the spoyle, & toke sheepe, oxen, and calues, and slue them on the ground, and the people dyd eate them with the blood. 33 Then men tolde Saul, saying, Behold the people sinne agaynst the Lorde in that they eate with the blood. And he saide, Ye haue trespassed: rowle a (n) great stone vnto me this day. 34 And Saul said agayne, Go abrode among the people, and bid them bring me euery man his ore, and euery man his sheepe, and slay them here and eate, and sinne not agaynst the Lorde in eating with the blood. And the people brought euery man his ore in his hande that night, and slue them there. 35 And Saul made an aulter vnto the Lorde: and that was the " first aulter that he

(d) Thus they spake contemptuously, and by derision.

(e) Because of the steepnes of the rocke where they dyd clyme vp.

(f) It is an hiperpolical speache, whereby is signified that the feare which God sent vpon the hoast of the Philistines, was exceedyng great.

(g) By which is meant the Ephod whiche was set vp with the arke, which the priest should put on to aske counsell, and to tell of thinges to come. Num. 27. d.

(h) Let the Ephod alone, for I haue no leasure nowe to aske counsel of God.

(i) Such was his hypocrisie and arrogancie, that he thought to attribute to his pollicie, that which God had geuen by the hand of Ionathan,

(k) That is, the curse appointed of Saul, & the punishment for breaking the oth.

(l) Which afore were dym, for weerynesse and hunger,

(m) By making this cruell law,

" Or, weery.

Leuit. 7. vers. 26. Deut. 12. vers. 16.

(n) That the blood of the beastes that shalbe slaine, may be preised out vpon it.

" Or, of that time he began to builde an aulter.

made vnto the Lorde. 36 And Saul
saide, Let vs go downe after the Phi-
listines by night, and spoyle them, vn-
tyll it be day in the morynyng, and let
vs not leaue one man of them. And
they saide, Do whatsoeuer thou thin-
kest best. Then saide the preest, Let vs
(o) come hyther vnto God. 37 And
Saul asked of god, Shall I go downe
after the Philistines? Wylt thou de-
liuer them into the handes of Israel?
But he aunswered him not at that
tyme. 38 And Saul saide, Let al the
"chiefe of the people come hyther,
and knowe & see by whom this sinne
is done this day. 39 For as the lord
liueth which saued Israel, though it
be in Jonathan my sonne, he shal dye
the death. But there was no man a-
mong all the people that aunswered
him. 40 Then said he vnto al Israel,
Be ye on one side, & I and Jonathan
my sonne wyl be on the other side.
And the people said vnto Saul, What
thou thinkest best, that do. 41 There-
fore Saul saide vnto the Lorde God
of Israel, Geue a (p) perfect lot. And
Saul and Jonathan were caught: but
the people scaped free. 42 And Saul
saide, Cast lot betweene me and Jo-
nathan my sonne. And Jonathan was
caught. 43 Then Saul saide to Jo-
nathan, Tell me what thou hast done.
And Jonathan then tolde him, and
saide, I tasted a litle honie with the
ende of the rod that was in myne
hande, and lo I (q) must dye. 44 Saul
aunswered, God do so, and more also
to me, thou shalt dye the death Jona-
than. 45 And the people saide vnto
Saul, Shall Jonathan dye, whiche
hath so mightyly delinered Israel? (r)
God forbid: as the Lord liueth there
shall not one heere of his head fall to
the ground: for he hath wrought with
God this day. And so the people del-
uered Jonathan that he dyed not.

46 And then Saul departed vp from
folowyng the Philistines: and the
Philistines went to their owne place.

47 And so Saul held the kingdome
ouer Israel, & fought agaynst all his
enemies on euery side, against Moab,
agaynst the children of Ammon, a-
gaynst Edom, agaynst the kinges of
Zoba, and agaynst the Philistines:
and whyther soeuer he turned him
selfe, he put them to the worst.

48 And he gathered his hoast toge-
ther, and smote the (s) Amalekites, and
ryd Israel out of the handes of them
that spoyled them. 49 The sonnes of
Saul were, Jonathan, (t) Jesui, and
Melchisua: and his two daughters
were thus named, the elder was cal-
led Merob, and the younger (v) Mi-
chol. 50 And the name of Sauls
wyfe was Ahinoa the daughter of A-
himaaz: and the name of his cheefe
captayne, was Abner the sonne of
Ner Sauls vncle. 51 And Cis was
Sauls father: and Ner the father
of Abner, was the sonne of Abiel.
52 And there was sore warre agaynst
the Philistines al the dayes of Saul:
and (x) whomsoeuer Saul sawe to
be a strong man, and meete for the
warre, he toke him vnto him.

(o) To aske counsell of him.

"Hebr. corner.

(p) That is, cause the lot to fall on him that hath broken the oth.

(q) For so small a matter, not consideryng what great saluation God hath wrought by me this day.

(r) The people thought it their duetie to rescue him by whō they had receaued so great abenefite, who of ignorance had but broken a rashe lawe.

(s) As the Lorde had commaunded, Deut. 25. d.

(t) Called also Abinadab. Cap. 31. a.

(v) Whiche was the wife of Dauid. Cap. 18. 1. king. 17. a.

(x) As Samuel had forewarned. Cap. 8. c.

The .xv. Chapter.

3 Saul is commaunded to slay Amalek.
9 He spareth Agag & the best thinges.
19 Samuel reproueth him.

SAmuel also sayde vnto Saul, The Lorde sent me to annoynt thee to be king ouer his people, ouer Israel: nowe therfore (a) hearken thou vnto the voyce of the wordes of the Lorde. 2 Thus sayth the Lorde of hoastes, I remember that whiche Amalek dyd to Israel, howe they layde waite for thē in the way as they came vp from Egypt. 3 Now therfore go, and smite Amalek, and destroy ye all that pertayneth vnto them, and haue no compassion on them, (b) slay both man and woman, infant and suckling, oxe and sheepe, camel & asse. 4 And Saul gathered the people together, and numbred them in Telaim, two hundred thousande footemen, and ten thousande men of Juda. 5 And Saul came vnto a citie of Amalek, and "set watch in the brooke. 6 And Saul saide vnto the (c) Kenites, Go, and de-part, and get you downe from among the Amalekites, lest I destroye you with them: for ye shewed (d) mercie to al the children of Israel when they came out of Egypt. And so the Kenites departed from among the Amalekites. 7 And Saul smote the Amalekites from Heuila, as thou comest to Sur, that lyeth before Egypt. 8 And toke Agag the king of the Amalekites alyue, and vtterly destroyed all the people with the edge of the swoorde. 9 But Saul and the people spared (e) Agag, the better sheepe, and the fatter oxen, and the lammes, and all that was good, and would not destroy them: but all that was foule and naught worth, that they destroyed vtterly. 10 Then came the word of

1. king. 17. c.

(a) Because he hath preferred thee to this honour, thou art bound to obey him. Exod. 8. d.

(b) That this might be an example of gods vengeance against them that deale cruelly with his people.

1. king. 17. e.

"Or, fought in the valley.

(c) Whiche were the posteritie of Iethro Moyses father in lawe.

(d) Iethro reioyced for the prosperous successe of Israel, and gaue them good counsel.

(e) Agaynst the commandement of god by Samuel.

the Lorde vnto Samuel, saying,
11 It (f) repenteth me that I haue made Saul king: for he is turned from me, and hath not performed my commaundementes. And Samuel was euyll apayed, and cryed vnto the Lorde all nyght. 12 And when Samuel rose early to meete Saul in the morning, it was tolde Samuel that Saul was come to Carmel, and beholde he hath made him there a place, and is returned, & departed and gone downe to (g) Gilgal. 13 And Samuel came to Saul, and Saul saide vnto him, Blessed be thou in the Lord: I haue fulfilled the (h) commaundement of the Lorde. 14 Samuel said, What meaneth then the bleating of the sheepe in myne eares, and the lowing of the oxen which I heare?
15 Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen, to sacrifice them vnto the Lorde thy God, & the remnaunt haue we destroyed vtterly.
16 Samuel saide, Let me tel thee what the Lorde hath saide to me this night. And he said vnto him, Say on. 17 Samuel saide to Saul, When thou wast (i) litle in thyne owne sight, wast thou not made the head of the tribes of Israel, & the Lord annoynted thee king ouer Israel? 18 And the Lorde sent thee on a iourney, & saide, Go, and vtterly destroy those sinners the Amalekites, & fight against them vntyll thou destroy them. 19 And wherefore hast thou not hearkened vnto the voyce of the Lorde? but hast turned to the pray, and hast done that whiche is wicked in the sight of the Lorde? 20 And Saul saide vnto Samuel, Yea I haue (k) hearkened vnto the voyce of the Lorde, and haue gone the way which the Lorde sent me vnto, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites. 21 But the people take of the spoyle sheepe, oxen, and the chiefest of the thinges which should haue ben destroyed, to offer vnto the Lorde thy God in Gilgal. 22 And Samuel sayde, Hath the Lorde as great pleasure in whole burnt sacrifices and offeringes, as when the voyce of the Lorde is obeyed? Beholde, to obey is better then sacrifice: and to hearken, is better then the fat of rammes.
23 For (l) rebellion is as the sinne of witchcraft, and stubbernesse is as the wickednes of idolatrie: because thou hast cast away the worde of the Lord, therefore he hath cast away thee also from beyng kyng. 24 And Saul said vnto Samuel, I haue sinned: for I haue gone farther then the saying of the Lord, and thy wordes: because I feared the people, and obeyed their voyce. 25 Nowe therefore I pray thee take away my (m) sinne, and turne agayne with me, that I may worship the Lorde. 26 And Samuel sayde vnto Saul, I wyll not returne with thee: for thou hast cast away the word of the Lorde, and the Lorde hath cast away thee that thou shalt not be king ouer Israel. 27 And as Samuel turned him selfe to go away, he caught the lappe of his coate, and it rent.
28 And Samuel saide vnto him, The Lorde hath rent the kingdome of Israel from thee this day, and hath geuen it to a (n) neighbour of thyne that is better then thou. 29 The (o) strength of Israel wyll not lye, nor repent: for he is not a man, that he should repent.
30 He saide, I haue sinned: but now honour me before the elders of my people, and before Israel, and turne agayne with me, that I may worship the Lorde thy God. 31 And so Samuel turned agayne, & followed Saul, and Saul worshipped the Lorde.
32 Then saide Samuel, Bring you hyther to me Agag the king of the Amalekites. And Agag came vnto him "delicately: and Agag sayde, Truely the (p) bitternes of death is past.
33 And Samuel saide, As thy sworde hath made women childelesse, so shall thy mother be childelesse above other women. And Samuel hewed Agag in peeces before the Lorde in Gilgal.
34 And then Samuel departed to Rama, and Saul went home to his house to Gibea Saul. 35 And Samuel came no more to (q) see Saul vntyll the day of his death: neuertheless Samuel mourned for Saul: and the Lord repented that he had made Saul king ouer Israel.

The .xvi. Chapter.

1 Samuel is reproued of god, and is sent to annoynt Dauid. 7 God regardeth the heart. 13 The spirite of the Lorde commeth vppon Dauid.

THE Lorde sayde vnto Samuel, Howe long wylt thou mourne for Saul, (a) seeing I haue cast him away from raigning ouer Israel? Fill thyne

(f) God in his eternall counsell neuer chaungeth nor repenteth, as vers. 29. though he seemeth to vs to repent when any thing goeth contrary to his temperall election.
(g) There to offer vp sacrifice for the victory gotten.
(h) This is the maner of hypocrites, when they folowe their owne deuises, to say they haue fulfilled gods commaundementes.
(i) Acknowledging thy selfe to be of the least tribe of Israel, and of the least familie of the tribe of Beniamin, as Chap. 9.
(k) He slandeth most impudently in his owne defence both against god and his owne conscience.
(l) God hateth nothing more then the disobedience of his commaundement, though the intent seeme neuer so good to man
(m) This was not true repentance, but dissimulation, fearing the losse of his kingdome,
(n) That is, to Dauid.
(o) Meaning God, who maintaineth and defendeth his,
"Heb. in bondes.
(p) Other because he had good hope of continuance of lyfe, or for that he was mortified & redy to dye, Exod. 17. vers. 11. 1. king. 7. d.
(q) Though Saul came where Samuel was, Cap. xix. d.
(a) Gods wyll ought to be a sufficient cause of comfort vnto vs in all afflictions, acknowledging that he doth all thinges for the best, and therefore ought not to lament, for the whom god hath cast of.

thyne (b) horne with oyle, and come, that I may sende thee to Isai the Bethlehemite: for I haue prouided me a king among his sonnes. 2 And Samuel saide, Howe can I go? for yf Saul heare it, he wyll kyll me. The Lorde aunswered, Take an heyfer with thee, (c) and say, I am come to offer to the Lorde. 3 And call Isai to the offering, and I wyll shewe thee what thou shalt do: and thou shalt annoynt vnto me (d) him whom I name vnto thee. 4 And so Samuel dyd as the Lord bade him, and came to Bethlehem: and the elders of the towne were (e) astonyed at his commyng, and saide, Commest thou peaceably?

5 He aunswered, Yea I am come to offer vnto the Lorde: sanctifie your selues, and come with me to the offering. And he sanctified Isai, and his sonnes, and bade them to the offering.

6 And when they were come, he looked on Eliab, and saide, Surely the Lordes (f) annoynted is before him.

7 But the Lorde saide vnto Samuel, Loke not on his fashion, or on the heyght of his stature, because I haue refused him: for (God seeth) not as man seeth. For man loketh on the outwarde appearaunce, but the Lorde beholdeth the heart. 8 Then Isai called Abinadab, and made him come before Samuel: and he saide, Neither hath the Lorde chosen this. 9 Then Isai made Samma come: and he said, Neither yet hath the Lorde chosen him. 10 Agayne Isai made seuen of his sonnes to come before Samuel: and Samuel saide vnto Isai, The lord hath chosen none of these. 11 And Samuel saide vnto Isai, Are here all thy children? He sayde, There is yet a litle one behinde, that kepeth the (g) sheepe. And Samuel saide vnto Isai, Sende, and fetch him: for we wyl not sit downe, till he be come hyther.

12 And he sent, and brought him in: and he was ruddie, and of an excellent beawtie, and well fauoured in sight. And the Lorde saide, Aryse, and annoynt him: for this is he. 13 Therefore Samuel toke the horne of oyle, and annoynted him in the middes of his brethren: and the (h) spirite of the Lorde came vppon Dauid from that day forwarde: and Samuel rose vp, and went to Rama. 14 But the spirite of the Lorde departed from Saul, & an euyll spirite (sent) of the (i) Lorde vexed him. 15 And Sauls seruauntes saide vnto him, Beholde an euyll spirite (sent) of God vexeth thee. 16 Let our Lorde therefore commaunde thy seruauntes (that are before thee) to seeke a man that is a cunnyng player with an harpe: that when the euyll spirite of God commeth vppon thee, he may play with his hande, and thou shalt be eased.

17 Saul sayde vnto his seruauntes, Prouide me a man then that can play well, and bryng him to me. 18 Then aunswered one of his seruauntes, and saide, Beholde I haue seene a sonne of Isai the Bethlehemite, that can play vpon instrumentes, & is strong, valiaunt, and a man of warre, and prudent in doing of feates, and well made, and the Lorde is with him.

19 Wherefore Saul sent messengers vnto Isai, and saide, Sende me Dauid thy sonne which is with the sheepe.

20 And Isai toke an asse (laden) with bread, and a flagon of wine, and a kid, and sent them by Dauid his sonne vnto Saul. 21 And (k) Dauid came to Saul, and " stoode before him: and he (l) loued him very well, and he was made his harneste bearer.

22 And Saul sent to Isai, saying, Let Dauid nowe remayne with me: for he hath founde fauour in my sight. 23 And so when the (euill) spirite of God came vpon Saul, Dauid toke an harpe and played with his hande: and so Saul was (m) refreshed, and dyd amende, and the euil spirite departed from him.

The .xvii. Chapter.

1 The Philistines make warre agaynst Israel. 10 Goliath defieth Israel. 50 Dauid killeth Goliath, and the Philistines flee.

THe Philistines gathered their hoast to battaile, and came together to Socho whiche is in Juda, and pitched betweene Socho and Azekah in the coast of " Dammim.

2 And Saul and the men of Israel came together, and pitched in the valley of " Elah, and put them selues in battell aray to meete the Philistines. 3 And the Philistines stood on a mountaine on the one side, & Israel stoode on a mountaine on the other side: and

(b) A weake fraile vial was vsed in the annoynting of Saul: but nowe an horne, wherby may be signified the strength and continuance of the kingdome of Dauid.

(c) That is, to make a peace offering, whiche might be done though the arke was not there.

(d) Here is fulfilled the prophesie of Iacob, for the princely septer to begin the tribe of Iuda, Gen. 49. b.

(e) Fearyng lest some greenous crime had ben committed, & that he came to punishe the same.

(f) Thinking that Eliab had ben appointed of God to be made king.

(g) The sheepheard of the sheepe, is taken to be made sheepheard of Israel.

2. King. 5. b.

(h) Whereby he prospered in all that he toke in hand

(i) To vexe the minde of Saul, with the anguishe of an euyll conscience, by which anguishe blacke coller & phrensie is ingendred, as phisitions wryteth.

(k) By gods prouidence, that he might be traded in princely and warlike assayres, before he shuld take vppon him the office of a prince.

" Or, serued him.

(l) His mind not yet corrupted with enuie, which quencheth loue, as water doth fire.

(m) Whiche benefite to his greater condempnation he recompenced with cruelnie and hatred.

" Heb. Ephes Dammim.

" Or, of the oke.

there was a valley betweene them.

4 And there came a man betweene them(a) both out of the tentes of the Philistines, named Goliath, of Gath: (b) sixe cubites & a handbreadth long:

5 And had an helmet of brasse vpon his head, and a coate of maple about him: and the weyght of his coate of maple was fiue thousande(c) sicles of brasse. 6 And he had bootes of brasse vpon his legges, & a shielde of brasse vpon his shoulders. 7 And the shaft of his speare was lyke a weauers beame, and his speare head wayed sixe hundred sicles of iron: and one bearing a shielde went before him. 8 And he stoode and cryed against the hoast of Israel, and saide vnto them, Why are ye come to set your battayle in aray? am not I a Philistine, and you seruauntes to Saul? choose you a man for you, and let him come downe to me. 9 And yf he be able to fight with me, and to "kill me, then wyl we be your seruauntes: but yf I can ouercome him and kyll him, then shal ye be our seruauntes and serue vs.

10 And the Philistines saide, I defie the hoast of Israel this day, geue me a man, that we may fight "together.

11 When Saul and all Israel hearde those wordes of the Philistine, they were discouraged, and greatly (d) afrayde. 12 Dauid was the sonne of an Ephrathite of Bethlehem Iuda, named Iai, which had eyght sonnes: and this "man was taken for an olde man in the dayes of Saul. 13 And the three eldest sonnes of Iai went, and folowed Saul to the battell: and the names of his three sonnes that went to battell were, Eliab the eldest, and the next Abinadab, and the thirde Samma: 14 And Dauid was the least: And the three eldest went after Saul. 14 Dauid also went and departed from Saul to (e) feede his fathers sheepe at Bethlehem. 16 And the Philistine came foorth in the morning and euening, & continued fourtie dayes. 17 And Iai said vnto Dauid his sonne, (f) Take for thy brethren an Epha of this parched corne, & these ten loaues, & runne to the hoast to thy brethren. 18 And cary these ten freshe cheeses vnto the captayne, and loke howe thy brethren fare, and fet out their pledge. 19 And Saul and they, and all the men of Israel were in the valley of Elah fighting with the Philistines. 20 And Dauid rose vp early in the morning, and left the sheepe with a keper, and toke and went as Iai had commaunded him, and came within the compasse of the hoast: and the hoast went out in array, and shouted in the battaile. 21 For Israel and the Philistines had put them selues in array armie against armie.

22 And Dauid left the thinges which he bare, vnder the handes of the keper of the vessels, and ran into the hoast, and came, and saluted his brethren.

23 And as he talked with them, beholde there stoode a man in the midst (Goliath the Philistine by name, of Gath) out of the armie of the Philistines, and spake (g) such wordes: and Dauid heard it. 24 And all the people of Israel when they sawe the man, ranne away from him, and were sore afrayde. 25 And euery man of Israel saide, Sawe ye not this man that commeth vp? euen to reuile Israel is he come: And to him that killeth him, wyll the king geue great ryches, and wyll geue him his daughter thereto, yea and make his fathers house (h) free in Israel. 26 And Dauid spake to the men that stoode by, and saide, What shall be done to the man that killeth this Philistine, and taketh away the shame from Israel? and what is this vncircumcised Philistine, that he shoulde reuile the hoast of the liuing God? 27 And the people answered him after this maner, saying, So shall it be done to the man that killeth him. 28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was angrye with Dauid, and saide, Why camest thou downe hyther? and with whom hast thou left those fewe sheepe in the wildernesse? I know thy pride and the malice of thyne heart, that thou art come downe to see the battell.

29 And Dauid saide, And what haue I nowe done? is there not a (i) cause?

30 And he departed from him into the presence of another, and spake of the same maner: And the people answered him agayne as before.

31 And they that hearde the wordes which Dauid spake, rehearsed them before Saul: whiche caused him to be fet. 32 And Dauid saide to Saul, Let no mans heart fayle him because of him: thy seruaunt wyll go, and fight with yonder Philistine.

33 And Saul saide to Dauid agayne, Thou art (k) not able to go against yonder

(a) That is, betweene the two campes.

(b) A man of hue cubites, is a wonder in the world, this Goliath is a cubite & a handbreadth more then a wonder.

(c) That is, 156. pound foure ounces, after halfe an ounce the sicle, and 600. sicles weight amounteth to eyghteene pound three quarters.

" Or, smite

" Or, hande to hande.

(d) For the spirite of courage and right handeling of matters was taken away from Saul.

" Or, he was counted among them that bare office.

(e) The three eldest sonnes of Iai are taken foorth as valiant men with Saul to war, but Dauid as disable is left to kepe sheepe.

(f) Iai by this message meaneth to relieue the necessitie of his sonnes: but god wor-

(g) As are aboue rehearsed. vers. 8. Iosua. 9. 24

(h) From taxes, and paymentes.

(i) For he came at his fathers commaundement, and was also moued by Gods spirite to take that enterprise against Goliath.

(k) Dauid about to performe the worke of God, & motion of his spirite, is tempted by the ministers of Sathan, the enuye of his brother, and the infidelitie of Saul.

yonder Philistine, to fight with him: for thou art but a childe, but he is a man of warre euen from his youth.
34 Dauid aunswered vnto Saul, Thy seruaunt kept his fathers sheepe, and there came a lion, and likewise a beare, and toke a sheepe out of the flocke: 35 And I went out after him, and smote him, and toke it out of his mouth: and when he arose agaynst me, I caught him by the bearde, and smote him, and slue him. 36 And so thy seruaunt slue both the lion, and the beare: and truely this vncircumcised Philistine shalbe as one of them, seyng he hath rayled on the hoast of the liuing God. 37 And Dauid spake moreouer, The Lorde that deliuered me out of the hande of the lion, and out of the hande of the beare, he shall deliuer me also out of the hande of this Philistine. And Saul sayde vnto Dauid, (m) Go, and the Lorde be with thee. 38 And Saul put his rayment vpon Dauid, and put an helmet of brasse vpon his head, & put a coate of mayle vpon him. 39 And girded Dauid with his owne sworde vpon his rayment, and he assayed to go: and because he neuer proued it, Dauid sayde vnto Saul, I can not go with these: for I haue not vsed my selfe therto. And Dauid put them of him.
40 And toke his (n) staffe in his hand, and chose him fiue smoth stones out of a brooke, and put them in a sheepeheardes bagge which he had, that is in a scrip, and his slyng was in his hande: and he went to the Philistine.
41 And the Philistine came and drue neare agaynst Dauid, and the man that bare the shielde went before him. 42 And when the Philistine loked about & sawe Dauid, he disdayned him: for he was but young, ruddy, and of a comely face. 43 And the Philistine sayde vnto Dauid, Am I a dogge, that thou commest to me with staues? And the Philistine (o) cursed Dauid in the name of his gods. 44 And the Philistine sayde to Dauid, Come to me, and I will geue thy flesche vnto the foules of the ayre, and to the beastes of the feelde. 45 Then sayde Dauid to the Philistine, Thou commest to me with a sword, a speare, and a shielde: but I come to thee in the name of the Lord of hoastes the God of the hoast of Israel, whom thou hast rayled vpon. 46 (p) This day shall the Lorde close thee into my hande, and I shall smite thee, and take thine head from thee, and will geue the carkases of the hoast of the Philistines this day vnto the foules of the ayre, & to the beastes of the earth, that all they which be in the worlde, may knowe that there is a God in Israel. 47 And all this congregation shal knowe that the Lorde saueth not with sworde and speare (for the battayle is the Lordes) and he shall geue you into our handes. 48 And when the Philistine arose, to come & drawe nye to Dauid, Dauid hasted, & ran to fight agaynst the Philistine. 49 And Dauid put his hand in his bagge, and toke out a stone, and slang it, & smote the Philistine in his forehead, that the stone suncke into his forehead, and he fell groueling to the earth.
50 And so Dauid ouercame the Philistine with a slyng and a stone, and smote the Philistine, and slue him, when Dauid had no sworde in his hande. 51 But Dauid ran and stoode vpon the Philistine, and toke his sworde, and drue it out of his sheathe, and slue him, and cut of his head therwith. And when the Philistines sawe that their champion was dead, they fled. 52 And the men of Israel and of Iuda arose, & showted, and folowed after the Philistines vntyl they came to the valley, and vnto the gates of Acaron: and the Philistines fell downe wounded by the way to Saaraim euen vnto Gath, and Acaron.
53 And the children of Israel returned from chasyng after the Philistines, and spoyled their tentes. 54 And Dauid toke the head of the Philistine, and brought it to Hierusalem, but he put his armour in his * tent.
55 When Saul saw Dauid go forth agaynst the Philistine, he sayde vnto Abner the captayne of the hoast, Abner, (q) whose sonne is this young man? Abner aunswered, As thy soule liueth O king, I can not tel. 56 And the king sayde, Enquire thou whose sonne the younglyng is. 57 And when Dauid was returned from the slaughter of the Philistine, Abner toke him, and brought him before Saul, with the head of the Philistine in his hande. 58 And Saul sayde to him, Whose sonne art thou, thou young man? Dauid aunswered, I am the sonne of thy seruaunt Isai the Bethlehemite.

The

(m) For by these examples, he sawe that the power of god was with him.

(n) As the weapon that he could best handle.

(o) So that he was terrible not only by stature, strength, & armour: but also by raylyng, cursing, & threatning wordes.

(p) His faith is so costant, that neither freende nor foe is able to make him doubt of the victory that gods spirite had assured him of.

6

Eccle. 47. a. 1. Mach. 4. d

Ind. 7. f.

* Or, house at Bethlehem. 1. king. 14. g

(q) This he asketh, either for that he woulde nowe knowe further of his kinne then he did before: or for that he had forgot him.

¶ The. xviii. Chapter.

3 The amitie of Ionathan and Dauid.
11 Saul woulde haue slayne Dauid.
29 Saul feareth Dauid, seyng that the Lorde is with him.

AND when he had made an ende of speakyng vnto Saul, the (a) soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him as his owne soule. 2 And Saul toke him that day, and would let him go no more home to his fathers house. 3 Then Ionathan and Dauid made a couenaunt, because he loued him as his owne soule. 4 And Ionathan put of the robe that was vpon him, and gaue it to Dauid, and his garmentes, euen to his swoorde, and to his bowe, and to his girdle.

5 And Dauid went out whythersoeuer Saul sent him, and behaued him selfe (b) wisely: and Saul set him ouer his men of warre, and he was accepted in the sight of all the people, and in the sight of Sauls seruauntes. 6 And as they came againe when Dauid was returned from the slaughter of the (c) Philistine, the women came out of all cities of Israel singyng, and daunsyng to meete king Saul, with tymbrels, with ioy, and with (instrumentes of) musicke.

7 And the women (d) aunswered one another in their play, and sayde, Saul hath slayne his thousande, and Dauid his ten thousand. 8 And Saul was exceedyng (e) wroth, and the saying displeased him, and he sayde, They haue ascribed vnto Dauid ten thousande, and to me but a thousande: and what can he more haue saue the kingdome? 9 Wherfore Saul had an eye on Dauid from that day forwarde. 10 And on the morowe the euyll spirite sent of God came vpon Saul, and he (f) prophecied in the middes of the house: and Dauid played with his hande, like as at other tymes: and there was a tauelyn in Sauls hande: 11 And Saul toke the tauelyn, and sayde, I wyll nayle Dauid to the wall with it. And Dauid auoyded out of his presence two tymes. 12 And Saul was afrayde of Dauid, because the Lorde was with him, and was departed from Saul. 13 Therefore Saul put him from him, and made him a (g) captaine ouer a thousand, and he went out and in before the people. 14 And Dauid behaued him selfe wisely in all his wayes, and the Lord was with him. 15 Wherfore when Saul sawe that he was so exceedyng wise, he was afrayde of him. 16 But all Israel and Juda loued Dauid, because he went out and in before them.

17 And Saul sayd to Dauid, Behold my eldest daughter Merob, her I wyll gene thee to wife: only be a valiaunt sonne vnto me, and fyght the Lordes battayles: for Saul thought, Myne hande shall not be vpon him, but the hande of the Philistines shalbe vpon him. 18 And Dauid aunswered Saul, What am I? and what is my lyfe, or the kinrede of my father in Israel, that I should be sonne in lawe to the king? 19 Howbeit when the tyme was come that Merob Sauls daughter shoulde haue ben geuen to Dauid, she was geuen vnto (h) Adriel a Meholathite to wife. 20 Howbeit Michol Sauls daughter loued Dauid: and they shewed Saul, and the thyng pleased him. 21 And Saul sayde, I wyll (i) geue him her, that she may be a snare to him, and that the hande of the Philistines may be against him. Wherfore Saul sayde to Dauid, Thou shalt this day be my sonne in law in the one of the twaine.

22 And Saul commaunded his seruauntes to commune with Dauid secretly, & to say, Beholde the king hath a fauour to thee, & all his seruauntes loue thee: be nowe therefore the kinges sonne in law. 23 And Sauls seruauntes spake those wordes in the eares of Dauid. And Dauid sayde, Seemeth it to you a light thyng to be a kinges sonne in lawe, seyng that I am a poore man, and of small reputation? 24 And the seruauntes brought Saul worde agayne, saying. Of this maner spake Dauid. 25 And Saul sayd, This wise shall ye say to Dauid, The king careth for no other dowry, but for an hundred foreskinnes of the Philistines, to be auenged of the kinges enemies. But Saul thought to make Dauid fall into the handes of the Philistines. 26 And when his seruauntes tolde Dauid these wordes, (k) it pleased Dauid well to be the kinges sonne in lawe: and the dayes were not expired. 27 Afterwarde Dauid arose with his men, and went and slue of the Philistines two hundred men, and Dauid brought their foreskinnes, and (l) they gaue them wholly to the kyng, that he might be the kinges sonne in lawe: Wher-

(a) His affection was fully bent toward him.
(b) That is, he prospered in all his doynges.
(c) To vvit, Goliath.
(d) In their songes. chap. 21. ver. 47.
(e) Dauid receaueth for his vertues and good qualities, of Ionathan loue and frendship, of Saul hatred & displeasure: there be in the worlde mo Sauls then Ionathans.
(f) By abuse of the word they are somtyme sayd to prophecie, which as mad men speake thinges that haue neither sense, nor reason in them.
(g) Not for his preferment, which he enuied: but vpon hope of that destruction that warre is wont to bryng to many.
(h) To whom he bare fine sonnes, vvhiche Dauid put to death at the request of the Gibeonites. 2. sam. 21.
(i) So his hypocrisie appeareth: for vnder pretence of fauour, he seketh his destruction.
(k) Because he thought himselfe able to compasse the kinges requeste.
(l) Meanyng Dauid & his souldiers.

Wherefore Saul gaue him Michol his daughter to wife. 28 And Saul sawe and vnderstoode howe that the Lorde was with Dauid, and that Michol his daughter loued him:

29 And he was the more (m) afrayde of Dauid, and Saul became alway Dauids enemie. 30 The lordes of the Philistines vsed to go forth: and when they went forth, Dauid behaued him selfe more wisely then all the seruauntes of Saul, so that his name was much set by.

(m) Lest he wolde deprive him of his kingdome.

¶ The. xix. Chapter.

2 Ionathan declareth to Dauid the wicked purpose of Saul. 23 The spirite of prophecie commeth on Saul.

SAul spake to Ionathan his sonne, and to all his seruauntes, that they shoulde (a) kyll Dauid. 2 But Ionathan Sauls sonne had a great fauour to Dauid, and Ionathan tolde Dauid, saying, Saul my father goeth about to slay thee: nowe therefore I pray thee take heede to thy selfe vntyll the morning, and abyde in some secrete place, and hyde thy selfe:

3 And I will go out, and stande by my father in the feelde where thou art, and will commune with my father of thee, and whatsoeuer I see, I will tel thee. 4 And Ionathan spake good of Dauid vnto Saul his father, and sayde vnto him, Let not the king sinne agaynst his seruaunt, agaynst Dauid: for he hath not sinned agaynst thee, and his workes haue ben to thewarde very good. 5 For he dyd put his life in "his hande, and slue the Philistine, and the Lord brought to passe a great health for all Israel: thou sawest it, and thou reioycedst: Wherefore then wylt thou sinne agaynst innocent blood, and slay Dauid without a cause? 6 And Saul hearkened vnto the voyce of Ionathan, and Saul (b) sware, as the Lorde liueth, he shall not dye. 7 And Ionathan called Dauid, and Ionathan shewed him all those wordes: and Ionathan brought Dauid to Saul, and he was in his (c) presence as in tymes past. 8 And the warre began agayne, and Dauid went out, and fought with the Philistines, and slue them with a great slaughter, and they fled from him. 9 And the euyll spirite of the Lorde was vpon Saul, as he sate in his house, hauyng a iauelyn in his hande; and Dauid (d) played with his hande. 10 And Saul entended to smite Dauid to the wall with the iauelyn: but he eyd him selfe out of Sauls presence, and he smote the speare into the wall: and Dauid fled, and was saued the same nyght.

11 Saul also sent messengers vnto Dauids house, to watch him, and to slay him in the morning: and Michol Dauids wife tolde it him, saying, If thou saue not thy selfe this nyght, to morowe thou shalt be slayne. 12 And so Michol (e) let Dauid downe thorowe a windowe: and he went and fled, and was saued. 13 And Michol toke an image, and layde it in the bed, and put a pyllowe stuffed with goates heere vnder the head of it, and couered it with a cloth. 14 And when Saul sent messengers to fetche Dauid, she sayde, He is sicke. 15 And Saul sent the messengers agayne to see Dauid, saying, Bryng him to me bed and all, that I may slay him.

16 And when the messengers were come in, beholde there lay an image in the bed, with a pyllowe of goates heere vnder the head of it. 17 And Saul sayde vnto Michol, Why hast thou mocked me so, and sent away mine enemie, that he is escaped? Michol aunswered Saul, For he sayd vnto me, Let me go, or els I will kyll thee. 18 And so Dauid fled, and escaped, and came to Samuel to Rama, and tolde him all that Saul had done to him: and he and Samuel went and dwelt in (f) Naioth. 19 And one tolde Saul, saying, Beholde Dauid is at Naioth in Rama. 20 And Saul sent messengers to fetche Dauid: and when they sawe a company of prophetes prophecying, and Samuel standyng as (g) appoynted ouer them, the spirite of God fell vpon the messengers of Saul, and they (h) prophecied to. 21 And when it was tolde Saul, he sent other messengers, and they prophecied likewise: and Saul sent messengers yet againe the thirde tyme, and they prophecied also.

22 Then went he him selfe to Rama, and came to a great well that is in Sechu: and he asked and sayd, Where are Samuel and Dauid? And one sayde, Beholde they be at Naioth in Rama. 23 And he went thither euen to Naioth in Rama: and the spirite of God (i) came vpon him also, and he went prophecying vntyll he came to Naioth in Rama. 24 And he stripte

Iosu. 2. c. Act. 9. d.

(a) He layeth a syde hypocrisie, & now bursteth out to open crueltie. 1 Sam. 18. a

(b) Beyng perswaded and pacified for the time by Ionathans oration.

(c) That is, he serued him.

(d) On his harpe, to mitigate the rage of the euyll spirite, as Chap. 16.

(e) Herin doyng the duetie of a faithfull wife towarde her husbande.

(f) It was a scoole where gods lawe was studyed and taught, neare to Rama.

(g) For he was their teacher, and ruler of that scoole.

(h) They song psalmes with the prophetes and praysed god, leauing of to seke after Dauid.

(i) That Dauid might the better by that meanes escape his handes.

" An Ebrue phrase, wherby is meant he put his life in daunger.

script of his clothes, and prophecied before Samuel in lyke maner, and fell(i) naked all that day and all that nyght: and therof it is that they say, Is Saul also among the prophetes?

¶ The. xx. Chapter.

2 Ionathan comforteth Dauid. 3 They renue their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduertiseth Dauid by three arrowes of his fathers fury.

AND Dauid fled from Naioth which is in Rama, and came and sayde before Ionathan, What haue I done? wherein am I faultie? what is the sinne that I haue committed before thy father, that he seketh my lyfe? 2 He sayde vnto him, God forbid, thou shalt not dye: beholde my father wyll do nothyng either great or smal but that he wyll "shewe it me: and howe shoulde my father hide this thyng from me? he wyll not do it. 3 And Dauid sware agayne, and sayde, Thy father knoweth that I haue found grace in thine eyes, & therfore he thinketh, Ionathan shall not knowe it, lest he be sory: and in very deede euen as the Lorde liueth, and as thy soule lyueth, there is but a (a) step betweene me and death.

4 Then sayde Ionathan vnto Dauid, Whatsoeuer thy soule "desireth, that I wyll do vnto thee. 5 And Dauid sayd vnto Ionathan, Beholde to morowe is the (b) begynnyng of the moneth, and I shoulde sit with the king at meate: but let me go, that I may hyde my selfe in the feeldes vnto the thirde day at euen. 6 If thy father speake of me, then say, Dauid asked leaue of me that he myght go to Bethlehem to his owne citie: for there is holden a yerely feast for all the kinrede. 7 And if he say, It is well done, then thy seruaunt shal haue peace: but if he be angry, then be sure that wickednesse is vtterly concluded of him. 8 And then thou shalt shewe mercie vnto thy seruaunt, for thou hast ioyned thy seruaunt into a (c) couenaunt of the Lorde with thee: notwithstandyng if there be in me iniquitie, slay me thy selfe: for why shouldest thou bring me to thy father?

9 And Ionathan aunswered, God kepe that from thee: for if I knewe that wickednesse were (d) concluded of my father to come vpon thee, woulde not I tell it thee? 10 Then sayd Dauid to Ionathan, Who shall tell me? howe (shall I know) if thy father aunswere thee cruelly? 11 And Ionathan sayde vnto Dauid, Come, and let vs go out into the feelde. And they went out both of them into the feelde. 12 And Ionathan sayde vnto Dauid, O Lorde God of Israel, when I haue groped my fathers mynde at this tyme to morowe, or within these three dayes, and if it be well with Dauid, and I then sende not vnto thee, and shewe it thee: 13 The Lorde do so(e) and much more to Ionathan: but if my father haue pleasure to do thee euyll, I wyll shewe thee also, and sende thee away, that thou mayest go in peace, and the Lorde be with thee, as he hath ben with my father.

14 And (I require) not whyles I lyue, (for I doubt not) but thou wylt shewe me the mercie of the Lorde, that I dye not. 15 But (I require) that thou cut not of thy mercie from my house for euer, no not when the Lorde hath destroyed the enemies of Dauid euerye one from the face of the earth.

16 And so Ionathan made a bonde with the house of Dauid, (saying,) Let the Lorde require it at the handes of Dauids enemies. 17 And Ionathan sware agayne vnto Dauid, because he loued him: for he loued him as his owne soule. 18 Then sayde Ionathan to Dauid, To morowe is the first day of the moone: and thou shalt be "misled, because the place where thou wast wont to sit shalbe emptie. 19 Therfore thou shalt hide thy selfe three dayes (then) thou shalt go downe quickly, and come to the place where thou diddest hide thy selfe when the busines was in hande, and shalt remayne by the stone "Esel. 20 And I wyll shoote three arrowes on the side therof, as though I shot them at a marke. 21 And I wyll sende a lad, and byd him go seke the arrowes. And if I say vnto the lad, See the arrowes are on this syde thee, bryng them: then come thou, for it is peace and no hurt, as the Lorde lyueth.

22 But yf I say vnto the lad, Behold the arrowes are beyonde thee: go thy way, for the (f) Lorde hath sent thee away. 23 And as touching thys which thou and I haue spoken, beholde the Lorde be betweene thee and me for euer. 24 And so Dauid hyd him selfe in the feelde: And when the newe moone was come, the king sate him downe to eate meate.

25 And

(i) Saul is sayd to fall naked, forsomuch as he put of his kingly apparel, and put on such as the prophets vsed to weare in tyme of prophesiyng 2. king. 6. ver. 20.

A

"Heb, reueale it in mine eare.

(a) That is, I am in great daunger of death.

"Heb, saith

(b) And therfore a solemne feast, and solemne sacrifices belongyng therto. Num. 28. b

B

Cap. 18. vers. 3.

(c) Because it consisted in all godly and honest matters, and for that it was confirmed of both parties by an oth in the name of the Lorde.

(d) That he were fully determined to kyll thee.

(e) That is, the Lord punish me most greuously.

C

" Or, mentioned.

" Heb, of the way: because it seued as a signe to shewe the way.

D

(f) Vsing me as his instrument to geue thee warning to make away.

25 And the king sate as at other tymes vpon his seate, euen vpon his seate by the wal: and Ionathan arose, and Abner sate by Sauls syde, and Dauids place was emptie. 26 Nenertheless Saul sayde nothyng at all that day: for he thought some thyng hath befallen him, (f) though he were cleane: (or els) because he was not purified. 27 But on the morowe, which was the seconde day of the newe moone, Dauids place was emptie agayne: and Saul sayd vnto Ionathan his sonne, Wherefore commeth not the sonne of (g) Iesai to meate, neither yesterday nor to day? 28 And Ionathan aunswered vnto Saul, Dauid asked licence of me to go to Bethlehem. 29 For he sayde, Let me go I pray thee, for our kinrede doth holde an offering in the citie, and my brother hath sent for me: and therfore yf I haue founde fauour in thyne eyes, let me go I pray thee, and see my brethren: This is the cause that he commeth not vnto the kinges table.

30 Then Saul was angry with Ionathan, and sayde vnto him, Thou (h) sonne of the wicked rebellious (woman) do not I knowe that thou hast chosen the sonne of Iesai vnto thine owne rebuke, and vnto the rebuke and shame of thy mother? 31 For as long as the sonne of Iesai liueth vpon the earth, thou shalt not be stablished, nor yet thy kingdome: Wherfore nowe sende, and fetch him vnto me, for he is the childe of (i) death.

32 And Ionathan aunswered vnto Saul his father, and sayde to him, Wherfore shall he dye? What hath he done? 33 And Saul lift vp a speare to hit him, wherby Ionathan wist well that it was vtterly determined of his father to slay Dauid. 34 And so Ionathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was sory for Dauid, because his father had done him shame. 35 On the next morning Ionathan went out into the feelde at the (k) tyme appoynted with Dauid, and a litle lad with him.

36 And he sayd vnto his boy, Runne, and seke out myne arrowes which I shote. And as the boy ran, he shot an arrowe beyonde him. 37 And when the lad was come to the place whyther Ionathan had shot the arrowe, Ionathan cryed after the lad, & sayde, Is not the arrowe beyonde thee?

38 And Ionathan cryed after the lad agayne, Make (l) speede, haste & stande not still. And Ionathans lad gathered vp the arrowes, and came to his master. 39 But the lad wist nothyng of the matter, only Ionathan and Dauid wist it. 40 And Ionathan gaue his (m) instrumentes vnto the lad that was with him, and sayde vnto him, Go, and carry them to the towne.

41 And assoone as the lad was gone, Dauid arose out of a place that was towarde the south, & fell on his face to the grounde, and bowed him selfe three tymes: and they kissed eche other, and wept together, but Dauid (n) exceeded. 42 And Ionathan sayde to Dauid, Go in peace: and the thynges which we haue swoine both of vs in the name of the Lorde, saying, The Lorde be betweene thee & me, and betwene thy seede & mine (let them stand) for euer. And he arose, and departed: And Ionathan went into the towne.

¶ The. xxi. Chapter.

1 Dauid fleeth to Nob to Ahimelech the priest, 6 He getteth of him the shewe bread to satisfie his hunger.

THen came Dauid to (a) Nob to Ahimelech the priest, and Ahimelech was astonied at the meetyng of Dauid, and sayde vnto him, Why art thou alone and no man with thee? 2 And Dauid sayde vnto Ahimelech the priest, The king hath (b) commaunded me a certayne thing, and hath sayd vnto me, Let no man knowe whereabout I sende thee, and what I haue commaunded thee: and I haue appoynted my seruauntes to such & such places. 3 Nowe therfore if thou hast ought vnder thine hande, geue me fiue loaues of bread, or what commeth to hande. 4 And the priest aunswered Dauid, and sayde, There is no common bread vnder myne hande, but here is halowed bread: if the young men haue kept them selues, specially from women. 5 Dauid aunswered the priest, and sayde vnto him, Of a truth women hath ben separated from vs this two or three dayes sence I came out, and the (c) vessels of the young men were holy: although this way be impure, yet this day it shalbe sanctified in the vessell. 6 And so the priest gaue him halowed bread: for there was none other bread there, saue the shewe bread that was taken from before the Lorde, to put fresh bread there the day that it was taken away.

(f) Yet he might haue some businesse to let him.

(g) He calleth him the sonne of Isai, by contempt and disdayne.

(h) Thou followest the maner of thy mother, which neuer obeyed me.

(i) [An Ebrue phrase, in meanyng he shall surely dye.

(k) For this was the third day, as it was agreed vpon ver. 5.

(l) By these wordes spoken to the boy, he admonisheth Dauid what he shall do.

(m) That is, his bowe & his arrowe.

(n) In weepyng.

(a) Where the arke then was, to aske counsell of the Lorde.

(b) This lye of Dauid & such like infirmities as we see in the saintes of god, may teache vs that no man is iust of his selfe, but receaueth all iustice at gods hand.

(c) That is, their bodies.

Away. 7 (And there was there the same day a certayne man of the seruauntes of Saul (d) abydyng before the Lord, named Doeg an Edomite, the chefest of Sauls heardmen.) 8 And Dauid sayd vnto Ahimelech, Is not here vnder thyne hande either speare or sworde? for I haue neither brought my sworde nor my harneste with me, because the kinges busineste required haste. 9 And the priest sayde, The sworde of Goliath the Philistine whom thou slewest in the valley of Elah, behold it is here wrapt in a cloth behynde the (e) Ephod: if thou wylt take that, take it: for there is no other saue that here. And Dauid sayd, There is none to that, geue it me. 10 And Dauid arose, and fled the same day from the (f) presence of Saul, & went to Achis the king of Gath. 11 And the seruauntes of Achis sayde vnto him, Is not this Dauid the king of the lande? Did they not sing vnto him in daunces, saying, Saul hath slayne his thousande, and Dauid his ten thousande? 12 And Dauid (g) put those wordes into his heart, and was sore afraid of Achis the king of Gath.

13 And he chaunged his speache before them, and fayned him selfe mad in their handes, and (h) scrabled on the doores of the gate, and let his spittell fall downe vpon his beard. 14 Then sayde Achis vnto his seruauntes, Lo ye see this man is bedde him selfe, wherefore then haue ye brought him to me? 15 Haue I neede of mad men, that ye haue brought this felow to play the mad man in my presence? (i) Shall he come into my house?

¶ The. xxii. Chapter.

1 Dauid hideth him selfe in a caue.
2 Many that were in trouble came vnto him.

A Dauid therefore departed thence, and escaped to the caue (a) Adullam: when his brethren also and his fathers house hearde it, they went downe thyther to him. 2 And there gathered vnto him all men that were in combraunce, and in debt, and troubled in their myndes, and he became a captayne ouer them: and there were with him vpon a foure hundred men.

3 And Dauid went thence to Mispah in the lande of (b) Moab, and sayd vnto the king of Moab, Let my father and my mother (I pray thee) come forth vnto you, tyll I knowe what God wyll do for me. 4 And he (c) brought them before the king of Moab: and they dwelt with him all the whyle that Dauid kept him selfe in the (d) holde. 5 And the prophete Gad sayde vnto Dauid, Abyde not in the holde, but depart and go into the lande of Juda. Then Dauid departed, and came into the forrest Hareth.

6 And Saul hearde that Dauid was discouered, and also the men that were with him: and Saul sate in Gibea vnder a tree in Rama, hauyng his speare in his hande, and all his men stoode about him. 7 And Saul sayde vnto his seruauntes that stoode about him, Heare I pray you ye sonnes of (e) Jemini: wyll the sonne of Jsai geue euery one of you feeldes and vineyardes, and make you all captaynes ouer thousandes and ouer hundredes: 8 That ye haue also conspired agaynst me, and there is none that telleth me that my sonne hath made a couenaunt with the sonne of Jsai, and there is none of (f) you that is sory for me, or sheweth me that my sonne hath stirred vp my seruaunt to lye in wayte agaynst me (as appeareth) this day? 9 Then answered Doeg the Edomite (which was appoynted by the seruauntes of Saul) and sayde, I sawe the sonne of Jsai when he came to Nob to Ahimelech the sonne of Ahitob. 10 Which asked counsel of the Lorde for him, and gaue him vittayles, and gaue him the sworde of Goliath the Philistine also. 11 Then the king sent and called for Ahimelech the priest the sonne of Ahitob, and all his fathers house (that is to say) the (g) priestes that were in Nob: and they came all to the king. 12 And Saul sayde, Heare nowe thou sonne of Ahitob. He answered, Here I am my lorde. 13 And Saul sayde vnto him, Why haue ye conspired agaynst me thou and the sonne of Jsai, in that thou hast geuen him vittayle, and a sworde, and hast asked counsell of God for him, that he shoulde ryse agaynst me, and lye in wayte for me (as appeareth) this day? 14 Ahimelech answered the king, and sayde, Who is so faythfull among all thy seruauntes as Dauid, beyng also the kinges sonne in lawe, and goeth at thy byddyng, and is had in honour in thine house? 15 Haue I this day begun first (h) to aske counsel of God for him? that be farre from me: let not the king impute any thyng vnto his seruaunt,

(d) Tarying to worship before the arke.

Cap. 17. ver. 2.

(e) That is, behinde the place where the hye priestes garment lay.

(f) That is, out of his reache and dominion.

Cap. 18. ver. 7.

(g) An Ebrue phrase, wher by is meant that he wayed and considered those wordes.

(h) After the maner of fooles.

(i) Meanyng that they should haue him away from him, as vnmeete to come to a kinges house.

(a) Which was in the tribe of Iuda, and neare to Bethlehem.

(b) For there was another so called in Iuda.

(c) To auoide the rage and crueltie of Saul.

(d) That is, in Mispah, which was a strong holde.

(e) Ye that are of my tribe and linage.

(f) Hereby he woulde persuade them that this conspiracie was most horrible where the sonne conspired agaynst the father, and the seruaunt agaynst his master.

(g) Which were the remnaunt of the house of Eli, whose house god threatned to punishe.

(h) When he went about thy affayres.

ſeruaunt, nor to all the houſe of my father: for thy ſeruaunt knewe nothyng of all this, either leſſe or more.
16 The king ſayde, Thou ſhalt ſurely dye Ahimelech, thou & all thy fathers houſe. 17 And the king ſayd vnto the footemen that ſtoode about him, Turne, & ſlay the prieſtes of the Lord: both becauſe their hande is with Dauid, and becauſe they knew when Dauid fled, and ſhewed it not to me. But the ſeruauntes of the king (i) would not moue their handes to fall vpon the prieſtes of the Lord. 18 And the king ſaid to Doeg, Turne thou, & fall vpon the prieſtes. And Doeg the Edomite turned, & ran vpon the prieſtes, and ſlue that ſame day fourſcore & fiue perſons that dyd weare a lynnen Ephod. 19 And Nob the citie of the prieſtes ſmote he with the edge of the ſworde, both men & women, children & ſucklinges, oxen and aſſes, and sheepe with the edge of the ſworde.
20 And one of the ſonnes of Ahimelech the ſonne of Ahitob named (k) Abiathar eſcaped, and fled to Dauid: 21 And Abiathar ſhewed Dauid howe that Saul had ſlayne the Lordes prieſtes. 22 And Dauid ſayde vnto Abiathar, I wiſt it the ſame day when Doeg the Edomite was there, that he woulde tell Saul: and I am cauſe of the death of all the perſons of thy fathers houſe. 23 Abyde thou with me, and feare not: for he that ſeketh my lyfe, he ſhall ſeeke thine alſo, with me thou ſhalt be in ſafegarde.

(i) Becauſe they feared to ſhead innocent blood.
(k) This was gods prouidence, who accordyng to his promiſe preſerued ſome of the houſe of Ely. Cap. 2. ver. 33.

¶ The. xxiii. Chapter.

5 Dauid chaſeth the Philiſtines from Keila. 16 Ionathan comforteth Dauid. 28 Sauls enterpriſe is broken in purſuyng Dauid.

Then they tolde Dauid, ſaying, Beholde the Philiſtines fight agaynſt (a) Keila, and ſpoyle the barnes. 2 Therefore Dauid aſked counſel of the Lorde, ſaying, Shall I go & ſmite theſe Philiſtines? And the Lord aunſwered vnto Dauid, Go, and ſmite the Philiſtines, and ſaue Keila. 3 And Dauids men ſayde vnto him, See, we be afrayde here (b) in Iuda: howe much more then if we come to Keila agaynſt the hoaſt of the Philiſtines? 4 Then Dauid aſked counſel of the Lorde agayne: and the Lorde aunſwered him, and ſayde, Ariſe, and go downe to Keila: for I wyll deliuer the Philiſtines into thyne hande.

(a) Which was a citie in the tribe of Iuda, Ioſu. 15. f.
(b) That is, in the middeſt of Iuda, much more when we come to the borders agayaſt our enemies.

5 And ſo Dauid and his men went to Keila, & fought with the Philiſtines, & brought away their cattel, and ſmote them with a great ſlaughter, and ſo Dauid ſaued the inhabitauntes of Keila. 6 And when Abiathar the ſonne of Ahimelech fled to Dauid to Keila, he brought an (c) Ephod with him in his hand. 7 And it was tolde Saul that Dauid was come to Keila: and Saul ſayde, God hath deliuered him into myne hande: for he is ſhut in, nowe that he is come into a towne that hath gates and barres. 8 And Saul called all the people together to warre, for to go downe to Keila, and to beſiege Dauid & his men. 9 And Dauid hauyng knowledge that Saul imagined miſcheefe agaynſt him, ſayd to Abiathar the prieſt, (d) Bryng the Ephod. 10 Then ſayde Dauid, O Lorde God of Iſrael, thy ſeruaunt hath hearde that Saul is about to come to Keila, to deſtroy the citie for my ſake: 11 Wyl the lordes of Keila deliuer me into his hande? And wyll Saul come downe as thy ſeruaunt hath hearde? O Lorde God of Iſrael, I beſeche thee tell thy ſeruaunt. And the Lorde ſayd, He wyll come downe. 12 Then ſayd Dauid, Will the lordes of Keila deliuer me and the men that are with me into the hande of Saul? And the Lorde ſayde, They wyll deliuer thee vp. 13 Then Dauid and his men, which were vpon a ſixe hundred, aroſe and departed out of Keila, and went (e) whither they couldе: & it was tolde Saul that Dauid was fled from Keila, and he let the iourney alone.
14 Dauid abode in the wildernеſſe in ſtrong holdes, & remayned in a mountayne in the wildernеſſe of Ziph: and Saul ſought him euery day, but God (f) delyuered him not into his hande.
15 And Dauid ſawe that Saul was come out to ſeke his life: and Dauid was in the wildernеſſe of Ziph in the wood. 16 And Jonathan Sauls ſonne aroſe and went to Dauid into the wood, and comforted his (g) hande in God, 17 And ſayde vnto him, Feare not, for the hande of Saul my father ſhall not fynde thee, and thou ſhalt be king ouer Iſrael, and I ſhalbe next vnto thee: and that doth Saul my father knowe. 18 And they made a bonde both of them together before the Lorde: and Dauid tarryed ſtyll in the wood, and Jonathan went to his houſe.

(c) So that Saul vvas nowe deſtitute of the vſe of prieſthood & the Ephod, god by his prouidence tranſferryng both to Dauid.
(d) To conſult with the lorde by Vrim, and Thymim.
(e) To, and fro, as hauing no certayne place to go to.
(f) No power nor pollicy can preuaile againſt gods children, but when he appointeth the tyme.
(g) Wylled him to be of good courage & bold, for god was on his ſide.

19 Then

19 Then came the Ziphites to Saul to Gibea, saying, Doth not Dauid hide him selfe fast by vs in strong holdes in the wood, in the hyll of Hachila, on the right side of * Jesimon?
20 Nowe therefore O king, thou mayest come downe accordyng to all the lust of thy soule, and our part shalbe to deliuer him into the kinges hande. 21 And Saul sayde, Blessed are ye in the Lorde, for ye haue compassion on me: 22 Go I pray you, and prepare yet better, knowe and see where his (h) foote hath ben, and who hath seene him there: For it is tolde me that he is very subtyll. 23 See therefore and knowe all the lurkyng places where he hydeth him selfe, and come ye agayne to me with the certaintie, and I will go with you: and yf he be in the (i) lande, I will searche him out throughout all the thousandes of Juda. 24 And they arose, and went to Ziph before Saul: but Dauid and his men were in the wildernesse of Maon, in the playne that is on the ryght hande of Jesimon.
25 Saul also and his men went to seke him: and they tolde Dauid, wherefore he came downe vnto a rocke, and abode in the wildernesse of (k) Maon: And whē Saul heard that, he folowed after Dauid in the wildernesse of Maon. 26 And Saul & his men went on the one side of the mountayne, and Dauid and his men on the other side of the mountayne: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men rounde about, to take them. 27 But there came a (l) messenger to Saul, saying, Haste thee, and come: for the Philistines haue inuaded the lande.
28 Wherefore Saul returned from persecutyng Dauid, and went against the Philistines. & therfore they called that place, (m) Sela Hammahlekoth. And Dauid went thence, and dwelt in strong holdes at Engadi.

* Or, of the wildernesse

(h) That is, the place where he haunteth.

(i) In your countrey of Ziph.

(k) Which was also in the tribe of Iuda. Ios. 15.

(l) Thus the Lorde can pull backe the bridle of the tirantes, and deliuer his out of the Lions mouth.

(m) That is, the stone of diuision: because there they diuided them selues.

¶ The. xxiiii. Chapter.

1 Dauid hid in a caue, spareth Saul.
10 He sheweth to Saul his innocencie.
18 Saul acknowledgeth his fault.
22 He causeth Dauid to sweare vnto him to be fauourable to his.

AND When Saul was come agayne from folowyng after the Philistines, there were which tolde him, saying, Behold Dauid is in the wildernesse of (a) En-gadi. 2 Then Saul toke three thousand chosen men out of all Israel, and went to seke Dauid and his men in the heyght of the rockes "where wilde goates remaine. 3 And he came to the sheepe coates by the way, where there was a caue, and Saul went in to "do his easement and Dauid and his men remayned in the "inward partes of the caue. 4 And the men of Dauid sayde vnto him, See, the day is come of which the Lorde sayde vnto thee, Behold I will deliuer thyne enemie into thine hande, and thou shalt do to him as it shall seeme good in thy syght. Then Dauid arose, & cut of the lap of Sauls garment priuily. 5 And afterwarde Dauids heart smote him because he had cut of the lap of Sauls garment.
6 And he sayde vnto his men, The Lorde kepe me from doing that thing vnto my master the Lordes annoynted, to lay mine hande vpon him, seing he is the (b) annoynted of the Lorde.
7 And so Dauid kept of his seruauntes with these wordes, and suffered them not to rise against Saul: but Saul rose vp out of the caue, & went away. 8 Dauid also rose afterward, and went out of the caue, and cryed after Saul, saying, My Lorde king. And when Saul loked behynde him, Dauid stowped (with) his face to the earth, and bowed him selfe: 9 And Dauid sayd to Saul, Wherfore geuest thou an eare to mens wordes that say, Behold Dauid seketh euyll against thee? 10 Behold, this day thine eyes haue seene howe that the Lorde hath deliuered thee this day into myne hande in the caue: and some bad me kyll thee, but I had compassion on thee, and sayde, I will not lay myne handes on my master, for he is the Lordes annoynted. 11 And moreouer my father, behold and see yet the lap of thy garment in my hande, inasmuch as I kylled thee not when I cut of the lap of thy garment: Vnderstande therefore and see that there is neither euyll nor wickednesse in me, and that I haue not sinned against thee: and yet thou huntest after my soule to take it. 12 The Lord be iudge betweene thee and me, and the Lorde auenge me of thee: but mine hande be not vpon thee. 13 Accordyng as the * olde prouerbe saith, Wickednes proceedeth from the wicked: but mine hand be not vpon thee.
14 After whom is the king of Israel come

(a) A citie in the tribe of Iuda. Ios. 15.

" Hebr, of the wilde goates.
" Hebr, to couer his feete.
" Hebr, in the syde.

(b) He consydereth gods ordinaunce, which vvhosoeuer resisteth, geeteth to him selfe condemnation. Ro. 13.

* Or, The prouerbe of an auncient man.

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come out? After whom doest thou pursue? After a dead dogge, and after a flea. 15 The lord therfore be iudge, and iudge betweene thee and me, and see and pleade my cause, and "auenge me out of thyne hande. 16 When Dauid had made an ende of speaking these wordes to Saul, Saul sayde. Is this thy voyce my sonne Dauid? And Saul lyft vp his voyce and (c) wept,

"Heb. iudge

17 And sayde to Dauid, Thou art more righteous then I: for thou hast rewarded me with good, where as I haue rewarded thee with euyll.

18 And thou hast shewed this day howe that thou hast dealt well with me: forasmuch as when the Lord had closed me in thyne handes, thou kyllest me not. 19 For who shall finde his enemie, and let hym depart into a (d) good way? Wherfore the Lorde reward thee with good for that thou hast done vnto me this day. 20 And now behold, I (c) wote well that thou shalt be kyng, and that the kyngdome of Israel shalbe stablished in thyne hande: 21 Sweare nowe therefore vnto me by the Lorde that thou shalt not destroy my seede after me, & that thou shalt not put my name out of my fathers house. 22 And Dauid sware vnto Saul, & Saul went home: but Dauid and his men gate them vp vnto the holde.

(c) Though he was a most cruell enemie to Dauid, yet by Dauids great gentlenes his conscience cõpelled hym to yeelde.

(d) That is, wyll let hym go safe and without harme.

(e) Though this tiraunt saw and confessed the fauour of God toward Dauid, yet he ceassed not so persecute him against his owne cõscience: such is the nature of them who God geueth ouer.

The. xxv. Chapter.

1 Samuel dyeth. 3 Nabal and Abigail. 38 The Lorde killeth Nabal. 42 Abigail and Ahinoam Dauids wyues. 43 Michol is geuen to Phalti.

AND Samuel dyed, and all the Israelites gathered together, and lamented hym, and buried him in his owne (a) house at Rama. And Dauid arose, and went downe to the wylderneſſe of Pharan. 2 And there was a man in (b) Maon, whose possession was in Carmel, and the man was exceeding mightie, and had three thousande sheepe, and a thousande goates: and he was shearing his sheepe in Carmell. 3 The name of the man was Nabal, and the name of his wyfe was Abigail, and she was a woman of a singuler wysdome, and beautifull: but the man was churlish, and of euyll conditions, & was of the kinred of Caleb. 4 And Dauid heard in the wylderneſſe that Nabal dyd sheare his sheepe. 5 And Dauid sent out ten young men, & said vnto them, Get you vp to Carmel, & go to Nabal, and "greete hym in my name. 6 And ye shal say, So mayest thou liue, peace be to thee, peace be to thyne house, and peace be vnto al that thou hast. 7 Beholde I haue heard say that thou hast shearers: nowe thy sheepheardes (c) were with vs, and we dyd them no spite, neither was there ought missing vnto them al the whyle they were in Carmell: 8 Aske thy laddes, & they will shewe thee: Wherfore let these young mẽ finde fauour in thine eyes (for we come in a good "season) and geue I pray thee whatsoeuer (d) commeth to thyne hande vnto thy seruauntes, and to thy sonne Dauid.

"Heb. aske hym in my name of peace.

(c) That is, were cõuersaunt with vs in the wilderneſſe.

"Hebr. In a good day, that is, the day that thou makeſt a feaſt for thy shearers.

(d) That is, whatsoeuer thou hast redie for vs.

9 And when Dauids young men came, they told Nabal al those wordes in the name of Dauid: and held their peace. 10 And Nabal aunswered Dauids seruauntes, and sayd, (e) Who is Dauid? and who is the sonne of Isai? there is plentie of seruauntes nowe a dayes that breake away euery man from his maister. 11 Shall I then take my bread, my water, & my flesche that I haue killed for my shearers, and geue it vnto men whom I wote not whence they be? 12 And so Dauids seruauntes turned their way, and went agayne, and came and tolde him all those sayinges. 13 And Dauid sayde vnto his men, Gyrde euery man his sworde about hym. And they gyrded euery man his sworde about hym, & Dauid was gyrded with his sworde: and there folowed Dauid vpõ a foure hundred men, and two hundred abode by the "stuffe. 14 But one of the lads tolde Abigail Nabals wyfe, saying, Beholde Dauid sent messengers vnto our maister out of the wylderneſſe to salute hym: and he" rayled on them.

(e) That is, a man of no wealth nor riches: but yet by this his aunswer, it appeareth that he lacketh wisdom & honestie.

"Hebr. beſs sell.

15 And yet the men were very good (f) vnto vs, and dyd vs no displeasure, neither missed we any thing as long as we were conuersaunt with them when we were in the feeldes. 16 They were (g) a wall vnto vs both by night & day, all the whyle we were with them keping sheepe. 17 Now therfore take heede, and see what thou shalt do: for surely euyll "wyll come vpon our maister, & al his houshold: for he is so wicked, that a man can not speake to him. 18 Then Abigail made haste, and tooke two hundred" loaues, & two bottels of wine, and fiue sheepe redy dressed, and fiue measures of parched corne, and an hundred " frayles of reasinges, and two hundred " cakes of

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"heb. drawe them away

(f) When we kept our sheepe in the wylderneſſe of Pharan.

(g) That is, in steade of a wall.

"Heb. is accomplished

"Heb. bread

" Or, clusters.

" Or, pounded. So many figges is called a cake as cleaues together lyke a cake.

of figges, and laded them on asses,
19 And said vnto her young men, Go before me, beholde I come after you. But she tolde her husbande Nabal nothing therof. 20 And as she rode on her asse, she came priuily downe the side of the hyll, and behold Dauid and his men came downe against her, and she met them. 21 And Dauid sayd, Surely in vayne haue I kept all that this felowe hath in the wyldernesse, so that nothing was missed of all that parteyned vnto hym: and he hath quite me euyll for good. 22 So and more also do God vnto the enemies of Dauid, if I leaue of all that parteyne to hym by the dawning of the day, any that (h) pysseth against the wall. 23 And when Abigail sawe Dauid, she hasted and lighted of her asse, and fel before Dauid on her face, and bowed her selfe to the grounde.
24 And fell at his feete, and sayde, Let this iniquitie be counted myne my lorde, and let thyne handmayde I pray thee speake in thyne "audience, and heare the wordes of thy handemayde. 25 Let not my lorde I pray thee regarde this wicked "man Nabal: for as his name is, so is he: Nabal is his name, & folly is with hym: But I thyne handmayde sawe not the young men of my lorde whom thou sendedst. 26 Now therfore my lord, as the Lorde liueth, and as thy soule liueth, euen the Lorde that hath withholden thee from comming to (shed) blood, and kept thyne(i)hand to thee: so nowe, I pray God that thyne enemies, and they that intende to do my lord euill, may be as Nabal. 27 And now this "blessing which thine handmayde hath brought vnto my lord, let it be geuen vnto the young men that "folowe my lorde. 28 I pray thee forgeue the trespasse of thyne handemayde: for the Lorde wyll make my lord a (k) sure house, because my lord fighteth the battayles of the Lorde, and there coulde none euyll be founde in thee in all thy dayes. 29 And yet a (l) man hath ryssen to persecute thee, and to seeke thy soule: but the soule of my Lord shall be bounde (m) in the bundell of the liuing with the Lorde thy God, and the soules of thy enemies shal God cast out, euen as out of the middle of a slyng. 30 And when the Lorde shall haue done to my lorde all the good that he hath promised thee, and shall haue made thee ruler
oner Israel, 31 Then shall it be no greefe vnto thee, nor offence of mynde vnto my Lord, that thou hast not shed blood causelesse, and that my lord hath not auenged hym selfe: but when the Lorde shall haue dealt well with my lord, then thinke on thyne handmayd.
32 And Dauid sayd to Abigail, Blessed be the Lorde God of Israel, which sent thee this day to meete me.
33 Blessed is thy saying, and blessed art thou whiche hast kept me this day from comming to shed blood, & from auenging my selfe with myne owne hande. 34 For in very deede, as the Lord God of Israel liueth, which hath kept me backe from hurting thee: except thou haddest hasted and met me, surely there had not ben left vnto Nabal by the dawning of the day, any that pysseth against the wall. 35 And so Dauid receaued of her hande that which she had brought him, & sayd vnto her, Go vp in peace to thyne house, beholde I haue heard thy voyce, and haue "graunted thy petition. 36 And Abigail came to Nabal, and beholde he helde a feast in his house lyke the feast of a king, and Nabals heart was merry within hym, for he was very dronken: wherfore she tolde (n) hym nothing neither lesse nor more, vntyll the morowe morning. 37 But in the morning when the wine was gone out of Nabal, his wyfe told him these wordes, and his heart dyed within him, & he became as a stone. 38 And about ten dayes after, the Lord smote Nabal, that he dyed. 39 And when Dauid heard that Nabal was dead, he sayde, Blessed be the Lorde that hath "iudged the cause of my rebuke of the hande of Nabal, and hath kept his seruaunt from euill: for the Lord hath recompenced the wickednesse of Nabal vpon his owne head. And Dauid sent to commune with Abigail, to take her to his wyfe. 40 And when the seruauntes of Dauid were come to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs vnto thee, to take thee to his wife. And she arose and bowed her selfe on her face to the earth, & sayde, Beholde, let thy handmayd be a seruaunt to washe the feete of the seruauntes of my lord. 41 And Abigail hasted, and arose, and gate her vpon an asse, with fiue damosels of hers that (o) went at her feete, and she went after the messengers of Dauid, and became his wyfe. 42 Dauid also

(h) This speache is vsed of the Hebrues, to signifie an vtter destruction of great and small.
"Hebr. in thyne eare.
" Or, foole
(i) Innocent and cleane from blood.
" Or, present.
"Heb. walke at thy feete.
(k) That is, wil confirme his kingdom to his posteritie.
(l) To wit, Saul.
(m) Shalbe preserued by Gods protection from al daungers, that he may liue long.
"Hebr. receaued thy face.
(n) As a man that had no reasen to consider the daunger.
" Or, reuenged.
(o) An Hebrue phrase, whereby is meant, followed her.

also take Ahinoam of Jezrael, and they were both his wyues. 43 But Saul had geuen Michol his daughter Dauids wyfe to Phalti the sonne of Lais, which was of (p) Gallim.

Josu. 15. g. 2. Sam. 3. c.

(p) Whiche was a place bordering on the countrey of the Moabites.

The. xxvi. Chapter.

1 Dauid was discouered vnto Saul by the Ziphites. 11 Dauid taketh away Sauls speare, and a cruse of water that stoode at his head. 21 Saul confesseth his sinne.

A

THe Ziphites came agayne vnto Saul to Gibea, saying, Doth not Dauid hyde him selfe in * the hill of Hachilah, whiche is before Jesimon? 2 Saul arose, and went downe to the wyldernesse of Ziph, hauing three thousande (a) chosen men of Israel with hym, for to seeke Dauid in the wildernesse of Ziph. 3 And Saul pitched in the hill of Hachilah, which is before Jesimon by the way side: but Dauid dwelt in the wyldernesse, and he saw that Saul came after hym into the wyldernesse: 4 Dauid therfore sent out spyes, and vnderstoode that Saul was come in very deede.

* Or, in Gibea. Cap. 23. verse. 19. * Or, the wyldernes.

(a) That is, of the most skilfull and valiant souldiers.

5 And Dauid arose, and came to the place where Saul had pitched: and Dauid beheld the place where Saul lay, & Abner the sonne of Ner whiche was his chiefe captayne: for Saul lay in the fort, and the people pitched rounde about hym. 6 Then answered Dauid, and spake to Ahimelech the Hethite, and to Abisai the sonne of Zaruia and brother to Joab, saying, Who will go downe with me to Saul to the hoast? And Abisai sayd, I will go downe with thee. 7 And so Dauid and Abisai came downe to the people by nyght, and behold Saul lay sleeping within the fort, & his speare starke in the grounde at his * head: but Abner and the people lay rounde about hym. 8 Then sayd Abisai to Dauid, God hath closed thyne enemie into thyne hande this day: nowe I pray thee let me smyte hym once with my speare to the earth, and I will not (b) smyte hym the seconde tyme.

Cap. 14. verse. 50. and. 17. verse. 55.

B

* Or, bolster.

(b) Meaning he woulde make him so sure at one stroke, that he shoulde not neede to strike hym agayne.

9 And Dauid said to Abisai, Destroy hym not: for who can lay his hande on the Lordes (c) annoynted, and be giltlesse? 10 And Dauid sayde furthermore, As the Lorde liueth, the Lord shall smyte hym, or his day shall come to dye, or he shall descende into battayle, and perishe. 11 The Lorde kepe me from laying myne hande vpon the Lordes annoynted: but I pray thee take thou nowe the speare that is at his head, and the cruse of water, and let vs go. 12 And so Dauid toke the speare and the cruse of water from Sauls head, and they gate them away, and no man sawe it, nor marked it, neither awaked: for they were all a sleepe, because the "Lorde had sent a dead sleepe vpon them.

(c) That is, let the work that thou hast in hand, be accepted before the Lorde.

"Hebr. The slepe of the Lorde was fallen vpon them.

C

13 Then Dauid went ouer to the other side, and stoode on the top of an hyll a farre off (a great space beyng betweene them:) 14 And Dauid cryed to the people, and to Abner the sonne of Ner, saying, "Hearest thou not Abner? Abner answered and sayde, Who art thou that cryest to the kyng? 15 And Dauid sayde to Abner, Art not thou a (d) man? and who is lyke to thee in Israel? Wherefore then hast thou not kept thy lorde the kyng? For there came one of the folke in to destroy the kyng thy lord.

(f) That haue stirred thee vp against me.

(g) By their deedes, although not in playne wordes, inasmuch as they forced hym to flee vnto the Idolatrous nations.

(h) Because thou fauouredst my life this day.

"Hebr. answerest thou not.

(d) Valiaunt, and one that the king doth trust.

1. Sam. 22. f

"Hebre. sonnes of death.

1. Sa. 14. d.

16 It is not well done of thee: as the Lord liueth ye are "worthy to dye, because ye haue not kept your master the Lordes annoynted: And now see where the kynges speare is, and the cruse of water that was at his head.

17 And Saul knew Dauids voyce, & said, Is this thy voyce my sonne Dauid? And Dauid sayd, It is my voyce my lorde O kyng. 18 And he sayd, Wherefore doth my lorde thus persecute his seruaunt? for what haue I done? or what euyll is in mine hand?

19 Nowe therefore I pray thee let my lorde the kyng heare the wordes of his seruaunt: if the Lorde haue stirred thee vp against me, (e) let hym smell the sauour of a sacrifice: but if they be the (f) chyldren of men, cursed are they before the Lorde, for they haue cast me out this day from abyding in the inheritaunce of the Lord, (g) saying, Go serue other gods.

20 Nowe therfore let not my blood fall to the earth before the face of the Lorde: for the kyng of Israel is come out to seeke a flea, as when one doth hunt a partridge in the mountaynes. 21 Then sayde Saul, I haue sinned, Come agayne my sonne Dauid, for I will do thee no more harme, because my soule was (h) precious in thyne eyes this day: beholde I haue played the foole, and haue erred exceedingly. 22 And Dauid answered

and sayde, Behold the kynges speare, let one of the young men come ouer and fet it. 23 The Lorde rewarde euery man accordyng to his (h) righteousnesse and faythfulnesse: for the Lorde deliuered thee into my hande this day, but I wouldе not lay myne hande vpon the Lordes annoynted.

24 And beholde, like as thy life was much set by this day in myne eyes: so be my lyfe set by in the eyes of the Lord, that he deliuer me out of all tribulation. 25 Then Saul sayd to Dauid, Blessed art thou my sonne Dauid: for thou shalt do great things and preuayle. And so Dauid went his way, and Saul turned to his place agayne.

(h) Thus he protested his innocencie toward Saul, not defēding his iustice in the sight of god, in whose presence none is righteous. Psa. 14 verse. 3. Psal. 130. verse. 3.

The. xxvii. Chapter.

1 Dauid fleeth to Achis kyng of Gath, who geueth hym Ziklag. 8 Dauid destroyeth certayne of the Philistines. 10 Achis is deceaued by Dauid.

AND Dauid sayde in his heart, I shall perishe one day by the hande of Saul: therefore is there nothing better for me then to flee, and (a) saue my selfe in the lande of the Philistines, and Saul shall ceasse & seeke me no more in all the coastes of Israel, & so shal I escape out of his hande.

(a) Dauid distrusteth gods protectiō, and therfore fleeth vnto the idolaters, who were enemies vnto gods people.

2 And Dauid arose, and he and the fyue hundred men that were with hym went vnto Achis the sonne of Maoch kyng of Gath. 3 And Dauid dwelt with Achis at Gath, both he & his men, euery man with his household, and Dauid with his two wiues, Ahinoam the Iezrahelite, and Abigail Nabals wyfe the Carmelite. 4 And it was told Saul that Dauid was fled to Gath, and he sought no more for hym. 5 And Dauid said vnto Achis, If I haue now founde grace in thyne eyes, (b) let them geue me a place in some towne in the countrey, that I may dwell there: for why should thy seruaunt dwell in the head citie of the kyngdome with thee? 6 Then Achis gaue hym (c) Ziklag that same day, for whiche cause Ziklag pertayneth vnto the kynges of Juda vnto this day.

(b) That is, let thyne officers appoint me a place.

(c) Dauid whiche among his frends could haue no sure abiding: by the prouidence of god, among his enemies findeth protection, and a citie to dwell in.

7 And the "tyme that Dauid dwelt in the countrey of the Philistines was foure monethes and certayne dayes.

"Heb. the number of the dayes.

8 And Dauid and his men went vp and inuaded the Gesurites, the Gezites, and the Amalekites: for those nations were from the beginning the inhabitaunces of the lande as men go to Sur vnto the lande of Egypt. 9 And Dauid smote the land, and left neither man nor woman aliue, and take away the sheepe, the oxen, the asses, the camelles, and clothes, and returned and came to Achis.

10 And Achis sayde, Where haue ye ben a roning this day? And Dauid answered, Against the south of Juda, and against the south of the (d) Jerameelites, and against the south of the (e) Kenites. 11 And Dauid saued neither man nor womā alyue to bring to Gath, saying, Lest they should tell on vs, (and say) So dyd Dauid: and so wyll be his maner all the whyle he dwelleth in the countrey of the Philistines. 12 And Achis beleued Dauid, saying, "He hath made his people Israel vtterly to abhorre hym, and therefore he shalbe my seruaunt for euer.

(d) Whiche were a familie of the tribe of Juda 1. Chro. 2. b

(e) Whiche were the familie of Iethro Moyses father in law

"Or, he doth surely abhorre his people.

The. xxviii. Chapter.

1 Dauid hath the chiefe charge promised about Achis. 8 Saul consulteth with a witch, and she causeth hym to speake vnto Samuel. 18 Who declareth his ruine.

AND in those dayes the Philistines gathered their hoast together to warre, to fight with Israel: and Achis sayde vnto Dauid, Be sure thou shalt go out with me to battayle, thou and the men that are with thee. 2 And Dauid sayde to Achis, Surely thou shalt (a) know we what thy seruaunt can do. And Achis sayde to Dauid, Then I wyll make thee keper of my head for euer. 3 Samuel was then dead, and all Israel had lamented hym, and buryed hym in Rama his owne citie: And Saul had put (b) away the sorcerers, and the soothsayers out of the lande. 4 And the Philistines gathered together, and came and pitched in Sunem: and Saul gathered all Israel together, and they pitched in Gilboa.

(a) Albeit it was a greefe to Dauid to fight against the people of God, yet such was his infirmitie, he durst not denie them.

(b) According to gods commaundement. Exod. xxii. d. Exod. 18. verse. 10.

5 And when Saul sawe the hoast of the Philistines, he was afrayde, and his heart was sore astonied.

6 And when Saul asked counsell of the Lorde, the Lorde answered hym not, neither by dreames, nor by Urim, nor yet by prophetes. 7 Then sayd Saul vnto his seruauntes, Seeke me a woman that hath a familiar spirite, that I may go to her, and aske of her. And his seruauntes sayde to hym, Beholde, there is a woman that

What hath a familier spirite at Endor.
8 And Saul chaunged hym selfe, and (c) put on other rayment, and then went he and two men with hym, and they came to the woman by night, and he said, I pray thee cõiecture vnto me by the familier spirite, and bryng me him vp whom I shal name vnto thee.
9 And the woman sayde vnto hym, Beholde thou knowest what Saul hath done, howe he hath destroyed the sorcerers, and thee soothsayers out of the lande: Wherfore then layest thou a snare for my soule, to cause me to dye? 10 And Saul sware to her by the Lorde, saying, As the Lorde liueth there shall no "harme come to thee for this thing. 11 Then sayde the woman, whom shal I fetch vp vnto thee? He aunswered, (d) Bryng me vp Samuel. 12 When the woman sawe Samuel, she cryed with a loude voyce, and spake to Saul, saying, Why hast thou deceaued me? for thou art Saul. 13 And the kyng sayde vnto her, Be not afrayde: What sawest thou? The woman sayde vnto Saul, I sawe "gods ascending vp out of the earth. 14 He sayde vnto her agayne, What fashion is he of? She aunswered, There commeth vp an olde man with a mantell vpon hym. And Saul perceaued that it was (e) Samuel, and he stowped with his face to the grounde, and bowed hym selfe. 15 And Samuel sayde to Saul, Why hast thou vnquieted me, to make me be brought vp? Saul aunswered, I am sore encumbred, for the Philistines make warre against me, and god is departed from me, and aunswereth me no more, neither by prophetes, nor by dreames: and therfore I haue called thee, that thou mayest (f) tell me what I shall do.
16 Then saide Samuel, Wherefore doest thou aske of me, whyle the Lord is gone from thee, and is become thyne enemie? 17 Truely the Lord hath done to (g) him euen as he spake by my "hande: for the Lorde hath rent the kingdome out of thyne hand, and geuen it thy neighbour Dauid:
18 Because thou obeyedst not the voyce of the Lorde, nor executedst his fierce wrath vpon the Amalekites, therfore hath the Lord done this vnto thee this day. 19 And moreouer, the Lorde wyll deliuer Israel with thee into the handes of the Philistines: to morowe shalt thou and thy sonnes be (h) with me, and the Lorde shall geue the hoast of Israel into the handes of the Philistines.
20 Then Saul fell straightway all along on the earth, and was sore (i) afrayde because of the wordes of Samuel: and there was no strength in hym: for he had eaten no bread all the day, nor all the night. 21 And the woman came vnto Saul, and sawe that he was sore troubled, and sayde vnto hym, See, thyne handmayde hath obeyed thy voyce, and (k) haue put my soule in my hand, and haue hearkened vnto thy wordes whyche thou sayedst vnto me. 22 Nowe therfore I pray thee hearken thou also vnto the voyce of thyne handmayde, and let me set a morsell of bread before thee, that thou mayest eate, and get thee strength, and then go on thy iourney. 23 He refused, and sayde, I wyll not eate. But his seruauntes and the woman together compelled him, and he hearkened vnto their voyce: and so he arose from the earth, and sate on a bed.
24 The woman had a fat calfe in the house, and she hasted and killed it, and tooke floure and kneded it, and dyd bake vnleauened bread thereof:
25 And brought them before Saul, and before his seruauntes: and when they had eaten, they stoode vp, and went away the same night.

The. xxix. Chapter.

4 The princes of the Philistines cause Dauid to be sent backe from the battayle against Israel, because they mistrusted hym.

SO the Philistines were gathered togither with all their armies in Aphec: and the Israelites pitched by "Ain, which is in Jezrael. 2 And the "princes of the Philistines went fooreth by (a) hundredes & thousands: but Dauid and his men came behind with Achis. 3 Then said the princes of the Philistines, What do these Ebrues (here)? Achis sayde vnto the princes of the Philistines, Is not this Dauid the seruaunt of Saul the kyng of Israel, whiche hath ben with me these dayes, or these yeres, and I haue founde no fault in hym since he "fell vnto me, vnto this day? 4 And the princes of the Philistines were wroth with hym, and the princes of the Philistines sayd vnto him, Make this felow returne, that he may go agayne to his place which thou hast appointed hym, & let hym not go downe

(c) Saul seeketh not to God in his miserie, but is led by Satan to vnlaw full meanes, which in his conscience he had condemned.
" Or, punishment.
(d) He speaketh according to his grosse ignorance, not considering the state of the saintes after this life, and how Satan hath no power ouer them.
" Or, an excellent person.
(e) To his imaginatiõ, albeit it was Satan in deede: who to blinde his eyes, toke vpon hym the fourme of Samuel, as he can do an angell of light.
2. Cor. 11.
(f) Saul disobeyed, and regarded not his doctrine while he was aliue: But nowe he wouldlearne of hym being dead, cõtrary to gods worde.
(g) That is to Dauid.
" Or, mine enemie.
(h) That is, you shall be dead.
(i) And yet had no grace to repent & turne to the Lorde.
1. King. 13. 8
(k) That is, I haue put my lyfe in daunger.

A

" By the fountayne.
" Or, captaynes.
(a) According to their bandes, or ensignes.
" Or dwelt.

B

with vs to battayle, lest in the battayle he be an aduersary to vs: For wherewith shoulde he obtayne the fauour of his maister? should it not be with the (b) heades of these men?

(b) Woulde not Saul receaue him to fauour if he could betray vs?

5 Is not this Dauid to whom they sang in daunces, saying, Saul slue his thousande, and Dauid his ten thousande? 6 Then Achis called Dauid, and sayde vnto hym, As the Lorde liueth, thou hast ben honest and good in my sight, when thou (c) wentest out and in with me in the hoast, neither haue I founde euyll with thee since thou camest to me vnto this day: neuertheless the "princes fauour thee not. 7 Wherefore nowe returne, and go in peace, that thou displeasest not the princes of the Philistines. 8 And Dauid sayde vnto Achis, And what haue I done? what hast thou founde in thy seruaunt as long as I haue ben with thee vnto this day, that I may not go fight against the enemies of my lorde the kyng? 9 Achis answered and sayde to Dauid, I knowe that thou art (d) good in my sight as an angell of God: notwithstanding the princes of the Philistines haue sayd, Let hym not go vp with vs to battaile. 10 Wherefore nowe ryse vp early in the morning with thy (e) maisters seruauntes that are come with thee: and when ye be vp early, assoone as ye haue light, depart. 11 And so Dauid and his men rose vp early, to depart in the morning, and to returne into the land of the Philistines: and the Philistines went vp to Jezrael.

(c) That is, wast conuersaunt with me.

"Hebr. thou art not good in the eyes of the princes.

C

(d) A phrase, in meaning thou pleasest me.

D

(e) With thē that fled vnto thee from Saul.

The. xxx. Chapter.

1 The Amalekites burne Ziklag. 5 Dauids two wyues are taken prisoners. 6 The people would stone him. 8 He asked counsell of the Lord, and pursuing his enemies, recouereth the pray.

A

BVt when Dauid and his men were come to Zthlag the thirde day, the Amalekites had inuaded vpon the south euen vnto Zthlag, and had (a) smitten Zthlag, and burnt it with fire:

(a) That is, destroyed the citie.

2 And had taken the women that were therin prisoners, both small and great: and slue not a man, but carryed them away, and went their wayes.

3 So Dauid and his men came to the citie, and beholde it was burnt with fire, and their wiues, their sonnes, and their daughters were taken prysoners. 4 Then Dauid and the people that were with hym, lyft vp their voyces, and wept vntyll they coulde weepe no more. 5 And Dauids two wyues were taken prysoners also, Ahinoam the Jezrahelite, and Abigail the wyfe of Naual the Carmelite.

6 And Dauid was in great cumbraunce: for the people (b) entended to stone hym, because the hearte of all the people were vexed euery man for his sonnes and for his daughters: but Dauid toke a good courage to him in the Lorde his God. 7 And sayde to Abiathar the priest Ahimelechs sonne, I pray thee bryng me the Ephod. And Abiathar brought the Ephod to Dauid. 8 And Dauid asked counsell at the Lord, saying, Shal I folowe after this company? shall I ouertake them? And he aunswered hym, Folowe, for thou shalt surely ouertake them, and (c) recouer all.

(b) In their rage voyde of reason & due consideration.

B

1. Sam. 13. b.

(c) When there is no place left for hope and in mans reaso, God hath in store meanes of deliuerance for such as trust in him.

Prou. 11. b.

9 So Dauid and the fyue hundred men that were with hym went, and came to the riuer Besor, where a part of them abode. 10 But Dauid and foure hundred men folowed: (For two hundred abode behinde, being to weerie to go ouer the riuer Besor,)

11 And they founde an Egyptian in the feelde, and brought him to Dauid, and gaue hym bread, and he dyd eate, and water to drinke. 12 And gaue hym a fewe figges, and two clusters of reasinges: and when he had eaten, his spirite came agayne to hym: for he had eaten no bread nor dronke any water in three dayes & three nightes.

13 And Dauid sayde vnto hym, To whom belongest thou? and whence art thou? He sayde, I am a young man of Egypt, and seruaunt to an Amalekite, and my maister left me, because three dayes agone I fell sicke.

D

(d) Vpon an oth he is content to commit his lyfe to his hands, such was the reuerence of an othe among the heathen.

14 We came a roming vpon the south of Cherethus, and vpon the (coast) belonging to Juda, and towarde the south of Caleb, and we burnt Ziklag with fire. 15 And Dauid sayde to hym, Canst thou bryng me to this company? And he sayde, (d) Sweare vnto me by God that thou wylt neither kyll me, nor deliuer me into the handes of my maister, & I wyll bryng thee to this company. 16 And when he had brought hym thyther, beholde they lay scattered abrode vpon all the earth, (e) eating, and drinking, and daunsing, because of all the great pray that they had caryed away out of the lande of the Philistines, and out of the lande of Juda. 17 And Dauid layde vpon them from the twylight, euen

(e) They cast no peril, nor consider not the destruction that hangeth ouer their heads: this is the maner of the wicked.

euen vnto the euening of the next morowe: so that there escaped not a man of them, saue foure hundred young men whiche rode vpon cammels, and fled. 18 And Dauid recouered all that the Amalekites had caried away, and Dauid rescued his two wyues:

19 So that there was nothing lacking to them, small or great, sonne or daughter, or of the spoyle of all that they had taken away, Dauid recouered them all. 20 And Dauid toke all the sheepe, and the oxen, and they draue them before his cattayle, and said, This is Dauids (f) pray. 21 And Dauid came to the two hundred men that were to weerie for to folowe Dauid, whom they had made also to abide at the riuer Besor: and thei came to meete Dauid and the people that were with hym: and when Dauid came to the people, he saluted them frendly. 22 Then aunswered all the wicked and the vnthriftes of the men that went with Dauid, and sayde, Because they went not with vs, therfore will we gene them none of the pray that we haue recouered: but let euery man take his wyfe and his chyldren, those let them carry away & depart. 23 Then sayde Dauid, Ye shall not do so my brethre with that which the Lorde hath geuen vs, who hath preserued vs, and deliuered the company that came against vs into our handes. 24 For who will hearken vnto you in this matter? But as his part is that goeth downe & fighteth, so shall his part be that tarryeth by the stuffe: they shal part alike. 25 And so from that day forwarde was that made a statute and a lawe in Israel vnto this day. 26 When Dauid therfore came to Ziklag, he sent (g) of the pray vnto the elders of Juda & to his frendes, saying, See, there is a blessing for you of the spoyle of the enemies of the Lorde. 27 He sent to them of Bethel, to them of south Ramoth, to them of Jathir, 28 To them of Aroer, to them of Sephamoth, to them of Esthema, 29 To them of Rachal, to them of the cities of Jerahmeel, to them of the cities of the Kenites, 30 To them of Horma, to them of Chorachan, to the of Athach, 31 To them that are in Hebron, and to all places where Dauid and his men were wont to haunt.

(f) Whiche the Amalekites had take of others, and Dauid from them, beside the goodes of Ziklag.

(g) He rewardeth the with gyftes, with whom he had ben succoured in the tyme of his persecution.

The. xxxi. Chapter.

4 Saul kylleth hym selfe. 6 His chyldren are slayne in the battayle.

AND the Philistines fought against Israel: and the men of Israel fled away from the Philistines, and fell downe * wounded in mount Gilboa. 2 And the Philistines preassed sore vpon Saul & his sonnes, and slue Jonathan, and Abinadab, and Melchisua, Sauls sonnes.

3 And when the battayle went sore against Saul, the archers with bowes * found him, and he was sore afrayde of the archers. 4 Then sayd Saul vnto his harnesse bearer, (a) Drawe out thy sworde, and thrust me through therewith: lest the vncircumcised come, and thrust me through, and mocke me. And his harnesse bearer wouldo not, for he was sore afrayde: therefore Saul toke a sworde, and fell vpon it.

5 And when his harnesse bearer saw that Saul was dead, he fell likewise vpon his sworde, and dyed with hym.

6 And so Saul dyed, and his three sonnes, and his harnesse bearer, and all his men that same day together.

7 And when the men of Israel that were on the other side of the (b) valley, and (c) they of the other side Jordaine, sawe that the men of Israel were put to flight, and that Saul & his sonnes were dead, they left the cities, and ran away, and the Philistines came and dwelt in them. 8 On the morowe when the Philistines were come to spoyle them that were slayne, they founde Saul and his three sonnes lying in mount Gilboa. 9 And they cut of his head, & stripped hym out of his harnesse, and sent into the land of the Philistines on euery side, that thei should (d) publiche it in the temple of their (e) idols, and among the people.

10 And they layde vp his harnesse in the house of Astaroth: but they hanged vp his body on the wall of Bethsan. 11 When the inhabitaunts of (f) Jabes in Gilead heard thereof what the Philistines had done to Saul:

12 They arose as many as were strong men, and went all night, & toke the body of Saul, and the bodyes of his sonnes frō the wall of Bethsan, and came to Jabes, and burnt them there. 13 And toke their bones and buryed them vnder a tree at Jabes, and (g) fasted seuen dayes.

A

* Or, slaine

* Or, hit hym.

(a) So we see that his cruel life hath a desperate ende, as is commonly seene in the that persecute the children of god.

B

(b) Neare to Gilboa.

(c) That is, the tribes of Ruben, and Gad, & halfe the tribe of Manasse.

(d) In token of victorie & triumph.

(e) Ascribing vnto their idols, that whiche was the worke of God, vsing them as a scourge to punishe his people.

(f) Whom he had deliuered frō their enemies. Chap. xi. c.

(g) According to the custome of mourners.

The ende of the first booke of Samuel, or first booke of kinges.

¶ The seconde booke of Samuel, otherwise called the seconde booke of the kinges.

¶ The first Chapter.

4 It was tolde Dauid of Saules death slayne that brought the tidinges. 15 He causeth hym to be 19 He lamented the death of Saul and Ionathan.

A

Fter the death of Saul, when Dauid was returned from the slaughter of the Amalekites, & had ben two dayes in Ziklag: 2 Behold there came a man the thirde day out of the hoast from Saul, with his (a) clothes rent, and earth vpon his head: and when he came to Dauid, he fell to the earth, and dyd obeysaunce. 3 Dauid sayd vnto him, Whence commest thou? He sayde vnto hym, Out of the hoast of Israel I am escaped. 4 And Dauid sayde vnto hym, And what is done, I pray thee tell me. He sayd, The people is fled from the battell, and many of the people are ouerthrowen and dead, and Saul & Ionathan his sonne are dead also. 5 And Dauid sayde vnto the young man that told it hym, Howe knowest thou that Saul and Ionathan his sonne be dead? 6 The young man that tolde hym answered, (b) As I came by chaunce to mount Gilboa, beholde Saul leaned vpon his speare: and lo, the charettes and * horsemen folowed harde after hym. 7 And when he looked backe, he sawe me, and called me: and I answered, here am I. 8 And he sayde vnto me, Who art thou? I answered hym, I am an (c) Amalekite. 9 He sayd vnto me agayne, I pray thee come vpon me, and slea me: for anguishe is come vpon me, because my lyfe is yet whole in me. 10 And so * I stoode vpon hym, and slue him: and because I was sure that he coulde not lyue after that he had fallen, I toke the crowne that was vpon his head, and the brasselet that was on his arme, and haue brought them hyther vnto my Lord. 11 Then Dauid toke holde on his clothes, and rent them, and so dyd all the men that were with hym. 12 And they mourned & wept, and fasted vntyll euen for Saul and Ionathan his sonne, and for the people of the Lorde, and for the house of Israel, because they were ouerthrowen with the swoorde. 13 And Dauid said vnto the yonng man that brought him these tidinges, Whence art thou? He answered, I am the sonne of an alitaunt, an Amalekite. 14 And Dauid sayde vnto hym, Howe is it that thou wast not afrayde to lay thyne hande on the lordes annoynted to destroy hym? 15 And Dauid called one of his young men, and sayde, Go to, and fall vpon him. And he smote him that he dyed. 16 Then sayd Dauid vnto hym, Thy blood (d) be vpon thyne owne head: for thyne owne mouth hath testified against thee, saying, I haue slayne the Lordes annoynted. 17 And Dauid mourned with this lamentation ouer Saul and ouer Ionathan his sonne. 18 (Also he bad them teache the chyldren of Iuda the (e) vse of the bowe: and beholde it is written in the booke of * the righteous:) 19 O noble Israel, (f) he is slayne vpon thy hye places: howe are the mightie ouerthrowen? 20 Tell it not in Gath, nor publishe it in the streates of Askalon: lest the daughters of the Philistines reioyce, and lest the daughters of the vncircumcised triumph. 21 Ye mountaynes of Gilboa, vpon you be neither deawe nor rayne, nor (g) feeldes of offerings: for there the shielde of the mightie is cast downe, the shielde of Saul, as though he had not ben anoynted with oyle. 22 The bowe of Jonathan neuer turned backe, neither dyd the swoorde of Saul returne emptie from the blood of the slayne, and from the fat of the mightie. 23 Saul and Jonathan were louely and pleasaunt in their liues, and in their deathes they were not diuided: they were swyfter then Egles, and stronger then Lions. 24 Ye daughters of Israel

(a) As one in sorowe, lamenting (as he woulde seeme) the ouerthrowe of the people of Israel.

(b) As I fled in the chase.

* Or, captaynes.

(c) He was an Amalekite borne, but renounced his countrey and ioyned with the Israelites.

* Or, came vpon him.

2. King. 3. f.

2. Sam. 10. f. b

(d) By shedding of blood, thou hast deserued that thy blood be shed.

(e) That they might be able to defende themselues from their enemies.

* Or, Iasher.

(f) Meaning Saul.

(g) Let their fertile feeldes be barren & bryng foorth no fruite to offer to the Lorde.

rael weepe ouer Saul, which clothed you in scarlet with (h) pleasures, and hanged ornamentes of gold vpon your apparell. 25 How were the myghtie slayne in the middest of the battell? O Jonathan thou wast slayne in thyne hye places. 26 Wo is me for thee my brother Jonathan, very kinde hast thou ben vnto me: thy loue to me was wonderfull, passyng the loue of (i) women. 27 O howe are the myghtie ouerthrowen, and the weapons of warre destroyed?

(h) As ryche garmentes and costely iewelles.

(i) Either towardes theyr husbandes, or theyr children.

The.ii. Chapter.

4 Dauid is annoynted king in Ebron.

AFter this, Dauid (a) asked counsell at the Lorde, saying, Shall I go vp into any of the cities of Juda? And the Lord sayd vnto him, Go vp. And Dauid saide, Whither shall I go? He answered, Vnto (b) Hebron.

2 And so Dauid went thyther with his two wyues, Ahinoam the Jesraelite, & Abigail Nabals wife the Carmelite. 3 And the men that were with him (c) hym dyd Dauid cary vp also, euery man with his housholde: and they dwelt in the townes of Hebron.

4 And the men of Juda came, and there they annoynted Dauid king ouer the house of Juda: and they tolde Dauid, saying, It is the men of Jabes Gilead that buried Saul. 5 And Dauid sent messengers vnto the men of Jabes Gilead, and sayde vnto them, Blessed are ye vnto the Lorde, that ye haue shewed suche kyndnesse vnto your lord Saul, and haue buried him. 6 And nowe the Lorde shewe mercie and (d) trueth vnto you: and (e) I will do you also such kindnesse, as ye haue done in this thyng: 7 Therfore now let your handes be strong, and " play ye the men: for your maister Saul is dead, and they that are of the house of Juda haue annoynted me kyng ouer them. 8 But Abner the sonne of Ner that was captayne of Saules hoaste, toke Jbosheth the sonne of Saul, and brought hym to (f) Mahanaim, 9 And made him kyng ouer Gilead, and ouer the Asurites, & ouer Jezruel, Ephraim, Beniamin, and ouer (g) all Jsrael. 10 And Jbosheth Saules sonne was fourtie yeres olde when he began to raigne ouer Jsrael, and raigned two yeres: but the house of Juda folowed Dauid. 11 (And the time which Dauid raigned in Hebron ouer the house of Juda, was seuen yeres and sixe monethes.) 12 And Abner the sonne of Ner, and the seruauntes of Jbosheth the son of Saul went out of Mahanaim to Gibeon.

13 And Joab the sonne of Zarui, and the seruauntes of Dauid went out and met one another by the poole of Gibeon: and they sate downe, the one on the one syde of the poole, and the other on the other syde. 14 And Abner sayde to Joab, Let the young men now aryse, and (h) play before vs. And Joab sayde, Let them aryse.

15 Then there arose, and went ouer twelue of Beniamin by numbre, which pertayned to Jbosheth the sonne of Saul, and twelue of the seruauntes of Dauid. 16 And euery one caught his felowe by the head, and thrust his swoorde in his (i) felowes side, & so they fell downe together: wherefore the place was called " Helkath hazzurim, which is in Gibeon. 17 And there was an exceeding cruel (k) battayle that same day: for Abner & the men of Jsrael fell before the seruantes of Dauid. 18 And there were three sonnes of Zarui there, Joab, Abisai, and Asahel: and Asahel was as lyght of foote as a wylde Roe.

19 And Asahel folowed after Abner, and in goyng he turned neither to the right hande nor the left from Abner. 20 Then Abner loked behind him, & said, Art thou Asahel? He answered, Yea. 21 Abner said, Turne thee either to the ryght hand or the left, and catch one of the young men, and take thee his " weapons. But Asahel woulde not depart from hym. 22 And Abner said agayne to Asahel, Depart from me: (l) wherefore shoulde I smyte thee to the ground, and not be able to holde vp my face to Joab thy brother?

23 Howbeit when he woulde in no wyse depart, Abner with the hynder ende of the speare smote hym vnder the (m) fyft ribbe, that the speare came out behinde him, that he fell downe in the same place, and dyed there: and as many as came to the place where Asahel fel downe and died, stoode still.

24 Joab also and Abisai pursued after Abner: and the sunne went downe when they were come to the hyll Amma, that lyeth before Giah, by the way of the wyldernesse of Gibeon.

25 And the chyldren of Beniamin gathered them selues together after Abner, and were on a heape, and stoode on the toppe of an hyll.

26 Then Abner called to Joab, and sayde,

(a) By the meanes of the high priest hauing on the Ephod, as 1. Sa. 23. 2. 2. Sa. 5. c.

(b) Or Kiriath arba. Iosuah. 14. ver. 15. where God would haue him to begin to raigne.

(c) In the time of his persecution.

(d) According to his promise, which is to recompence them that are merciful.

(e) As Gods instument, charged to execute gods wil, by recompensing kindnesse & mercie.

" Heb. be ye the children of strength.

(f) The name of a place beyond Iordane, bordering on the inheritaunce of Gad, from the halfe of Manasse. Iosu. 13. d.

(g) Whiche then were xi. tribes.

(h) Let them trye howe they can handell theyr weapons in our sight.

(i) That is, his aduersaries.

" or, the feelde of strong men

(k) For after the death of the yong mē that fierste tryed their cunning, both captaines with their mē ioyned together in battell.

" or, spoyle

(l) Why dost thou prouoke me to kyll thee?

(m) Where the seate of the gall and lyuer (which be lyuely partes) is.

(n) Shall we not make an ende of murthering.

sayde, Shall the (n) swoorde deuoure for euer? knowest thou not that it wyll be bitternesse in the latter ende? Howe long shall it be then yer thou bid the people returne from folowing their brethren? 27 And Joab sayde, As God lyueth if thou haddest not spoken, surely euen in the morning the people had departed, euery one from persecuting his brother. 28 And so Joab blewe a trumpet, and all the people stoode styll, and pursued after Israel no more, neither fought they any more. 29 And Abner and his men walked al that nyght throughe the playne, and went ouer Jordane, and past throughe all Bethhoron, tyll they came to Mahanaim. 30 And Joab returned from persecutyng Abner, and when he had gathered all the people together, there lacked of Dauids seruauntes nineteene men & Asahel. 31 But the seruauntes of Dauid had smitten of Beniamin and of Abners men, (so that) three hundred and threescore men dyed. 32 And they toke vp Asahel, & buried him in the sepulchre of his father, which was in Bethlehem: and Joab and his men went all night, and the day arose to them at Hebron.

or, wyldernesse.

The. iii Chapter.

1 Long warre betwene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Joab killeth him.

(a) For it endured two yeres, which was the whole raigne of Isboseth.

THere was then (a) long warre betweene the house of Saul, and the house of Dauid: but Dauid waxed stronger and stronger, and the house of Saul waxed weaker and weaker. 2 And vnto Dauid were children borne in Hebron: his eldest sonne also was Ammon of Ahinoam the Jezraelite: 3 The seconde, (b) Cheleab of Abigail the wife of Nabal the Carmelite: the third, Absalom the sonne of Maecha the daughter of Thalmai, the king of Gessur: 4 The fourth, Adonia the sonne of Haggith: the fyft, Sephatia the sonne Abital: 5 And the sixt Jethream by Egla Dauids wyfe: These were borne to Dauid in (c) Hebron. 6 And while there was warre betweene the house of Saul and the house of Dauid, Abner (d) helde vp the house of Saul.

(b) Which is also called Daniel, 1. Chro. 3. a.

(c) Within the. 7. yeres and. 6. monethes that he raigned ouer Iuda in Hebron.

(d) Heb. Forstifed hym selfe for the house of Saul.

7 And Saul had a concubine named Rispha, the daughter of Aiia: and Isboseth sayde to Abner, Wherefore hast thou gone in vnto my fathers concubine? 8 Then was Abner very wroth for the wordes of Isboseth, and sayde, Am I (d) a dogges head, whiche against Juda do shew mercie this day vnto the house of Saul thy father, and to his brethren and frendes, and haue not delyuered thee into the handes of Dauid: and thou findest a fault in me this day for this woman? 9 So do God to Abner, and more also, except as the Lorde hath sworne to Dauid, euen so wyll I do to hym, 10 To bring the kingdome from the house of Saul, that the throne of Dauid may be stablished ouer Israel and ouer Juda, euen from Dan to Beer-seba.

(d) Dost thou esteeme me no more the a dogge, for al my seruice done to thy fathers house?

11 And he coulde geue Abner neuer a worde to aunswere, because he feared hym. 12 And Abner sent messengers to Dauid secretly, saying, Whose is the land? Who should (also) say, Make a bond with me, and beholde my hand is with thee, to bring all Israel vnto thee. 13 He sayde, Well, I will make a bonde with thee: but one thyng I require of thee, that is, that thou see not my face, except thou fyrste bring Michol Sauls daughter, when thou commest to see me. 14 And Dauid sent messengers to Isboseth Sauls sonne, saying, Delyuer me my wyfe Michol, whiche I maried for an hundred foreskinnes of the Philistines.

C 1. king. 18. 3

1. king. 18. 25.

15 And Isboseth sent, and tooke her from her husband Phaltiel the sonne of Lais. 16 And her husbande went with her, and came weeping behynde her til they came to Bahurim: then sayd Abner vnto him, Go and returne. And he returned. 17 And Abner had communication with the elders of Israel, saying, Ye sought for Dauid in times past, that he might be your king: 18 Nowe then do it: for the lord hath spoken of Dauid, saying, By the hande of my seruaunt Dauid I will saue my people Israel out of the handes of the Philistines, and out of the hand of all their enemies. 19 And Abner spake in the eares of Beniamin: and afterward Abner went to speake in the (e) eares of Dauid in Hebron all that Israel was content with and the whole (f) house of Beniamin. 20 And so Abner came to Dauid to Hebron, hauing twentie men with him: & Dauid made Abner and the men that were with him a feast. 21 And Abner sayd vnto Dauid, I will vp, and go gather all Israel vnto my lord the king, that they

(e) An Hebrue maner of speakyng, which signifieth to speake to.

(f) Who challenged the kingdome because of Saul.

they may make an appoyntment with thee, and that thou mayst raigne ouer all that thyne heart desireth. And when Dauid had let Abner depart, he went in *peace. 22 And beholde the seruauntes of Dauid and Ioab came from the (g) campe, and brought a great pray with them: (but Abner was not with Dauid in Hebron, for he had sent him away and departed in peace.) 23 When Ioab and all the hoast that was with hym were come, men tolde Ioab, saying, Abner the sonne of Ner came to the king, and he hath sent hym away, and he is gone in peace. 24 Then Ioab came to the king, & saide, (h) What hast thou done? beholde Abner came vnto thee, and why hast thou sent him away, and he is quyte gone? 25 Thou knowest Abner the sonne of Ner, for he came to deceaue thee, and to knowe thy outgoyng and ingoyng, and to know al that thou doest. 26 And when Ioab was come out from Dauid, he sent messengers after Abner, which brought him agayne from the well of Sira, vnknowing to Dauid. 27 And when Abner was come agayne to Hebron, Ioab tooke him aside in the gate to speake with him *peaceably: and smote him vnder the fift ribbe, that he dyed for the blood of Asahel his brother.

28 And when afterwarde it came to Dauids eare, he sayde, I and my kingdome are (i) guiltelesse before the Lorde for euer concernyng the blood of Abner the sonne of Ner. 29 Let the blood fall on the head of Ioab and on all his fathers house, that the house of Ioab be neuer without one or other that hath runnyng issues, or leper, or that leaneth on a staffe, or that doth fal on the swoorde, or that lacketh bread.

30 (So Ioab and (k) Abisai his brother slue Abner, because he had slayne their brother Asahel at Gibeon in battaile.) 31 And Dauid sayde to Ioab and to all the people that were with hym, Rent your clothes, and put on sackcloth, and mourne (l) before Abner. And king Dauid him selfe folowed the beere. 32 And when they buried Abner in Hebron, the kyng lift vp his voyce, and wept beside the sepulchre of Abner, and all the people wept.

33 And the king lamented ouer Abner, and saide, Dyed Abner as a (m) foole dyeth? 34 Thy handes were not bounde, nor thy feete brought into fetters of braste: but as a man falleth before wicked children, so fellest thou. And all the people wept agayne ouer hym. 35 And when all the people came to cause (n) Dauid eate meate whyle it was yet day, Dauid sware, saying, So do God to me, and more also, if I taste bread or ought els tyll the sonne be downe. 36 And all the people wist it, and it pleased them: as whatsoeuer the kyng dyd, pleased all the people. 37 For all the people, & all Israel vnderstoode that day howe that it was not the kynges deede that Abner the sonne of Ner was slayne.

38 And the king sayd vnto his seruauntes, Knowe ye not howe that there is a prince and a great man fallen this day in Israel? 39 And I am this day tender and newly annoynted kyng: and these men the sonnes of Zaruia be to *harde for me: the Lorde rewarde the doer of euyll, according to his wyckednesse.

*or, without harme.

(g) From warre against the Philistines.

(h) As though he wold say, thou hast done foolyshlye.

*or, secretly.

(i) Being innocente, neither knowing nor consenting to his death.

(k) As one that consented to the murther.

(l) Meaning before the corps.

(m) He declareth that Abner died not as a wretch or vile person: but as a valiant man might do, being traytorously deceaued by the wicked.

*or, cruell.

(n) According to their custome, which was to banket at burials.

The. iiii. Chapter.

5 Baanah and Rechab slay Isboseth the sonne of Saul. 12 Dauid commaunded them to be slayne.

AND when Sauls (a) sonne hearde that Abner was dead in Hebron, his handes were (b) feeble, and all the Israelites were afrayde. 2 And Sauls sonne had two men that were captaines of bandes, the one called Baanah, and the other Rechab, the sonnes of Rimmon a Berothite of the children of Beniamin: (for (c) Beroth was reckened to Beniamin.

3 And these Berothites fled to (d) Githaim, & sojourned there vntil this day.) 4 And Jonathan Sauls sonne had a son that was lame on his feete: and was fiue yeres olde when the tydinges came of Saul & Jonathan out of Jezrael: and his nurse tooke hym vp, and fled away: and as she made haste to flee, the chylde fell, and began to halt, and his name was Miphiboseth. 5 And the sonnes of Rimmon the Berothite, Rechab & Baanah, went & came in the heate of the day to the house of Isboseth: which slept on a bed at noone. 6 And behold they came into ? middes of the house, as though they (e) would haue fetched wheate: and Rechab and Baanah his brother smote hun vnder the fift ribbe, & fled.

7 For when they came into the house, he slept on his bed in his bed chamber, and they smote him, and slue him, and beheaded

(a) That is, Isboseth.

(b) Meaning that he was discoraged, as one whose helpe was gone.

(c) The citie Beroth was in the tribe of Beniamin.

(d) After the death of Saul for feare of the Philistines. Iosu. 18. verse. 25.

(e) Fayning them selues to be marchauntes comming to by wheate.

beheaded him, and toke his head, and gat them away through the * playne all that night. 8 And they brought the head of Iboseth vnto Dauid to Hebron, and said to the king, Behold, there is the head of Iboseth Sauls sonne thine enemie whiche sought after thy lyfe, and the Lorde hath auenged my lorde the kyng this day of Saul and of his seede. 9 And Dauid aunswered Rechab and Baanah his brother the sonnes of Rimmon the Berothite, and saide vnto them, As the Lorde lyueth whiche hath delyuered my soule out of all aduersities,

10 When one tolde me and sayd that Saul was dead (thynkyng to haue brought good tidinges) I caught hym, & slue him in Ziklag: whiche thought that I would haue geuen hym a reward for his tydynges bryngyng:

11 How much more when wycked men haue slayne a ryghteous person in his owne house and vpon his bed? Shall I not nowe therfore (f) require his blood of your hande, and take you from the earth? 12 And Dauid commaunded his young men, and they slue them, and cut of theyr handes and feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Iboseth, and buried it in the sepulchre of Abner in Hebron.

The. v. Chapter.

3 Dauid is made kyng ouer all Israel. 7 He taketh the forte of Sion. 19 He asketh counsell of the Lord. 20 And ouercommeth the Philistines twyse.

THen came all the tribes of Israel to Dauid vnto Hebron, and sayde thus, Beholde, we are thy (a) bone, and thy flesshe. 2 And in tyme past when Saul was our kyng, thou ledest Israel in and out: and the Lorde hath said to thee, Thou shalt feede my people Israel, and thou shalt be a captaine ouer Israel. 3 And so all the elders of Israel came to the kyng to Hebron, and king Dauid made a couenaunt with them in Hebron (b) before the Lorde: and they (c) annoynted Dauid king ouer Israel. 4 Dauid was thirtie yeres olde when he began to raigne, and he raigned fourtie yeres.

5 In Hebron he raigned ouer Juda seuen yeres and sixe monethes: and in Hierusalem he raigned thirtie and three yeres ouer all Israel and Juda.

6 The king also and his men went to Hierusalem vnto the Iebusites the inhabitauntes of the lande, which spake vnto Dauid, saying, Except thou take away the (d) blinde and the lame, thou shalt not come in hither: For they said, Thou art not able to come in hyther.

7 Neuertheless, Dauid tooke the strong holde of Sion: the same is the citie of Dauid. 8 And Dauid sayde the same day, Whosoeuer smyteth the Iebusites, and getteth vp to the gutters of the houses, and smyteth the lame and the blynde hated of Dauids soule, (I will preferre hym,) Wherefore they sayde, The blynde and the lame shal not come into that house. 9 And so Dauid dwelt in the towre, and called it the citie of Dauid, and buylt round about it from Millo, & inward.

10 And Dauid prospered and grewe, and the Lorde God of hoastes was with him. 11 And "Hiram king of Tyre sent messengers to Dauid, and Cedar trees, and carpenters, and masons for walles: and they built Dauid an house. 12 And Dauid perceaued that the Lord had stablished him king ouer Israel, and that he had exalted his kyngdome for his people Israels sake, 13 And Dauid tooke hym mo concubines and wynes out of Hierusalem, after he was come from Hebron, and mo sonnes and daughters were yet borne to Dauid. 14 And these be the names of the sonnes that were borne vnto him in Hierusalem, Samua, Sobab, Nathan, and Solomon, 15 Ibhar also and Elisua, Nepheg, and Japhia, 16 Elisama, Eliada, and Eliphelet. 17 But when the Philistines hearde that they had annoynted Dauid king ouer Israel, they came all vp to (e) seeke Dauid: and assoone as Dauid heard of it, he gat him to an holde. 18 And when the Philistines came, they spread them selues in the valley of Raphaim. 19 And Dauid (e) asked counsell of the Lord, saying, Shall I go vp to the Philistines? wilt thou deliuer them into my handes? And the Lord aunswered vnto Dauid, Go vp: for I will doubtlesse deliuer the Philistines into thy handes. 20 And Dauid came to Baal Perazim, and smote them there, & sayde, The Lorde hath diuided myne enemies a sunder before me as waters be diuided a sunder. And therefore he called the name of the place "Baal Perazim. 21 And there they left their images, and Dauid and his men burnt them. 22 And the Philistines came yet agayne, and layde them selues in the

* or, wyldernesse.

(f) The iudgment of the wicked blinded with ambition & couetousnesse, differeth far frō the iudgment of the godly. That whiche the one iudgeth worthy thankes and rewarde: the other iudgeth worthy death.

(a) we are thy kinred & most neare ioyned vnto thee. Psal. 78. 2. king. 2. c.

(b) That is, takyng the lord to witnesse, for the arke was as yet in Abinadabs house.

(c) This is the thyrde tyme that Dauid was annoynted.

(d) The Iebusites spake this in derision, beyng perswaded that theyr strong holde was of suche force that Dauid could not ouercome it, although it were defended only by lame & blinde men: Some wryte that they spake this of a confidence in theyr idols, which the chyldren of god esteemed as blynde & lame.

"Heb. Zor.

C 1. Chro. 3. b.

(e) That is, they came to fight agayne Dauid.

(f) By Abiathar the priest.

" or, the plaine of illusions. 1. Chro. 14.

the valley of Rephaim. 23 And when Dauid asked counsell of the Lorde, he answered, Thou shalt not go vp: but compasse them on the backsyde, and come vpon them ouer against the Mulbery trees. 24 And when thou hearest the noyse of a thyng going in the top of the Mulbery trees, then remoue: for then shall the Lorde go out before thee, to smyte the hoast of the Philistines. 25 And Dauid dyd as the Lorde had commaunded hym: and smote the Philistines from Geba, vntyll thou come to (f) Gazer.

(f) Which was in the tribe of Beniamin: but the Philistines did possesse it.

The. vi. Chapter.

The arke brought forth of the house of Abinadab. 7 Oza is striken, & dieth. 14 Dauid daunceth before the arke. 16 and is therfore despised of his wife Michol.

1 AGayne Dauid gathered together all the "chosen men of Israel, (euen) thirtie thousade. 2 And arose, and went with all the folke that were with hym from (a) Baala of Iuda, to fet away from thence the arke of God, whose name is called by the name of the lord of hoastes that dwelleth vpon it betweene the cherubims.

"or, cheefe.

(a) A citie in the tribe of Iuda, called also Kiriath-iarim Iosuah. 15. c.

3 And they put the arke of God vpon a newe carte, and brought it out of the house of Abinadab that was in (b) Gibea: and Oza and Ahio the sonnes of Abinadab draue the newe carte.

(b) Which was an hie place in the citie of Kiriath-iarim.

4 And when they brought the arke of God out of the house of Abinadab that was at Gibea, Ahio went before the arke. 5 And Dauid and all the house of Israel played before the lord on sundry instrumentes made of Cedar wood, with harpes, psalteries, tymbrelles, cornettes, and cymbals. 6 And when they came to Nachons threshing flooze, Oza put his hand to the arke of God, and helde it, for the oxen dyd shake it. 7 And the Lorde was wroth with Oza, and God smote him in the same place for his (c) fault, and there he dyed before the arke of God. 8 And Dauid was displeased, because the Lorde had "smytten Oza: And he called the name of the place "Perez-Oza, vntyll this day. 9 And Dauid was then afrayde of the Lord, and sayde, Howe shall the arke of the Lorde come to me? 10 And so Dauid woulde not bryng the arke of the Lorde vnto hym into the citie of Dauid: but Dauid caryed it into the house of Obed Edom, a (d) Gethite. 11 And the arke of the Lorde continued in the house of Obed Edom the Gethite three monethes: and the Lord blessed Obed Edom and all his houshold.

(c) His intent semed to reason to be good, but being contrary to Gods worde it was a fault.

"Heb. made a breache of

"or, the diuision of Oza.

(d) Who being a Leuite had dwelt in Githaim. 1. Chro. 15. c

12 And one tolde kyng Dauid howe that the Lorde had blessed the house of Obed Edom, and all that parteyned vnto him, because of the arke of God. And Dauid went, and (e) brought the arke of God from the house of Obed Edom into the citie of Dauid with gladnes. 13 And when they that bare the arke of the Lorde had gone sixe paces, he offered an oxe and a fatte beast. 14 And Dauid daunced before the Lorde with all his might, and was gyrded with a linnen (f) Ephod.

(e) Meaning he caused the Leuites to beare it according to the lawe.

(f) With a garment lyke the priestes garment.

15 So Dauid and all the house of Israel brought the arke of the Lorde with shouting and trumpet blowyng.

16 And as the arke of the Lord came into the citie of Dauid, Michol Sauls daughter looked through a wyndowe, and sawe kyng Dauid spryng and daunce before the Lord, and she (g) despysed him in her heart. 17 And when they brought in the arke of the Lord, they set it in his place, euen in the middes of the tabernacle that Dauid had pitched for it: and Dauid offered whole burnt offerynges and peace offeringes before the Lorde.

(g) As one that had by light behauiour disgraced him self, and played a foolishe part as she thought.

18 And assoone as Dauid had made an ende of offeryng whole burnt offerynges and peace offeringes, he blessed the people in the name of the Lord of hoastes, 19 And gaue among all the folke, euen among the whole multitude of Israel a swell to the women as men, to euery one a cake of bread, and a peece of flesshe, and a flagon (of wine:) and so all the people departed euery one to his house. 20 Then Dauid returned to (h) blesse his household, and Michol the daughter of Saul came out to meete Dauid, and sayde, O howe glorious was the king of Israel this day, which was vncouered to day in the eyes of the maydens of his seruauntes, as a foole vncouereth him selfe? 21 And Dauid sayde vnto Michol, It was before the (i) Lord which chose me rather then thy father and all his house, and commaunded me to be ruler ouer al the people of the lord, euen ouer Israel, and therefore wyll I play before the Lorde: 22 And will yet be more vyle then so, and will be meeke in myne owne sight: and of the very same mayde seruauntes whiche

1. Chro. xvi.

(h) That is, to pray for his house, as he had done for the people.

(i) Whose glorie is to be esteemed more then the pleasing of men.

whiche thou hast spoken of. shall I be had in honour. 23 Therfore Michol the daughter of Saul had (k) no childe vnto the day of her death.

(k) For a punishment, because she mocked the seruaunt of God.

The. vii. Chapter.

2 Dauid wouldle buylde god an house, but is forbidden by the prophet Nathan.

A Fterwarde when the kyng sate in his house, and the Lorde had geuen hym rest rounde about from all his enemies, 2 The kyng sayde vnto Nathan the prophete, Beholde, I dwell nowe in an house of Cedar trees, but the arke of God dwellerh within the (a) curtaynes. 3 And Nathan sayde to the kyng, Go, and do all that is in thyne heart, for the Lorde is with thee. 4 And the same nyght the worde of the Lorde came vnto Nathan, saying, 5 Go, and tell my seruaunt Dauid, Thus sayth the lord, (b) Shalt thou builde me an house to dwel in? 6 For I haue not dwelt in any house sence the time that I brought the children of Israel out of Egypte, vnto this day: but haue walked in a tent and tabernacle. 7 In all the places wherein I haue walked with all the children of Israel, spake I one worde with any of the tribes of Israel, when I commaunded (the iudges) to feede my people Israel, saying, Why buyld ye not me an house of Cedar trees? 8 Now therfore so say vnto my seruaunt Dauid. Thus sayeth the lord of hoastes, I toke thee from the sheepe coate as thou wast folowing sheepe, that thou mightest be ruler ouer my people, ouer Israel. 9 And I was with thee in all that thou wentest to, and haue destroyed all thyne (c) enemies out of thy sight, and haue made thee a greate (d) name, lyke vnto the name of the great men that are in the earth. 10 (Also I will appoynt a place for my people Israel, and will plant it, that they may dwel in a place of their owne, and (e) moue no more: neither shall wicked people trouble them any more, as before tyme,

11 And sence the tyme that I set iudges ouer my people of Israel:) and I will geue thee rest from all thine enemies: And the Lord telleth thee that he will make thee an house.

12 And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seede after thee, whiche shall proceede out of thy body, and will stablyshe his kyngdome.

13 He shall builde an house for my name, and I will stablishe the throne of his kyngdome for euer. 14 I will be his father, and he shalbe my sonne: If he sinne, I will chasten hym with the (f) rodde of men, and with the plagues of the chyldren of men.

15 But my mercy shall not depart away from hym, as I tooke it from Saul, whom I put away before thee. 16 And thyne house and thy kyngdome shalbe stablished for euer before thee, (euen) thy (g) throne shalbe stablished for euer. 17 Accordyng to all these wordes and accordyng to al this vision, so did Nathan speake vnto Dauid. 18 Then went king Dauid in, and set him downe before the lord, and sayde, Who am I O Lord God? and what is my house that thou hast brought me (h) hyther to? 19 And this was yet a smal thing in thy sight O Lorde God: but thou hast spoken also of thy seruauntes house for a great while: but doth this appertaine to man, O Lorde God? 20 And what can Dauid say more vnto thee? for thou lord God knowest thy seruaunt.

21 Euen for thy wordes sake and according to thine owne heart hast thou done all these great thynges, to make them knowen vnto thy seruaunt.

22 Wherfore thou art great, O Lorde God: for there is none like thee, neither is there any God besides thee accordyng to all that we haue hearde with our eares. 23 And what one people in the earth is like thy people, lyke Israel, whose God went and redeemed them to him selfe, that they might be his people, and that he might make him a name, and do (i) for you great thynges and terrible for thy lande, O Lorde, (euen) for thy people whiche thou redeemedst to thee out of Egypt, from the (k) nations and their gods? 24 For thou hast (l) ordeyned thy people Israel to be thy people for euer: and thou Lord art become their God. 25 And nowe Lorde God, the worde that thou hast spoken concerning thy seruaunt and his house, make it good for euer, and do as thou hast sayde: 26 And let thy name be magnified for euer of men that shall say, The Lorde of hoastes is the God ouer Israel: and let the house of thy seruaunt Dauid be stablished before thee. 27 For thou, O Lorde of hoastes

(a) That is, within the tabernacle couered with skinnes. Exod. 26. b.

(b) Meaning he shoulde not, although afore without counsel of the Lorde he had permitted him.

2. Sam. 16. c. Psal. 78. g.

(c) Both outwarde, as the Philistines: & inward, as Saul and his house.

(d) For thy noble actes, & the largenesse of thy kyngdome.

(e) He promiseth them quietnesse, yf they will walke in his feare and obedience.

(f) That is, gently, as fathers vse to chastice their chyldren.

(g) This was begunne in Solomon as a figure, but accomplished in Christ.

(h) That is, to so great dignitie.

(i) O Israel.

(k) From the Egyptians, and their idols.

(l) Of thy free election.

hoastes God of Israel (m) hast tolde in the eare of thy seruaunt, saying, I wyll builde thee an house: and therefore hath thy seruaunt founde in his heart to pray this prayer vnto thee.

(m) An Ebrue phrase, in meaning, thou hast reuealed to thy seruaunt.

28 Therefore nowe Lorde God (thou art God, and thy wordes be true, thou that hast tolde this goodnes vnto thy seruaunt.) 29 Therfore nowe let it please thee to blesse the house of thy seruaunt, that it may continue for euer before thee: for thou Lorde God hast spoken it, and with thy blessyng let the house of thy seruaunt be blessed for euer.

The. viii Chapter.

1 Dauid ouercommeth the Philistines, & other straunge nations, & maketh them tributaries to Israel.

A Fter this nowe Dauid smote the Philistines, and subdued them: and Dauid tooke the " Bryde of bondage out of the (a) hande of the Philistines. 2 And he smote the Moabites, & measured them with a line, and cast them downe to the grounde, euen with two lines measured he them to put them to death, and with one full corde to kepe them alyue: and so became the Moabites Dauids seruauntes, and brought giftes. 3 Dauid smote also Hadarezer the sonne of Rehob kyng of Zoba as he went to " recouer his border at the ryuer " Pherath. 4 And Dauid toke of his a thousande and seuen hundred horsemen, and " destroyed all the charets, and twentie thousande footemen: but reserued an hundred charets of them.

a 1. Chro. 18. Psal. 60.

" Metheg-ammah.

(a) So that they payed no more tribute.

5 And when the " Syrians of Damascus came to succour Hadarezer kyng of Zoba, Dauid slue of the Syrians two and twentie thousande men. 6 And put souldiers in Syria Damascus: and the Syrians became seruauntes to Dauid, and (b) brought giftes: and the Lorde saued Dauid in all that he went vnto. 7 And Dauid tooke the shieldes of golde that belonged to the seruauntes of Hadarezer, and brought them to (c) Hierusalem. 8 And out of Beta and Berothai cities of Hadarezer dyd Dauid kyng exceedyng muche brasse.

" or, enlarge.

" or, Emphrates.

" or, hoghed the horses of the charets.

" or, Aramites.

(b) That is, they payed yerely tribute.

(c) To the vse of the temple

1. Chr. 19. 8.

" or, Antioche.

9 When Thoi kyng of " Hamath heard howe Dauid had smytten all the hoast of Hadarezer, 10 Thoi sent Joram his sonne vnto kyng Dauid to " salute hym, and to blesse hym, because he had fought agaynst Hadarezer, and beaten him (for Thoi had great warre with Hadarezer) and (Joram) " brought with hym vesselles of syluer, vesselles of golde, vesselles of brasse:

" Hebre. to aske peace.

11 Which (brasse) kyng Dauid ded dedicate vnto the Lorde, with the syluer and golde that he had dedicate of all nations whiche he subdued,

" Hebre in his hande.

12 Of " Syria, of the Moabites, and of the chyldren of Ammon, of the Philistines, and of Amalek, and of the spoyle of Hadarezer sonne of Rehob kyng of Zoba. 13 And Dauid gat him a name after that he returned and had smytten of the Syrians in the valley of salt, eyghteene thousande men. 14 And he put a garison in Edom, euen throughout all Edom put he souldiers, and all they of Edom became Dauids seruauntes: and the Lorde kept Dauid where soeuer he went. 15 And Dauid raigned ouer all Israel, and executed (d) iudgement and iustice vnto all his people.

" or, Aram. or Celosyria.

Num. 24. d.

(d) He gaue iudgement in controuersies, by right and equitie.

16 And Joab the sonne of Zaruia was ouer the hoast, and Jehosaphat the sonne of Ahilud was " recorder.

" or, writer of chronicles.

17 And Sadoc the sonne of Ahitob, and Ahimelech the sonne of Abiathar were the priestes, and Saraiah was the scribe. 18 And " Banaia the sonne of Jehoida and the (e) Cherethites, and the Pelethites, and Dauids sonnes were cheefe rulers.

" or, Benaiah the sonne of Jehoeda was ouer the Cherethites & the Pelethites, & Dauids sonnes were priestes.

(e) The Cherethites, and Phelethites, were as the kings garde, hauing charge of his person.

The. ix. Chapter.

1 Dauid restoreth all the landes of Saul to Miphiboseth the sonne of Jonathan. 10 He appoynted Ziba to see to the profite of his landes.

AND Dauid sayde, Is there yet any man left of the house of Saul? For I wyll shewe him mercie for (a) Jonathans sake. 2 And there was of the houshold of Saul, a seruaunt, whose name was Ziba, and when they had called hym vnto Dauid, the kyng sayde vnto hym, Art thou Ziba? He sayde, Thy seruaunt is he. 3 And the kyng sayde, Remayneth there yet any man of the house of Saul, whom I may shewe the (b) mercie of God vpon? Ziba answered the kyng, Jonathan hath yet a sonne, whiche is lame on his feete.

(a) To whō I bounde my selfe by oth. 1. Sam. 20. 6.

(b) That is, great mercie and suche as is accepted before god.

4 The kyng said vnto hym, Where is he? Ziba said vnto the kyng, Beholde he

he is in the house of Machir the sonne of (c) Amiel of Lodeber. 6 Nowe when Miphiboseth the sonne of Jonathan the sonne of Saul was come vnto Dauid, he fel on his face, and did reuerence: and Dauid sayd, Miphiboseth? Ye aunswered, Beholde thy seruaunt. 7 Dauid sayde vnto him, Feare not, for I will surely shew thee kyndnesse for Jonathan thy fathers sake, and will restore thee all the feeldes of Saul thy father, and thou shalt eate bread on myne owne table continually. 8 And he bowed hym selfe, and sayde, What is thy seruaunt, that thou shouldest take vpon suche a (d) dead dogge as I am? 9 Then the kyng called to Ziba Sauls seruaunt, and sayde vnto hym, I haue geuen vnto thy maisters sonne all that pertained to Saul and to al his house. 10 Thou therefore, and thy sonnes, and thy seruauntes shall till the lande for hym, and bring in, that thy maisters sonne may haue foode to eate: but Miphiboseth thy maisters sonne shall eate bread alway vpon my table. For Ziba had fiftene sonnes, and twentie seruauntes. 11 Then sayde Ziba vnto the kyng, According to all that my lord the kyng hath commaunded his seruaunt, so shall thy seruaunt do, (e) that Miphiboseth may eate (as the kyng sayde) vpon my table, as one of the kynges sonnes. 12 Miphiboseth had a sonne that was young, named Micha: and all that dwelt in the house of Ziba were seruauntes vnto Miphiboseth. 13 And Miphiboseth dwelt in Hierusalem: for he dyd eate continually at the kynges table, and was lame on both his feete.

(c) Who was also called Eliam the father of Bathsheba Dauids wyfe.

(d) Meaning a dispised person. " or, Nemiewe.

(e) That he may haue wherewith to furnishe him selfe, and be meete for the kinges table.

The. x. Chapter.

4 The messengers of Dauid are villanously entreated of the king of Ammon. 7 Ioab is sent agaynst the Amonites.

AFter this, the king of the children of Ammon dyed, and Hanon his sonne raigned in his steade.

2 Then sayde Dauid, I will shewe kindnesse vnto Hanon the sonne of Nahas, as his father shewed (a) kindnesse vnto me. And Dauid sent to comfort hym by the (b) hande of his seruauntes ouer his father: and Dauids seruauntes came into the lande of the children of Ammon. 3 And the princes of the children of Ammon sayde vnto Hanon their lorde, "Thynkest thou that Dauid doth honour thy father, that he hath sent comfortours to thee? hath not Dauid rather sent his seruauntes vnto thee to searche the citie, and to spye it out, and to ouerthowe it? 4 Wherefore Hanon tooke Dauids seruauntes, and shaued of the one (c) halfe of their beardes, and cut of their garmentes in the middle, euen harde to the buttockes of them, and sent them away.

5 When they tolde it vnto Dauid, he sent to meete them (for the men were exceedyngly ashamed) and the kyng sayde, Tary at Jericho, vntyll your beardes be growen, and then returne.

6 And when the children of Ammon sawe that they (d) stanke in the sight of Dauid, they sent, and hyred the " Syrians of the house of Rehob, and the Syrians of Zoba twentie thousande footemen, and of kyng Maacha a thousande men, and of Istob twelue thousande men. 7 And when Dauid hearde of it, he sent Joab and all the hoast of strong men. 8 And the children of Ammon came out, and put their armie in aray at the entryng in of the gate: and the Syrians of Zoba, of Rehob, Istob, and Maacha, were by them selues in the feelde.

9 When Joab sawe that the front of the battaile was agaynst hym before and behynde, he chose of all the choyse of Israel, and put them in aray agaynst the Syrians. 10 And the rest of the people he deliuered into the hande of Abisai his brother, that he myght put them in aray agaynst the children of Ammon. 11 And he sayd, If the Syrians be stronger then I, thou shalt helpe me: but if the children of Ammon be to strong for thee, I will come and succour thee.

12 Therefore quyte thee lyke a man, and let vs be valiaunt for our people and for the cities of our God: and the Lorde do that whiche is good in his C owne eyes. 13 And Joab proceeded forth, and the people that was with hym, to fight agaynst the Syrians: but they fled before hym. 14 And when the children of Ammon sawe that the Syrians were fled, then fled they also before Abisai, and entred into the citie: and so Joab returned from the children of Ammon, and came to Hierusalem. 15 And when the Syrians sawe that they were smytten before Israel, they gathered them together. 16 And Hadarezer sent, and brought out

" Heb, in thyne eyes doth Dauid

(c) For a dispite and a shame to Dauid and the children of Israel.

(d) That they had deserued Dauids displeasure, for the iniurie done to his embassadours. " or, Aramites.

ont the Syrians that were beyond the * ryuer, and they came to Helam: and Zoba the captayne of the hoast of Hadarezer went before them. 17 And when it was shewed Dauid, he gathered (e) all Israel together, and passed ouer Iordane, and came to Helam: and the Syrians set them selues in aray against Dauid, and fought with him. 18 And the Syrians fled before Israel, and Dauid destroyed (f) seuen hundred charets of the Syrians, and fourtie thousande horsemen, and smote Zoba the captayne of their hoast, which also dyed there. 19 And when all the kinges (that were) seruauntes to Hadarezer sawe that they fell before Israel, they made peace with Israel, and serued them: and so the Syrians feared to helpe the children of Ammon any more.

* Or, Euphrates.

(e) Meanyng the greatest part.

(f) Whiche were the chiefest and most principall: for in all he destroyed seuen thousande. 1. Chro. xix. d or the souldiers whiche were in. 700 charets.

The .xi. Chapter.

1 The citie Rabba is besieged. 4 Dauid committeth adulterie. 17 Vrias is slayne. 27 Dauid marrieth Bethsabe.

AND it came to passe that after the yere was expired, in the tyme (a) when kinges go forth to battel, Dauid sent Ioab and his seruauntes with him, and all Israel, whiche destroyed the children of Ammon, and besieged Rabba: but Dauid taryed still at Hierusalem. 2 And in an euening tyde Dauid arose out of his (b) bed, and walked vppon the roofe of the kinges palace, and from the roofe he sawe a woman washing her selfe, and the woman was very beautifull to loke vpon. 3 And Dauid sent to enquire what woman it should be: And one saide, Is not this Bethsabe the daughter of Eliam, and wyfe to (c) Vrias the Hethite? 4 And Dauid sent messengers, and toke her away: And she came in vnto him, and he lay with her (and she was purified from her vncleannesse) and returned vnto her house. 5 And the woman conceaued, and sent and (d) tolde Dauid, and saide, I am with childe. 6 And Dauid sent to Ioab, saying, Sende me Vrias the Hethite. And Ioab sent Vrias to Dauid. 7 And when Vrias was come vnto him, Dauid demaunded of him howe Ioab dyd, and howe the people fared, and howe the warre prospered? 8 And Dauid saide to Vrias, (e) Go downe to thy house, and washe thy feete. And Vrias departed out of the kinges palace, and there folowed him a present from the king. 9 But Vrias slept at the doore of the kinges palace, with all the seruauntes of his Lorde, and went not downe to his house. 10 Whiche when they had tolde Dauid, saying, Vrias went not downe vnto his house: Dauid sayde vnto Vrias, Camest thou not from thy iourney? why diddest thou not go downe then vnto thyne house?

(a) The yere folowyng, about the spring time. 1. Chro. xx. a

(b) Whereupon he vsed to rest at after noone, as was red of Moseth. Chap. iiii. c. Exod. xi. a.

(c) Who was not an Israelite borne, but cõuerted to the true religion.

(d) Fearyng lest she should be stoned according to the lawe.

(e) Dauid thought by this meanes to cloke his fault.

11 Vrias answered Dauid, The arke, and Israel, and Iuda dwell in pauilions, and my Lorde Ioab and the seruauntes of my lorde abyde in the open feeldes, and shall I then go into myne house, to eate, and drinke, and lye with my wyfe? By thy life, and by the lyfe of thy soule, I wyll not do this thing. 12 And Dauid sayde vnto Vrias, Tary here this day also, and to morowe I wyl let thee depart. And so Vrias abode in Hierusalem that day, and the morowe. 13 And when Dauid had called him, he dyd eate and drynke before him, and he made hym (f) drunke. And at euen he went out to lye on his couche with the seruauntes of his lorde, but went not downe to his house. 14 On the morowe Dauid wrote a letter to Ioab, and sent it by the hande of Vrias: 15 And he wrote thus in the letter, (g) Put ye Vrias in the forefront of the harper battaile, and come ye backe from him, that he may be smitten, and dye.

C

2. Sa. 14. e.

(f) Thereby to prouoke him to go and lye by his wyfe.

(g) Except God continually vpholde vs with his mightie spirite, the most perfect fall headlong to all vice and abhomination.

16 So when Ioab besieged the citie, he assigned Vrias vnto a place where he wyst that strong men were. 17 And the men of the citie came out, and fought with Ioab: and there were certayne ouerthrowen of the people of the seruauntes of Dauid: and Vrias the Hethite dyed also. 18 Then Ioab sent, and tolde Dauid all the thinges concernyng the warre:

19 And charged the messenger, saying, When thou hast made an ende of telling the matters of the warre vnto the kyng: 20 If the kinges anger aryse, and he say vnto thee, Wherfore approched ye so nye vnto the citie when ye dyd fight? wyst ye not that they would hurle and shoote from the wall? 21 Who smote Abimelech sonne of (h) Ierubeseth? Dyd not a woman cast a peece of a mylstone vpon him from the wall, and he dyed in Thebez? why went ye nye the wall? Then say thou, Thy seruaunt Vrias the Hethite is dead also. 22 So the

(h) Meaning Gedeon. Iud. ix. g.

messenger went, and came and shewed Dauid all that Joab had sent him for.

23 And the messenger saide vnto Dauid, The men preuayled agaynst vs, and came out vnto vs into the feelde, and we "pursued them euen vnto the entring of the gate: 24 And the shooters shotte from the walles vpon thy seruauntes, and some of the kinges seruauntes be dead, and thy seruaunt Urias the Hethite is dead also. 25 And Dauid saide vnto the messenger, Thus shalt thou say vnto Joab, Let not that thing trouble thee, for the swoorde deuoureth one as wel as another: Make thy battell more strong against the citie, to ouerthrowe it, and encourage thou him. 26 And when the wyfe of Urias heard that her husbande was dead, she mourned for him. 27 And when the mourning was past, Dauid sent, and fet her to his house, and she became his wife, and bare him a sonne: but this thing that Dauid dyd "displeased the lord.

"Hebre. were against them.

"Hebre. so and so.

"Hebre. was euyl in the eyes of the Lorde.

The xii. Chapter.

1 Dauid reproued by Nathan, confesseth his sinne. 18 The childe conceaued in adulterie dyeth.

A

(a) Because Dauid lay now drowned in sinne, the louing mercie of god, which suffreth not his to perish, waketh his conscience by this similitude, and bringeth him to repentaunce.

And the Lord(a) sent Nathan vnto Dauid: & he came vnto him, & told him, There were two men in one citie, the one riche, & the other poore. 2 The rich man had exceedyng many sheepe and oxen: 3 But the poore had nothyng saue one litle sheepe, which he had bought and nourished vp: and it grewe vp with him, and with his children also, and dyd eate of his "owne meate, and dranke of his owne cuppe, and slept in his bosome, & was vnto him as his daughter. 4 And there came a "straunger vnto the rych man, and he "spared to take of his owne sheepe and of his owne oxen to dresse for the straunger that was come vnto him: but toke the poore mans sheepe, and dressed it for the man that was come to him.

"Oꝛ, mosell.

"Oꝛ, wayfaring man.

"Oꝛ, refused.

5 And "Dauid was exceedyng wroth with the man, and saide to Nathan, As the Lorde lyueth the man that hath done this thing is the "chylde of death: 6 He shall restore the lamme "foure foulde, because he dyd this thing, and had no pitie. 7 And Nathan saide to Dauid, Thou art the man: thus sayth the Lorde God of Israel, I annoynted thee king ouer Israel, and eyd thee out of the hand of Saul. 8 I gaue thee thy maisters (b) house, and thy maisters(c) wyues into thy bosome, and gaue thee the house of Israel and of Juda, and might (yf that had ben to litle) haue geuen thee "so much more. 9 Wherefore then hast thou despised the commaundement of the Lorde to do euyll in his sight? thou hast kild Urias the Hethite with the swoorde, and hast taken his wife to thy wife, and hast (d) slaine him with the swoorde of the childien of Ammon. 10 Nowe therefore the swoorde shall neuer depart from thyne house, because thou hast despised me, and taken the wyfe of Urias the Hethite to be thy wyfe. 11 Wherefore thus sayth the Lorde, Beholde I wyll stirre vp euyll agaynst thee, euen out of thyne owne house, and wyll take thy wyues before thyne eyes, & geue them vnto thy neighbour, and he shall lye with thy wyues in the sight of this (e) sunne. 12 For thou diddest it secretly: but I wyll do this thing before all Israel, and in the open sunne lyght. 13 And Dauid saide vnto Nathan, I haue sinned agaynst the Lord. And Nathan saide vnto Dauid, The Lord also hath put (f) away thy sinne, thou shalt not dye. 14 Howbeit because in doing this deede thou hast geuen the enemies of the Lorde a cause to (g) blaspheme, the childe that is borne vnto thee shall surely dye.

(b) For Dauid succeeded Saul in his kingdome.

(c) They ex pounde this of Egla, and as some thinke Ris pha. As for Michol she was Sauls daughter.

"Hebre. such and such thinges.

(d) Most cruelly delyuerying him to the handes of gods enemies.

(e) Meanyng openly as at noone dayes.

(f) Because thou hast vnfainedly turned vnto the Lorde, and confessed thy sinne.

(g) In saying that the lord hath appointed a wicked man to raigne ouer his people.

15 And Nathan departed vnto his house: and the Lorde strake the childe that Urias wyfe bare vnto Dauid, and it sickened sore. 16 Dauid therefore besought God for the childe, and fasted, and (h) went in, and lay all night vpon the earth. 17 And the elders of his house arose and went to him to take him vp from the earth: but he would not, neither dyd he eate meate with them. 18 And the seuenth day the childe dyed, and the seruauntes of Dauid feared to tell him that the childe was dead: for they sayde, Beholde whyle the childe was yet alyue, we spake vnto him, and he would not hearken vnto our voyce: how wyll he then "vexe him selfe, yf we tell him that the childe is dead? 19 But Dauid seyng his seruauntes whysperyng, perceaued that the childe was dead: and Dauid said vnto his seruauntes, Is the childe dead? They saide, Ye is dead. 20 And Dauid arose from the earth, and washed and (i) annoynted

(h) To wyt, to his priuie chamber.

"Hebre, Do euyll to him selfe.

(i) Shewyng that our lamentations ought not to be excessiue, but moderate and that we must prayse God in all his doynge.

ted him selfe, and chaunged his apparell, and came into the house of the Lorde, and worshipped: and afterward came to his owne house, and bad that they should set bread before him, and he dyd eate. 21 Then saide his (k) seruauntes vnto him, What thing is this that thou hast done? thou diddest fast & weepe for the childe while it was alyue, and assoone as it was dead, thou diddest ryse vp and eate meate. 22 He said, Whyle the childe was yet alyue, I fasted and wept: for this I thought, Who can tel whether God wyll haue mercie on me, that the childe may lyue? 23 But nowe seeyng it is dead, wherefore shoulde I fast? (l) Can I " bryng him agayne any more? I shal go to him, rather then he shall come agayne to me. 24 And Dauid comforted Bethsabe his wyfe, and went in vnto her, and lay with her: and she bare a sonne, and he called his name Solomon, and the Lord loued him, 25 And had sent by the hande of (m) Nathan the prophete, therfore (n) he called his name "Iedidia, of the Lordes behalfe. 26 Then Joab fought agaynst Rabba of the children of Ammon, and toke the " citie of the kingdome. 27 And Joab sent messengers to Dauid, saying, I haue fought agaynst Rabba, and haue taken the (o) citie of waters. 28 Now therefore gather the rest of the people together, and beseege the citie, that thou mayst take it: lest I take it, and it be called after my name. 29 And Dauid gathered all the people together, and went agaynst Rabba, and beseiged it, and toke it. 30 And he toke their kinges crowne from his head (which waied a (p) talent of gold, and in it were precious stones) and it was set on Dauids head, and he brought away the spoyle of the citie in exceedyng great aboundaunce. 31 And he caryed away the people that was therein, and put them (q) vnder sawes, and vnder iron harrowes, and vnder axes of iron, and thrust them into the tyleshill: thus dyd he with all the cities of the children of Ammon. And so Dauid and all the people returned vnto Hierusalem.

(k) As they which considered not that God graunteth many things to the sobs and teares of the faithfull.

(l) He conformeth him selfe to Gods wyll, and comforteth him selfe by obedyence to the same.

" Or, call.

Mat. i. a.

(m) To call him Solomon.

(n) Meaning Dauid.

" Longyng to the lord.

" Or, the cheefest citie.

(o) That is, the chiefest part of the citie, where the kinges palace, and all the condites were.

(p) That is, three score pounde, after the wayght of the comon talent.

(q) Recompencing the cruell enemies of god, with cruell death.

The. xiii. Chapter.

14 Amnon Dauids sonne defileth his sister Thamar. 19 Thamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

AFter this, so it was that Absalom the sonne of Dauid had a fayre sister, named (a) Thamar, whom Amnon the sonne of Dauid loued. 2 And he was so sore vexed that he fell sicke for his sister Thamar: for she was a (b) virgin, and he thought it hard for him to do any thing to her. 3 But Amnon had a frende called Jonadab the sonne of Simah Dauids brother: and Jonadab was a very subtile man. 4 And he saide vnto him, Howe commeth it that thou beyng the kinges sonne art thus consumed from day to day? Wylt thou not tell me? Amnon aunswered him, I loue Thamar my brother Absalomes sister. 5 Jonadab saide vnto him, (c) Lay thee downe on thy bed, and make thy selfe sicke: and when thy father is come to see thee, say vnto him, I pray thee let my sister Thamar come, and geue me meate, and dresse it in my sight, that I may see it, and eate it of her hande. 6 And so Amnon lay downe, and made him selfe sicke: and when the king was come to see him, Amnon saide vnto the king, I pray thee let Thamar my sister come, and make me a coople of (d) cakes in my sight, that I may eate of her hande. 7 Then Dauid sent home to Thamar, saying, Go now to thy brother Amnons house, and dresse him meate. 8 So Thamar went to her brother Amnons house, (and he was layed downe) and she toke " floure, & kneaded it, and made cakes in his sight, and dyd bake them. 9 And toke a panne, and (e) powred them out before him, but he would not eate: and Amnon saide, Haue (f) out all men from me. And they went all out from him. 10 And Amnon sayde vnto Thamar, Bryng the meate into the chamber, that I may eate of thyne hande. And Thamar toke the cakes whiche she had made, and brought them into the chamber to Amnon her brother: 11 And when she had set them before him to eate, he toke her, and sayde vnto her, Come, lye with me my sister. 12 And she aunswered him, May my brother, do not force me: for there hath no such thing ben done in Israel, do not thou this folly. 13 And I, whyther shall I cause my shame to go? and thou shalt be as one of the (g) fooles in Israel:

(a) Thamar was Absaloms sister both by father & mother, and Amnons onlye by father.

(b) And therfore kept in her fathers house, as virgins were accustomed.

(c) Here we see, that there is no enterprise so wicked, that can lacke a counceller to further the same.

(d) Meanyng some delicate & daintie meate.

" Or, past.

(e) That is, she serued them on a dyshe.

(f) For the wicked are asshamed to do that before men, which they are not afrayde to commit in the sight of God.

" Or, howe shall I put away my shame?

(g) As a lewed and wicked person.

Nowe therefore I pray thee speake vnto the king, and he will not denye me vnto thee. 14 Howbeit he would not hearken vnto her voyce: but beyng stronger then she, forced her, and lay with her. 15 And then Amnon hated her exceedingly, so that the hatred wherewith he hated her, was greater then the loue with whiche he before loued her: and Amnon said vnto her, Vp & get thee hence. 16 She aunswered him, "There is no cause, This euyl that thou purtest me away, is greater then the other that thou diddest vnto me. Neuertheless, he would not heare her: 17 But called his "boye that serued him, and saide, Put away this woman from me, and bolt the doore after her. 18 And she had a garment of (f) diuers colours vpon her: for with such garmentes were the kinges daughters that were virgins appareled. Then his seruaunt brought her out, and locked the doore after her. 19 And Thamar toke and put asshes on her head, and rent her garment of diuers colours that was on her, and layed her hande on her head, and so she went away crying.

20 And Absalom her brother sayde vnto her, Hath Amnon thy brother ben with thee? Nowe yet be still my sister, he is thy brother, let not this thing greeue thyne heart. And so Thamar remayned desolate in her brother Absaloms house. 21 But when king Dauid heard of al these thinges, he was very wroth. 22 And Absalom sayd vnto his brother Amnon neither good nor bad: howbeit Absalom hated Amnon, because he had forced his sister Thamar. 23 And after the time of two yeres, Absalom had sheepe shearers in the "plaine of Hasor beside Ephraim, and bade all the kinges sonnes. 24 And came to the king and said, Beholde thy seruaunt hath sheepe shearers, I pray thee that the king with his seruauntes come to thy seruaunt. 25 The king aunswered Absalom, Nay my sonne, I pray thee let vs not go all, lest we be chargeable vnto thee. And Absalom lay sore vpon him: howbeit he would not go, but "blessed him.

26 Then saide Absalom, But I pray thee shall not my brother (g) Amnon go with vs? And the king aunswered him, What needeth it that he go with thee? 27 But Absalom made such instance, that he let Amnon and al the kinges children go with him.

28 Nowe had Absalom commaunded his young men, saying, Marke when Amnons (h) heart is merry with wine, and when I bid you, Smite Amnon: then kyll him, and feare not: haue not I bidden you? be bolde therefore, and play the men. 29 And the seruauntes of Absalom dyd vnto Amnon euen as Absalom had commaunded: and all the kinges sonnes arose, and euery man gat him vp vppon his mule, and fled. 30 And whyle they were yet in the way, tydynges came to Dauid, saying, Absalom hath slaine all the kinges sonnes, and there is none left alyue. 31 Then the kyng arose, and tare his garmentes, and lay along on the (i) earth: and all his seruauntes stoode by with their clothes rent.

32 And Jonadab the sonne of Simea Dauids brother aunswered & saide, Let not my Lorde suppose that they haue slaine all the young men of the kinges sonnes, but Amnon onlye is dead: for that hath ben determined in Absaloms minde sence he forced his sister Thamar. 33 Nowe therefore let not my lorde the king "take the thing so greeuously, to thinke that all the kinges sonnes are dead, "for Amnon onlye is dead. 34 But Absalom fled: and the young man that kept the watch lyft vp his eyes and loked, and beholde there came much people by the way of the hil side "behinde him. 35 And Jonadab said vnto the king, Beholde the kinges sonnes come: as thy seruaunt said, so it is. 36 And assoone as he had left speaking, beholde the kinges sonnes came, and lift vp their voyces & wept. The king also and all his seruauntes wept exceedyngly sore. 37 But Absalom escaped, and went to (k) Thalmai the sonne of Ammihur king of Gesur: and Dauid mourned for his sonne euery day. 38 And so Absalom escaped, and went to Gesur, and was there three yeres. 39 And king Dauid "desired to go forth vnto Absalom: for where as Amnon was dead, he was comforted ouer him.

The. xiiii. Chapter.

2 Absalom is reconciled to his father by the subtiltie of Ioab. 24 Absalom may not see the kinges face.

IOab the sonne of Zaruia perceaued that the kinges (a) heart was towarde Absalom: 2 And he sent to Thecoa, & fet thence a "wyse woman, and

(f) For that which was of diuers colours or peeces, in those dayes was had in great estimation. Gen. 37. 2.

(g) Pretendyng to the king that Amnon was most deare vnto him.

(h) Then beyng voyde of care, and casting no perill.

(i) In token of sorow and greefe.

(k) For Maachah his mother was the daughter of Thalmai, Chap. 3.

(a) That the king fauoured him.

* Or, for this cause?

* Or, seruaunte.

* Or, Baal Hasor.

* Or, thanked.

" Or, take it to heart.

" Or, but.

" Or, one after an other.

" Or, ceased.

" Or, subtill

and sayde vnto her, I pray thee fayne thy selfe to be a mourner, and put on mournyng apparell, and (b) annoynt not thy selfe with oyle, but be as a woman that had long time mourned for the dead: 3 And come to the king, and speake on this maner vnto him: And so Ioab " taught her what she shoulde say. 4 And when the woman of Thecoa spake with the kyng, she fell on her face to the ground, and dyd obeysaunce, and sayde, "Helpe, O kyng. 5 The kyng sayde vnto her, What ayleth thee? She aunswered, I am in deede a " wydowe, and myne husband is dead. 6 And thy handmayde had (c) two sonnes, and they two fought together in the feelde, where was no man to go betweene them, but the one smote the other, and slue him. 7 And beholde, the whole kindred is rysen agaynst thy handemayde, and they saide, Deliuer him that smote his brother, that we may kill him for the (d) soule of his brother whom he slue, we wyll destroy the heyre also: & so they shal quenche my sparkle which is left, and shal not leaue to my husband neither name, nor issue vpon the earth. 8 And the king sayd vnto the woman, Go home to thyne house, I wyll geue a charge for thee. 9 And the woman of Thecoa saide vnto the king, My lorde O kyng, this (e) trespasse be on me, and on my fathers house: and the king and his throne be " giltlesse.

10 And the king saide, If any man say ought vnto thee, bryng him to me, and he shall " hurt thee no more.

11 Then saide she, I pray thee let the king remember the Lorde thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he aunswered, As the Lorde lyueth, there shall not one heere of thy sonne fall to the earth. 12 The woman sayde, Let thyne handmayde speake one worde vnto my lorde the kyng. And he sayde, Say on. 13 The woman sayd, Wherefore then hast thou (f) thought such a thing agaynst the people of God? For the king doth speake this thing as one which is faultie, that he should not fetch home agayne his banyshed. 14 For we must nedes dye, and are as water spilt on the ground, which can not be gathered vp agayne: neither doth God spare any person, yet doth he appoynt (g) meanes that his banished be not vtterly expelled from him. 15 Nowe therefore I am come to speake of this thing vnto my lorde the king, (because) the people (h) haue made me afrayde: and thy handmayde saide, Now wyll I speake vnto the kyng, it may be that the king wyll performe the request of his handmayde. 16 And the kyng shall heare his handmayde to deliuer her out of the hand of the man that would haue destroyed me, and also my sonne out of the inheritaunce of God.

17 And thyne handmayde saide, The word of my lorde the king shall nowe be "comfortable: for my lorde the king is as an (i) angel of God in hearing of good and bad: therefore the Lord thy God be with thee. 18 Then the kyng aunswered, and sayde vnto the woman, Hide not from me I pray thee the thing that I shall aske thee. And the woman saide, Let my lorde the king nowe speake. 19 And the king saide, Is not the (k) hande of Ioab with thee in all this matter? The woman aunswered, and saide, As thy soule lyueth my lorde the kyng, I wyl not turne to the ryght hande nor to the left from ought that my lorde the king hath spoken: for euen thy seruaunt Ioab bad me, & he put all these wordes in the mouth of thyne handemayde: 20 For to the intent that I shoulde (l) chaunge the fourme of speache, hath thy seruaunt Ioab done this thing: and my lorde is wyse according to the wysdome of an angell of God, to vnderstande all thinges that are in the earth. 21 And the king saide vnto Ioab, Beholde I haue (m) done this thing: go, and bryng the young man Absalom agayne. 22 And Ioab fell to the grounde on his face, and bowed him selfe, & "thanked the king: and Ioab saide, Nowe thy seruaunt knoweth that I haue founde grace in thy sight my lorde O king, in that the king hath fulfilled the request of his seruaunt. 23 And so Ioab arose, and went to Gesur, and brought Absalom to Hierusalem. 24 And the kyng said, Let him turne to his owne house, and not see my face. And so Absalom returned to his owne house, & sawe not the kinges face. 25 But in all Israel there was none to be so much praysed as Absalom for beautie: from the sole of his foote, to the top of his head there was no blemish in him. 26 And when he polled his

(b) In token of mourning, for they vsed annoyntyng to seeme cheerefull.
" Ebre. put wordes in her mouth.
"Ebre. saue.
" Ebre. a wydowe woman.
(c) Vnder this parable, she describeth the death of Amnon by Absalom.
(d) Accordyng to the lawe whiche commaundeth the slayer to be slayne. Gen. ix. b.
(e) As touching the breache of the lawe which punisheth blood, let me beare the blame.
" Or, innocent.
" Hebre, touche. 1. Sam. 14.
(f) Why dost thou geue contrary sentence in thy sonne Absalom,
(g) God hath prouided wayes (as sanctuaries) to saue them oft tymes, whom man iudgeth worthy death.
(h) For I thought they woulde kyl this my heyre.
" Hebre. rest.
(i) Is of great wysdome to discerne ryght from wrong.
(k) Hast not thou done this by the counsell of Ioab.
(l) By speaking rather in parable then plainly.
(m) I haue graunted thy requeste.
" Hebre. blessed.

head,(for at euery yeres ende he polled it: because the heere was heauy on him,therfore he polled it,)he weighed the heere of his head at two hundred (n) sicles, after the kynges waight. 27 And Absalom had three sonnes borne him, and one daughter named Thamar, whiche was a fayre woman to loke vpon. 28 So Absalom dwelt two yeres in Hierusalem, and sawe not the kinges face.

29 Therfore Absalom sent for Joab to haue sent him to the king, but he would not come to him: and when he sent agayne,he would not come.

30 Therfore he sayde vnto his seruauntes, Beholde Joab hath a feelde by my " place, and he hath barley therein: go,and (o) set it on fyre. And Absaloms seruauntes set it on fire.

31 Then Joab arose,and came to Absalom vnto his house, and sayde vnto him, Wherefore haue thy seruauntes burnt my feelde with fyre? 32 And Absalom aunswered Joab, Behold I sent for thee, desiring thee to come, because I would haue sent thee to the king for to say, Wherefore am I come from Gesur? It had ben better for me to haue ben there still: Now therfore would I see the kinges face: and yf there be any (p) trespasse in me,let him kyll me. 33 And so Joab came to the king,and tolde him: whiche when he had sent for Absalom, he came to the king, and fell to the grounde on his face before him, and the king kissed Absalom.

The .xv. Chapter.

1 The practises of Absalom to aspire to the kyngdome. 14 Dauid and his seruauntes flee. 31 Dauids prayer.

AFter this, Absalom " prepared him charrettes and horses, and fifte men to runne before him.

2 And Absalom rose vp early, and stoode in the place of the entring in of the gate: and euery man that had any " matter and came to the kyng for iudgement, him dyd Absalom call vnto him, and sayde, Of what citie art thou? He aunswered, Thy seruaunt is of one of the (a) tribes of Jsrael.

3 And Absalom said vnto him, See, thy matters are good and righteous, but there is no man (deputed) of the king to heare thee. 4 Absalom sayde moreouer, Oh that I were made (b) iudge in the lande, that euery man which hath any plea and matter in the lawe might come to me, and that I might do him iustice? 5 And when any man came nye to him, & dyd hym obeysaunce, he put forth his hande, and toke him to him, and kissed him.

6 And on this maner dyd Absalom to all Jsrael that came to the king for iudgement: so Absalom (c) stale the hearres of the men of Jsrael. 7 And after (d) fourtie yeres Absalom sayde vnto the king, I pray thee let me go to Hebron, and pay my vowe whiche I haue vowed vnto the Lord. 8 For thy seruaunt vowed a vowe when I was in Gesur in Syria, saying, Jf the Lorde shall bryng me agayne in deede to Hierusalem, I (e) will serue the lord.

9 And the king sayde vnto him, Go in peace. And so he arose, and went to Hebron. 10 But Absalom sent spies throughout all the tribes of Jsrael, saying, Assoone as ye heare the voyce of the trumpet blowe, ye shall say, Absalom raigneth in Hebron. 11 And with Absalom went two hundred men out of Hierusalem that were (f) called, and they went with pure hearts, not knowyng of (g) any thing.

12 And Absalom sent for Achitophel the Gilonite Dauids counsellour, fro his citie Gilo, while he offered sacrifices, and there was wrought strong treason: for the people went and increased with Absalom. 13 And there came a messenger to Dauid, and sayde, The hearres of the men of Jsrael are turned after Absalom. 14 And Dauid sayde vnto all his seruauntes that were with him at Hierusalem, Vp, that we may flee, for we shall not els escape (h) from Absalom: make speede to depart, lest he come swerly and catch vs, and bryng euyll vpon vs, and smyte the citie with the edge of the swoorde. 15 And the kinges seruauntes sayde vnto him, Beholde thy seruauntes (are redy to do) whatsoeuer my lorde the king shall " appoynt.

16 And the king departed, and al his houshold (i) at his feete: and the king left ten concubines to kepe the house.

17 And the kyng went forth and all the people at his feete, and tarred in a place that was (k) farre of. 18 And all his seruauntes went about him: and all the Cerethites, & all the Pelethites, and all the Gethites, euen sixe hundred men whiche were come after him from Geth, went before the king. 19 Then sayde the king to (l) Ithai the Gethite, Wherefore comest thou with vs? Returne, & abyde with the

(n) Whiche wayed sixe pound foure ounces, after halfe an ounce to the sicle.

" Or, possession.

(o) Here is an vnmercifull cruell heart, couered in this beautifull body.

(p) If I haue offended by reuenging my sisters dishoner. Thus the wicked iustifie them selues in their euyll.

" Hebre. made him.

" Or, controuerse.

(a) That is, notyng of what citie or place he was.

(b) Thus by slaunder, flatterie, & faire promises, the wicked seeke preferment.

(c) By intysing them from his father to him selfe.

(d) Conteynyng from the tyme that the Israelites had asked a king of Samuel.

(e) By colour of religion he hunteth after the kingdome.

(f) And byd to his feast in Hebron.

(g) That Absalom went about.

(h) For neither is there hope of mercie at his cruel hands, neither are we at this suddeyn able to make our part good agaynst him

" Hebre. choose.

(i) That is, after him.

(k) To wyt, from Hierusalem.

(l) Who, as some wryte was the kinges sonne of Gath, called Achis.

the kyng, for thou art a straunger, departe therefore to thy place. 20 Thou camest yesterday, and shuld I vnquiet thee to day to go with vs? I wyl go whyther I can: therfore returne thou, & cary agayne thy (m) brethren: mercie & trueth be with thee. 21 And Ithai aunswered the king, and saide, As the Lorde lyueth, and as my lord the king lyueth, in what place my Lorde the king shalbe, whether in death or lyfe, euen there also wyl thy seruaunt be.

(m) That is, the souldiers that be with thee.

22 And Dauid saide to Ithai, Come then, and go forwarde. And Ithai the Gethite went forth, and all his men, & all the children that were with him. 23 And all the countrey wept with a loude voyce, and all the people went ouer: the king also him selfe passed ouer the brooke Cedron, and all the people went ouer towarde the way that leadeth to the wildernesse.

24 And lo Sadoc also and all the Leuites were with him, & (n) bare the arke of the couenaunt of God, & they set downe the arke of God, and Abiathar (o) went vp, vntil the people were al come ouer out of the citie. 25 And the kyng saide vnto Sadoc, Cary the arke of God agayne into the citie: yf I shall finde fauour in the eyes of the Lorde, he wyll bryng me agayne, and shew me both it, and the tabernacle therof. 26 But yf he thus say, I haue no lust vnto thee: beholde (p) here am I, let him do with me what seemeth good in his eyes. 27 The king saide also vnto Sadoc the priest, Art not thou a Sear? Returne into the citie in peace, & take your two sonnes with you, Ahimaaz thy sonne, & Jonathan the sonne of Abiathar. 28 Behold I wyll tary in the feeldes of the wildernesse, vntyl there come some word from you to be tolde me. 29 Sadoc therfore and Abiathar caryed the arke of God agayne to Hierusalem, & they taryed there. 30 And Dauid went vp on mount Oliuet, & wept as he went vp, & had his head (q) couered, & went barefoote, and al the people that was with him had euery man his head couered, & as they went vp, they wept.

(n) Whiche was the charge of the Caathites. Num. 4. a

(o) To stand by the arke.

(p) Gods wyl is a comfort and a cause of contentation to the faithfull in al aduersities.

(q) With ashes & dust, after the maner of them that be in sorowe.

31 And one tolde Dauid saying, Achitophel is one of them that haue conspired with Absalom. And Dauid said, O Lord I pray thee turne the (r) counsell of Achitophel into foolishnesse.

(r) Terrible is the counsell of the wicked worldly wise, agaynst the innocent, except God who oft turneth it to folly, do frustrate and disapoynt the same.

32 When Dauid was come to the top of the mount, he worshipped god: and beholde Chusai the Arachite came agaynst him, with his coate torne, and hauing earth vpon his head. 33 Vnto whom Dauid said, If thou go with me, thou shalt be a burthen vnto me. 34 But yf thou returne to the citie, and say vnto Absalom, I wyll be thy seruaunt O king: as I haue thus long ben thy fathers seruaunt, so am I nowe thy seruaunt: thou mayst "for my sake destroy the counsel of Achitophel. 35 And hast thou not there with thee Sadoc & Abiathar the priestes? therefore whatsoeuer thou shalt here out of the kinges house, thou shalt shew to Sadoc & Abiathar the priests. 36 And beholde they haue there with them their two sonnes, Ahimaaz Sadocs sonne, and Jonathan Abiathars sonne: by them also shall ye send me all that ye can heare. 37 And so Chusai Dauids freende went to the citie, & Absalom entred into Hierusalem.

" Hebre. to me, that is, to my commoditie.

The .xvi. Chapter.

1 The infidelitie of Ziba. 5 Semei curseth Dauid. 16 Chusai commeth to Absalom.

AND when Dauid was a litle past the (a) toppe (of the hill,) beholde Ziba the seruaunt of Miphiboseth met him with a coople of asses sadled, and vpon them two hundred loues of bread, and one hundred bunches of resinges, and an hundred of dryed "figges, and a bottell of wine. 2 And the king said vnto Ziba, What meanest thou with these? And Ziba sayde, They be asses for the kinges houshold to ryde on, and bread and fruite for the young men to eate, and wine, that such as be faint in the wildernesse may drinke. 3 And the king saide, Where is thy maisters sonne? Ziba aunswered vnto the king, Beholde he taryeth still at Hierusalem: for he sayde, This day shall the house of Israel restore me the kingdome of my father. 4 Then saide the king to Ziba, Beholde thyne are all that pertayned vnto Miphiboseth. And Ziba sayde, I humbly "beseche thee that I may finde grace in thy sight, my lord O kyng. 5 And when kyng Dauid came to (b) Bahurim, beholde thence came out a man of the kynred of the house of Saul, named Semei the sonne of Gera, and he came out cursyng. 6 And he cast stones at Dauid, and at all the seruauntes of Dauid: and all the people and all the men of warre were on his (c) ryght hande, and on his left.

(a) Whiche was the hill of Oliues.

" Or, figge cakes.

" Hebre. I worship.

(b) Whiche was a citie in the tribe of Beniamin.

(c) That is, round about him.

" Hebre. man of blood.

" Or, wicked man.

(d) This he said, because of the death of Isboseth and Abner, suspecting Dauid to be giltie to the same.

(e) Dauid felt that this was the iudgement of God for his sinne, & therefore humbleth him selfe to his rod.

" Hebre. on myne eye.

(f) Meanyng that the lord will sende comfort to his, when they are oppressed.

(g) To wyt at Bahurim.

" Hebre. let the king lyue.

(h) Meanyng Dauid.

(i) Though Chusai dissembled here at Dauids request to preuent the counsell of the wicked by gods determination. Chap. 17. vers. 14. yet may not we vse this example to excuse our dissimulatiō.

" Hebre. the seconde tyme.

7 And thus saide Semei when he cursed, Come foorth, come foorth thou "bloodchedder, and thou man of "Belial. 8 The Lorde hath brought vpon thee al the (d) blood of the house of Saul, in whose steade thou hast raigned, and the Lorde hath deliuered the kyngdome into the hande of Absalom thy sonne: and beholde thou art come to thy mischiefe, because thou art a bloodchedder. 9 Then said Abisai the sonne of Zaruia vnto the king, Why doth this dead dogge curse my lorde the king? let me go now and take of the head of him. 10 And the kyng sayde, What haue I to do with you ye sonnes of Zaruia? for he curseth euen because the Lorde hath (e) bidden him curse Dauid: who dare then say, Wherefore hast thou done so? 11 And Dauid sayde to Abisai, and to all his seruauntes, Beholde my sonne which came of mine owne bowels, seketh my lyfe: howe much more then may this sonne of Iemini do it? Suffer him to curse, for the Lord hath bidden him. 12 It may be that the Lorde wyll loke on myne "affliction, and (f) do me good for his cursing this day. 13 And as Dauid and his men went by the way, Semei went along on the hilles side ouer agaynst him, and cursed as he went, and threwe stones at him, and cast dust. 14 And the kyng and all that were with him came weery, & refreshed them selues (g) there. 15 And Absalom and all the people the men of Israel came to Hierusalem, & Achitophel was with him. 16 And assoone as Chusai the Arachite Dauids freende was come vnto Absalom, Chusai saide vnto Absalom, God saue the kyng, "God saue the kyng. 17 And Absalom sayde to Chusai, Is this the kindnesse to thy (h) freende? Why wentest thou not with him? 18 Chusai answered vnto Absalom, Nay not so; but whom the Lorde and this people and all the men of Israel choose, (i) his wil I be, and with hym wyll I dwell. 19 And "moreouer, vnto whom shall I do seruice? not to his sonne? And as I was seruaunt before with thy father, so wyll I be with thee. 20 Then spake Absalom to Achitophel, Geue counsell what we shall do. 21 And Achitophel saide vnto Absalom, Get thee in vnto thy fathers concubines whiche he hath left to kepe the house, & al Israel shal heare that thou art abhorred of thy father, then shall the handes of all that are with thee be strong. 22 And so they spread Absalom a tent vppon the top of the house, and Absalom went in vnto his fathers concubines in the sight of all Israel. 23 And the counsell of Achitophel which he counseled in those dayes, was as a man had asked counsell (l) at the oracle of God: euen so was all the counsell of Achitophel, both with Dauid and with Absalom.

(k) It was so esteemed for the successe thereof.

The. xvii. Chapter.

7 Achitophels counsell is ouerthrowen by Chusai.

ACchitophel also saide vnto Absalom, (a) Let me choose out nowe twelue thousande men, and I wyll vp & folowe after Dauid this night: 2 And I will come vpon him whyle he is weery and weake handed, and wyll feare him: and all the people that are with him shall flee, and so wyll I smite the king onlye. 3 And wyll bring agayne all the people vnto thee: and when all that returne, the (b) man whom thou seekest (beyng slaine) all the people shalbe in peace.

(a) As though he wold say, gene me auctoritie to choose.

(b) Meaning Dauid.

4 And the saying "pleased Absalom wel, and all the elders of Israel.

" Hebre. was ryght in the eyes of Absalom

5 Then saide Absalom, Call nowe Chusai the Arachite also, and let vs heare lykewyse "what he sayth.

" Hebre. what is in his mouth.

6 When Chusai was come to Absalom, Absalom spake vnto him, saying, Achitophel hath "geuen such counsell: shall we do after this saying, or no? tell thou. 7 Chusai answered vnto Absalom, The counsel that Achitophel hath geuen is not good at this time. 8 For said Chusai, Thou knowest thy father and his men how that they be strong men, and they be chafed in their mindes, & are euen as a Beare robbed of her whelpes in the feelde: thy father is a man also practised in warre, & will not "lodge with the people. 9 Behold he is hid now in some caue, or in some other place: and though some of his men be ouerthrowen at the first brunt, yet they that heare it wyll say, The people that foloweth Absalom be "put to the worse. 10 And he also that is valiaunt, whose heart is as the heart of a Lion, shall "shrinke and faynt: for all Israel knoweth that thy father is a mightie man, & they which be with him are "stout men. 11 Therefore my counsell is that all Israel be gathered vnto thee frō Dan to Beersheba, as the sand of the sea in numbre, and

" Or, tary all night.

" Hebre, haue a breache or ruyne.

" Hebre. melt.

" Hebre. the children of fortitude

and that thou go to battayle in thyne owne person. 12 For so shall we come vpon him in one place or other where we shall finde him, and we wyl fall vpon him, euen as thicke as the deawe falleth on the grounde: and of all the men that are with him, we shal not leaue him one. 13 Moreouer yf he be gotten into a towne, then shall all the men of Israel bryng ropes to that cittie, and we wyll drawe it into the riuer, vntyl there be not one smal stone founde there. 14 And Absalom & all the men of Israel said, The counsell of Chusai the Arachite, is better then the counsel of Achithophel. For * it was euen the Lordes determination to destroy the (c) good counsel of Achitophel, that the Lorde myght(d) bryng euyll vpon Absalom. 15 Then sayde Chusai vnto Sadoc & Abiathar the priestes, Of this & that maner dyd Achitophel and the elders of Israel counsel Absalom, and thus and thus haue I counselled. 16 Nowe therfore sende quickly, and shewe Dauid, saying, Tary not this nyght in the feeldes of the wildernesse, but get thee (e) ouer, lest the king be deuoured, & al the people that are with him. 17 Now Jonathan & Ahimaaz abode by the well Rogel: (for they myght not be seene to come into the citie) & a wenche went and (f) tolde them: and they went, and shewed king Dauid. 18 Neuertheleſſe a lad sawe them, & tolde it to Absalom: but they went both of them away quickly, and came to a mans house in Bahurim, which had a wel in his yarde, into the which they went downe. 19 And the wyfe toke and spread a couerlet ouer the welles mouth, & spread grounde corne theron: and the thyng was not spied. 20 And when Absaloms seruauntes came to the wyfe to the house, they sayd, Where is Ahimaaz & Jonathan? The woman aunswered them, They be gone ouer the brooke of water. And when they had sought them, and could not finde them, they returned to Hierusalem. 21 And assoone as they were departed, the other came out of the well, and went & tolde king Dauid, and sayde vnto him, Vp, and get you quickly ouer the water, for (g) such counsell hath Achitophel geuen agaynst you. 22 Then Dauid arose, & all the people that were with him, and they were come ouer Jordane (h) by that it was day: so that there lacked not one of them that was not come ouer Jordane. 23 And when Achitophel sawe that his counsell was not folowed, he sadled his asse, & arose & gate him home to his owne house, and to his owne cittie, and put his houshold in order, and (i) hanged him selfe, and dyed, and was buryed in the sepulchre of his father. 24 Then Dauid came to Mahanaim, and Absalom passed ouer Jordane, he & all the men of Israel with him. 25 And Absalom made Amasa captayne of the hoast in stede of Joab: which Amasa was a mans sonne named Jethra an Israelite, that went in to Abigail the daughter of (k) Nahas, sister to Zaruia Joabs mother. 26 So Israel & Absalom pitched in the lande of Gilead.

27 And when Dauid was come to Mahanaim, Sobi the sonne of Nahas out of Rabba of the children of Ammon, and Machir the sonne of Ammiel out of Lodeber, and Barzellai the Gileadite out of Rogelim.

28 (l) Brought beddes, basons, earthen vessels, wheate & barly, floure & parched corne, beanes, lentiles, & parched pulse, 29 Hony, butter, sheepe, & cheese of kine, for Dauid & for the people that were with him to eate: for they sayd, The people is hungry, weerie, and thirstie in the wildernesse.

¶ The. xviii. Chapter.

2 Dauid diuideth his armie into three partes.

AND Dauid (a) numbred the people that were with him, and set captaynes of thousandes & of hundredes ouer them. 2 And Dauid sent foorth the thirde part of the people vnder the hand of Joab, and the third part vnder the hande of Abisai the sonne of Zaruia Joabs brother, and the other thirde part vnder the hande of Ithai the Gethite: and the king sayd vnto the people, I wyll go with you my selfe also. 3 And the people aunswered, Thou shalt not go foorth: for if we flee away, they wyll not care for vs, neither shall they regarde vs, though halfe of vs were slayne: but thou art nowe worth ten thousand of vs, Wherfore it is better that thou succour vs out of the citie. 4 And the king sayde vnto them, What seemeth you best, that wyll I do. And the king stoode by the gate side, and al the people came out by hundredes, and by thousandes. 5 And the king commaunded Joab, and Abisai, and Ithai, saying,

* Or, the Lorde hath cõmaunded

(c) Good to haue brought to passe that wicked purpose he went about.

(d) For by the counsell of Chusai, he went to the battel where he was destroyed.

(e) That is, ouer Iordane.

(f) The message from their fathers.

(g) To wit, to pursue thee with al haste.

(h) So that they trauayled all night, and by mornyng had all their companie passed ouer.

(i) Thus god sometimes in this lyfe executeth iudgement vpon the cruel persecutour of the innocent, to admonish vs what iudgement al such shal haue in the worlde to come.

(k) Who was also called Isai, Dauids father.

(l) God by them succouring the necessitie of his faithfull seruaunt in his trouble & affliction.

(a) It appeareth that not only the sixe hundred men of the Cerethites and Phelethites mentioned cap. 15. c. but also a number of the Rubenites, Gadites, and halfe the tribe of Manasses, which coulde not beare the insolencie of the sonne against the father, did also ioyne them selues vnto Dauid.

saying.

saying (Intreate) the yong man Absalom gently for my sake. And all the people heard that the king gaue all the captaynes charge concernyng Absalom. 6 And so the people went out into the feelde against Israel (and the battell was in the (b) wood of Ephraim) 7 Where the people of Israel were slayne before the seruauntes of Dauid, and there was a great slaughter that day, euen of twentie thousand men. 8 For the battell was scattered ouer all the countrey: and the wood deuoured mo people that day, then did the swoorde. 9 And Absalom met the seruauntes of Dauid, and he rode vpon a mule, which caryed him vnder the thicke bowes of a great oke, and his head was caught of the oke, and he was (c) lyft vp betweene the heauen & the earth: and the mule that was vnder him went away.

10 And one that sawe it, tolde Joab, saying, Behold I sawe Absalom hang in an oke. 11 And Joab sayde vnto the man that tolde him, If thou diddest see him, why diddest not thou there smite him to the grounde, and I woulde haue geuen thee ten sicles of siluer, and a girdle? 12 The man sayd vnto Joab, Though I should "receaue a thousande sicles of siluer in myne hande, yet woulde I not stretche out mine hand against the kinges sonne: for we hearde with our eares when the king charged thee, and Abisai, and Ithai, saying, Beware that none touche the yong man Absalom.

13 Moreouer yf I had done it, I shoulde haue done against mine owne life: for there is no matter hyd from the king, yea and thou thy selfe wouldest haue ben against me. 14 Then sayde Joab, I may not stande thus tarying with thee. And he toke three darres in his hande, and thrust them "through Absalom while he was yet alyue in the middes of the oke.

15 And ten seruauntes that bare Joabs weapons turned, & smote Absalom, and slue him. 16 And Joab blewe the trumpet, and the people returned from folowyng Israel: for Joab (d) held backe the people. 17 And they toke Absalom, and cast him into a great pyt in the wood, and layed a mightie great heape of stones vpon him: and all Israel fled euery one to their tentes. 18 And this Absalom yet in his life tyme toke and reared vp a pyller which is in the kinges dale: for he sayd, I haue no (e) sonne to kepe my name in remembraunce: And he called the piller after his owne name, and it is called vnto this day, Absaloms place. 19 Then sayd Ahimaaz the sonne of Sadoc, Let me runne nowe, and beare the king tydynges howe that the Lorde hath (f) iudged him quite of the hande of his enemies. 20 And Joab sayde vnto him, Thou art no man to beare (g) tydynges to day, thou shalt beare tydinges another tyme: but to day thou shalt beare none, because the kinges sonne is dead. 21 Then sayd Joab to Chusai, Go and tell the king what thou hast seene. And Chusai bowed him selfe vnto Joab, & ran. 22 Then sayde Ahimaaz the sonne of Sadoc againe to Joab, What I pray thee if I also runne after Chusai? And Joab sayde, Wherefore wylt thou runne my sonne, seing that thou hast no tidings to bryng? 23 Yet what if I runne? He sayd vnto him, Runne. Then Ahimaaz ranne by the way of the playne, and came before Chusai. 24 And Dauid sate betweene the two (h) gates: & the watchman went vp to the roofe ouer the gate vnto the wal, and lift vp his eyes & saw, and behold there came a man runnyng alone. 25 And the watchman cryed, and tolde the king. And the king sayde, If he be alone, there (i) is tidinges in his mouth. And he came a pace, & drue neare. 26 And the watchman sawe another man runnyng, and the watchman called vnto the porter, and sayde, Behold there cōmeth another man runnyng alone. And the king sayde, He is also a tydinges bringer. 27 And the watchman sayde, "Me thinketh the runnyng of the formost is lyke the runnyng of Ahimaaz the sonne of Sadoc. The king sayde, He is a (k) good man, and commeth with good tydynges.

28 And Ahimaaz called & sayde vnto the king, Peace (be with thee.) And he fell downe to the earth vpon his face before the king, and sayde, Blessed be the Lorde thy God, which hath "shut vp the men that lift vp their handes against my lorde the king. 29 And the king sayde, Is the yong man Absalom safe? Ahimaaz answered, When Joab sent the kinges seruaunt, and me thy (l) seruaunt, I sawe a great tumult, but I wote not what it was. 30 And the king said vnto him, Turne aside, and stande here. And he turned aside,

(b) So called, because the Ephraimites (as some say) fed their cattell beyonde Iordane in this wood.

(c) By gods prouidence, that this might be an example for euer, what it is afore god the sonne to rebel against the father. Gen. 32. Deut. 15.

"Ebre, weygh vpon myne hande.

"Ebr, in the heart of Absalom.

(d) Temperatyng the victorie with mercie and pitie vpon the people that were seduced by Absalom.

(e) It should appeare by this that god had punished him by taking away his three sonnes & his daughter. chap. 14.

(f) That is, hath deliuered him out of the hands of his enemies.

(g) Fauouryng him, that he shuld not incurre displeasure, by telling of the death of Absalom.

(h) He sate in the gate of the citie of Mahanaim,

(i) That is, he bryngeth tydynges.

"Ebr, I see the runnyng.

(k) He had had experience of his fidelitie. Chap. 17.c

"Or, deliuered vp.

(l) To wit, Chusai, who was an Ethiopian.

aside, and stoode styl. 31 And beholde Chusai came also, and sayd, "Tidings my lorde the king: for the Lorde hath "delinered thee this day out of the hande of all them that rose agaynst thee. 32 And the king sayde vnto Chusai, Is the young man Absalom safe? Chusai answered, The enemies of my lorde the king, and all that ryse against thee to do thee hurt, be as that young man is. 33 And the king was (m) moued, & went vp to the chaumber ouer the gate, and wept: and as he went, thus he sayde, O my sonne Absalom, my sonne, my sonne Absalom: woulde God I had dyed for thee O Absalom my sonne, my sonne.

¶ The. xix. Chapter.

7 Ioab encourageth the king. 8 Dauid is restored. 23 Semei is pardoned. 24 Miphiboseth meeteth the king. 39 Barzellai departeth. 41 Israel striueth with Iuda.

AND it was tolde Ioab, beholde the king weepeth, and mourneth for Absalom. 2 And the "victory of that day was turned into mourning vnto all the people: for the people hearde say that day howe the king sorowed for his sonne. 3 And the people went that day into the citie by stealth, as people confounded do conuey them selues when they flee in battel. 4 But the king (a) hid his face, and cryed with a loude voyce, O my sonne Absalom, O Absalom my sonne, my sonne. 5 And Ioab came into (b) the house to the king, & sayde, Thou hast shamed this day the faces of all thy seruaunts, which this day haue saued thy life, and the liues of thy sonnes, and of thy daughters, and the liues of thy wiues, & of thy concubines, 6 In that thou louest thyne enemies, and hatest thy freendes: for thou hast declared this day that thou regardest neither thy "princes nor seruaunts: & this day I do perceaue that if Absalom had liued, and all we had dyed this day, that had "pleased thee well. 7 Nowe therfore vp, and come out, and speake "comfortably vnto thy seruaunts: for I sweare by the Lorde, except thou come out, there wyll not tary one man with thee this night, & that wyll be worse vnto thee then all the euyll that fell on thee from thy youth vnto this houre.

8 Then the king arose, and sate in the (c) gate: and they tolde vnto all the people, saying, Beholde the king doth sit in the gate: & all the people came before the king, for Israel had fled, euery man to his tent. 9 And all the people were at (d) strife throughout all the tribes of Israel, saying, The king saued vs out of the hande of our enemies, and he deliuered vs out of the hand of the Philistines, and nowe he is fled out of the lande for Absalom: 10 But Absalom whom we annoynted ouer vs, is dead in battel: therfore why are ye so styll that ye bryng not the king agayne? 11 And king Dauid sent to (e) Sadoc and Abiathar the priestes, saying, Speake vnto the elders of Iuda, and say, Why are ye behynde to bring the king agayne to his house (seyng that such tydynges is come from all Israel vnto the king euen to his house?) 12 Ye are my brethren, my bones, and my flesche: wherefore then are ye the last that bring the king againe? 13 And say ye to Amasa, Art thou not of my bone & of my flesche? God do so to me & more also, yf thou be not captayne of the hoast to me for euer in the (f) roome of Ioab. 14 And he bowed the heartes of all the men of Iuda euen as the heart of one man, so that they sent (this worde) to the king, Returne thou with all thy seruaunts. 15 So the king returned, and came to Iordane: and Iuda came to Gilgal for to go to meete the king, and to conduct him ouer Iordane. 16 And (g) Semei the sonne of Gera the sonne of Iemini which was of Bahurim hasted, and came downe with the men of Iuda to meete king Dauid. 17 And there were a thousande men of Beniamin with him, & Siba the seruaunt of the house of Saul & his fifteene sonnes and twentie seruauntes with him, and they went ouer Iordane before the king. 18 And there went ouer a boat to cary ouer the kinges houshold, and to do him pleasure: and Semei the sonne of Gera fell before the king as he was come ouer Iordane: 19 And sayde vnto the king, Let not my lorde impute wickednesse vnto me, nor remember the thynges that thy seruaunt dyd (h) wickedlye when my lorde the king departed out of Hierusalem, that the king woulde take it to his heart. 20 For thy seruaunt doth knowe howe that I haue done amisse: and therfore beholde I am the first this day of all the house of (i) Ioseph, that am come downe to

(a) As they do that mourne.

(b) At Mahanaim.

(c) Where the most resort of the people was.

(d) Who should first bring home the king.

(e) As to them whose office is to tel the people their duetie.

(f) Beside his pollicie, that is, by wynnyng of the captayne to win the people: it seemeth that he hath yet a grudge against Ioab for the death of Absalom.

(g) Who had before reuiled him.

(h) For in his aduersitie he was his most cruel enemie, although now in his prosperitie he seketh by flatterye to creepe into fauour.

(i) By Ioseph is commonly vnderstand Ephraim, Manasses, & Beniamin, wherof he was: because these three were vnder one standard

" Ebr, tydynges is brought.
" iudged.
" Ebr, saluation or deliuerance.
" Or, captayneg.
" Ebr, ben ryght in thyne eyes.
" Ebr, to the heart of thy seruaunts.

to meete my lorde the king. 21 But Abisai the sonne of Zaruia aunswered & sayd, Shall not Semei dye for this, because he cursed the Lordes annoynted? 22 And Dauid sayd, What haue I to do with you ye sonnes of Zaruia? For this day ye be aduersaries vnto me: shall there any man dye this day in Israel? Do not I knowe that I am this day king ouer Israel? 23 And therfore the king sayde vnto Semei, Thou shalt not dye: And the king ware vnto him. 24 And Miphiboseth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his bearde, nor (m) washed his clothes from the tyme the king departed, vntyll he came agayne in peace. 25 And whē (n) he was come to Hierusalem & met the king, the king sayd vnto him, Wherfore wentest not thou with me Miphiboseth? 26 He aunswered, My lorde O king, my seruaunt deceaued me: for thy seruaunt said, I would haue myne asse sadled to ryde theron, for to go to the king: because thy seruaunt is lame. 27 And he hath accused thy seruaunt vnto my lorde the king, and my lorde the king is as an (o) angell of God: do therfore what seemeth (p) good in thine eies. 28 For all my fathers house were but (q) dead men before my lorde the king, and yet diddest thou put thy seruaunt among them that dyd eate at thine owne table: what right therfore haue I yet to crye any more vnto the king? 29 And the king sayd vnto him, Why speakest thou any more of thy matters? I haue sayde: thou and Ziba diuide the (r) landes betweene you. 30 And Miphiboseth sayd vnto the king, Yea let him take all, forsomuch as my lorde the king is come agayne in peace vnto his owne house. 31 And Barzillai the Gileadite came downe from Roglim, and went ouer Iordane with the king, to conduct him ouer Iordane.

32 Barzellai was a very aged man, euen fourescore yeres olde, and prouided the king of sustenaunce whyle he lay at Mahanaim: for he was a man of very great substaunce. 33 And the king sayd vnto Barzellai, Come ouer with me, and I wyll feede thee with me in Hierusalem. 34 And Barzellai sayde vnto the king, "Howe long haue I to liue, that I shoulde go vp with the king vnto Hierusalem?

35 I am this day fourescore yeres olde: and can I discerne betweene good or euyll? Hath thy seruaunt any taste in that he eateth or drynketh? Can he heare any more the voyce of singyng men and women? wherfore then should thy seruaunt be yet a burden vnto my lorde the king? 36 Thy seruaunt will go a litle way ouer Iordane with the king: and why wyll the king recompence it me with such a reward? 37 O let thy seruaunt turne backe agayne, that I may dye in mine owne citie, and (be buryed) in the graue of my father & of my mother: beholde here is thy seruaunt (f) Chimham, let him go with my lorde the king, and do to him what shall please thee.

38 And the king aunswered, Chimham shall go with me, and I wyll do to him that thou shalt be content with: and whatsoeuer thou shalt "requyre of me, that same wyll I do for thee. 39 And all the people went ouer Iordane: and when the king was come ouer Iordane, he kissed Barzellai, and "blessed him, and he went backe agayne vnto his owne place.

40 And then the king went to Gilgal, and Chimham went with him: and all the people of Juda conducted the king, and also halfe the people (t) of Israel. 41 And behold all the men of Israel came to the king, and sayde vnto the king, Why haue our brethren the men of Juda (v) stolen thee away, and haue brought the king and his houshold and all Dauids men with him ouer Iordane? 42 And all the men of Juda aunswered the men of Israel, Because the king is neare of kinne to vs: wherfore be ye angry for this matter? Haue we eaten of the kinges cost? or haue we taken any bribes? 43 And the men of Israel aunswered the men of Juda, and sayd, We haue ten partes in the king, and haue therto more right to Dauid then ye: why then dyd ye despise vs, that our aduise shoulde not be first had in restoring our king? And the wordes of the men of Juda were fiercer then the wordes of the men of Israel.

¶ The. xx. Chapter.

1 Seba rayseth Israel agaynst Dauid.
10 Ioab killeth Amasa trayterously.
22 The head of Seba is deliuered to Ioab. 23 Dauids cheefe officers.

THen there came (a) thyther a certayne man "of Belial, named Seba, the sonne of Bichri, a man of Jemini, he blewe a trumpet, and

(m) In signe of sorowe, for the expulsion of Dauid out of his kingdome.
(n) When Miphiboseth beyng at Hierusalem had met the king.
(o) Able for his wisdome to iudge in all matters.
(p) That is, thy pleasure.
(q) Worthy to dye for sauls cruelty towarde thee.
(r) Dauid did euyll in takyng his landes from him before he knewe the cause: but much worse that knowing the trueth he did not restore them.

(f) My sonne.

" Or, chuse

" Or, bad him fare well.

(t) Which had taken part with the king.
(v) Because the tribe of Iuda, & fewe others did conduct the king home, & not make the residue priuie vnto it, therfore they complayned as though the king had ben stollen from them.

" Ebr, howe many dayes are ye yeres of my life?

(a) Where the ten tribes contended agaynst Iuda.

" Or, wicked man.

and sayde, We haue no part in Dauid, neither haue we inheritaunce in the sonne of Isai: euery man to his tentes, O Israel. 2 And so euery man of Israel went from Dauid, and followed Seba the sonne of Bichri: but the men of Iuda claue fast vnto their king from Iordane to Hierusalem.

3 And Dauid came to his house to Hierusalem, and the kyng toke the ten women his concubines, that he had left behynde him to kepe the house, and put them in warde, and fed them, but lay no more with them: and so they were inclosed vnto the day of their death, lyuyng in wydowhead.

4 Then sayde the kyng to (b) Amasa, "Call the me of Iuda together within three dayes, and be thou here also.

5 And so Amasa went to gather the men of Iuda together, but tarryed longer then the tyme which he had appoynted him. 6 And Dauid sayde to Abisai, Nowe shal Seba the sonne of Bichri do vs more harme then dyd Absalom: take thou therefore thy lordes (c) seruauntes, and folowe after him, lest he get him walled cities, and escape vs. 7 And there went out after him Ioabs men, & the Cerethites, & the Phelethites, and all the mightiest men: and they departed out of Hierusalem to folowe after Seba the sonne of Bichri. 8 And when they were at the great stone in Gibeon, Amasa "went before them: and Ioabs (d) garment that he had about him was girde vnto him, and he had girded thereon a swoorde, which was toyned fast to his loynes in a sheath, that as he went it fell somewhyne out.

9 And Ioab (e) sayde to Amasa, Art thou in "health my brother? And Ioab toke Amasa by the beard with the right hande to kysse him. 10 But Amasa toke no heede to the swoorde that was in Ioabs hande: for therewith he smote him in the fifth (ribbe) & shed out his bowels to the ground, and "thrust at him no more, and he dyed: so Ioab and Abisai his brother folowed after Seba the sonne of Bichri. 11 And one of Ioabs men stoode by him, and sayde, He that beareth any fauour to Ioab, or good wyll to Dauid, let him go after Ioab.

12 And Amasa wallowed in blood in the middes of the way: and when the man sawe that all the people stoode styll, he remoued Amasa out of the way into the feelde, and cast a cloth vpon him, because he sawe that euery one that came by him stoode styll.

13 And alsoone as he was remoued out of the way, all the people went after Ioab, to folowe after Seba the sonne of Bichri. 14 And he went throwe all the tribes of Israel vnto Abel, and to Bethmaacha, and all the places of Berim: and they gathered together, and went after him. 15 And they came and besieged him in Abel, neare to Bethmaacha: and they cast vp a banke agaynst the citie, and the people thereof stoode on the camper, and all the people that was with Ioab "thrust at the wall to ouerthrowe it. 16 Then cryed a wise woman out of the citie, heare, heare, I pray you say vnto Ioab, Come hyther that I may speake with thee. 17 When Ioab was come vnto her, the woman sayd, Art thou Ioab? He aunswered, I am he. She sayde vnto him, Heare the wordes of thyne handmayde. And he aunswered, I do heare. 18 Then she spake thus, (f) They spake in the olde tyme, saying, They shoulde aske of Abel: and so haue they continued.

19 I am (g) one of them that are peaceable and faithfull in Israel, and thou goest about to destroy a citie, and a mother in Israel: Why wylt thou deuour the inheritaunce of the Lord?

20 And Ioab aunswered, and sayde, God forbyd, God forbyd it me that I shoulde either deuour, or destroy.

21 The matter is not so: but a man of mount Ephraim (Seba the sonne of Bichri by name) hath lyft vp his hande agaynst the kyng, euen agaynst Dauid: deliuer vs him only, and I wyll depart from the citie. And the woman sayd vnto Ioab, Beholde his head shalbe throwen to thee ouer the wall. 22 And then the woman went vnto all the people with her wisdome, and they smote of the head of Seba the sonne of Bichri, and cast it out to Ioab: and he blewe a trumpet, & they "retyred from the citie euery man to his tent: and Ioab returned to Hierusalem vnto the king. 23 Ioab was ouer all the hoast of Israel, & Banaia the sonne of Iehoida was ouer the Cerethites & Phelethites. 24 And Aduram was ouer the tribute, and Iosaphat the sonne of Ahilud was recorder. 25 Seua was scribe, and Dadoc and Abiathar were the priestes. 26 And Ira the Iairite was (g) cheefe about Dauid.

The

c

2. Sa. 15. d.

(b) Who was his cheefe captayne in Ioabs roome Chap. 19. c

" Or, gather.

(c) Meanyng the souldiers that were vnder Ioab his eldest brother.

b

" Or, met them.

(d) Which was a coate that he vsed to weare in the warres.

(e) It seemeth that when Ioab perceaued the king to be in great distresse for feare of Seba, and also that the king mistrusted Amasa for his long tarying, he went foorth to war with his brother Abisai of his owne head without the kinges commaundement.

" peace.

" doubled not his stroke.

" destroyed to cast downe the wall.

(f) She sheweth that the olde custome was not to destroy a citie before peace was offered. Deut. 20. e

(g) She speaketh in the name of the citie.

d

2. Sam. 2. g

" Ebr. they were scattered.

(h) In dignitie and counsell.

¶ The xxi. Chapter.

1 Three deare yeres. 9 The vengeaunce of the sinnes of Saul lighteth on his seuen sonnes, which are hanged.

A

(a) Ebr, yere after yere.

(a) Ebre, sought the face of the Lorde.

(b) For satisfaction, and recompence of the iniury you haue susteyned.

(c) Saue only of sauls stocke.

(d) Of sauls kinsmen.

(e) To pacifie the Lorde.

B

(f) That is, whom she (hauyng no children of her owne) brought vp, beyng the children of Adriel, by Merab her sister.

(g) Which was in the moneth Abib, or Nisan, which conteyneth parte of Marche, and part of April.

(h) To make her a tent.

(i) Because drought was the meane of this famine, God by sendyng of rayne shewed that he was pacified.

(k) For where the magistrates suffer faultes vnpunished, there the plague of god lyeth vpon the lande.

(l) Which amount to nine pounde a quarter and a halfe.

(m) That the glorie and wealth of Israel perish not with thee.

(n) Called Gezer. 1. Chr. 20. 4.

(o) Called Zippai, also. 1. Chr. 20. 6. 1. Chr. 21. 8.

(p) That is, Lahmi the brother of Goliath, whom Dauid slue. 1. Chr. 20. 5.

C

D

THen there was an hunger in the daies of Dauid three yeres "together: and Dauid "enquired of the Lorde. And the Lorde answered, It is for Saul, and the house of blood, because he slue the (a) Gibeonites.

2 And the king called the Gibeonites, and sayd vnto them, (nowe the Gibeonites were not of the children of Israel, but a remnaunt of the Amorites, and the children of Israel sware vnto them: and Saul sought to slay them, for a zeale that he had to the children of Israel and of Juda.)

3 Wherfore Dauid sayde vnto the Gibeonites, (b) What shall I do for you, and wherwith shall I make the attonement, that ye may bleese the inheritaunce of the Lorde? 4 The Gibeonites answered him, We will haue no siluer nor gold of Saul nor of his house, neither is it our mynde that thou shouldest kyll (c) any man in Israel. He sayd, What you shall say, that will I do for you. 5 They answered the king, The man that consumed vs, & imagined to bring vs to naught, that we are destroyed from remaynyng in any of the coastes of Israel:

6 Let seuen men of his (d) sonnes be deliuered vnto vs, and we will hang them vp (e) vnto the Lorde in Gibeah of Saul whom the Lorde dyd choose. And the king sayde, I will geue them you. 7 But the king had compassion on Miphiboseth the sonne of Jonathan the sonne of Saul, because of the Lordes oth that was betweene them, euen betweene Dauid & Jonathan the sonne of Saul. 8 But the king toke the two sonnes of Rispha the daughter of Aia whom she bare vnto Saul, euen Armoni and Miphiboseth, & the fiue sonnes of Michol the daughter of Saul, whom (f) she bare to Adriel the sonne of Barzellai the Meholathite: 9 And he deliuered them into the handes of the Gibeonites, which hanged them in the hyll before the Lorde: and they "fell all seuen together, and were slayne in the dayes of harueſt, euen in the (g) first dayes, and in the begynnyng of barly harueſt. 10 And Rispha the daughter of Aia toke (h) sackcloth, and hanged it vp for her vpon the roche from the begynnyng of harueſt, vntyl (i) water dropped vpon them out of heauen, and suffred neither the birdes of the ayre to "lyght on them by day, nor beastes of the fielde by nyght.

11 And it was tolde Dauid what Rispha the daughter of Aia the concubine of Saul had done. 12 And Dauid went and toke the bones of Saul and of Jonathan his sonne from the citezins of Jabes in Gilead, which had stolen them from the streete of Bethsan where the Philistines had hanged them, when the Philistines had slayne Saul in Gilboa: 13 And he brought thence the bones of Saul & the bones of Jonathan his sonne, and they gathered the bones of them that were hanged. 14 And the bones of Saul and Jonathan his sonne buryed they in the countrey of Benjamin in Zela, in the sepulchre of Cis his father: and when they had performed all that the king commaunded, God was then (k) at one with the lande. 15 Moreouer the Philistines had yet warre againe with Israel, and Dauid went downe and his seruauntes with him, and fought againſt the Philistines: and Dauid waxed faynt.

16 And Jesbi-benob one of the sonnes of the giauntes (the iron of whose speare waxed three hundred (l) sicles of brasse, and he beyng girded with a newe swoorde) thought to haue slayne Dauid. 17 But Abisai the sonne of Zarnia succoured him, and smote the Philistine, and kylled him. Then the seruauntes of Dauid sware vnto him, saying, Thou shalt go no more out with vs to battayle, that thou quenche not the (m) light of Israel. 18 And yet after this there was a battayle with the Philistines at (n) Gob: and then Sibbechai the Husathite slue (o) Saph, which was one of the sonnes of the giauntes. 19 And there was another battayle in Gob with the Philistines, where Elhanan the sonne of Jaere Oregim a Bethlehemite slue (p) Goliath the Gethite: the staffe of whose speare was as great as a weauers beame. 20 And there was yet another battayle in Geth, where was a man of a great stature, and had on euery hande sixe fingers, & on euery foote sixe toes, foure & twentie in number, and was borne also of the kinrede of the giauntes in Geth. 21 And when he defied Israel, Jonathan the sonne of Simea the brother of Dauid slue him. 22 These foure

foure were borne to the giaunt in Geth, and dyed by the hand of Dauid, and by the handes of his seruauntes.

¶ The. xxii. Chapter.

a Dauid after his victories prayseth god. 8 The anger of god toward the wicked.

AND Dauid spake the wordes of this (a) song vnto the Lorde, what tyme the Lord had deliuered him out of the hande of all his enemies, and out of the hande of Saul. 2 And he sayde, The Lorde is my rocke, and my castell, and my deliuerer. 3 God is my * strength, in him will I trust: he is my shielde, and the horne of my saluation, my hye towre, and my refuge, my sauiour, thou hast saued me from wrong. 4 I will call on the Lorde which is prayse worthy: and so shall I be saued from mine enemies.

5 For the pangues of death closed me about: the fluddes of * Belial put me in feare. 6 The sorowes of * hell compassed me about, the snares of death ouertoke me. 7 In my tribulation did I call vpon the Lorde, and crye to my God: and he dyd heare my voyce out of his temple, and my crye (did enter) into his eares. 8 The earth trembled and quaked, the foundations of heauen moued and shooke when he was angry. 9 (b) Smoke went out at his nosthyrls, and consumyng (c) fire out of his mouth: coles were kindled therat. 10 And he bowed (d) heauen and came downe: and there was darknesse vnder his feete. 11 And he rode vpon Cherub and did flee: he came fleyng vpon the wynges of the wynde. 12 He made darknesse a tabernacle rounde about him: with waters gathered together in thicke cloudes. 13 Through the brightnesse of his presence were (e) the coles of fire kindled. 14 The Lorde thundred from heauen, and he that is most hye gaue his voyce.

15 He shot arrowes, and scattered them: (to wit) lightnyng, and ouerthewe them. 16 The chanels of the sea appeared, and the foundations of the worlde were seene by the reason of the rebukyng of the Lorde, and through the blastyng of the breath of his nosthyrls. 17 He sent from aboue and toke me: he drue me out of many waters. 18 He deliuered me from my mightie enemie, and from them that hated me: for they were to strong for me. 19 When they had (f) preuented me in the day of my calamitie, the Lord stayed me vp. 20 For he brought me out into a large place: he deliuered me, because he had a fauour vnto me. 21 The Lorde rewarded me according vnto my (g) righteousnesse, according to the pureneſſe of my handes he recompenced me.

22 For I haue kept the wayes of the Lorde, and did not wickedly agaynst my God. 23 For all his lawes were in my syght, and from his statutes I dyd not depart. 24 In his syght also haue I ben vpryght, and haue kept me from myne owne iniquitie. 25 And the Lorde dyd to me agayne according to my righteousnesse, euen after my pureneſſe in his eye sight. 26 With the godly thou shalt be godly, and with the man that is vpryght thou shalt be vpryght.

27 With the pure thou shalt be pure: and with the froward thou wilt shewe thy selfe (h) frowarde. 28 And the poore people thou wylt saue: but thyne eyes are vpon the proude to bryng them downe. 29 For thou art my syght O Lorde, and the Lorde shall syght my darknesse. 30 For by thee I shall breake through an hoast of men, and by my God will I spring ouer a wall. 31 God is vncorrupt in his way, the worde of the Lorde is tryed in the fire: he is a shielde to all them that trust in him. 32 For who is a God saue the Lorde? and who is mightie saue our God? 33 God strengtheneth me in battayle, and maketh the way cleare before me. 34 He maketh my feete like (i) hyndes feete, and setteth me vpon my hye places.

35 He teacheth my handes to fyght, that euen a bowe of steele is broken with mine armes. 36 Thou hast geuen me the shielde of thy saluation, & with thy louyng meekenes thou doest multiplie me. 37 Thou hast enlarged my steppes vnder me, and my legges shall not fayle me. 38 I haue folowed vpon myne enemies and destroyed them, and turned not agayne, vntyll I had consumed them. 39 I haue wasted them & wounded them, that they shal not be able to arise: yea they shal fal vnder my feete. 40 Thou hast girded me about with myght to battayle, and them that arose agaynst me hast thou subdued vnder me.

41 And thou hast geuen me the neckes of myne enemies: that I myght destroy them that hate me.

42 They

(a) Wherin he prayseth god for the victories and benefites he receaued at his handes.

2 Sam. 18. * Or, rocke

2 Sam. 18.8

* Or, vngodlinesse.

* Or, the graue.

(b) That is, cloudes and vapour.

(c) Lightnyng and thundring.

(d) So it seemeth when the ayre is darke,

(e) By this description of a tempest, he declareth the power of god agaynst his enemies.

(f) When I was so beset that all meanes seemed to fayle.

(g) Wherby saul beyng his enemie was forced to sai, Thou art more righteous then I. 1 Sam. 24.18

(h) Their wickednes is cause that thou seemest to forget thy wonted mercie.

(i) Swift to auoyde all daunger.

42 They loked about, but there was none to saue them: (euen) vnto the Lorde, but he hearde them not.
43 Then did I beate them as smal as the dust of the earth: I did stampe them as the clay of the streete, & dyd spreade them abrode. 44 Thou also hast deliuered me from the dissention of people, thou hast kept me to be an head ouer nations: the people which I knewe not do serue me.
(i) Are forced for feare of my power to fayne & professe subiection & obedience vnto me, agaynst their heart.
45 Straunge children (i) dissemble with me: at the hearyng of the eare they obey me. 46 Straunge children wyll shrinke away: and they shalbe smitten with feare in their priuie chaumber. 47 The Lorde liueth, and blessed be my strength: magnified be God (euen) the force of my saluation.
48 It is God that geueth me (power) to reuenge me: and bringeth downe the people vnder me. 49 He deliuereth me from mine enemies, thou also hast lyft me on hye from them that rose agaynst me: thou hast delinered me from the wicked man. 50 And therefore I wyll prayse thee O Lorde among the nations: and wyll sing vnto thy name. 51 He is the towre of saluation for his king, and dealeth mercifully with his annoynted, with Dauid, & with his seede for euermore.

¶ The. xxiii. Chapter.

1 The last wordes of Dauid, 6 The wicked shalbe plucked vp as thornes.
8 The names and factes of his mightie men. 15 He desireth water, and would not drinke.

(a) Which he spake after he had made the psalmes.
(b) Meanyng he spake nothing but by the motion of gods spirite.
* Or reade, And as the lyght in the mornyng when the sunne is vp, in the mornyng being without cloudes, and as the grasse that by ỹ brightnesse and rayne (cometh) out of the earth, Is not my house so with god?
5 For he. &c.

And these be the(a) last wordes of Dauid: Dauid the sonne of Isai sayd, And the man which was ordayned the annoynted of the God of Jacob, and the sweete Psalmist of Israel, sayd, 2 The spirite of the Lorde spake by me, and his worde was in my(b) tongue. 3 The God of Israel spake to me, euen the most mightie of Israel sayde, A ruler ouer men beyng iust, ruling in the feare of God:
4 * And as the mornyng lyght when the sunne is vp, a mornyng in which are no clondes, (so shall my house be, but not) as the grasse of the earth is by brightnesse & rayne. 5 For so shall not my house be with god: for he hath made with me an euerlastyng couenaunt, perfect and sure in all pointes: and this is truely all my health, and all my desire, that it growe, but not as grasse. 6 But the vngodly men shalbe as thornes cleane plucke vp, which can not be taken with handes:
7 But the man that shall touche them, must be defenced with iron, or with the shaft of a speare, and they shalbe burnt with fire in the same place. 8 These be the names of the mightie men whom Dauid had. One that sate in the(d) seate of wisdome, beyng cheefest among the princes, was Adino of Esni, he slue eyght hundred at one time. 9 After him was Eleazar the sonne of Dodo the sonne of Ahohi, one of the three worthies with Dauid, which " defied the Philistines that were there gathered together to battayle, when the men of Israel were(e) gone vp. 10 He arose and layed on the Philistines, vntyll his hande was weery and (f) clane vnto the swoorde: and the Lorde gane great victory the same day, and the people returned after him, only to spoyle.
11 After him was Damma the sonne of Age the Hararite: and the Philistines gathered together beside a towne, where was a parcell of lande full of lentils, & the people fled from the Philistines: 12 But he stoode in the middest of the grounde, and defended it, and slue the Philistines: and the Lorde gaue great victorie.
13 These three (which were of the thirtie cheefe captaynes) went downe to Dauid in the harueste tyme vnto the caue Adullam: and the hoast of the Philistines pitched in the valley of giauntes. 14 And Dauid was then in an holde, and the souldiers of the Philistines were in Bethlehem.
15 And Dauid (g) longed, and sayd, Oh that I had of the water that is in the wel by the gate of Bethlehem for to drynke. 16 And the three mightie brake thyrough the hoast of the Philistines, and drue water out of the well of Bethlehem, that was by the gate, and toke & brought it to Dauid: neuertheles he woulde not drinke therof, but (h) powred it vnto the Lorde,
17 And sayde, The Lorde forbid that I shoulde do so: is not this the blood of the men that went in ieopardy of their lines? and therfore he woulde not drynke it: And these thynges did these three mightie men. 18 Abisai the brother of Joab the sonne of Zarui was cheefe among the three, and he lift vp his speare agaynst three hundred " , and slue them, and had the name among the three. 19 For he was most excellent of the three,

and

(d) As one of the kinges counsell.
1. Chro. 11. b
" Or, assailed with daunger of their lines.
(e) Meaning fled from the battayle.
(f) By a crampe which came of weerynesse and straynyng.
1. Chro. 11.
1. Chr. 11. b
(g) Beyng ouercome with weerynesse and thirst.
(h) Brydelyng his affection, and defiryng god not to be offended for the rashe enterprise,
1. Chr. 11. ber. 20.
" slayne.

B

C

D

and was their captayne, howbeit he attayned not vnto (the first) three.

20 And Banaia the sonne of Iehoiada the sonne of a mightie man, valiaunt in actes, of Kabzeel, slue two strong men of Moab: he went downe also, and slue a lion in the middest of a pit in tyme of snowe. 21 And he slue an Egyptian a goodly bigge man, and the Egyptian had a (h) speare in his hande: but he went downe to him with a staffe, & plucked the speare out of the Egyptians hande, and slue him with his owne speare. 22 These thinges dyd Banaia the sonne of Iehoiada, and had the name among the three worthyes. 23 He was honorable among (i) thirtie, but he attayned not to (the first) three: and Dauid made hym of his counsell. 24 Asahel the brother of Ioab was one of the thirtie: Elhanan the sonne of Dodo of Bethlehem. 25 Samma the Harodite, Elica the Harodite, Helez the Paltite, Ira the sonne of Acces the Thecoite. 26 Abiezer of Anathoth, (k) Mebunnai the Husathite: 27 Zelmon an Ahohite, Maharai the Netophathite. 28 Heleb the sonne of Baanah a Netophathite, Ithai the sonne of Ribai out of Gibea of the chyldren of Beniamin.

29 Banaia the Pirathonite, Heddai of the ryuer of Gaas. 30 Abialbon the Arbathite, Asmaueth the Barhumite. 31 Eliahba a Saalbonite: of the sonnes of Iasen, Ionathan. 32 Samma the Hararite Ahiam the sonne of Sarar an Hararite. 33 Eliphelet the sonne of Aasbai the sonne of Maachathi, Eliam the sonne of Achitophel the Gilonite. 34 Hezrai the Carmelite, Paarai the Arbite. 35 Igal the sonne of Nathan of Zoba, Bani the Gadite. 36 Zelec the Ammonite, Naharai the Berothite, whiche was the harneſſe bearer of Ioab the sonne of Zaruia. 37 Ira the Iethrite, Gareb the Iethrite. 38 Uria the Hethite: (l) thirtie and seuen in all.

The .xxiiii. Chapter.

1 Dauid causeth the people to be numbred, 10 He repenteth, and chooseth to fall into Gods handes. 15 Seuentie thousande perishe with the pestilence.

AND agayne the Lorde was wroth against Israel, and (a) he moued Dauid against them, in that he sayde, Go number Israel and Iuda.

2 For the kyng sayd to Ioab the captayne of the hoast whiche was with hym, Go thou abrode nowe throughout all the tribes of Israel, euen from Dan to Beerseba, and number ye the people, that I may know the (b) number of them. 3 And Ioab sayde vnto the kyng, The Lord thy God increase the people an hundreth folde mo then they be, and that the eyes of my lorde the kyng may see it: and what is the cause that my lorde the kyng hath a lust to this thing? 4 Notwithstanding the kynges worde preuayled against Ioab, and against the captaines of the hoast: and Ioab and the captaynes of the hoast went out from the presence of the kyng to number the people of Israel. 5 And they passed ouer Iordane, and pitched in Aroer on the right side of the citie that lyeth in the middes of the " valley of Gad, and toward Jazer. 6 And then they came to Galead, and to the " land Tahtim Hodsi, & from thence they came to Dan Jaan, and about to Sidō. 7 And came to the strong hold of Tyre, & to all the cities of the Heuites and of the Chanaamites: & then went out to the south of Iuda, euen to Beerseba. 8 And so when they had ben abrode throughout all the lande, they returned to Hierusalem after the ende of nine monethes and twentie dayes. 9 And Ioab deliuered the number and summe of the people vnto the kyng, and there were in Israel (c) eyght hundred thousande men of might that drewe swordes: and the men of Iuda were (d) fiue hundred thousande men. 10 And Dauids heart smote hym, after that he had numbred the people: and Dauid sayd vnto the Lorde, I haue sinned exceedingly in that I haue done: and nowe I beseche thee Lorde take away the trespasse of thy seruaunt, for I haue done very foolishly. 11 And when Dauid was vp in the morning, the worde of the Lord came vnto the prophete Gad Dauids (e) Seer, saying, 12 Go and say vnto Dauid, thus saith the Lorde, I offer thee three thinges, choose thee which of them I shall do vnto thee. 13 So Gad came to Dauid, and shewed hym, and sayde vnto hym, Wylt thou haue (f) seuen yeres hunger to come vpon thy land: or wylt thou flee three monethes before thyne enemies, they folowing thee: or that there be thre dayes pestilence in thy land? Nowe therfore ad-

(b) Because he dyd this to try his power, and so to truste therin, it offended God: els it was lawfull to number the people. Exod. xxx. b. Num. 1. a.

" Or, riuer.

" Or, nether lande then newly inhabited.

(c) According to Iosabs accompt: for in all, there were eleuen hundred thousand. 1 Chro. 21. a.

(d) Concluding vnder them the Beniamites: for els they had but foure hundred and seuentie thousande.

1. Chro. 21. a

(e) Whom god hath appointed for Dauid, and his tyme.

(f) For three yeres of famine were past for the Gibeonites: this was the fourth yere, to the which should haue ben added three yeres more.

1. Chro. 21. b

D

* Or, a man of great stature.

(h) Whiche was as bigge as a weauers beame. 1. Chro. 2. c.

(i) He was more valiant the the thirtie that follow, and not so valiant as the sixe before. 2. Chro. 11.

(k) Diuers of these had two names, as apeareth. 1. Chro. 11.

(l) These came to Dauid and helped to restore hym to his kingdome, & valiantly defended the same against al his aduersaries.

A

(a) By Satan, being instrument therto 1. Chro. 21. Exo. xxx. b.

C

uſe thee, and ſee what aunſwere I ſhal geue to him that ſent me. 14 And Dauid ſayd vnto Gad, I am in a wonderfull ſtrayte: let me fall nowe into the hand of the Lord (for much is his mercie) and let me not fall into the hand of man. 15 And ſo the Lord ſent a peſtilence in Iſrael, from the morning vnto the tyme appoynted: and there dyed of the people from (g) Dan to Beerſeba ſeuentie thouſand men. 16 And when the angell ſtretched out his hand vpon Hieruſalem to deſtroy it, the Lord repented him of the euill, and ſayde to the angell that deſtroyed the people, It is now ſufficient, holde thyne hand. And the angell of the Lord was by the threſhing place of Areuna the Iebuſite. 17 And Dauid ſpake vnto the Lorde when he ſaw the angell that ſmote the people, and ſayd, Lo, it is I that haue ſinned, and that haue done wickedly: but theſe ſheepe, (h) what haue they done? Let thyne hand I pray thee be againſt me, and againſt my fathers houſe.

18 And Gad came the ſame day to Dauid, and ſayde vnto hym, Go vp, and reare an aulter vnto the Lorde in the threſhing flooze of (i) Areuna the Iebuſite. 19 And Dauid accozding to the ſaying of Gad went vp, as the Lorde commaunded. 20 And Areuna looked, and ſawe the kyng and his ſeruauntes comming towarde hym: and Areuna went out, and bowed him ſelfe before the kyng on his face vpon the grounde. 21 And Areuna ſayde, Wherefore is my lord the kyng come to his ſeruaunt? Dauid aunſwered, To bye the threſhing flooze of thee, and to make an aulter vnto the Lord, that the plague may ceaſſe from the people. 22 And Areuna ſayde vnto Dauid, Let my lorde the kyng take and offer what ſeemeth hym good in his eyes: beholde here be oxen for whole burnt ſacrifice, and charets, and the other inſtrumentes of the oxen for wood. 23 All theſe things did Areuna as a (k) kyng geue vnto the kyng, and ſayde moreouer vnto the kyng, The Lorde thy God accept thee.

24 And the kyng ſayde vnto Areuna, Not ſo, but I will bye it of thee at a price, and will not offer whole burnt ſacrifices vnto the Lorde my God of whiche doth coſt me nothing. And ſo Dauid bought the threſhing flooze & the oxen for (l) fifte ſicles of ſiluer.

25 And Dauid buylt there an aulter vnto the Lorde, and offered whole burnt ſacrifices, and peace offerings: and ſo the Lord was intreated for the lande, and the plague ceaſſed from Iſrael.

(g) From the one ſide of the countrey to the other. 1. Sa. 15. b.

(h) Dauid ſawe not the iuſt cauſe why God plagued the people. verſ. 1. and therefore he offereth him ſelf to gods correctiõ as the only cauſe of this euill.

(i) Called alſo Ornan. 1. Chro. 21. c

(k) That is, abundantly, for as ſome write, he was king of Hieruſalem before Dauid wanne the towre.

(l) Some wryte, that euery tribe gaue fiftie, which make 600. or that afterward he bought as much as came to. 550 ſicles. 1. Chro. 21. d

The ende of the ſeconde booke of Samuel, otherwiſe called the ſeconde booke of kynges.

The firſt booke of the kinges, commonly called the thirde booke of the kinges, after the reckening of the Latiniſtes: whiche thirde booke and the fourth alſo, is but one with the Hebrues.

¶ The firſt Chapter.

3 Abiſag kepeth Dauid in his extreme age. 5 Adonia vſurpeth the kingdome. 30 Solomon is annoynted king. 50 Adonia fled to the aulter.

A

(a) He was about threeſcore and ten yeres olde. 2. Sam. 5. a.

" Or, ſeruie

(b) Dauid toke this virgin not for luſt, but for the health of his body by the aduiſe of his counſell, which ſeemeth to be done by the eſpeciall diſpenſation of God, & therfore not to be folowed as an example.

AND kyng Dauid was (a) olde and ſtricken in yeres, ſo that when they couered him with clothes, he caught no heate. 2 Wherefore his ſeruaunts ſayd vnto him, Let there be ſought for my lorde the king a (b) young virgin, to " ſtande before the king, and to cherithe hym, and let her lye in thy boſome, that my lord the kyng may get heate.

3 And ſo they ſought for a fayre damoſell throughout all the coaſtes of Iſrael, and found one Abiſag (c) Sunamite, and brought her to the kyng.

4 And the damoſell was exceeding fayre, and cheriſhed the kyng, and miniſtred to him: but the kyng knewe her not. 5 And " Adonia the ſonne of Haggith exalted hym ſelfe, ſaying, I wylbe kyng. And he gate hym charets and horſemen, and (d) fifte men to runne before him. 6 And his father for his tyme would not diſpleaſe hym, to ſay, Why haſt thou done ſo?

(c) Whiche citie was in the tribe of Iſachar.

" Adonias, or, Adoniah.

(d) As Abſalom had don before. 2. Sam. 15. a.

And

B

And he was a very goodly man: and his mother bare him next after Absalom. 7 And he toke counsell at Joab the sonne of Zarua, and at Abiathar the priest: and they (e) helped forwarde Adonia: 8 But Sadoc the priest, "Banaia the sonne of Jehoiada, Nathan the prophete, Semei, and Rei, and the men of myght whiche were with Dauid, they were not with Adonia. 9 And Adonia sacrificed sheepe, and oxen, and fat cattell by the stone of Zoheleth, whiche is by the well of Rogel, and called all his brethren the kynges sonnes, and all the men of Juda the kynges seruaunts.

(e) Thei toke his part and folowed him.

"Banaiahu, or, Banaias.

10 But Nathan the prophete, and Banaia, and the mightie men, and "Solomon his brother he called not.

"Salomon, or, Sclomoh.

11 Wherefore Nathan spake vnto Bethsabe the mother of Solomon, saying, Hast thou not heard that Adonia the sonne of Haggith doth raigne, and Dauid our Lord knoweth it not?

12 Nowe therfore come, and I will geue thee counsell howe to saue thyne owne lyfe, and the (f) life of thy sonne Solomon. 13 Go, and get thee in vnto kyng Dauid, and say vnto hym, Diddest not thou my lorde O kyng sweare vnto thy handmayde, saying, Assuredly Solomon thy sonne shall raigne after me, and he shall sit vpon my seate? why is then Adonia kyng?

(f) For Adonia wyll destroy thy sonne & thee if he raigne.

C

14 Beholde whyle thou yet talkest there with the kyng, I will come in after thee, & (g) confirme thy wordes.

(g) By declaring suche thinges as may further the same.

15 And Bethsabe went in vnto the kyng into the chamber: and the king was very olde, and Abisag the Sunamite ministred vnto the kyng.

16 And Bethsabe stowped, and made obeysaunce vnto the kyng: And the kyng sayde, What is thy matter?

17 She answered, My lorde, thou swarest by the Lorde thy God vnto thyne handmayde (saying) Assuredly Solomon thy sonne shal raigne after me, and he shall sit vpon my seate.

18 And beholde nowe is Adonia kyng, and thou my lord the king knowest it not. 19 And he hath offered oxen, fat cattell, and many sheepe, and hath called all the sonnes of the king, and Abiathar the priest, and Joab the captayne of the hoast: but Solomon thy seruaunt hath he not bydden.

20 And nowe my lorde O kyng, the eyes of all Israel wayte on thee, that thou shouldest tel them who ought to sit on the seate of my lorde the kyng after hym: 21 For els when my lorde the kyng shall sleepe with his fathers, I and my sonne Solomon shalbe (h) sinners. 22 And to whyle she yet talked with the kyng, Nathan the prophete came also. 23 And they tolde the kyng, saying, Beholde (here commeth) Nathan the prophete. And when he was come in to the king, he made obeysaunce before the kyng vpon his face on the grounde.

D

(h) That is, shalbe reputed as sinners, & condemned to death as transgressers

24 And Nathan sayde, My Lorde (O king) hast thou sayde, Adonia shall raigne after me, and he shall sit vpon my seate? 25 For he is gone downe this day, and hath slayne oxen, and fat cattell, and sheepe a great meany, and hath called all the kinges sonnes, and the captaynes of the hoast, and Abiathar the priest: and beholde they eate and drinke before hym, and say, God "saue kyng Adonia. 26 But me thy seruaunt, and Sadoc the priest, and Banaia the sonne of Jehoiada, and thy seruaunt Solomon, hath he not called. 27 Is this thing done of my lorde the kyng, and thou hast not shewed it vnto thy (i) seruaunt who should sit on the seate of my lord the kyng after hym? 28 Then kyng Dauid aunswered and sayde, Call me Bethsabe. And she came into the kynges presence, and stoode before hym. 29 And the kyng sware, saying, As the Lorde liueth that hath ryd my soule out of all aduersitie,

"Hebre let the kyng Adonia liue.

(i) Meaning that he ought in such affaires, enterprise nothing except he had consulted with the Lorde.

E

30 Euen as I swate vnto thee by the Lorde God of Israel, saying, Assuredly Solomon thy sonne shal raigne after me, and he shal sit vpon my seate for me: so will I certaynly do this day. 31 Then Bethsabe bowed on her face to the earth, and dyd reuerence vnto the kyng, and sayde, I pray God that my lorde kyng Dauid may liue for euer. 32 And kyng Dauid sayde, Call me Sadoc the priest, and Nathan the prophete, and Banaia the sonne of Jehoiada. And they came before the kyng. 33 The kyng also sayd vnto them, Take with you the (k) seruaunts of your lord, and set Solomon my sonne vpō mine owne mule, & cary him downe to Gihon: 34 And let Sadoc the priest & Nathan the prophete annoynt hym there kyng ouer Israel: and blow ye with trumpets, & say, God saue king Solomon. 35 And then ye shall come vp after hym, that he may come and sit vpon my seate, for he shalbe kyng in my steade: and

(k) Meaning the kinges seruauntes and suche as were of his garde.

"Or, appointed.

I haue "commaunded hym to be captayne ouer Israel and Iuda. 36 And Banaia the sonne of Iehoiada aunswered the kyng, and sayd, Amen: and the Lorde God of my lorde the kyng say so to. 37 And as the Lorde hath ben with my lord the kyng, euen so be he with Solomon also, and make his seate greater then the seate of my lord kyng Dauid. 38 And so Sadoc the priest, and Nathan the prophete, and Banaia the sonne of Iehoiada, and the Cerethhites, & Phelethhites went downe, and set Solomon vpon kyng Dauids mule, and brought him to Gihon. 39 And Sadoc the priest toke an horne of (k) oyle out of the tabernacle, and annoynted Solomon: and they blewe the trumpets, and all the people sayde, God saue kyng Solomon. 40 And all the people came vp after hym, pyping with pypes, and reioysing greatly, so that the earth "rang with the sounde of them. 41 And Adonia and al the ghestes that he had called vnto him, heard it (euen) as they had made an end of eating: and when Ioab hearde the sounde of the trumpet, he said, What meaneth this noyse and vproze in the citie? 42 And as he yet spake, beholde Ionathan the sonne of Abiathar the priest came, and Adonia sayd vnto hym, Come in, for thou art a valiaunt man, and bryngest good tidinges. 43 And Ionathan aunswered and sayde to Adonia, Verily our lorde kyng Dauid hath made Solomon kyng. 44 And the kyng hath sent with hym Sadoc the priest, and Nathan the prophete, and Banaia the sonne of Iehoiada, and the Cerethhites, and the Phelethhites, and they haue set hym vpon the kynges mule. 45 And Sadoc the priest and Nathan the prophete haue annointed hym kyng in Gihon: and they came vp from thence, and reioyced, that the citie dyd sounde agayne: and that is the noyse that ye haue heard. 46 And Solomon sitteth on the seate of the kyngdome. 47 And moreouer the kynges seruauntes came to (l) blesse our lorde kyng Dauid, saying, God make the name of Solomon more honorable then thy name, and make his seate greater then thy seate. (m) And the kyng bowed hym selfe vpon the bed. 48 And thus sayd the kyng, Blessed be the Lorde God of Israel, whiche hath made one to sit on my seate this day, mine eye seeing it,

(k) Wherewith thei accustomed to annoint the priestes and the holy instrumentes. Exod. 30. c.

"Heb. brake

(l) To salute him, and to prayse God for hym.

(m) He gaue god thankes for the good succesle.

49 And all the ghestes that were with Adonia were afraide, and rose vp, and went euery man his way. 50 And Adonia fearing the presence of Solomon, arose, and went, and caught hold on the hornes of the aulter. 51 And one tolde Solomon, saying, Beholde Adonia feareth kyng Solomon: for lo he hath caught holde on the hornes of the aulter, saying, Let kyng Solomon sweare vnto me this day that he wyll not slay his seruaunt with the swoorde. 52 And Solomon sayde, If he wyll shew him selfe a worthy man, there shall not an heere of hym fall to the earth: but if wickednesse be founde in hym, he shall dye. 53 And so kyng Solomon sent, and they brought hym from the aulter, and he came and dyd obey saunce vnto kyng Solomon: and Solomon sayde vnto hym, Get thee to thyne house.

Exod. xxi.

¶ The .ii. Chapter.

1 Dauid exhorteth Solomon, & geueth charge as concerning Ioab, Barzellai, and Semei. 10 The death of Dauid. 17 Adonia asketh Abisag to wyfe.

THe dayes of Dauid drue nye that he should dye, and he charged Solomon his sonne, saying, 2 (a) I go the way of all the earth, be thou strong therfore, and shewe thy selfe a man. 3 Kepe thou the watch of the Lorde thy God, that thou walke in his wayes, and kepe his statutes, and his precepetes, his iudgementes, and his testimonies, as it is written in the lawe of Moyses, that thou mayst prosper in all that thou doest, and in euery thing that thou medlest withal:

(a) I am redie to dye as all men must

Iosu. 1. b. Deut. 31. f.

Deut. 17. d.

4 That the Lorde also may make good his worde which he spake vnto me, saying, If thy children take heede to their way, that they walke before me in trueth, with all their heartes, & with all their soules, thou shalt not (saith he) be without a man on the seate of Israel. 5 Moreouer thou wottest howe Ioab the sonne of Zaruia serued me, and what he dyd to the two captaynes of the hoastes of Israel, vnto Abner the sonne of Ner, and vnto Amasa the sonne of Iether, whom he slue, & shed blood in tyme of peace (euen as it had ben in warre) & (b) put the blood of warre vpon his girdle that was about his loynes, and in his shoes that were on his feete.

1. king. 2. d.

2. Sam. 3. f

(b) That is, he put the bloodde of swoorde into his sheath.

6 Deale with him therfore according to thy wysdom, & bryng not his hoore head do wne to the graue in peace.

7 But

2.Sa.19.f. B

7 But shewe kyndnesse vnto the sonnes of Barzellai the Gileadite, that they may eate at thy table: for thei came to me when I fled from Absalom thy brother. 8 And beholde thou hast with thee Semei the sonne of Gera the sonne of Iemini of Bahurim, whiche cursed me with an horrible curse in the day when I went to Mahanaim: but he came to meete me at Iordan, and I sware to hym by the Lorde, saying, I will not slay thee with the sworde. 9 But thou shalt not count hym as vnguiltie: for thou art a man of wisdom, and knowest what thou oughtest to do vnto him, his hoore head shalt thou bring to the graue with blood. 10 And so Dauid slept with his fathers, and was buried in the citie of Dauid.

2.Sa.16.b.

2.Sam.19.

Actes.ij.c.

11 And the dayes whiche Dauid raigned vpon Israel were fourtye yeres: seuen yeres raigned he in Hebron, and thirtie and three yeres raigned he in Hierusalem. 12 Then sate Solomon vpon the seate of Dauid his father, and his kingdome was stablished mightely.

2.Chr.29.f

13 And Adonia the sonne of Haggith came to Bethsabe the mother of Solomon, and she sayde, Commest thou peaceably? And he sayde, Peaceably. 14 He sayde moreouer, I haue somwhat to say vnto thee. She sayd, Say on. 15 And he sayd, Thou knowest that the kingdome was myne, and that al Israel (c) set their faces on me, that I shoulde raigne: howbeit the kingdom is turned away, and geuen to my brother: for it is appoynted hym of the Lorde.

2.Sa.16.b. C

(c) In signe of their fauour and consent.

16 And nowe I aske a petition of thee, deny me not. And she sayde vnto hym, Say on. 17 And he sayde, Speake I pray thee vnto Solomon the king (for he will not say thee nay) that he geue me Abisag the Sunamite to wyfe. 18 And Bethsabe sayde, Well, I will speake for thee vnto the king. 19 Bethsabe therfore went vnto king Solomon, to speake vnto him for Adonia: and the king rose vp to meete her, and bowed him selfe vnto her, & sate him downe on his seate, & there was a seate set for the kinges mother, and she sate on his right syde. 20 Then she sayde, I desire a little petition of thee, I pray thee say me not nay. And the king sayd vnto her, Aske on my mother, for I will not say thee nay. 21 She sayde, Let Abisag the Sunamite be geuen to Adonia thy brother to wyfe. 22 And king Solomon aunswered and sayde vnto his mother, Why doest thou aske Abisag the Sunamite for Adonia? (b) aske for hym the kyngdome also: for he is mine elder brother, and hath for hym Abiathar the priest, and Ioab the sonne of Zaruia. 23 Then king Solomon sware by the Lorde, saying, God do so & so to me, if Adonia haue not spoken this worde against his owne lyfe. 24 Now therefore as the Lorde lyueth whiche hath ordeyned me, and set me on the seate of Dauid my father, and made me an house as he promised, Adonia shal dye this day. 25 And king Solomon sent by the hand of Banaia the sonne of Iehoiada, and he smote him that he died. 26 And vnto Abiathar the priest saide the king, Get thee to Anatoth vnto thyne owne feeldes, for thou art worthy of death: but I wyll not at this tyme kyll thee, because thou barest the arke of the Lorde God before Dauid my father, and because thou hast suffred with my father in all his afflictions. 27 (e) And so Solomon put away Abiathar from beyng priest vnto the Lorde: that he might fulfill the wordes of the Lorde, whiche he spake ouer the house of Eli in Silo.

(b)

(d) Meaning that if he should haue graunted Adonias, he would afterwarde haue aspired to the kyngdome.

(e) king Solomon deposed the hygh priest.

1.Sam.2.

28 Then tidinges came also to Ioab (for Ioab had turned after Adonia, though he turned not after Absalom) and Ioab fled vnto the tabernacle of the Lorde, and caught holde on the hornes of the aulter. 29 And it was tolde king Solomon how that Ioab fled vnto the tabernacle of the Lorde, and behold he is by the aulter: Then Solomon sent Banaia the sonne of Iehoiada, saying, Go and fall vpon hym. 30 And Banaia came to the tabernacle of the Lorde, and sayde vnto hym, Thus saith the king, Come out. And he saide, Nay, but I wyl dye euen here. And Banaia brought the king word againe, saying, Thus sayde Ioab, and thus he aunswered me. 31 And the king said vnto hym, (d) Do euen as he hath sayd, smyte hym, and bury hym: that thou mayest take away the blood whiche Ioab shed causeles, from me and from the house of my father. 32 And the Lorde shall bring his blood vpon his owne head: for he smote two men more righteous and better then he, and slue them with the sworde, my father Dauid not knowing therof, euen

(c)

(d) It was lawfull to take a wylfull murtherer from the aulter. Exod.xxi.

1.King.3.

2. Sam. 3. Abner the sonne of Ner captayne of the hoast of Israel, and Amasa the sonne of Jether captayne of the hoast of Juda. 33 Their blood shall therfore returne vpon the head of Joab, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house, & vpon his seate shall there be peace for euer of the
F Lorde. 34 So Banaja the sonne of Jehoiada went vp, and he fel vpon him and slue him, and buried him in his owne house in the wildernesse.
35 And the kyng put Banaia the sonne of Jehoiada in his roome ouer the hoast, and put (g) Sadoc the priest in the roome of Abiathar. 36 And the king sent, and called Semei, and sayd vnto him, Buylde thee an house in Hierusalem, and dwell there, and see that thou go not foorth thence anye whyther. 37 For be thou sure that the day that thou goest out, and passest ouer the ryuer of Cedron, thou shalt dye that day, and thy blood shalbe vpon thyne owne head. 38 And Semei saide vnto the kyng, This saying is good: as my lorde the kyng hath sayde, so wyll thy seruaunt do. And Semei dwelt in Hierusalem many a day. 39 And after three yeres, two of the seruauntes of Semei ran away vnto Achis sonne of Maacha kyng of Geth: and they told Semei, saying, Beholde thy seruauntes be in Geth. 40 (h) And Semei stoode vp, and sadled his asse, and gate hym to Geth to Achis to seeke his seruauntes: and Semei went, and brought his seruauntes agayne from Geth.
G 41 And it was tolde Solomon howe that Semei had gone from Hierusalem to Geth, and was come agayne.
42 And the kyng sent, and called Semei, and sayde vnto hym, Dyd I not charge thee by the Lord with an oth, & testifie vnto thee, saying, Be sure, that whensoeuer thou goest out, & walkest abrode any whyther, thou shalt dye the death? And thou saydest vnto me, It is good tidinges that I haue hearde. 43 Why then hast thou not kept the oth of the Lord, and the commaundement that I charged thee withall? 44 The kyng sayde moreouer to Semei, Thou remembrest all the wickednesse whiche thyne heart knoweth, and that thou diddest to Dauid my father: the Lorde also shall bryng thy wickednesse vpon thyne owne head: 45 And kyng Solomon shalbe blessed, and the seate of Dauid stablished before the Lorde for euer.
46 So the kyng commaunded Banaia the sonne of Jehoiada: whiche went out, and smote him that he died: and the kyngdome was stablished in the hand of Solomon.

The. iii. Chapter.

1 Solomon taketh Pharaos daughter to wyfe. 5 The Lorde appeareth to hym and geueth hym wysdome. 17 The pleading of the two harlottes, and Solomons sentence therin.

SOlomon made affinitie with Pharao kyng of Egypt, and tooke Pharaos daughter, and brought her into the (a) citie of Dauid, vntyll he had made an ende of buylding his owne house, and the house of the Lorde, and the wall of Hierusalem round about.
2 Onlye the people sacrificed in (b) high places, because there was no house buylt vnto the name of the lord vntyl those dayes. 3 And Solomon loued the Lorde, walking in the ordinaunces of Dauid his father: saue only that he sacrificed and offered incense vpon aulters in hygh places.
4 And the kyng went to Gibeon to offer there, for that was the speciall hygh place: and a thousande whole burnt offringes dyd Solomon offer vpon that aulter. 5 And in Gibeon the Lorde appeared to Solomon in a dreame by nyght, and God saide, Aske what (thou wilt) that I may geue it thee. 6 And Solomon sayde, Thou hast shewed vnto thy seruaunt Dauid my father great mercy, when he walked before thee in truetly, in righteousnesse, and in playneness of heart with thee, & thou hast kept for hym this great mercy, that thou hast geuen hym a sonne to sit on his seate, as it is come to passe this day. 7 And nowe O Lord my God, it is thou that hast made thy seruaunt king in steade of Dauid my father: and I am but young, and (c) wote not how to go out and in. 8 And thy seruaunt is in the middest of thy people whiche thou hast chosen, and verily the people are so many that they can not be told nor numbred for multitude. 9 (d) Geue therefore thy seruaunt an vnderstanding heart to iudge thy people, that I may discerne betweene good and bad: for who is able to iudge this thy so mightie a people? 10 And this pleased the Lord well that Solomon had desired this thing. 11 And God sayde

A 2. Chro. 1. a.
(a) Bethlehem.
(b) Where aulters were appoynted before the temple was buylt, to offer vnto the Lord. 2. Chro. 1. a.
B 2. Chro. 1. b.
(c) To behaue my selfe in this great charge of ruling.
Wisd. 11. a.
(d) Goueрnment pertayneth to men of wysdome and vnderstanding.

sayde vnto hym, Because thou hast asked this thing, and hast not asked for thy selfe long lyfe, neither hast asked ryches for thy selfe, nor hast asked the life of thy enemies, but hast asked for thy selfe vnderstanding and discretion in iudgement: 12 Behold, I haue done according to thy wordes, lo I haue geuen thee a wyse and an vnderstanding heart, so that there was none like thee before thee, neither after thee shall any aryse like vnto thee. 13 And I haue also geuen thee that whiche thou hast not asked, euen richesse and honour, so that there shalbe no kyng lyke vnto thee all thy dayes. 14 And if thou wylt walke
Mat.vi. Wysd.vii.
C
in my wayes, to kepe mine ordinaunces and my commaundementes, as
3.kin.15.a.
thy father Dauid dyd walke, I wyll lengthen thy dayes. 15 When Solomon awoke, (c) beholde it was a dreame: and he came to Hierusalem, and stoode before the arke of the couenaunt of the Lord, and offred whole burnt offeringes and peace offeringes, and made a feast to all his seruaunts.
(c) He knew that God had appeared to hym in a dreame.
16 Then came there two women that were "harlots, vnto the kyng, and
2.Chro.1.b
stoode before hym. 17 And the one woman sayde, Oh my lord, I and this woman dwell in owne house, and I was deliuered of a chylde with her in the house. 18 And the thirde day after that I was deliuered, she was deliuered also: and we were together, and no straunger with vs in the house saue we two. 19 And this wines chylde dyed in the nyght, for she ouerlayed it. 20 And she rose at mid-
"Or, bitaylbourg.
night, & toke my sonne from my side whyle thyne handmayde kept, and layde it in her bosome, and put her dead chylde in my bosome. 21 And
D
when I rose in the morning to geue my chylde sucke, beholde it was dead: but when I had loked vpon it in the morning: beholde it was not my sonne which I dyd beare. 22 And the other woman said, It is not so, but my sonne liueth, and thy sonne is dead. And she sayde agayne, No, but thy sonne is dead, and my sonne is alyue. And thus they pleaded before the kyng. 23 Then sayde the kyng, The one saith, This that is alyue is my sonne, and the dead is thyne: and the other saith, Nay: but thy sonne is the dead, and the liuing chylde is myne.
(f) The wisdom of kyng Solomon.
24 And the kyng sayde, (f) Bryng me a swoorde. And they brought out a swoorde before the kyng; 25 And the kyng sayde, Diuide the liuing chylde in two, and geue the one halfe to the one, & the other to the other. 26 Then spake the woman whose the liuing childe was, vnto the king (for her bowels yerned vpon her sonne) & sayde, I beseche thee my lorde, geue her the liuing childe, & in no wyse slay it. But the other sayd, Let it be neither myne nor thyne, but diuide it. 27 Then the kyng aunswered and sayde, Geue her the liuing chylde, and slay it not: for she is the mother thereof. 28 And all they of Israel hearde of the iudgement which the king had iudged, & feared ꝑ king: for they sawe that the wisdome of god was in him to do iustice.

The.iiii. Chapter.

2 The princes and rulers vnder Solomon. 32 His bookes and writinges.

A
AND so king Solomon was king ouer all Israel. 2 And these were his lordes, Azaria the sonne of Sadoc the priest. 3 Elihoreph and Ahiah the sonnes of Sisa, scribes: Iosaphat the sonne of Ahilud the recorder. 4 Banaia the sonne of Iehoiada was ouer the hoast: Sadoc and
(a) Not that Abiathar whom kyng Solomon had deposed cap.2. but another of that name.
(a) Abiathar were the priestes. 5 And Azaria the sonne of Nathan was ouer the officers: and Zabud the sonne of Nathan was a priest, the kynges companion. 6 And Ahisar was stewarde to the housholde: and Adoniram the sonne of Abda was ouer the tributes. 7 And Solomon had twelue officers ouer all Israel, which prouided vitayles for the kyng and his houshold: eche man his moneth in a yere made prouision for necessary thinges. 8 And these are their names: the sonne of Hur in mount Ephraim. 9 The sonne of Dekar in Maharz & in Saalbim, and Bethsames, Elon, and Bethhanan.
3.King.5.b
B
10 The son of Hesed in Aruboth, to whom perrayned Socho & al the land of Hepher. 11 The son of Abinadab in all the region of Dor, whiche had Taphath the daughter of Solomon to wyfe. 12 Baana the son of Ahilud was ouer Thaanach & Megiddo, & ouer al Bethsan which is by Zarthana beneath Jezrael, from Bethsan to the playne of Mehola, euen vnto the place that is ouer against Jecmeam.
13 The son of Gaber had Ramoth Gilead, and his were the townes of Jair the son of Manasse which are in Gilead: and vnder him was the regio of Argob whiche is in Basan, threescore

great cities with walles and barres of braſſe. 14 Ahinadab the ſonne of Iddo had Mahanaim. 15 Ahimaaz was in Nephthali, and he toke Baſmath the daughter of Solomon to wyfe. 19 Baana the ſonne of Huſai was in Aſer & in Aloth. 17 Iehoſaphat the ſonne of Paruah was in Iſſachar. 18 Semei the ſonne of Ela was in Beniamin. 19 Gaber the ſonne of Uri was in the countrey of Gilead, the lande of Sehon king of the Amorites, and of Og kyng of Baſan, and was officer alone in the land.

C

20 And Juda and Iſrael were many (euen) as the ſande of the ſea in number, eating, drinking, and making merry. 21 And Solomon raigned ouer all kyngdomes from the riuer vnto the lande of the Philiſtines, vnto the border of Egypt: and they brought preſentes, and ſerued Solomon all the dayes of his lyfe. 22 And Solomons bread for one day was thirtie "quarters of manchet flowre, and threſcore quarters of meale. 23 Ten ſtalled oxen, and twentie out of the paſtures, and a hundred ſheepe, beſide hartes, buckes, and wylde goates, and capons. 24 For he ruled in all the region on the other ſyde Euphrates, from Thiphſah to Azza. ouer all the kynges on the other ſide the riuer: and he had peace" with all his ſeruauntes on euery ſide. 25 And Juda and Iſrael dwelt without feare, euery man vnder his vine and vnder his figgetree, from Dan to Beerſeba all the dayes of Solomon. 26 And Solomon had fourtie thouſande ſtalles of horſes for charettes, and twelue thouſande horſemen. 27 And the officers prouided victaile for kyng Solomon, and for all that came out of any place to kyng Solomons table, euery man his moneth, ſo that they lacked nothing. 28 Barly alſo and ſtrawe for the horſes and mules brought they vnto the place where the officers were, euery man in his office.

D

29 And God gaue Solomon wyſdome, and vnderſtanding exceeding much, and a (b) large heart, euen as the ſand that is on the ſea ſhore. 30 And Solomons wyſdome excelled the wyſdome of all the chyldren of the (c) eaſt countrey, and all the wyſdome of Egypt. 31 For he was wyſer then all men, yea then Ethan the Ezrahite, and Heman, Chalcol, and Darda the ſonnes of Mahol: and his name was ſpoken of throughout all nations on euery ſide. 32 And Solomon ſpake three thouſande (d) prouerbes: and his ſonges were a thouſande and fiue.

33 And he ſpake of trees, euen from the Cedar tree that groweth in Libanon, vnto the Hyſope that ſpringeth out of the wall: he ſpake alſo of beaſtes, of foules, of wormes, and of fiſhes. 34 And there came of all nations to heare the wyſdome of Solomon, & from all kinges of the earth, which had heard of his wyſdome.

¶ The .v. Chapter.

1 Hiram ſendeth to Solomon, and Solomon to hym, purpoſing to buylde the houſe of God. 6 He prepareth ſtuffe for the buylding. 13 The number of the workemen.

AND Hiram king of Tyre ſent his ſeruauntes vnto Solomon: (for he had heard that they had annoynted him king in the roome of his father) for Hiram was euer a louer of Dauid. 2 And Solomon ſent to Hiram, ſaying, 3 Thou knoweſt how that Dauid my father could not buyld an houſe vnto the name of the Lorde his God for the warres whiche were about hym on euery ſide, vntyll the Lord put them vnder the ſoles of his feete. 4 But nowe the Lorde my God hath geuen me reſt on euery ſide, ſo that there is neither aduerſarie nor euyll to reſiſt. 5 And beholde I am determined to buylde an houſe vnto the name of the Lord my God, as the Lorde ſpake vnto Dauid my father, ſaying, Thy ſonne whom I wyll ſet vpon thy ſeate for thee, he ſhall buyld an houſe vnto my name. 6 Nowe therfore commaunde thou that they hewe me Cedar trees out of Libanon, and my ſeruauntes ſhalbe with thyne: and vnto thee wyll I geue the hyre for thy ſeruauntes, according to all ſuch things as thou ſhalt appoint: for thou knoweſt that there are not among vs that can ſkill to hewe tymber lyke vnto the Sidones.

7 (a) And when Hiram hearde the wordes of Solomon, he reioyced greatly, and ſayd, Bleſſed be the Lord this day, whiche hath geuen vnto Dauid a wyſe ſonne ouer this mightie people. 8 And Hiram ſent to Solomon, ſaying, I haue conſidered the thinges which thou ſenteſt to me for, and wyl accomplith all thy deſire concerning timber of Cedar trees & firre.

9 My ſeruauntes ſhall bryng them from

" Corus the Latin word contayneth xv. buſſels.

" Or, on euery ſide rounde about hym.

Deu.xvij.d. 2.Chro.9.d

Eccl.47.c. (b) Meaning great vnderſtanding, & able to comprehende all thinges.

(c) That is, of the Philoſophers and Aſtronomers whiche were iudged moſt wyſe.

Eccl.47.c. Gen.xv.d. Exo.xxiii.d Eſa.lxxij.d

(d) The moſt part wherof are perished

A

2.Sam.5.d 2.Chro.2.a 1.Chr.22.a

2.Sam.7.d

B

(a) In Hiram is preſigurate the vocation of the gentiles, who ſhoulde helpe to buylde the ſpirituall temple.

from Libanon vnto the sea: and I wyll conney them by sea in flotes vnto the place that thou shalt shewe me, and wyll cause them to be discharged there, and thou shalt receaue them: & thou shalt do me a pleasure agayne, if thou minister foode for mine house.

10 And so Hiram gaue Solomon Cedar trees and firre trees accordyng to all his desyre. 11 And Solomon gaue Hiram twentie thousande quarters of wheate for foode to his household, and twentie buttes of pure oyle: thus much gaue Solomon to Hiram yere by yere. 12 And the Lorde gaue Solomon wysdome as he promysed him: and there was peace betweene Hiram and Solomon, and they two were confedered together. 13 And king Solomon raysed a summe out of Israel, and the summe was thirtie thousand men. 14 Whom he sent to Libanon, ten thousande a moneth by course: so that when they had ben one moneth in Libanon, they abode two monethes at home: and Adoniram was ouer the summe. 15 And Solomon had threescore and ten thousand that bare burdens, and fourescore thousande masons in the mountaines: 16 Besides the lordes whom Solomon appoynted to ouersee the worke, euen three thousand and three hundred, whiche ruled the people (and them) that wrought in the worke.

17 And the kyng commaunded them to bryng great stones, costly stones, and hewed stones, for the foundation of the house. 18 And Solomons masons and the masons of Hiram dyd hewe them, and the stone squarers: and so they prepared both timber and stones for the building of the house.

Chap. 3. b.

1. king. 4. 8.

The. vi. Chapter.

1 The buyldyng of the temple and the fourme thereof. 12 The promise of the Lorde to Solomon.

2. Chro. 3. 8. * Aprill. Act. 7. f.

AND in the foure hundred & foure score yere after the children of Israel were come out of the lande of Egypt, and in the fourth yere of the raigne of Solomon vpon Israel, and in the moneth * Zif, which is the seconde moneth, he began to builde the house of the Lorde. 2 And the house which king Solomon built for the Lorde, was threescore cubites long, and twentie cubites broade, and thirtie cubites hye. 3 And he made a porche before the temple of the house, which was twentie cubites long after the breadth of the house, and ten cubites broade in the fore-front of the house. 4 And in the house he made * windowes broad (without) and narow (within.) 5 And by the wall of the house he made chambers rounde about, in the walles of the house round about the temple and the quier: and he made chambers rounde about.

* Some of the learned Iewes suppose that the wyndowes were narow without, & brode within.

6 The neathermost chamber was fiue cubites broade, and the middle was sixe cubites broade, and the third was seuen cubites broade: for without in the wall of the house he made restes rounde about, that (the beames of the chambers) shoulde not be fastened in the walles of the house.

7 And the house was built of stone, made perfect alredye before it was brought thither: so that there was neither hammer nor axe, either any toole of iron heard in the house while it was in buyldyng. 8 The doore of the middle chamber was in the right side of the house: and men went by with windyng stayres into the middle chamber, and out of the middle into the thirde. 9 And so he built the house, and finished it: and seeled the house beyng vaued with seelyng of Cedar trees. 10 And then he buylt chambers to all the temple fiue cubites hye: and they were ioyned to the house with beames of Cedar. 11 And the worde of the Lorde came to Solomon, saying, 12 Concerning the house whiche thou art in building, yf thou wylt walke in mine ordinaunces, and execute my lawes, and kepe all my commaundements to walke in them: then will I make good vnto thee my promise which I promised Dauid thy father; 13 And I wyll dwell among the children of Israel, and wyl not forsake my people Israel. 14 Solomon therefore built the house, and finished it. 15 And seeled the walles of the house within with boordes of Cedar tree: euen from the pauement of the house vnto the roofe did he seele the walles of it within with Cedar tree, & boorded the flooze of the house with planckes of firre. 16 And he builded twentie cubites in the sides of the quier of the temple both flooze and walles with boordes of Cedar, and dressed it within the secret place of the temple, euen in the most holy place.

17 But the house that is the temple before

1. Sam. 7. b Exod. 25. b. C

before it, was fourtie cubites (long.)
18 And the Cedar of the house within was carued with knoppes, and grauen with flowres: and all was Cedar timber, so that no stone was seene.
19 And the quier that was within the temple he prepared, to set there the arke of the appoyntment of the Lord.
20 And the quier * before was twentie cubites long, and twentie cubites in breadth, and twentie cubites in height: and he couered it with pure golde, and boorded the aulter with Cedar. 21 So Solomon couered the house within with pure golde: and he made golden barres runne along the quier which he had couered with gold.
22 And the whole house he ouerlaide with golde vntyll he had ended it: also all the aulter that was before the quier he ouerlayde with golde. 23 And within the quier he made two cherubims of * Olive tree ten cubites hye.
24 Fiue cubites long was a wyng of the one Cherub, and fiue cubites long was a wyng of the other Cherub: so that from the vttermost part of one wyng, vnto the vttermost part of the other were ten cubites. 25 And the other Cherub was ten cubites hie also: so that both the Cherubims were of one measure, & one size: 26 For the height of the one Cherub was ten cubites, and so was it of the other.
27 And he put the Cherubims within the inner house: and the Cherubims stretched out their winges, so that the one wing of the one touched the one wall, and the one wing of the other touched the other wall: and the other two wings of them touched one another in the middest of the house.
28 And he ouerlayde the Cherubims with golde. 29 And in the walles of the house rounde about he made figures of carued and seeled worke: (as namely) pictures of Cherubims, and paulme trees, and grauen flowres within and without. 30 And the floore of the house he couered with golde within and without. 31 And in the entring of the quier he made two doores of Olive tree: and both the vpper and two side postes were fyue square. 32 The two doores also were of olive tree, and he graued them with grauing of Cherubims and paulme trees and grauen flowres, and couered them with golde, and layde thinne plates of golde vpon the Cherubims and paulme trees. 33 And so made he for the doore of the temple postes of olive tree foure square. 34 The two doores were of firre tree, and either doore with foulding leaues.
35 And he graued thereon Cherubims, paulme trees, & carued flowres: and couered the carued worke with golde finely wrought. 36 And he built the inner court with three rowes of hewed stone, & one rowe of Cedar wood.
37 In the fourth yere was the foundation of the house of the Lord layde, in the moneth * Zif. 38 And in the eleuenth yere in the moneth * Bul (which is the eyght moneth) was the house full finished throughout all the parties thereof, according to all the fashion of it: And so was he seuen yeres in buyldyng it.

* or, within
* or, Olive tree.
Exod. 25. b.
Exod. 25. b.
* Apryll.
* October.

The. vii Chapter.

1 The buyldyng of the houses of Solomon. 15 The excellent workmanship of Hiram in the peeces whiche he made for the temple.

BVt Solomon was buyldyng his owne house thirteene yeres, and finished it all. 2 And he buylt the house in the wood Libanon, an hundred cubites long, and fifty cubites broade, and thirtie cubites hye: and it stoode vpon foure rowes of Cedar pyllers, and Cedar beames were layde vpon the pyllers. 3 And the roofe was Cedar aboue vppon the beames that lay on the pyllers, euen fiue and fourtie beames, fifteene in a rowe. 4 And there were wyndowes in three rowes, and the wyndowes were one against another three folde.
5 And all the doores with the syde postes and the vpper postes were foure square, and had windowes one against another three fold. 6 And he made a porche by the pyllers (that bare vp the house) fifty cubites long, and thirtie cubites broade, and the porche was before those and the other pyllers: for there was a thicke tree set before them. 7 Then he made a porch to sit and iudge in, euen a porche of iudgment, seeled with Cedar throughout all the pauementes. 8 And his house wherin he dwelt had an other hall, more inwarde then the porche, of like worke: and then Solomon made an house for Pharaos daughter (whom he had taken to wife) like vnto the fashion of the porche. 9 And all these were of the, best stones, hewed after a measure, and sawed with sawes within and without, from the foundation

1. King. 3.

tion vnto the(a) beames that lay aboue, after the measure, and euen so on the out syde towarde the great court.

10 And the foundation was layd vpon riche stones, and that very great stones, wherof some were ten cubites, and some eyght cubites. 11 And aboue were rich stones, squared after a certaine rule, and couered with Cedar.

12 And the great court rounde about was with three rowes of hewed stones, & one rowe of Cedar plankes, after the maner of the inner court of the house of the Lorde and of the porch of the temple. 13 And king Solomon sent and fet one Hiram out of Tyre, 14 A widowes sonne of the tribe of Nephthali, his father being a man of Tyre: Which Hiram was a craftesman in brasse, full of wisdome, vnderstanding, and cunning, to worke all maner of worke in brasse: and he came to king Solomon, and wrought all his worke. 15 For he cast two pillers of brasse of eyghteene cubites hie a peece: & a string of twelue cubits dyd compasse either of them about.

16 And he made two pommelles of moulten brasse, (after the fashion of a crowne,) to set on the toppes of the pillers: the height of the one head peece conteyned fiue cubites, and the height of the other head peece conteined fiue cubites also. 17 He made networke, and wrythen worke lyke chaynes for the pommelles vpon the head peeces that were on the toppe of the pillers: euen seuen(rowes) vpon the one head peece, & seuen vpon the other.

18 And so he made the pillers, & two rowes of pomegranates round about in the one networke to couer the pommels that were vpon the top: and this he dyd also for the other head peece.

19 And the pommels that were vpon the top of the pillers, were after lillie worke in the porche, foure cubites.

20 And the pommels vpon the two pillers had also aboue ouer against the middest within the networke (pomgranates) and vpon the second head peece were there two hundred pomgranates in(two)rowes round about. 21 And he set vp the pillers in the porch of the temple: and when he had set vp the right piller, he called the name thereof Jachin: & when he had set vp the left piller, he called the name thereof Boaz. 22 And vpon the top of the pillers (were) lillie worke: and so was the worke of the pillers finished.

23 And he made a moulten lauatorie ten cubites wyde from brym to brym, round in compasse, & fiue cubites hye; and a string of thirtie cubites did compasse it about. 24 And vnder the brim of it there were knoppes round about, ten in one cubite, and they compassed the lauatorie round about: and the knoppes were cast with it in two rowes when it was cast. 25 And it stoode on twelue oxen, of which three loked toward the north, three toward the west, three toward the south, and three toward the east: & the lauatorie stoode vpon them, and al their hynder partes were inwarde. 26 It was an hande breadth thicke, and the brym was wrought lyke the brym of a cup with flowres of lillies, & it conteyned two thousand(b) batres. 27 And he made ten feete of brasse: foure cubites long, and foure cubites broad a peece, and three cubites hie. 28 And the worke of the feete was on this maner, They had sides, & the sides were betweene the ledges. 29 And on the sides that were betweene the ledges, were lions, oxen, and cherubins: and likewise vpon the ledges that were aboue: and beneath the lions and oxen, were certaine additions made of thin worke. 30 And vnder euery foote were foure brasen wheeles, & boordes of brasse: and in the foure corners thereof vnder the lauatorie, were vndersetters moulten at the side of euery addition. 31 And the stalke of the lauatorie was in the middle of it, and aboue one cubite: but the stalke thereof was rounde after the worke of the foote, a cubite and a halfe: & also vpon the stalke were granynges with their bandes, foure square and not rounde.

32 And vnder the sides were foure wheeles, and the axeltrees ioyned fast to the bottome, and the height of euery wheele was a cubite and an halfe. 33 And the workmanship of the wheeles was like the worke of a charet wheele: & their axeltrees, their naules, spokes, and shaftes, were al moulten.

34 And there were foure vndersetters in the foure corners of one foote, & the vndersetters were of the very bottome selfe. 35 And in the height of the bottome was there a rounde compasse of halfe a cubite hie: & in that height of the bottome there proceeded both ledges and sydes out of the same

36 For in the boordes of the ledges and on the sides, he had grauen pictures

(a) These beames were layde vpō stones, that hanged out on the top of the wall the breadth of a hande.

2. Chro. 2. a

Exod. 31. a.

Jere. 52. c.

(b) A Batte is an Epha seeme to be both one measure, Ezech. 45. b. euery Batte conteineth about ten pottels, whes of the Epha serueth to measure drye thinges, and the Battes for moyst thynges.

or, tables.

tures of cherubims, lions, and paulme trees, one by another rounde about.
37 Thus made he the ten feete after this maner: and they had all one fashion of castyng, one measure, and one syse. 38 Then made he ten lauers of brasse, one lauer containyng fourtie battes: and euery lauer was foure cubites, and vpon euery one of the ten feete he put one lauer. 39 And he put fiue of those feete on the ryght syde of the house, & other fiue on the lefte: and he set the lauatorie on the ryght side of the house eastwarde, and toward the south. 40 And Hiram made pots, shouels, and basons: and so finished all the worke that he made king Solomon for the house of the Lorde:
41 That is to say, two pyllers, and two rounde head peeces that were to be set on the tops of the two pilles: and two networkes, to couer the two rounde head peeces whiche were vppon the toppe of the pyllers.
42 And foure hundred pomegranates for the two networkes, euen two rowes of pomegranates in one networke to couer the two head peeces that were to be set on the tops of the pillers: 43 And the ten feete, and ten lauers on the feete: 44 The lauatorie, and twelue oxen vnder it:
45 And pottes, shouels, and basons: and all these vessels which Hiram made to kyng Solomon for the house of the Lorde, were of bright brasse.
46 In the playne of Iordane did the king cast them in the thicke claye betweene Socoth and Zarthan. 47 And Solomon left al the vessels (vnwayed:) because they were so exceedyng many, neither founde they out the waight of the brasse. 48 And so Solomon made al the vessels that perteyned vnto the house of the Lorde, the golden aulter, and the golden table whereon the shew bread was: 49 And fiue candelsticks for the ryght side, and fiue for the left before the quier, of pure gold, with flowres, lampes, and snuffers of golde, 50 And bowles, flat peeces, basons, spoones, & masours, of pure golde: and hyndges made he of golde, both for the doores of the quier the place most holy, and for the doores of
a 2.Chro.5.a. the temple also. 51 And so was ended all the worke that king Solomon made for the house of the Lorde, and Solomon brought in the thynges whiche Dauid his father had dedicated, euen the siluer, golde, and vessels, and layde them vp among the treasures of the house of the Lorde.

The.viii. Chapter.

4 The arke is borne into the temple.
10 A cloud filleth the temple. 15 The kyng blesseth the people.

g 2.Chro.5.a.

THen Solomon gathered the elders of Israel, and all the heades of the tribes, and them that were captaynes among the fathers of the children of Israel vnto him in Hierusalem, that they myght bryng vp the b 2.Sam.6.b arke of the couenaunt of the Lorde out of the citie of Dauid, which is Sion.
2 And all the men of Israel assembled vnto kyng Solomon to the feast c September. that falleth in the moneth c Ethanim, which is the seuenth moneth.
3 And all the elders of Israel were come, and the priestes tooke vp the arke, 4 And they bare the arke of the lorde, the tabernacle of the congregation, and all the holy vesselles that were in the tabernacle: those dyd the priestes and the Leuites beare. 5 And kyng Solomon and all the congregation of Israel that were assembled vnto him and went with him before the arke, did offer sheepe and oxen, that coulde not be tolde nor numbred for multitude. 6 And so the priestes brought the arke of the couenaunt of the Lord vnto his place, euen into the quyer of the temple and place moste holy vnder the winges of the cherubims: d 7 For the cherubims stretched out theyr winges ouer the place of the arke, and couered both it and also the staues thereof a hie vppon it.
8 And they drewe out the staues, that Deut.x.a. the endes of them might appeare out (a) He meaneth, nothing of the whole lawe remained in the arke, saue two tables conteyning the ten commaundementes: hereby neither excluding Aarons rod, neither the pot with Manna, which also were in the arke. Heb. of the holy place before the quyer, but they were not seene without, and there they haue ben vnto this day.
9 And there was nothyng in the arke (a) saue the two tables of stone whiche Moyses put there at Horeb, where the Lorde made a couenaunt with the chyldren of Israel when he brought them out of the lande of Egypt. 10 And when the priestes were come out of the holy place, the cloude filled the house of the Lorde,
11 That the priestes coulde not stand e and minister because of the cloude: for the glory of the Lorde had filled the house of the Lorde. 12 Then spake Solomon, The Lorde sayde that he would dwell in the darke cloude.
13 I haue buylt thee an house to dwell in, an habitation for thee to abyde in for ever.

for euer. 14 And the kyng turned his face, and blessed all the congregation of Israel: and all the congregation of Israel stoode styll. 15 And he sayde, Blessed be the Lorde God of
2.Sam. 7.c Israel, whiche spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying, 16 Sence the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel to buylde an house, that my name myght be there-
2.Sam.7.a in: but I haue chosen Dauid to be ruler ouer my people Israel. 17 And it was in the heart of Dauid my father to buyld an house for the name of the Lorde God of Israel: 18 And the Lorde sayd vnto Dauid my father, Whereas it was in thyne heart to buylde an house vnto my name, thou
b diddest well that thou wast so minded: 19 Neuertheleese thou shalt not build the house: but thy sonne that shall come out of thy loynes, he shal buylde the house vnto my name. 20 And the Lorde hath made good his worde that he spake, and I am risen vp in the roome of Dauid my father, and sit on the seate of Israel, as the Lorde promised, and haue built an house for the name of the Lorde God of Israel:
21 And I haue prepared therein a place for the arke, wherein is the couenaunt of the Lorde which he made with our fathers when he brought them out of the lande of Egypt.
22 Solomon stoode before the aulter of the Lorde in the sight of all the
2.Chro.6.d congregation of Israel, and stretched out his handes towarde heauen, and sayde, 23 Lorde God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that kepest couenaunt & mercie with thy seruauntes that walke before thee with all their heart. 24 Thou that hast kept with thy seruaunt Dauid my father that thou promisedst him: thou spakest also with thy mouth, and hast
e fulfylled it with thyne hande, as it is
2.Sam. 7.c come to passe this day. 25 Therfore now Lorde God of Israel, kepe with thy seruaunt Dauid my father that thou promisedst him, saying, Thou shalt not be without a man in my sight to sit on the seate of Israel: so that thy children take heede to their way, that they walke before me, as thou hast walked in my sight. 26 And nowe O
Esa.65.a. God of Israel, let thy worde be verified which thou spakest vnto thy seruaunt Dauid my father. 27 Wyll God in deede dwell on the earth? beholde, the heauen and heauens of all heauens are not able to contayne thee: and how shoulde then this house do it that I haue builded? 28 Haue thou therefore respect vnto the prayer of thy seruaunt, and to his supplicatio on O Lorde my God, to heare the crye and prayer whiche thy seruaunt prayeth before thee this day:
29 That thyne eyes may be open towarde this house nyght and day, euen towarde this place of whiche thou hast sayde, My name shalbe there: that thou mayst hearken vnto the prayer which thy seruaunt prayeth in this place: 30 And regarde thou the supplication of thy seruaunt and of thy people Israel when they pray in this place: and heare thou in heauen
2.Chro. 6.b thy dwelling place, and when thou hearest haue mercy. 31 If any man trespasse agaynst his neighbour, and there go an oth betweene them, and the one compell the other, and come, swearing before thyne aulter in this house: 32 Then hearken thou in heauen, and do and iudge thy seruauntes, that thou condempne the vngodly, to bring his way vpon his head: and iustifie the righteous, to geue hym accor-
f ding to his righteousnesse. 33 When
Deut. 30.a. thy people Israel be put to the worse before the enemie, because they haue sinned agaynst thee, and afterwarde turne agayne to thee, and knowledge vnto thy name, and pray and make supplication vnto thee in this house: 34 Then heare thou in heauen, to be mercifull vnto the sinne of thy people Israel, and bring them agayne vnto
1.King. 18.a the land which thou gauest vnto their fathers. 35 If heauen be shut vp, and there be no rayne, because they haue sinned against thee: yet yf they pray in this place, and knowledge vnto thy name, and turne from their sinne through thy scourging of them:
36 Then heare thou in heauen, and be mercyfull vnto the sinnes of thy seruauntes, and of thy people Israel, that thou shewe them a good way to walke in, and geue rayne vpon the lande that thou hast geuen to thy people to inherite. 37 If there be in the lande dearth, or pestilence, drouth, blasting, grashopper, or catterpiller: or if their enemie besiege them in the lande of their cities, or whatsoeuer
Esai.56.c. plague or sickneese, 38 Then what

prayer

prayer and supplication soeuer be made of any man of all thy people Israel, whiche shall knowledge euery man the plagne of his owne heart, and stretch forth his handes towarde this house: 39 Heare thou then in heauen in thy dwelling place, and be mercifull, and do and geue euery man according to his wayes, euen as thou that only knowest his heart (for thou only knowest the heartes of all the children of men:) 40 That they may feare thee as long as they lyue in the lande which thou gauest vnto our fathers. 41 And likewise yf a straunger that is not of thy people Israel, come out of a farre countrey for thy names sake: 42 (For they shall heare of thy great name, and of thy mightie hande, and of thy stretched out arme) and shal come, and pray in this house: 43 Heare thou in heauen thy dwelling place, and do all that the straunger calleth to thee for: that all nations of the earth may knowe thy name, and feare thee as do thy people Israel, and that they may knowe that thy name is called vpon in this house whiche I haue buylded. 44 If thy people go out to battel against their enemie whithersoeuer thou shalt sende them, and shall pray vnto the Lorde (towarde) the way of the citie which thou hast chosen, and (toward) the house that I haue built for thy name: 45 Heare thou in heauen their prayer and supplication, & iudge their cause. 46 If they sinne against thee (for there is no man that sinneth not) and thou be angry with them, and deliuer them into the hande of their enemies, so that they cary them away prisoners vnto the land of their enemies whether far or neare: 47 Yet yf they turne agayne vnto their hearties (b) in the lande of them that caried them away captiues, and returne and pray vnto thee in the land of their enemies, saying, We haue sinned, we haue done wickedly, and haue committed vngodlinesse: 48 And so turne agayne vnto thee with all their heart and all their soule in the lande of their enemies which led them away captiue, and pray vnto thee (towarde) the way of their lande which thou gauest vnto their fathers, and (towarde) the citie whiche thou hast chosen, and (towarde) the house whiche I haue built for thy name: 49 Then heare thou their prayer and supplication in heauen thy dwelling place, and iudge their cause: 50 And be mercifull vnto thy people that haue sinned agaynst thee, and vnto all their iniquities wherby they haue done wickedly agaynst thee, and get thou them the fauour of those whiche led them away captiue, that they may haue compassion on them. 51 For they be thy people, and thine inheritaunce which thou broughtest out of Egypt, euen from the myddest of the furnace of iron.

52 And let thyne eyes be open vnto the prayer of thy seruaunt, & vnto the prayer of thy people Israel, to hearken vnto them in all that they call for vnto thee. 53 For thou diddest separate them from among all the nations of the earth to be thyne owne inheritaunce, as thou saidest by the hande of Moyses thy seruaunt, when thou broughtest our fathers out of Egypt, O Lorde God. 54 And when Solomon had made an ende of praying all this prayer and supplication vnto the Lorde, he arose from before the aulter of the Lorde, and from kneelyng on his knees, and from stretching of his handes vp to heauen, 55 And stoode & blessed al the congregation of Israel, with a loud voyce, saying, 56 Blessed be the Lorde that hath geuen rest vnto his people Israel, according to al that he promised: there hath not fayled one worde of all the good promise which he promised by the hande of Moyses his seruaunt. 57 The Lorde our God be with vs as he was with our fathers, and forsake vs not, neither leaue vs: 58 But that he may bowe our heartes vnto hym, that we may walke in all his wayes, and kepe his commaundementes, his statutes, and his lawes which he commaunded our fathers. 59 And these my words which I haue prayed before the Lord, be nye vnto the Lord our God day and nyght, that he defende the cause of his seruaunt, and the cause of his people Israel at all tymes as the matter shal require: 60 That all nations of the earth may knowe that the Lorde is God, and none but he. 61 Let your heart therfore be perfect with the lord our god, that ye walke in his statutes, and kepe his commaundementes, as this day. 62 And the kyng and al Israel with hym offered offeringes before the Lorde. 63 And Solomon offered a sacrifice of peace offeringes whiche he offered vnto the Lorde, (to wit) twentie and two thousande oxen,

F

John.12.c.

Dan.vi.c.

G

* or, maynteyne their right.

1.John. 1.d
2.Chro. 6.
Eccle.7.

(b) Though the temple was the cheefe place of prayer, yet he secludeth not them, that beyng let with necessitie call vpon him in other places, as Daniel did Chap. 6. Kynges. 9.d.

1.Esd.1.d.

Exod.19.f.
2.Chro.7.a

1.Sam.3.b.

2.Chro.7.a

oxen, and an hundred and twentie thousand sheepe: And so the kyng and all the children of Israel dedicated the house of the Lord. 64 The same day did the king halowe the middle of the court that was before the house of the Lord: for there he offered whole burnt offerynges, meate offerynges, and the fat of the peace offerynges: because the brasen aulter that was before the lord, was to little to receaue the whole burnt offerynges, meate offerynges, and the fat of the peace offerynges.

65 And Solomon helde that same tyme an hye feast, and all Israel with him, a very great congregation, euen from the entryng in of Hemath vnto the riuer of Egypt before the lord our God (c) seuen dayes, and seuen dayes, euen fourteene dayes. 66 And the eyght day he sent the people away, and they "blessed the king, and went vnto their tentes ioyous, and with glad heart, because of all the goodnesse that the Lorde had done for Dauid his seruaunt, and for Israel his people.

(c) Seuen dayes for the dedication, and seuen for the feast.

"or, thanked.

The. ix. Chapter.

2 The Lorde appeareth the second time to Solomon. 11 Solomon geueth cities to Hiram.

A 2. Chro. 7. c.

AND when Solomon had finished the buyldyng of the house of the Lorde, and the kings palace, and all that he had in his mynde and was appointed to make: 2 The Lord appeared to Solomon the seconde time, as he appeared vnto him at Gibeon. Chap. 3. a.

3 And the Lorde sayde vnto him, I haue heard thy praier and thy intercession that thou hast made before me: for I haue halowed this house whiche thou hast buylt, to put my name there for euer, and mine eyes and mine heart shalbe there perpetually. 4 And yf thou wilt walke before me, as Dauid thy father walked in purenes of heart and in ryghteousnesse, to do all that I haue commaunded thee, and wilt kepe my statutes, and my lawes: 5 Then wyll I stablyshe the seate of thy kyngdome vpon Israel for euer, as I promised to Dauid thy father, saying, Thou shalt not be without a man vpon the seate of Israel. 6 But yf ye & your children turne away from me, and wyll not kepe my commaundementes and my statutes which I haue set before you, but go, and serue other gods, and worship them: 7 Then wil I weede Israel out of the lande which I haue geuen them, and this house which I haue halowed for my name, will I cast out of my sight, and Israel shalbe a prouerbe and a fable among al nations, 8 * And this house shalbe taken away: so that euery one that passeth by it, shalbe astonied, and shall hisse, and they shall say, Why hath the lord done thus vnto this lande, and to this house? 9 And they shall answere, Because they forsoke the Lord their God, whiche brought their fathers out of the lande of Egypt, and haue taken hold vpon other gods, and haue worshipped them, & serued them: therfore hath the Lorde brought vpon them all this euyl. 10 And at the end of twentie yeres when Solomon had finished the buyldyng of the two houses, (that is to wit,) the house of the Lorde, and the kinges palace, 11 (And Hiram the king of Tyre brought Solomon timbre of Cedar, & firre trees, gold, and whatsoeuer he desired) then Solomon gaue Hiram twentie cities in the land of Galilee. 12 And Hiram came out from Tyre to see the cities whiche Solomon had geuen hym, and they pleased him not. 13 And he said, What cities are these which thou hast geuen me my brother? And he called them the lande of "barren vnto this day. 14 And Hiram sent the king fyue score talentes of golde. 15 (And this is the summe whiche king Solomon raysed for a tribute when he buylded the house of the Lorde, and his owne house, and Millo, and the wall of Hierusalem, and Hazor, and Megiddo, and Gazer. 16 For Pharao king of Egypt went vp, and tooke Gazer and burnt it with fire, and slue the Chanaanites that dwelt in the citie, and gaue it for a present vnto his daughter, Solomons wyfe. 17 And Solomon built Gazer and Bethhoron the neather. 18 And Baalath and Thamor in the wildernesse in the lande, 19 And all the treasure cities that Solomon had, and cities for his charettes, and cities for his horsmen, and al that Solomon desired, & would buylde in Hierusalem, in Libanon, and in all the lande of his dominion.)

20 And all the people that were left of the Amorites, Hethites, Pherezites, Heuites, and Iebusites, which were not of the chyldren of Israel,

21 Their children that were left after them

B 2. king. 21. a. Jere. 7. b.

"Some rede: when this house is in great honour.

Deut. 29. d. Jer. 22. b. c.

2. Chro. 8. a

2. Sam. 5. b

"Heb. Chabul.

D

1. Sa. 7. b. c. 1. Chro. 22. c

them in the lande, whom the chyldren of Israel also were not able to destroy: those dyd Solomon compell to bring tribute vnto this day. 22 But of the chyldren of Israel dyd Solomon make no bondmen: but they were men of warre, his ministers, his lordes, his captaynes, and rulers of his charettes and his horsemen.

Leuit. 25.f.

23 And these were the lordes that were set ouer Solomons worke, fiue hundred were they and fiftie, and they ruled the people that wrought the worke. 24 And Pharaos daughter came vp out of the citie of Dauid vnto her house whiche Solomon had built for her: and then did he also builde Millo. 25 And thryse a yere dyd Solomon offer whole burnt offeryngs and peace offeringes vpon the aulter which he built vnto the Lorde, and he burnt incense vpon the aulter that was before the Lorde, and so he finished the house. 26 And kyng Solomon made a nauie of shippes in Azion Gaber, whiche is beside Eloth, on the brinke of the red sea, in the lande of Edom. 27 And Hiram sent by shippe also of his seruauntes that were shipmen and had knowledge of the sea, with the seruauntes of Solomon: 28 And they came to Ophir, and fet from thence (a) foure hundred and twentie talentes of golde, and brought it to kyng Solomon.

(a) In the. 2. Chro the. 8. Cha. is made mention of thirtie mo, which seeme to haue ben imployed for theyr charges.

The. x Chapter.

1 The queene of Saba commeth to heare the wisdome of Solomon. 18 His royall throne. 32 His power and magnificence.

A Mat. 12.d. 2.Chro. 9.a

AND the queene of Saba hearyng the fame of Solomon (concerning the name of the Lorde) came to proue hym with harde questions.

2 And she came to Hierusalem with a very great trayne, with camels that bare sweete odours, and golde exceeding muche, and precious stones: and she came to Solomon, and communed with him of all that was in her heart.

3 And Solomon declared vnto her all her questions, so that there was not one thyng hyd from the kyng whiche he expounded not vnto her.

4 And the queene of Saba considered all Solomons wysdome, and the house that he had buylded, 5 And the meate of his table, and the syttyng of his seruauntes, the order of his ministers and theyr apparell, and his "butlers, and his whole burnt sacrifices that he offered in the house of the Lorde: and "she was astonied.

" or, dyuing bel-lelles. "Heb. there was no more spirit in her.

6 And she sayde vnto the kyng, It was a true worde that I hearde in myne owne lande of thy sayinges, and of thy wisdome. 7 Howbeit I beleued it not, till I came, and sawe it with mine eyes: and beholde the one halfe was not tolde me: for thy wysdome and prosperitie exceedeth the fame which I hearde of thee. 8 Happy are thy men, and happy are these thy seruauntes which stand euer before thee, and heare thy wysdome. 9 Blessed be the Lorde thy God whiche loued thee, to set thee on the seate of Israel, (a) because the Lorde loued Israel for euer, and made thee king (b) to do equitie and righteousnesse. 10 And she gaue the king fyue score talentes of golde, and of sweete odours exceeding much, & precious stones: there came no more suche aboundaunce of sweete odours, as the queene of Saba gaue to king Solomon. 11 The nauie also of the shippes of Hiram (that caryed golde from Ophir) brought lykewyse great plentie of Almuge trees, and precious stones from Ophir. 12 And the kyng made of the Almuge trees pillers for the house of the Lorde and for the kynges palace, and made harpes and psalteries for singers: there came no more suche Almuge trees, nor were any more seene vnto this day. 13 And kyng Solomon gaue vnto the queene of Saba according to al her desyre whatsoeuer she asked, besides that he gaue her of a free will with his owne hand: and so she returned vnto her owne countrey, both she and her seruaunts.

(a) God loueth that people to whom he geueth a wise ruler. (b) The office of a kyng. 1.king. 9.d. 2.Chro. 9.

C Exod. 25.

14 The waight of golde that came to Solomon in one yere, was fyue hundred threescore and sixe talentes of golde, 15 Besydes that (he had) of marchauntes, and of the marchaundises of the spices, and of al the kinges of Arabia, and of the lordes of the countrey. 16 And king Solomon made two hundred targettes of beaten golde: fyue hundred sicles of golde went to a target. 17 And he made three hundred shieldes of beaten golde: three pounde of golde went to one shielde, and the kyng put them in the house of the wood of Libanon.

18 And the kyng made a great seate of yuorie, and couered it with the best golde.

1.king. 7.d.

gold. 19 And the seate had sixe steps, and the top of the seate was rounde behinde, and there were pommels on either side on the place of the seate, and two lions stoode beside the pommels. 20 And there stoode twelue lions on the steppes, sixe on a side: there was none lyke vnto it in any kingdome. 21 And all kyng Solomons drinking vessels were of golde, and lykewyse all the vessels of the house of the wood of Libanon were of pure golde: and as for siluer, it was nothing woorth in the dayes of Solomon: 22 For the kinges nauie of shippes went on the sea vnto Tharsis, with the nauie of Hirams shippes: euen once in three yeres went the nauie to Tharsis, & brought golde and siluer, Elephantes teeth, apes, and peacockes. 23 And so king Solomon exceeded all the kinges of the earth both in riches and wisdome. 24 And all the worlde resorted to Solomon, to heare his wysdome which God had put in his heart. 25 And brought him euery man his present, vessels of siluer, and vessels of golde, rayment, harnesse, and sweete odours, and horses, and mules, yere by yere.

26 And Solomon gathered together charets and horsemen. And he had a thousand & foure hundred charettes, and twelue thousande horsmen, whom he bestowed in the charette cities, and with the king at Hierusalem. 27 And the king made siluer in Hierusalem as plenteous as stones, and Cedar as plenteous as the wilde figge trees that growe aboundauntly in the feeldes. 28 Also Solomon had horses brought out of Egypt, and fine linnen: the kinges marchaūtes receaued the linnen for a price.

29 A charet came vp out of Egypt for sixe hundred sicles of siluer, that is, one horse for an hundred and fifty: and euen so for all the kinges of the Hethites, & for the kinges of Syria, dyd they bring them out through their handes.

The .xi. Chapter.

1 Solomon had a thousand wyues & concubines, which bring him to idolatrie.

BVT king Solomon loued many outlandyshe women, & the daughter of Pharao, and women of the Moabites, Ammonites, Edomites, Sidonites, and Hethites: 2 Where as yet concernyng these nations the Lorde saide vnto the children of Israel, Go not ye in to them, nor let them come in to you, els wyll they turne your hearts after their gods: neuertheles Solomon claue vnto them in loue. 3 (a) And he had seuen hundred wyues (that were) queenes, and three hundred concubines: and his wyues turned away his heart. 4 For it came to passe when Solomon was olde, his wyues turned his heart after other gods: and his heart was not perfect with the Lorde his God, as was the heart of Dauid his father. 5 For Solomon folowed Astaroth the god of the Sidons, and Melcom the abhomination of the Ammonites. 6 And Solomon wrought wickednesse in the sight of the Lorde, and folowed not the Lorde perfectly, as dyd Dauid his father. 7 For then dyd Solomon buylde an hye place for Chamos the abhomination of Moab, in the hill that is before Hierusalem, and vnto Moloch the abhomination of the children of Ammon. 8 (b) And lykewyse dyd he for all his outlandyshe wyues, which burnt incense, and offered vnto their gods. 9 And the Lord was angry with Solomon, because his heart was turned from the Lorde God of Israel, which had appeared vnto him twyse, 10 And gaue him a charge concernyng this thing, that he shoulde not folowe other gods: but he kept not that which the Lord commaunded him. 11 Wherfore the Lord saide vnto Solomon, For asmuch as this is done of thee, and thou hast not kept myne appoyntment, and my statutes whiche I commaunded thee, I wyll rent the kyngdome from thee, and wyll geue it to thy seruaunt.

12 Notwithstandyng in thy dayes I wyll not do it, because of Dauid thy father: but wyll take it from the hand of thy sonne. 13 Howbeit I wyl not take away all the kingdome: but wyll geue one (c) tribe to thy sonne, because of Dauid my seruaunt, and because of Hierusalem whiche I haue chosen.

14 And the Lord stirred vp an aduersarie vnto Solomon, euen one Hadad an Edomite, of the kinges seede, whiche was in Edom. 15 For when Dauid was in Edom, and Joab the captayne of the hoast was gone vp to burie them that were slaine, he smote all the men children in Edom: 16 (For sixe monethes dyd Joab remayne there, and all Israel, till he had destroyed al the men children of Edom.)

Deut. 17. d

2. Chro. 9. f

2. Chro. 1. d

" Or, for the companie of the kinges marchants dyd receaue a number at a price.

" Or, worth.

" Or, by their meanes.

3. King. 3. a. Deut. 17. vers. 17.

Exod. 34. b.

(a) God tollerated in his people the Israelites pluralitie of wyues, as wel for the increase of that his people, as also for the mysterie. For Agar and Sara Abrahams wyues, Lea and Rachel Iacobs wyues, were figures of the synagogue, and of the true church: but Christe hath called vs to the first institution, saying, there shalbe two in one flesthe Mat. xix. Iudges. 2. b.

(b) Here it appeareth what daunger it is to ioyne with infidels and wyues of straunge religion.

(c) Because the tribes of Iuda and Beniamin had their possessions mixed, they are here taken as one tribe.

17 And this Hadad fled, and certaine other Edomites of his fathers seruauntes with him, to come into Egypt: Hadad beyng yet a litle childe. 18 And they arose out of Madian, and came to Paran, & toke men with them out of Paran, and came to Egypt vnto Pharao king of Egypt, whiche gaue him an house, and appoynted him victailes, and gaue hym lande. 19 And Hadad gat great fauour in the sight of Pharao, so that he gaue hym to wyfe the sister of his owne wyfe, euen the sister of Thahpenes the queene. 20 And the sister of Thahpenes bare him Genubath his sonne, whom Thahpenes nourished in Pharaos house: and Genubath was with Pharaos houshold among the sonnes of Pharao. 21 And when Hadad hearde in Egypt that Dauid was layde to sleepe with his fathers, and that Joab the captayne of the hoast was dead also, he sayde to Pharao, Let me depart, that I may go to myne owne countrey. 22 Pharao said vnto him, What hast thou lacked here with me, that thou wouldest thus go to thyne owne countrey? He answered, Nothing: howbeit, let me go.

23 And God stirred him vp another aduersarie, one Rezon the sonne of Eliada, which fled from his lord Hadadezer king of Zoba: 24 And he gathered men vnto him, & became captayne ouer the companie when Dauid slue them: and they went to Damascus, and dwelt there, and raigned in Damascus. 25 Therefore was he an aduersarie to Israel all the dayes of Solomon, and this was the mischiefe, in that Hadad dyd abhorre Israel and raigned ouer Syria. 26 And Jeroboam the sonne of Nabat, an Ephrathite of Zareda (whose mother was called Zeruah, which was a widowe) and he Solomons seruaunt, lyft vp his hande agaynst the kyng.

27 But this was the cause that he lyft vp his hande agaynst the kyng, Solomon buylt Mello, and mended the broken places of the citie of Dauid his father. 28 And this felowe Jeroboam was a man of strength and courage: and Solomon sawe the young man that he was able to do the worke, he made him ruler ouer all the charge of the house of Joseph.

29 And at that season Jeroboam went out of Hierusalem, and the prophete Ahia the Silonite met him by the way, hauing a newe mantell on him, and they two were alone in the feelde. 30 Ahia caught the new mantell that was on him, and rent it in twelue peeces, 31 And saide to Jeroboam, Take thee ten peeces: for thus sayth the Lorde God of Israel, Beholde I wyll rent the kyngdome out of the handes of Solomon, and wyll geue ten tribes to thee. 32 And he shall haue one for my seruaunt Dauids sake, and for Hierusalem the citie which I haue chosen out of all the tribes of Israel: 33 Because they haue forsaken me, & haue worshipped Astaroth the god of the Sidons, and Chamos the god of the Moabites, & Milcom the god of the chyldren of Ammon, and haue not walked in my wayes, to fulfill my pleasure, my statutes, and my lawes, as dyd Dauid his father. 34 I wyll not take the whole kingdome out of his hande: but I wyll make him chiefe all his lyfe long, for Dauid my seruauntes sake whom I chose: because he kept my commaundementes and my statutes: 35 But I wyll take the kingdome out of his sonnes hande, and wyl geue it vnto thee, euen ten tribes of it: 36 And vnto his sonne wyll I geue one tribe, that Dauid my seruaunt may haue a lyght alway before me in Hierusalem the citie whiche I haue chose me to put my name there.

37 And I wyll take thee, and thou shalt raigne accordyng to all that thy soule desireth, and shalt be kyng ouer Israel. 38 And yf thou hearken vnto all that I commaunde thee, & wylt walke in my wayes, and do that is ryght in my sight, that thou kepe my statutes and my commaundementes, as Dauid my seruaunt dyd, then wyll I be with thee, and buylde thee a sure house, as I buylt for my seruaunt Dauid, and wyll geue Israel vnto thee:

39 And I wyll for this (offence which Solomon hath committed) punishe the seede of Dauid, but not for euer.

40 Solomon sought therefore to kill Jeroboam. and Jeroboam arose, and fled into Egypt vnto Sisac king of Egypt, and continued there in Egypt vntyll the death of Solomon.

41 The rest of the workes that concerne Solomon, and all that he dyd, and his wysdome, are they not written in the booke of the workes of Solomon? 42 The time that Solomon raigned in Hierusalem vpon all Israel, was

el, was fourtie yeres. 43 And Solomon slept with his fathers, & was buryed in the citie of Dauid his father: and Roboam his sonne raigned in his steade.

The .xii. Chapter,

1 Roboam succeedeth Solomon.
20 Ieroboam raigueth ouer Israel.

A 2.Chro.10.a

AND Roboam went to Sichem: for all Israel were come to Sichem to make him king. 2 And when Ieroboam the sonne of Nabat which was yet in Egypt hearde of it: for he fled to Egypt from the presence of king Solomon, & dwelt in Egypt. 1.king.11.g

3 So they sent, and called him: and Ieroboam and al the congregation of Israel came, & spake vnto Roboam, 1.king.4.b. saying, 4 Thy father made our yoke greeuous, nowe therefore make thou the greeuous seruice of thy father and his yoke whiche he put vpon vs, lighter, & we will serue thee. 5 And he sayd vnto them, Depart yet for the space of three dayes, and then come agayne to me. And the people departed.

6 And king Roboam toke counsell with the olde men that stoode before Solomon his father, whyle he yet lyued, and sayde, What counsell geue ye, that I may aunswere this people?

(a) Graue & wyse counsell.

7 And they saide vnto him, (a) If thou be a seruaunt vnto this people this day, & folowe their mindes, and aunB swere them, and speake kinde wordes to them, they will be thy seruauntes for euer. 8 But he forsoke the counsell that the olde men had geuen him, and called vnto his counsell young men that were growen vp with him, and wayted on him: 9 And he sayde vnto them, What counsel geue ye, that we may aunswere this people? for they haue communed with me, saying, Make the yoke which thy father dyd put vpon vs, lighter.

(b) Young and rashe counsell.

10 (b) And the young men that were growen vp with dym, spake vnto him, saying, Thus shalt thou speake vnto this people that haue saide vnto thee, Thy father made our yoke heauy, but make thou it lighter vnto vs: euen thus shalt thou say vnto them, My little finger shalbe waightier then my father was in the loynes. 11 And now where as my father did lade you & put a greeb nous yoke vpon you, I will make it deauter: my father hath chastised you with roddes, but I will correct you with * scourges. 12 And so Ieroboam & all the people came to Roboam

* Or, scorpions.

the third day, as the king had appointed, saying, Come to me agayne the third day. 13 And the king aunswered the people churlishly, & left the old mens counsell that they gaue him:

14 And spake to them after the counsell of the young men, saying, My father made your yocke greeuous, and I wil make it greeuouser: my father also chastised you with roddes, but I wyll chastise you with scourges. C 1.king.12.f.

15 And the king hearkened not vnto the people: for it was the ordinaunce of God, that he might perfourme his saying which the Lord spake by Ahia the Silonite vnto Ieroboā the sonne of Nabat. 16 And so when all Israel sawe that the king regarded them not, the people aunswered the kyng with these wordes, saying, What portion haue we in Dauid? we haue no inheritaunce in the sonne of Isai: to your tentes O Israel, nowe see to thyne owne house Dauid. And so Israel departed vnto their tentes. 2.Sam.xx.a 1.Chro.x.b

17 Howebeit ouer the children of Israel whiche dwelt in the cities of Iuda, dyd Roboam raigne still. 18 The king Roboam sent Adoram the receauer of the tribute, and al they of Israel stoned him to death: but king Roboam made speede to get him vp to his charet, and to flee to Hierusalem. 19 And they of Israel rebelled agaynst the house of Dauid vnto this day.

20 And when al Israel heard that Ieroboam was come agayne, they sent, & called him vnto the multitude, and made him king ouer all Israel, & there was no tribe that folowed the house of Dauid but Iuda onlye. 21 And when Roboam was come to Hierusalem, he gathered al the house of Iuda, with the tribe of Beniamin, an hundred and fourescore thousande of chosen men whiche were good warriours, to fight agaynst the house of Israel, & to bring the kingdome agayne to Roboam the sonne of Solomon. Chap.12. vers.13. 2.Chro.11.a D

22 And the worde of God came vnto Semaia the (c) man of God, saying, (c) The prophete of God.

23 Speake vnto Roboam the sonne of Solomon king of Iuda, & vnto al the house of Iuda and Beniamin, and to the remnaunt of the people, saying, 24 Thus saith the Lord, Ye shal not go vp, nor yet fight against your brethren the chyldren of Israel: returne euery man to his house, for this thing is my doing. They hearkened therefore to the word of the Lord, and returned to

depart, accordyng to the worde of the Lorde. 25 Then Ieroboam buylt Sichem in mount Ephraim, & dwelt therein: and went from thence, and buylt Penuel. 26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of Dauid. 27 (d) For yf this people go vp and do sacrifice in the house of the Lorde at Hierusalem, then shall the heart of this people turne agayne vnto their Lorde Roboam king of Iuda, and so shall they kill me, & go agayne to Roboam king of Iuda. 28 Wherupon the king toke counsel, and made two calues of golde, and sayde vnto them, It is much for you to go vp to Hierusalem: beholde O Israel, these are thy gods, which brought thee out of the lande of Egypt. 29 And he set the one in Bethel, and the other set he in Dan. 30 And this thyng turned to sinne: for the people went (because of the one) as farre as Dan. 31 And he made an house of hie places, and made priestes of the lowest of the people, which were not of the sonnes of Leui. 32 And Ieroboam made a feast the fifteene day of the eyght moneth, lyke vnto the feast that is in Iuda, and offered on the aulter: and so dyd he in Bethel, to offer vnto the calues that he had made: and he put in Bethel the priestes of the hie places which he had made. 33 And he went vp to the aulter to burne incense whiche he had made in Bethel the fifteene day of the eyght moneth, euen in the moneth whiche he had imagined of his owne heart: & made a solemne feast vnto the children of Israel, * & offered vpon the aulter, and burnt incense.

Iud.viii.d.

(d) Worldly policie agaynst Gods worde.

Tobi.i.a. Eccle.47.d Exod.32.d

Exod.32.a.

Num.iii.a. 1.king.12.g

* Or, and he went vp to the aulter to burne incense.

The .xiii. Chapter.

1 Ieroboam is reprehended of the prophete. 4 His hande dryeth vp.

AND beholde, there came a(a) man of God out of Iuda by the worde of the Lorde vnto Bethel: & Ieroboam stoode by the aulter to put incense. 2 And he cryed agaynst the aulter in the word of the Lord, and said, O aulter aulter, thus saith the Lorde, Behold a childe shalbe borne vnto the house of Dauid, Iosia by name. & vpon thee shall he offer the priestes of the hie places that burnt incense vpon thee, and mens bones shalbe burnt vpon thee. 3 And he gaue a token the same time, saying, This is the token that the Lord hath spoken it, Behold the aulter shall rent, and the ashes that are vpon it shal fall out. 4 And when the king heard the saying of the man of God which had cryed against the aulter in Bethel, he stretched out his hande from the aulter, saying, Holde him: And his hand which he put forth against him dried vp, and he coulde not pull it in agayne to him.

(a) A prophete,

4.king.23.b

5 The aulter also clane asunder, and the ashes fell out from the aulter, accordyng to the token whiche the man of God had geuen by the word of the Lorde. 6 And the king answered, and sayde vnto the man of God, Oh pray vnto the Lorde thy God, & make intercession for me, that my hand may be restored me agayne. And the man of God besought the Lorde, and the kinges hand was restored againe, and became as it was before. 7 And the king sayd vnto the man of god, Come home with me, that thou mayst dyne, and I wyl geue thee a reward. 8 And the man of God saide vnto the king, If thou wouldest gene me halfe thyne house, I wyll not go in with thee, neither wyll I eate bread, nor drinke water in this place: 9 For so was it charged me through the worde of the Lord, saying, Eate no bread, nor drinke water, nor turne agayne by the same way that thou camest. 10 And so he went another way, and returned not by the way that he came to Bethel.

Num.11.l Actes.1.c.

11 And there dwelt an olde prophete in Bethel, and his sonnes came, and tolde him all the workes that the man of God had done that day in Bethel, and the wordes whiche he had spoken vnto the king tolde they their father also. 12 And their father said vnto them, What way went he? And his sonnes shewed him what way the man of God went whiche came from Iuda. 13 And he saide vnto his sonnes, Saddle me the asse. Whiche when they had sadled, he gat him vp thereon, 14 And went after the man of God, and founde him sitting vnder an oke, and he sayde vnto him, Art thou the man of God that camest from Iuda? And he sayde, I am.

15 He sayde vnto him, Come home with me, and eate bread. 16 He answered, I may not returne with thee, to go in with thee: neither wyll I eate bread, nor drinke water with thee in this place. 17 For it was sayde to me in the worde of the Lord, Thou shalt eate no bread, nor drinke water there.

there, nor turne agayne to go by the way that thou cameth. 18 He sayde vnto him, I am a prophete also as well as thou: and an angel spake vnto me in the worde of the Lorde, saying, Bring him agayne with thee into thyne house, that he may eate bread, and drynke water: (And) he lyed vnto him, 19 And so he went agayne with him, and dyd eate bread in his house, and dranke water. 20 And as they sate at the table, the worde of the Lorde came vnto the prophete that brought him agayne: 21 And he cryed vnto the man of God that came from Juda, saying, Thus sayth the Lorde, Because thou hast disobeyed the mouth of the Lorde, and hast not kept the commaundement whiche the Lorde thy God commaunded thee,

D 22 But camest backe agayne, and hast eaten bread, and dronke water in the place concernyng the which the Lord dyd say vnto thee, Thou shalt eate no bread, nor drynke no water: thy carcasse shall not come vnto the sepulchre of thy fathers. 23 And when he had eate bread, and dronke, he sadled him the asse, to wyt, to the prophete whom he had brought agayne.

24 And when he was gone, (b)a lion met him by the way, and slue him: and his carcasse was cast in the way, and the asse stoode thereby, and the lion stoode by the corse also. 25 And men that passed by sawe the carcasse cast in the way, and the lion standyng by the carcasse: and they came and tolde it in the towne where the olde prophete dwelt. 26 And when the prophete that brought him backe agayne from the way hearde thereof, he sayde, It is the man of God, he was disobedyent vnto the worde of the Lorde: and therefore the Lorde hath deliuered him vnto the lion, which hath rent him, and slaine him according to the worde of the Lorde which he spake vnto him. 27 And E he spake to his sonnes, saying, Sadle me an asse. And they sadled him.

28 And he went, and found his body cast in the way, and the asse and the lion stoode by the corse, and the lion had not eaten the carcasse, nor hurt the asse. 29 And the prophete tooke vp the body of the man of God, and layde it vpon the asse, & brought it agayne: and the olde prophete came to the citie to lamente, & to burie him. 30 And he layde his body in his owne graue, and they lamented ouer him, (saying,) Alas my brother. 31 And when he had buryed him, he spake to his sonnes, saying, When I am dead, see that ye burie me in the sepulchre wherein the man of God is buryed: lay my bones beside his bones.

32 For the saying which he cryed at the worde of the Lorde agaynst the aulter in Bethel, and agaynst all the houses of the places which are in the cities of Samarie, shal come to passe. 4. kin. 23. b.

33 Howbeit, for all that Jeroboam conuerted not from his wicked way: but turned backe, and made of the lowest of the people priestes of the hie places: and who so pleased him, he filled his hande, and he became priest of the hie places. 34 And this thing turned to sinne vnto the house of Jeroboam, euen to destroy him, and to bryng him to naught from of the face of the earth. Chap. 12. vers. 31. Or, consecrated him.

The .xiiii. Chapter.

1 Ieroboam sendeth his wyfe disguysed to Ahia the prophete, who declareth vnto him the destruction of his house.

AT that time Abia the sonne of Jeroboam fell sicke. 2 And Jeroboam sayde vnto his wyfe, Vp I pray thee, and disguyse thy selfe, that thou be not knowen to be the wyfe of Jeroboam: and get thee to Silo, for there is Ahia the prophete, which told me that I should be king ouer this people. 3 And take with thee ten loaues, and crackneles, and a cruse of hony, and go to him, that he may tell thee what shall become of the childe. A 1. king. 11. f.

4 And Jeroboams wyfe dyd so, and arose, and went to Silo, and came to the house of Ahia: but Ahia could not see, for his eyes were waxen dimme for age. 5 And the Lorde sayde vnto Ahia, Beholde, the wyfe of Jeroboam commeth to aske a thing of thee for her sonne, for he is sicke: but thus and thus shalt thou say vnto her. And when she came in, she fayned her selfe to be an other woman. 6 But when Ahia heard the sounde of her feete as she came in at the doore, he said, Come in thou wyfe of Jeroboam, why faynest thou thy selfe to be another? I am sent to thee (to shewe thee) heauy tydynges. 7 Go tel Jeroboam, Thus sayth the Lorde God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince ouer my people Israel, 8 And haue rent the kyngdome away from the house

of Dauid, and gaue it thee: neuertheles, thou hast not ben as my seruaunt Dauid, whiche kept my commaundementes, and folowed me with all his heart, to do that only which was right in myne eyes: 9 But hast done euyl aboue all that were before thee: for thou hast gone, and made thee other gods, and molten images, to prouoke
1.Sam.15.d me, & hast cast me behinde thy backe:
10 Therefore beholde, I wyll bryng euyll vpon the house of Ieroboam, and wyll roote out from Ieroboam euen him that pisseth against the wal, and him that is in pryson and forsaken in Israel, and wyll take away the remnaunt of the house of Ieroboam, as a man taketh away doung tyll he hath caryed al. 11 Whosoeuer of Ie-
3.king.16. roboams house dye in the towne, him shall the dogges eate: and he that dyeth in the feelde, shall the fowles of the ayre eate: for the Lorde hath said it. 12 Vp therefore, and get thee to thyne owne house: (Behold) when thy foote entreth into the citie, the childe shall dye. 13 And all they of Israel
C shall mourne for him, and burie him: for he onlye of Ieroboam shall come to the sepulchre, because in him there is founde goodnesse toward the lord God of Israel in the house of Ieroboam. 14 Moreouer the Lorde shall stirre him vp a king ouer Israel whiche shall destroy the house of Ieroboam in that day: but what is it nowe?
15 For the Lorde shall smite Israel, lyke as a reede is shaken in the water, and he shall weede Israel out of this good land which he gaue to their fathers, and shal scatter them beyond
* Or. Euphrates. * the ryuer, because they haue made them groues, and angred the Lorde.
16 And he shall geue Israel vp because of the sinnes of Ieroboam, whiche dyd sinne, & made Israel to sinne.
17 And Ieroboams wyfe arose, and departed, and came to Thirzah: and when she came to the thresholde of the doure, the childe was dead.
18 And all Israel buryed him, and lamented him, according to the worde
D of the Lorde whiche he spake by the hande of his seruaunt Ahia the prophete. 19 And the rest of the wordes that concerne Ieroboam, how he warred, and howe he raigned, beholde they are written in the booke of the chronicles of the kinges of Israel.
20 And the dayes whiche Ieroboam raigned, were two and twentie yeres:
and when he was layde a sleepe with his fathers, Nadab his sonne raigned in his steade. 21 Roboam the sonne of Solomon raigned in Iuda: and Roboam was fourtie and one yeres olde when he began to raigne, and he raigned seuenteene yeres in Hierusalem, the citie which the Lorde dyd choose out of all the trues of Israel, to put his name there: his mothers name was Naama an Ammonite. 22 And Iuda wrought wickednesse in the sight of the Lorde, and angred him in mo thinges then their fathers dyd in their sinnes which they sinned. 23 For they also made them hie places, images, & groues on euery hie hill, and vnder * euery thicke tree.
24 And there was a stewes of male children in the lande, and they dyd according to all the abhominations of the nations whiche the Lorde cast out before the children of Israel.
25 And in the fift yere of king Roboam, Sisac king of Egypt came vp against Hierusalem: 26 And toke a-
E way the treasures of the house of the Lord, and the treasures of the kinges house, and spoyled all that was to be had: and he toke away all the shieldes of golde which Solomon had made.
27 In whose steade king Roboam made brasen shieldes, and committed them vnto the handes (of the keping) of the captaynes of the garde, whiche wayted at the doore of the kinges house. 28 And when the kyng went into the house of the Lorde, they of the garde bare them, & brought them agayne into the garde chamber.
29 The rest of the wordes that concerne Roboam, and all that he dyd, are they not written (a) in the booke of the chronicles of the kinges of Iuda? 30 And there was warre betweene Roboam and Ieroboam all their lyues. 31 And Roboam slept with his fathers, and was buryed beside his fathers in the citie of Dauid: his mothers name was Naama an Ammonite. And Abiam his sonne raigned in his steade.

The .xv. Chapter.

1 Abiam raigneth ouer Iuda. 16 The battell betweene Asa and Baasa.

IN the eyghteene yere of king Ieroboam the sonne of Nabat raigned Abiam ouer Iuda. 2 Three yeres raigned he in Hierusalem: and his mothers name was Maacha the daughter

2. Chro.13.

* Or. grene

2.king.14.d

(a) Whiche bookes were called the bookes of Semaia and Iddo the prophetes. 2. Chro. 12.

A 2. Chro.13.

daughter of (a) Abisalom. 3 And he walked in all the sinnes of his father whiche he had done before him, and his heart was not perfect with the Lord his God, as the heart of Dauid his father. 4 Neuertheleſſe for Dauids sake dyd the Lorde his God gene him (b) a lyght in Hierusalem, that he ſet vp his ſonne after him, & ſtablished Hierusalem: 5 Because Dauid dyd that whiche was ryght in the ſight of the Lord, and turned from nothing that he commaunded him all the dayes of his lyfe, ſaue onlye in the matter of Vrias the Hethite.

6 And there was warre betweene Roboam & Jeroboam as long as he lyued. 7 The reſt of the wordes that concerne Abiam, and all that he dyd, are they not written in the booke of the chronicles of the kinges of Juda? And there was warre betweene Abiam and Jeroboam. 8 And Abiam ſlept with his fathers, & they buryed him in the citie of Dauid: and Asa his ſonne raigned in his ſteade.

9 In the twentith yere of Jeroboam kyng of Iſrael raigned Asa ouer Juda. 10 Fourtie and one yeres raigned he in Hierusalem: and his (c) mothers name was Maacha the daughter of Abiſalom. 11 And Asa dyd ryght in the eyes of the Lorde, as dyd Dauid his father. 12 And he toke away the male ſtewes out of the lande, and put away all the abhominable idols that his fathers had made.

13 (d) And he put downe Maacha his mother from bearyng rule, becauſe ſhe had made an idoll in a groue, and Asa deſtroyed her idoll, and burnt it by the brooke Cedron. 14 But the hye places were not put (e) downe: neuertheleſſe Asa his heart was perfect with the Lorde all his dayes. 15 He brought in the holy veſſels of his father, and that he had dedicate vnto the houſe of the Lorde, golde, and ſiluer, and iewels. 16 And there was warre betweene Asa and Baasa kyng of Iſrael all their dayes. 17 And Baasa kyng of Iſrael went vp agaynſt Juda, and buylt Rama, ſo that he wouldе let none go out or in to Asa kyng of Juda. 18 Then Asa toke all the ſiluer and golde that was left in the treaſures of the houſe of the Lorde, and the treaſures of the kinges houſe, and deliuered them vnto the handes of his ſeruauntes, and kyng Asa ſent them to Benhadad the ſonne of Tabrimon the ſonne of Hezion kyng of Syria that dwelt at Damaſcus, ſaying, 19 There is a bonde betweene me and thee, betweene my father and thy father: and beholde I haue ſent vnto thee a preſent of ſiluer & golde, that thou come and breake thy bonde that thou haſt with Baaſa kyng of Iſraal, that he may depart from me.

20 So Benhadad hearkened vnto kyng Asa, and ſent the captaynes of the hoaſtes which he had agaynſt the cities of Iſrael, and ſmote Hion, and Dan, and Abel-beth-maacah, and all (the region of) Cenereth with all the lande of Nephthalt. 21 And when Baaſa heard thereof, he left buyldyng of Rama, and dwelt in Thirza.

22 Then kyng Asa * made a proclamation throughout al Juda, that none ſhoulde be excuſed: and ſo they toke the ſtones of Rama and the timber wherewith Baaſa had builded, and kyng Asa built with them the hyll of Beniamin, and Miſpah. 23 The remnaunt of all the wordes that concerne Asa, and all his might, and all that he dyd, and the cities whiche he buylded, are they not written in the booke of the chronicles of the kinges of Juda? Neuertheleſſe in his olde age he was diſeaſed in his feete.

24 And Asa ſlept with his fathers, and was buried beſide his fathers in the citie of Dauid his father: and Joſaphat his ſonne raigned in his ſteade. 25 And Nadab the ſonne of Jeroboam began to raigne vpon Iſrael the ſeconde yere of Asa kyng of Juda, and raigned vpon Iſrael two yeres. 26 And he dyd euyll in the ſight of the Lorde, walkyng in the way of his father, and in his ſinne wherewith he made Iſrael ſinne.

27 And Baaſa the ſonne of Ahia whiche was of the houſe of Iſſachar conſpired agaynſt him, and Baaſa ſmote him at Gibbethon, whiche is a citie of the Philiſtines (for Nadab and all Iſrael layed ſiege to Gibbethon.) 28 Euen in the third yere of Asa kyng of Juda, dyd Baaſa ſlaye hym, and raygned in his ſteade.

29 And when he was kyng, he ſmote al the houſe of Jeroboam, & he left him naught that breathed, vntyll he had put him cleane out, accordyng vnto the ſaying of the Lord which he ſpake by his ſeruaunt Ahia the Selonite:

30 Becauſe of the ſinnes of Jeroboā wherewith he ſinned, and made Iſrael

(a) That is Abſalom.

3. king. 3. c.

(b) Meaning a ſonne to raigne ouer Juda.

2. Sa. 12. a.

2. Chro. 13. k

2. Chro. 14. a

(c) Grand-mother,

3. king. 22. g

(d) Idolaters are to be puniſhed without reſpect of perſon.

3. Chro. 15. b

(e) He ſuffered that deede onlye of ignorauncе,

2. Chro. 16. a

3. king. 15. d

* Or, gathered together all Juda, & none to be accepted.

* Or, Geba

2. Chro. 16. b

2. Chro. 17. a

sinne, when he with his prouocation angred the Lorde God of Israel.

31 The rest of the wordes that concerne Nadab, and all that he dyd, are they not written in the booke of the chronicles of the kinges of Israel?

32 And there was warre betweene Asa and Baasa king of Israel all their dayes. 33 So in the thirde yere of Asa kyng of Juda began Baasa the sonne of Ahia to raigne ouer all Israel in Thirza, twentie and foure yeres.

34 And he dyd that which is euyll in the sight of the Lorde, walking in the way of Jeroboam, and in his sinne wherwith he made Israel to sinne.

The .xvi. Chapter.

1 Of Baasa. 6 Ela. 9 Zimri. 16 Amri. 21 Achab maryeth Iezebel. 34 Iericho is buylt agayne.

THen the worde of the Lorde came to Jehu the sonne of Hanani agaynst Baasa, saying, 2 Forasmuch as I exalted thee out of the dust, and made thee captayne ouer my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sinne, to anger me with their sinnes: 3 Beholde I wyll roote out the posteritie of Baasa, and the posteritie of his house: and wyll make thy house lyke the house of Jeroboam the sonne of Nabat. 4 That man of Baasa whiche dyeth in the citie, him shall the dogges eate: & that man of * him whiche dyeth in the feeldes, shall the fowles of the ayre eate. 5 The rest of the wordes that concerne Baasa, and what he dyd, and his power, are they not written in the booke of the chronicles of the kinges of Israel? 6 And so Baasa slept with his fathers, and was buried in Thirza, and Ela his sonne raigned in his steade. 7 And by the hande of the prophete Jehu the sonne of Hanani came the worde of the Lorde agaynst Baasa, and agaynst his house, and agaynst all the wickednesse that he dyd in the sight of the Lord, in angryng him with the worke of his owne handes, that he should be lyke the house of Jeroboam, and because he killed(a) him. 8 The twentie and sixth yere of Asa kyng of Juda, began Ela the sonne of Baasa to raigne ouer Israel in Thirza two yeres. 9 And his seruaunt Zimri (whiche was captayne of halfe his charets) conspired agaynst him as he was in Thirza drynkyng, and was dronken in the house of Arza, steward of his house in Thirza. 10 And Zimri came, and smote him, & killed him in the twentie and seuenth yere of Asa king of Juda, and raigned in his steade.

11 And when he was kyng, and sate on his seate, he slue all the house of Baasa, not leauing thereof one to pisse agaynst a wall: yea, he slue his kinsefolkes and freendes also.

12 And thus dyd Zimri destroy all the house of Baasa, accordyng to the worde of the Lorde which he spake agaynst Baasa by the hande of Jehu the prophete, 13 For all the sinnes of Baasa and sinnes of Ela his sonne, which they sinned, and made Israel to sinne, and anger the Lorde God of Israel with their vanities. 14 The rest of the wordes that concerne Ela and all that he dyd, are they not written in the booke of the chronicles of the kinges of Israel? 15 In the twentie and seuenth yere of Asa king of Juda dyd Zimri raigne seuen dayes in Thirza: and the people was then in the hoast besieging Gibbethon, a citie of the Philistines. 16 And the people in the hoast heard say, Zimri hath conspired, and slayne the king: Wherefore all they of Israel made Amri the captayne of the hoast king ouer Israel that same day, euen in the hoast.

17 And Amri departed by from Gibbethon, and all Israel with him, and they besieged Thirza. 18 And when Zimri sawe that the citie must needes be taken, he went into the palace of the kinges house, (b) and * burnt him selfe and the kynges house with fyre, & so dyed 19 For his sinnes whiche he sinned, in doyng that which is euyll in the sight of the Lord, & in walking in the way of Jeroboam, and in his sinnes whiche he dyd, and in that he made Israel to sinne. 20 The rest of the wordes that concerne Zimri, & the treason that he wrought, are they not written in the booke of the cronicles of the kynges of Israel? 21 Then were the people of Israel diuided into two partes: for halfe the people folowed Thibni the sonne of Ginath, making hym kyng: and the other halfe folowed Amri. 22 But the people that folowed Amri, preuayled agaynst the people that folowed Thibni the sonne of Ginath: and so Thibni dyed, and Amri raigned.

23 In

1. king. 14. e

* Or, of his socke.

2. Chro. 16. a

(a) Meaning Nadab, Ieroboams sonne.

1. king. 2.

c

(b) The end of treason.

* Hebre. burnt the kinges house ouer him.

d

23 In the thirtie and one yere of Asa king of Juda began Amri to raigne ouer Israel twelue yeres: Sixe yeres raigned he in Thirza. 24 He bought the hyll "of Samaria of one Semar for two talentes of syluer, and built in the hyll, and called the name of the citie which he built, after the name of Semar, which had ben owner of the hyll of Samaria. 25 But Amri wrought that which is euyll in the eyes of the Lorde, and did worse then all that were before him. 26 For he walked in all the way of Jeroboam the sonne of Nabat, & in his sinnes wherwith he made Israel sinne, to anger the Lord God of Israel with their vanities. 27 The rest of the wordes that concerne Amri, & all that he did, & his strength that he shewed, are they not written in the booke of the chronicles of the kinges of Israel?

28 And so Amri slept with his fathers, & was buryed in Samaria, and Achab his sonne raigned in his stead.

29 In the thirtie & eyght yere of Asa king of Juda, began Achab the sonne of Amri to raigne ouer Israel, and the same Achab the sonne of Amri raigned ouer Israel in Samaria twentie & two yeres. 30 And Achab the sonne of Amri did euyll in the sight of the Lord aboue all that were before him.

31 For (c) it seemed vnto him but a light thyng to walke in the sinnes of Jeroboam the sonne of Nabat: He toke Jesabel also the daughter of Ethbaal king of the Sidonites to wife, and went and serued Baal, and worshipped him. 32 And he reared vp an aulter for Baal in the temple of Baal which he had builded in Samaria: 33 And Achab made a groue, and proceeded further in angeryng the lord God of Israel then all the kinges of Israel that were before him. 34 In his dayes did Hiel of Bethel builde Jericho: he laide the foundation therof in Abiram his eldest sonne, & set vp the gates therof in his yongest sonne Segub, accordyng vnto the worde of the Lorde which he spake by Joshab the sonne of Nun.

" Or, Sthomron

a.king.10.b

Josu. 6.b

Josu. 6.b

¶ The.xvii. Chapter.

1 Elias forewarneth of the famine to come. 4 He is fed of rauens.

A 1.king. 18.c Deut. 11.b Jam. 5.b. Eccle. 48.a

AND Elias the Thesbite, which was of the inhabiters of Galead sayde vnto Achab, As the Lorde God of Israel liueth, before whom I stande, there shalbe neither deawe nor rayne these yeres but accordyng to my worde. 2 And the worde of the Lorde came vnto him, saying, 3 Get thee hence, and turne thee eastwarde, and hyde thy selfe in the brooke Cherith, that is before Jordane. 4 Thou shalt drynke of the riuer, and I haue commaunded the rauens to feede thee there. 5 And so he went, and did accordyng vnto the worde of the Lorde: for he went and dwelt by the brooke Cherith that is before Jordane.

6 (a) And the rauens brought him bread and flesshe in the mornyng, and likewyse bread and flesshe in the euenyng: and he drake of the brooke.

7 And after a while the brooke dryed vp, because there fell no rayne vpon the earth. 8 And the worde of the Lorde came vnto him, saying, 9 Vp, and get thee to Sarepth a which is in Sidon, and dwel there: behold I haue commaunded a widowe there to sustayne thee. 10 So he arose and went to Sarepth a: and when he came to the gate of the citie, beholde the widowe was there gathering of stickes: and he called to her, and sayde, Fetche me I pray thee a litle water in a vessell, that I may drinke. 11 And as she was goyng to fetche it, he cryed after her, and sayde, Bryng me I pray thee a morsel of bread also in thine hande. 12 She sayde, As the Lorde thy God liueth, I haue no bread redy, but euen an handfull of meale in a barrell, and a litle oyle in a cruse: and beholde I am gatherynge two stickes, for to go in, and dresse it for me and my sonne, that we may eate it, and dye. 13 And Elias sayde vnto her, Feare not, go, and do as thou hast sayde: but make me therof a litle cake first of all, and bryng it vnto me, and afterward make for thee and thy sonne. 14 For thus saith the Lorde God of Israel, The meale in the barrel shal not be wasted, neither shal the oyle in the cruse be diminished vntyll the Lorde haue sent rayne vpon the earth. 15 And she went, and did as Elias sayd: and she, and he, and her house, did eate a good space. 16 And the meale wasted not out of the barrel, neither was the oyle spent out of the cruse, accordyng to worde of the Lorde which he spake by the hande of Elias. 17 And after these thynges the sonne of the wife of the house fell sicke, and his sicknesse was so sore, that there was no breath left in him. 18 And she sayde vnto

(a) God doth marueilously prouide for his in al their extremities.

" Or, Zarephath. Luk. 4.c

Judi. 4.b

c

vnto Elias, What haue I to do with thee O thou man of God? Art thou come vnto me to call my sinne agayne to remembraunce, & to slay my sonne?
19 He sayde vnto her, Geue me thy sonne. And he toke him out of her lap, & caryed him vp into a loft where he abode, and laide him vpon his owne bed: 20 And called vnto the Lorde, & sayde, O Lorde my God, hast thou punished also this widowe with whom I dwell as a straunger, and hast slayne her sonne? 21 And he "stretched him selfe vpon the childe three tymes, and called vnto the Lorde, & sayd, O Lorde my God, I pray thee let this childes soule come "into him againe. 22 And the Lorde hearde the voyce of Elias, and the soule of the chylde came into him agayne, and he reuiued. 23 And Elias toke the boye, and brought him downe out of the chaumber into the house, and deliuered him vnto his mother: and Elias sayd, Beholde thy sonne liueth. 24 And the woman said vnto Elias, Nowe I know that thou art a man of God, and that the worde of the Lorde in thy mouth, is true.

2. king. 4. f
" Or, measured.
"Heb. into his inward partes.

¶ The. xviii. Chapter.

Elias is sent to Achab. 13 Obadia hideth an hundred prophetes. 40 Elias kylleth all Baals prophetes.

A After proceste of many dayes, the worde of the Lord came to Elias in the third yere, saying, Go shew thy selfe vnto Achab, and I will sende rayne vpon the earth. 2 And Elias went to shewe him selfe vnto Achab: and there was a great famine in Samaria. 3 And Achab called Obadia, whiche was the gouernour of his house: (and Obadia feared God greatlye. 4 For when Iesabel destroyed the prophetes of the Lorde, Obadia toke an hundred prophetes, and hyd them by fiftie in a cane, and prouided bread and water for them.) 5 And Achab sayd vnto Obadia, Go into the land vnto all fountaynes of water, and vnto all brookes, yf so that we may fynde grasse to saue the horses and mules alyue, that all the beastes perishe not. 6 And so they diuided the lande betweene them to walke throughout it: Achab went one way by him selfe, and Obadia went another way by him selfe. 7 And as Obadia was in the way, behold Elias met him, and he knewe him, and fell on his face, and sayde, Art not thou my lorde Elias? 8 And he answered him, I am he: go, and tell thy lord, Beholde, Elias is here. 9 He sayd, What haue I sinned, that thou wouldest deliuer thy seruaunt into the hande of Achab, to slay me? 10 As the Lorde thy God liueth, there is no nation or kingdome whyther my lord hath not sent to seeke thee: and when they sayd, He is not there: he toke an oth of the kingdome & nation when he founde thee not. 11 And nowe thou sayest, Go, and tell thy lorde that Elias is here. 12 And assoone as I am gone from thee, the spirite of the Lorde shall cary thee into some place that I do not knowe, and so when I come and tell Achab, and he can not fynde thee, he shall slay me: but I thy seruaunt feare the Lorde from my youth vp. 13 Was it not tolde my lorde what I dyd, when Iesabel slue the prophetes of the Lorde? howe I hyd an hundred men of the Lordes prophetes, fiftie men in one cane, and fiftie in another, and prouided them of bread & water? 14 And thou sayest, Go thou nowe and shewe thy lorde, Beholde Elias is here: that he may slay me. 15 And Elias sayde, As the Lorde of hoastes liueth before whom I stande, I will shewe my selfe vnto him this day. 16 So Obadia went to meete Achab, and tolde him: and Achab went to meete Elias. 17 And when Achab sawe Elias, he sayde vnto him, Art thou he that troubleth Israel? 18 He answered, It is not I that haue troubled Israel, but (a) thou and thy fathers house, in that ye haue forsaken the cõmaundementes of the Lorde, and thou hast folowed Baal.
19 Nowe therfore sende, and gather to me all Israel vnto mount Carmel, and the prophetes of Baal foure hundred and fiftie, and the prophetes of the groues foure hundred, which eate at Iesabels table. 20 So Achab sent vnto all the children of Israel, and vnto all the prophetes together vnto mount Carmel. 21 And Elias came vnto all the people, and sayde, Howe long (b) halt ye betweene two opinions? If the Lorde be God, followe him: but yf Baal be he, then go after him. And the people answered him not one worde. 22 Then sayde Elias vnto the people (agayne) I only remayne a prophete of the Lorde: but Baals prophetes are foure (c) hundred and

Deut. 11. b.

(a) The ministers of gods worde ought to be faithfull and bolde to reproue the wicked with out respect of persons.

(b) Religion different thing, but wholy to be embraced, and constantly professed.

(c) Baal hath more prophetes then god.

and ſtile. 23 Let them therfore geue vs two oxen, and let them chooſe the one, and cut him in peeces, and lay him on wood, and put no fire vnder: and I wyll dreſſe the other oxe, and lay him on wood, and wyll put no fire vnder. 24 And call ye on the name of your gods, and I wyll call on the name of the Lorde: and then the God that aunſwereth by fire, let him be
1.Sam.9.c God. And all the people aunſwered, and ſayde, It is well ſpoken. 25 And Elias ſayde vnto the prophetes of Baal, Chooſe you an oxe, and dreſſe him firſt, for ye are many: and call on the name of your gods, but put no fire vnder. 26 And they toke the one oxe that he dyd geue them, and they dreſſed it, and called on the name of Baal from morning tyll noone, ſaying, O Baal heare vs. But there was no voyce, nor one to aunſwere: and they lept vpon the aulter that they had made. 27 And at noone Elias mocked them, and ſayde, Crye lowde, for he is a God, peraduenture he is talkyng, or occupyed in folowyng vpon his enemies, or in his tourney, or it may be he ſleepeth, and muſt be awaked (with your crye.) 28 And they cryed lowde, and cut them ſelues as their maner was with knyues and launcers, tyll the blood folowed on them. 29 And when mydday was paſſed, they prophecied vntyl the time of the enenyng ſacrifice: but there was neither voyce, nor one to aunſwere, nor any that regarded them.

30 And Elias ſayd vnto all the folke, Come to me. And all the people came to him: and he repayred the aulter of
1.Sam.14.c the Lorde that was broken. 31 And
Joſu.4.c. Elias toke twelue ſtones, accordyng to the number of the twelue tribes of
Gen.32.f the ſonnes of Jacob, vnto whom the worde of the Lorde came, ſaying, Iſrael ſhalbe thy name.

32 And with the ſtones he made an aulter in the name of the Lorde: and he made a ditch about the aulter, as
f great as moulde conteyne two meaſures of ſeede. 33 And he put the wood in order, and hewed the oxe in peeces, and layde him on the wood, and ſayde, Fyll foure barrels with water, and powre it on the whole burnt ſacrifice, and on the wood.

34 And he ſayde, Do ſo agayne. And they did ſo the ſeconde tyme. And he ſayde agayne, Do it the thirde tyme. And they did it the thirde tyme.

35 And the water ranne round about the aulter, and he fylled the pyt with water alſo. 36 And when they ſhould offer the enenyng ſacrifice, Elias the prophete came, and ſayde, Lorde God of Abraham, Iſahac, and of Iſrael, it ſhalbe knowen this day that thou art the God in Iſrael, and (that) I (am) thy ſeruaunt, & that I haue done all theſe thynges at thy commaundement.

37 Heare me O Lord, heare me, that this people may knowe that thou art the Lorde God, and (that) thou haſt turned their heart agayne nowe at the laſt. 38 And the fire of the Lord fell, and conſumed the whole burnt ſacrifice, and the wood, and the ſtones, and the duſt, and liked vp the water that was in the pyt. 39 And when all the people ſawe it, they fel on their faces, and ſayde, The Lorde he is God, the Lorde he is God. 40 And Elias ſayde vnto them, Take the prophetes of Baal, and let not one of them eſcape. And they toke them, and Elias brought them vnto the brooke Kiſon, (d) and ſlue them there. 41 And Elias ſayde vnto Achab, Get thee vp, eate and drynke: for there is a ſounde of much rayne. 42 And ſo Achab went vp to eate and to drynke: and Elias went vp to the top of Carmel, and he layde him ſelfe flat vpon the earth, and put his face betweene his knees,

43 And ſayde to his ſeruaunt, Go vp (I pray thee) and loke towarde the way of the ſea. And he went vp, and loked, & ſayd, There is nothyng. And agayne he ſayde, Go agayne ſeuen tymes.

44 And at the ſeuenth tyme, he ſayd, Beholde there ariſeth a litle cloude out of the ſea lyke a mans hande. Me ſayde, Go, and ſay vnto Achab, Prepare (thy charret) and get thee downe, that the rayne ſtop thee not. 45 And in the meane whyle the heauen was blacke with cloudes and wynde, and there was a great rayne: and Achab gate vp, and came to Jezrahel.

46 And the hande of the Lorde was on Elias, & he girded vp his loynes, and ranne before Achab, tyll he came to Jeſrahel.

Judi.5.b. Eccle.48.a 1.Mach.2.a

(d) Elias ſlue Baals prophetes.

¶ The.xix.Chapter.

1 Elias fleyng from Ieſabel, is nouriſhed by the angel of God. 15 He is commaunded to annoynt Hazael, Iehu, and Eliſeus.

AND Achab tolde Jeſabel all that Elias had done, and howe he had ſlayne all the prophetes with the ſworde.

swoꝛde. 2 Then Jesabel sent a messenger vnto Elias, saying, So and so let the gods do to me, if I make not thy soule lyke one of theirs by to morowe this tyme. 3 When he sawe that, he arose, and went foꝛ his lyfe, and came to Beerseba in Juda, and left his seruaunt there. 4 But he him selfe went a dayes iourney into the wilderne, and came & sate downe vnder a Juniper tree, and he desired foꝛ his soule that he might dye, and sayde, It is nowe enough O Lorde, take my soule, foꝛ I am not better then my fathers. 5 And as he lay and slept vnder the Juniper tree: beholde an angell touched him, and sayd vnto him Vp, and eate. 6 And when he loked about him, behold there was a cake baken on the coales, & a bellell of water at his head: and he did eate and drinke, & layde him downe againe to sleepe. 7 And the angell of the Lorde came agayne the seconde tyme, and touched him, and sayde, Vp, and eate, foꝛ thou hast yet a great iourney. 8 And he arose, and did eate & drinde, and walked in the strength of that meate fourtie dayes & fourtie nights, euen vnto Horeb the mount of God. 9 When he came thither vnto a caue, he lodged therin all night: and behold the woꝛde of the Lorde came to him, and sayde vnto him, What doest thou here Elias? 10 And he answered, I haue ben ielous foꝛ the Lorde God of hoastes sake: foꝛ the children of Israel haue foꝛsaken thy couenaunt, broken downe thine auters, and slayne thy prophetes with the swoꝛde: and I only am left, and they seke my lyfe to take it away. 11 And he sayde, Come out, and stande vpon the mount before the Lorde. And beholde the Lorde went by, and a mighte strong winde that rent the mountaynes and brake the rockes before the Lord, but the Lorde was not in the winde: and after the winde came an earthquake, but the Lorde was not in the earthquake: 12 And after the earthquake came fire, but the Lorde was not in the fire: and after the fire, came a smal still voyce. 13 And when Elias heard, he couered his face with his mantle, and went out, and stoode in the entryng in of the caue: and beholde there came a voyce vnto him, and said, What doest thou here Elias? 14 And he answered, I haue ben ielous foꝛ the Lorde God of hoastes sake, because the children of Israel haue foꝛsaken thy couenaunt, cast downe thine auters, and slayne thy prophetes with the swoꝛde, and I only am left, and they seke my lyfe to take it away. 15 And the Lorde sayd vnto him, Go, and turne thy way to the wilderne vnto Damascus: and when thou comest there, annoynt Hazael king ouer Syria: 16 And Jehu sonne of Nimsi shalt thou annoynt king ouer Israel: and Eliseus the sonne of Saphat of Abel Meholah shalt thou annoynt to be prophete in thy roome. 17 And who so escapeth the swoꝛde of Hazael, him shal Jehu slay: and if any man escape & swoꝛde of Jehu, him shall Eliseus put to death. 18 And I haue left me seuen thousande in Israel, of which neuer man (a) bowed his knees vnto Baal, nor kissed him with his mouth. 19 So he departed thence, and founde Eliseus the sonne of Saphat plowyng, and hauyng twelue yoke of oxen before him, and he with the twelue: and Eliseus went by him, & cast his mantle vpon him. 20 And he left the oxen, and ran after Elias, and sayd, Let me I pray thee kisse my father and my mother, and then I wyl folowe thee. He sayde vnto him, Go backe agayne, foꝛ what is it that I haue done to thee? 21 And when he went backe agayne from him, he toke a couple of oxen, and slue them, and dressed the flesche with the instrumentes of the oxen, and gaue vnto the people, and they did eate: and then he arose and went after Elias, and ministred vnto him.

1. King. 2. b

Jona. 4. c. Dan. 12.

Exod. 34. d Mat. 4. d

Rom. 11. a

Eccle. 48. a

¶ The. xx. Chapter.

1 Samaria is besieged. 13 The Lorde promiseth the victorie to Achab by a prophete.

AND Benhadad the king of Syria gathered all his hoast togerher, hauyng thirtie and two kinges with him, and hoꝛses and charets: and went vp, and besieged Samaria, and warred agaynst it. 2 And he sent messengers to Achab king of Israel into the citie, and sayde vnto him, Thus saith Benhadad, 3 Thy siluer and thy golde is myne, and the fayrest of thy wyues and of thy children be myne. 4 And the king of Israel answered and sayd, My lorde king, accoꝛdyng to thy saying, I am thyne and all that I haue. 5 And when the messengers came agayne, they sayde, Thus saith Benhadad, Foꝛasmuch

2. King. 8. b 2. King. 9. b

(a) Wicked idolaters are not of god, Rom. 10. 8.

Luk. 9. 8

Forasmuch as I haue sent vnto thee, saying, Thou shalt deliuer me thy siluer and thy golde, and thy wiues, and thy children: 6 I will therfore sende my seruauntes vnto thee to morowe this tyme, and they shall search thine house, and the houses of thy seruauntes, and whatsoeuer is pleasaunt in thine eyes, they shall take it in their handes, and bring it away. 7 Then the king of Israel sent for all the elders of the lande, & sayde, Take heede I pray you, and see howe this felowe goeth about mischeefe: for he sent vnto me for my wiues, for my children, for my siluer, and for my golde, and I denyed him not. 8 And all the elders and all the people sayde, Hearken not vnto him, nor consent. 9 Wherfore he sayde vnto the messengers of Benhadad, Tell my lord the king, All that thou didst sende for to thy seruaunt at the first tyme, that I will do: but this thyng I may not do. And the messengers departed, and brought aunswere agayne. 10 And Benhadad sent vnto him agayne, and sayd, Thus and thus do the gods vnto me, yf the dust of Samaria be enough for all the people that folowe me, to take euery man an handfull. 11 And the king of Israel aunswered, and sayde, Tell him, Let not him that putteth on his harnesse boast him selfe, as he that putteth it of. 12 And when Benhadad hearde that tidynges (as he was with the kinges drinkyng within the pauilions,) he sayde vnto his seruauntes, Put your selues in order. And they set them selues in aray agaynst the citie. 13 And beholde there came a prophete vnto Achab king of Israel, saying, Thus saith the Lorde, Hast thou seene all this great multitude? beholde I will deliuer it into thyne hande this day, and thou shalt knowe that I am the Lorde. 14 And Achab sayd, By whom? He sayd, Thus saith the Lorde, Euen by the seruauntes of the gouernours of the shyres. He sayd agayne, Who shall order the battayle? And he aunswered, Thou.

15 Then he numbred the seruauntes of the gouernours of the shyres, and they were two hundred & thirtie and two: and after them also he numbred all the people of the children of Israel (euen) seuen thousand. 16 And they went out at noone: but Benhadad did drinke till he was dronken in the pauilions, both he and the kinges euen thirtie & two kinges that holpe him. 17 And the seruauntes of the gouernours of the shyres went out first, and Benhadad sent out, and they shewed him, saying, There are men come out of Samaria. 18 He sayde, Whether they be come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue. 19 And so those young men of the gouernours of the shyres came out of the citie, and the hoast after them: 20 And they slue euery one his enemie (that came in his way:) and the Syrians fled, & they of Israel folowed after them: and Benhadad the king of Syria scaped on a horse with his horsmen. 21 And the king of Israel went out, & smote the horses and charettes, and with a great slaughter slue he the Syrians.

22 (And there came a prophete to the king of Israel, and sayd vnto him, Go forth, and play the man, be wyse, and take heede what thou doest: for when the yere is gone about, the king of Syria will come vp agaynst thee.)

23 And the seruauntes of the king of Syria sayd vnto him, The gods of the hylles are their gods, and therefore they had the better of vs: but let vs fight agaynst them in the playne, and (for what ye will) we shall haue the better of them. 24 And this do, Take the kinges away, euery man out of his place, and put dukes in their roomes: 25 And number thee an hoast like the hoast that thou hast lost, such horses and such charets, and we will fight against them in the playne, & thou shalt see vs get the better of them. And he hearkened vnto their voyce, and dyd euen so. 26 And after the yere was gone about, Benhadad numbred the Syrians, & went vp to Aphec to fight agaynst Israel. 27 And the children of Israel were numbred, & with their whole number went they agaynst them, & the children of Israel pitched before them like two litle flockes of kiddes: but the Syrians fylled the countrey. 28 And there came a man of God, and sayd vnto the king of Israel, Thus saith the lord, Because the Syrians haue sayd, The Lorde is but God of the hylles, and not God of the valleys: therfore will I deliuer all this great multitude into thine hand, & ye shal knowe that I am the Lorde. 29 And they pitched one ouer against the other seuen dayes: and in the seuenth day the battell was ioyned, and the

the children of Israel slue of the Syrians an hundred thousande footmen in one day. 30 But the rest fled to Aphec into the citie, and there fell a wall vpon twentie & seuen thousande of the men that were left: and Benhadad fled, and came into the citie from chaumber to chaumber. 31 And his seruauntes sayde vnto him, Beholde we haue hearde say that the kinges of the house of Israel are mercifull kinges: we wyll therefore put sackecloth about our loynes, & ropes about our heades, and go out to the king of Israel, it may be he wyll saue thy life. 32 And so they girded sackecloth about their loynes, & put ropes about their heades, and came to the king of Israel, and sayd, Thy seruaunt Benhadad saith, I pray thee let me liue. He sayde, Is he yet aliue? he is my brother. 33 And the men toke that worde for good lucke, and hastily caught it out of his mouth, and sayde, Yea thy brother (a) Benhadad. He sayd, Go, bring him hyther. And Benhadad came out vnto him, & he caused him to come vp into the charet.

(a) He is aliue.

34 And he sayde vnto him, The cities which my father toke from thy father, I wyll restore agayne, and thou shalt make stretes for thee in Damascus, as my father dyd in Samaria: and I wyll make an appoyntment with thee, and sende thee away. And so he made an appoyntment with him, & sent him away. 35 And there was a certayne man of the children of the prophetes which sayde vnto his neighbour in the worde of the Lorde, Smyte me I pray thee. And the man would not smyte him. 36 Then sayd he vnto him, Because thou hast not hearkened vnto the voyce of the Lorde, beholde assoone as thou art departed from me, a lion shall slay thee. And assoone as he was departed from him, a lion founde him, and slue him. 37 Then he founde another man, and sayd, Smite me I pray thee. And the man smote him, so that in smiting he wounded him. 38 So the prophete went forth, and waited for the king by the way, and put him selfe out of knowledge with ashes which he layed vpon his face. 39 And when the king came by, he cryed vnto the king, and sayde, Thy seruaunt went out in the middes of the battell, and behold there went away a man, whom another man brought vnto me, & said, Kepe this man: and if he be missed or lost, thy life shal go for his, or els thou shalt pay a talent of siluer. 40 And as thy seruaunt had here & there to do, he was gone. And the king of Israel said vnto him, Euen so shal thy iudgement be, as thou hast geue sentence. 41 And he hasted, & toke the ashes away from his face, and the king of Israel knewe him that he was of the prophetes:

6. king. 13. c.

42 And he sayd vnto him, Thus saith the Lorde, Because thou hast let go out of thy hande a man whom I appoynted to dye, thy life shal go for his life, and thy people for his people.

1. king. 22.

43 And the king of Israel went to his house heauy and in displeasure, and came to Samaria.

¶ The. xxi. Chapter.

& Iezabel commaundeth to kyll Naboth for the vineyard that he refused to sell to Achab. 19 Elias reproueth Achad, and he repenteth.

A

AFter these thynges, Naboth the Iezraelite had a vineyarde in Iezrahel, harde by the palace of Achab king of Samaria. 2 And Achab spake vnto Naboth, saying, Geue me thy vineyarde, that I may make me a garden of herbes therof, because it lyeth so nye my house, and I wyll geue thee for it a better vineyarde then it is: or rather if it please thee, I wyll geue thee the worth of it in money. 3 And Naboth sayd to Achab, The Lorde forbid that from me, that I should geue the inheritaunce of my fathers vnto thee. 4 And Achab came into the house heauy and euyll apayde because of the worde which Naboth the Iezraelite had spoken to him: for he had sayde, I wyll not geue thee the inheritaunce of my fathers: And he layd him downe vpon his bed, and turned away his face, and would eate no bread. 5 But Iezabel his wife came to him, and sayd vnto him, Why is thy spirite so sad, that thou eatest no bread? 6 And he sayde vnto her, For I spake vnto Naboth the Iezraelite, and sayde vnto him, Geue me thy vineyarde for money: or els if it please thee, I wyll geue thee (another) vineyarde for it. And he answered, I will not geue thee my vineyard.

1. Sam. 15.

Leuit. 25.

7 And Iezabel his wife sayde vnto him, (a) Doest thou nowe gouerne the kingdome of Israel? vp, & eate bread, and set thine heart at rest: I wyll geue thee

(a) As though she sayd, Thou knowest not what it is to raigne, commaunde and intreate now

thee the vineyard of Naboth the Jezraelite. 8 And so she wrote a letter in Achabs name, and sealed it with his seale, and sent the letter vnto the elders, and to the nobles that were in his citie, dwellyng with Naboth.

9 And she wrote in the letter, saying, Proclayme a (b) fast, & set Naboth on hye among the people: 10 And set two vnthryftes before him, to beare witnesse agaynst him, saying, Thou diddest blaspheme God and the king: and then cary him out, and stone him to death. 11 And (c) the men of his citie, euen the elders and gouernours which dwelt in his citie, dyd as Jezabel had sent vnto them, and as it was written in the letter which she had sent vnto them. 12 They proclaymed a fast, & set Naboth among the cheefe of the people. 13 And there came in two men the children of Belial, and sate before him: and the (two) vnthryfte persons witnessed against Naboth in the presence of the people, saying, Naboth did "blaspheme god and the king. And they caryed him out of the citie, and stoned him with stones that he dyed. 14 And then they sent to Jezabel, saying, Naboth is stoned to death. 15 And when Jezabel heard that Naboth was stoned to death, she sayde to Achab, Vp, and take possession of the vineyarde of Naboth the Jezraelite, which he denyed to gene thee for money: for Naboth is not alyue, but dead. 16 And when Achab heard that Naboth was dead, he stoode vp to go downe to the vineyard of Naboth the Jezraelite, and to take possession of it. 17 And the worde of the Lord came to Elias the Thesbite, saying, 18 Vp, and go down to meete Achab king of Israel, which is in Samaria: beholde he is in the vineyard of Naboth, whither he is gone downe to possesse it. 19 And therfore shalt thou say vnto him, Thus saith the Lorde, Hast thou kylled, & also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lorde, In the place where dogges licked the blood of Naboth, shall dogges licke euen thy blood also. 20 And Achab sayde to Elias, Hast thou founde me, O thou myne enemie? He answered, I haue found thee: for thou hast solde thy selfe to worke wickednesse in the sight of the Lorde. 21 Beholde I wyll bryng euyll vpon thee, and wyll make cleane riddaunce of thy posterite, and wyll destroy from Achab (euen) him that maketh water agaynst the wall, and him that is shut vp, and left behynde in Israel. 22 And wyll make thyne house lyke the house of Jeroboam the sonne of Nabat, and lyke the house of Baasa the sonne of Ahia, for the prouocation wherewith thou hast prouoked, and made Israel to sinne. 23 And of Jezabel spake the Lorde, saying, The dogges shall eate Jezabel by the wall of Jezrahel. 24 And he that dyeth of Achab in the towne, him shall dogges eate: and he that dyeth in the feelde, him shall the fowles of the ayre eate. 25 But there was none lyke Achab which dyd sell him selfe to worke wickednesse in the sight of the Lorde, and that because Jezabel his wyfe prycked him forwarde. 26 He did exceedyng abhominably in folowyng fowle idols, accordyng to all thynges as did the Ammorites whom the Lorde cast out before the children of Israel.

27 And when Achab heard those wordes, he rent his clothes, and put sackcloth about his flesshe, and fasted, and laye in sackcloth, and went " bare foote. 28 And the worde of the Lorde came to Elias the Thesbite, saying, 29 Seest thou howe Achab humbleth him selfe before me? because he so submitteth him selfe before me, I wyll not bryng that euyll in his dayes: but in his sonnes dayes wyll I bryng euyll vpon his house.

(b) For then they vsed to inquire of mens faults: for none coulde fast truely that were notorious sinners.
(c) Worldlinges rather obey the wicked commaundemēt of princes, then the iust lawes of god.
" Ebr, blesse
Gen. 7.g
b. king. 22. f
2. king. 9. b
D
1. king. 15.
1. Sam. 16.
Osee. 1. b. D
2. king. 9. b
1. king. 14. e
15. g. and
16. a.
Num. 21. f
Gen. 37. g
" Or, softely, in token of mourning.
2. king. 9.

¶ The. xxii. Chapter.

2 Iosaphat and Achab fight agaynst the king of Syria. 15 Michea sheweth the king vvhat shalbe the successe of their enterprise. 24 Zedekia the false prophete smyteth him. 34 Achab is slayne. 40 Ahazia his sonne succeedeth. 41 The raigne of Iosaphat, 51 and Ioram his sonne.

AND they continued three yeres without warre betweene Syria and Israel. 2 And in the thirde yere dyd Josaphat the king of Juda come downe to the king of Israel. 3 (And the king of Israel sayde vnto his seruauntes, Knowe ye not that Ramoth (in) Gilead is ours, and we sit styll, and take it not out of the hande of the king of Syria?) 4 And he sayde vnto Josaphat, Wylt thou

2. Chr. 18. g

thou come with me to battell agaynst Ramoth(in) Gilead? And Iosaphat sayd vnto the king of Israel, I am as thou art, my people as thy people, and my horses as thy horses. 5 And Iosaphat sayde vnto the king of Israel, (a) Aske counsell I pray thee at the worde of the Lorde to day. 6 And then the king of Israel gathered the prophetes together, vpon a foure hundred men, & sayd vnto them, Shal I go agaynst Ramoth (in) Gilead to battel, or shal I let it alone? And they sayd, Go vp: for the Lord shall deliuer it into the handes of the king. 7 And Iosaphat sayde, Is there here neuer a prophete of the Lorde more, that we myght inquire of him? 8 And the king of Israel sayde vnto Iosaphat, There is yet one man (Michea the sonne of Iimla) by whom we may aske counsel of the Lorde: but I hate him, for he doth not prophecie good vnto me, but euyl. And Iosaphat sayd, Let not the king say so. 9 Then the king of Israel called a "chamberlayne, & sayd, Fetch Michea the sonne of Iimla hyther at once. 10 And the king of Israel, and Iosaphat the king of Iuda sate either in his seate, and their apparell on them, in a voyde place beside the entring in of the gate of Samaria, and all the prophetes prophecied before them. 11 And Zedekia the sonne of Chanaana made hornes of iron, and sayde, Thus saith the Lorde, With these (hornes) shalt thou pushe the Syrians, vntyll thou haue made an ende of them. 12 And all the prophetes prophecied euen so, saying, Go vp to Ramoth(in)Gilead, and prosper: for the Lord shall deliuer it into the kinges hande. 13 And the messenger that was gone to call Michea, spake vnto him, saying, Beholde the wordes of the prophetes speake good vnto the king with one mouth: Let thy worde therefore I pray thee be like the word of euery one of them, to speake that which is good. 14 And Michea sayde, As the Lorde liueth, what soeuer the Lorde saith vnto me, (b) that wyll I speake. 15 And so he came to the king, and the king sayde vnto him, Michea, ought we to go against Ramoth (in) Gilead to battell, or to be styl? He answered him, (c) Go, and prosper: the Lord shal deliuer it into the hande of the king. 16 And the king sayd vnto him, So & so many tymes do I charge thee that thou tell me nothyng but that which is true, in the name of the Lord. 17 He sayd, I sawe all Israel scattered vpon the hilles, as sheepe that haue not a sheepheard. And the Lord sayd, These haue no maister, let euery man returne to his house in peace. 18 And the king of Israel sayde vnto Iosaphat, Dyd I not tell thee that he wolde prophesie no good vnto me, but euyll?

19 And he sayde agayne, Heare thou therfore the worde of the Lorde, I sawe the Lorde sit on his seate, and al the host of heauen stode about him on his ryght hande and on his left.

20 And the Lorde sayde, Who shall "perswade Achab that he may go, and fall at Ramoth (in) Gilead? And one sayde on this maner, and another on that. 21 And there came foorth a certayne spirite, and stoode before the Lorde, and sayd, I will perswade him. And the Lorde sayd vnto him, Wherewith? 22 And he sayde, I wyll go out, and be a false spirite in the mouth of all his prophetes. He sayde, Thou shalt perswade him, and preuayle: Go foorth then, and do euen so. 23 Now therfore beholde the Lorde hath put a lying spirite in the mouth of all these thy prophetes, and the Lord hath spoken euyll towarde thee. 24 But Zedekia the sonne of Chanaana went to & smote Michea on the cheeke, and sayde, Which went the spirite of the Lorde from me, to speake vnto thee? 25 And Michea sayde, Beholde thou shalt see in that day when thou shalt go from chaumber to chaumber to hyde thee. 26 And the king of Israel sayde, Take Michea, & cary him vnto Amon the gouernour of the citie, and to Joas the kinges sonne, 27 And say, Thus saith the king, Put this fellowe in the prison house, and feede him with bread of affliction, and with water of trouble, vntyll I returne in peace. 28 And Michea sayd, If thou returne in peace, the Lorde hath not spoken by me. And he sayde, Hearken ye people euery one of you. 29 And so the king of Israel, & Iosaphat the king of Iuda, went vp to Ramoth(in) Gilead. 30 And the king of Israel sayde vnto Iosaphat, I wyll chaunge my apparell, and wyll enter into the battel, but put thou on thine apparel. And the king of Israel chaunged him selfe, and went to battell. 31 But the king of Syria commaunded the thirtie and two capraynes that had

rule

2. king. 22. 8

(a) In all our enterprises we ought first to aske counsel of god.

1. king. 18. c

B

"Ebre. Eunuche.

C

(b) The true prophete wil speak no other then that he hath learned of god.

(c) He speaketh this in derision.

2. Chro. 18. " Or, became.

D

Iere. 44. 2

E

rule ouer his charets, saying, Fight neither with small nor great, saue only against the kyng of Israel. 32 And when the captaynes of the charets sawe Iosaphat, they sayde, Surely it is the kyng of Israel. And they turned to fight against hym: And Iosaphat cryed. 33 And when the captaynes of the charettes sawe that he was not the king of Israel, they turned backe from hym. 34 And a certayne man drewe a bowe ignorantly, & smote the king of Israel betweene the ribbes and his habergelle: Wherefore he sayde vnto the dryuer of his charettes, Turne thy hande, and cary me out of the hoast, for I am "hurt. 35 And the battell increased that day: and the king stoode styll in his charet against the Syrians, & dyed at euen: And the blood ran out of the wounde into the middes of the charet. 36 And there went a proclamation throughout the hoast about the going downe of the sunne, saying, Euery man to his citie, and to his owne countrey.

"Heb. sicke.

37 So the kyng dyed, & was brought to Samaria, and they buryed the king in Samaria. 38 And one washed the charet in the poole of Samaria, and the dogges licked vp his blood, and they washed his armour, according vnto the worde of the Lorde whiche he spake. 39 The rest of the wordes that concerne Achab, and all that he dyd, and the iuorie house whiche he made, and all the cities that he builded, are they not written in the booke of the cronicles of the kinges of Israel? 40 And so Achab slept with his fathers, and Ahazia his sonne raigned in his steade. 41 Iosaphat the sonne of Asa began to raigne vpon Iuda in the fourth yere of Achab king of Israel. 42 And Iosaphat was thirtie and fiue yeres old when he began to raigne, and raigned twentie and fiue yeres in Hierusalem: His mothers name was Asuba the daughter of Silhi. 43 And he walked in all the wayes of Asa his father, and bowed not therefrom, but dyd that which was right in the eyes of the Lorde, Neuertheless the high places were not taken away: for the people offred and burnt incense yet in the high places. 44 And Iosaphat made peace with the king of Israel. 45 The rest of the wordes that concerne Iosaphat, and the might that he vsed, and howe he warred, are they not written in the booke of the cronicles of the kynges of Iuda? 46 And the remnaunt of the stewes of the males which remayned in the dayes of his father Asa, he put cleane out of the lande. 47 (d) There was then no king in Edom, the deputie was king. 48 And Iosaphat made shippes in the sea, to come through Tharsis to Ophir for golde, but they went not, for the shippes brake at Ezion Gaber. 49 Then sayd Ahazia the sonne of Achab vnto Iosaphat, Let my seruauntes go with thy seruaunts in the shippes. But Iosaphat would not. 50 And Iosaphat dyd sleepe with his fathers, and was buryed with his fathers in the citie of Dauid his father: and Iehoram his sonne raigned in his steade. 51 Ahazia the sonne of Achab began to raigne ouer Israel in Samaria the seuentenenth yere of Iosaphat king of Iuda, and raigned two yeres ouer Israel.

52 But he dyd euyll in the sight of the Lorde, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nabat, whiche made Israel to sinne. 53 For he serued Baal, and worshipped hym, and prouoked the Lorde God of Israel vnto wrath, according vnto all that his father had done.

Cap. xxi. c.

2. Chr. xx. c.

(d) In the time of this kyng, Idumea was subiect to Iuda, and was gouerned by whom they of Iuda appointed.

The end of the first of kinges, commonly called the thirde booke of the kinges.

The seconde or fourth booke of the kynges.

¶ The first Chapter.

2 Ahazia by a fall falleth sicke, and consulted with Beelzebub.

Then Moab rebelled against Israel, after the death of Achab. 2 And Ahazia fell through a lattesse windowe of his vpper chamber that he had in Samaria, and whyle he was in his sickenesse, he sent messengers and sayd vnto them, Go and enquire of (a) Beelzebub the god of Ekrom, whether I shall recouer of this my disease. 3 But the angell of the Lorde spake

(a) The God of flies; so called, either for that the people thought that he coulde preserue them fro the flies, wherewith that countrey was infected, or because flies were ingendred in great abundaunce of the blood of the sacrifices to that idoll.

to Elias the Thesbite, Aryse, and go vp against the messengers of the king of Samaria, and say vnto them, Is there not a God in Israel, that ye go to aske counsel at Beelzebub the god of Ekron? 4 Wherfore thus saith the Lorde, Thou shalt not come downe from the bed on whiche thou art gone vp, but shalt dye the death. And Elias departed. 5 And when the messengers turned backe agayne vnto hym, he sayde vnto them, Why are ye nowe come agayne? 6 They answered hym, There came a man vp against vs, and sayd vnto vs, Go, and turne agayne vnto the kyng that sent you, & say vnto him, Thus saith the Lorde, Is there not a God in Israel, that thou sendest to enquire of Beelzebub the God of Ekron? therfore thou shalt not come downe from the bed on whiche thou art gone vp, but shalt dye the death. 7 And he

B

sayd vnto them, What maner of man was that which came vp and met you, and tolde you these wordes? 8 And

Mat.iij.b.

they answered hym, It was an heerie man, and gyrt with a gyrdell of leather about his loynes. And he sayde, It is Elias the Thesbite. 9 Then the kyng sent vnto him a captayne ouer fiftie, with his fiftie men: whiche came to hym (and beholde he sate on the top of an hyll) and he spake vnto him, Thou man of god, the king hath sayde, Come downe. 10 Elias answered and sayde to the captayne ouer the fiftie, If I be a man of God, let fire come downe from heauen, & consume thee and thy fiftie. (b) And there came fire from heauen, and consumed him and his fiftie. 11 Agayne also he sent vnto him another captayne ouer fiftie, with his fiftie: And he spake and sayde vnto hym, O man of God, thus hath the king sayd, Make haste, and come downe. 12 Elias answered and sayd vnto them, If I be a man of God, let fire come downe from heauen, and consume thee and thy fiftie. And there came fire of God from heauen, and consumed him and his fiftie.

(b) The threatninges of gods prophetes are effectuall against the wicked.

C

13 And the kyng yet agayne sent the thirde captayne ouer fiftie, with his fiftie men: And the thirde captayne ouer fiftie went vp, and came and fell on his knees before Elias, and besought hym, and sayde vnto hym, Oh man of God, I pray thee let my lyfe and the life of the fiftie thy seruaunts be precious in thy sight. 14 Beholde, there came fire downe from heauen, and burnt vp the two fore captaynes ouer fiftie with their fifties: therfore let my lyfe nowe be precious in thy sight. 15 And the angell of the Lord sayde vnto Elias, Go downe with him, and (c) be not afraide of him. And he arose, and went downe with hym vnto the king. 16 And he sayd vnto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to aske counsell at Beelzebub the god of Ekron) as though there had ben no God in Israel, whose worde thou mightest seeke after) therefore thou shalt not come downe of the bed on which thou art gone vp, but shalt dye the death.

(c) God bideneth his ministers to do their message.

D

17 And so he dyed according to the worde of the Lorde whiche Elias had spoken: and Jozam (his brother) began to raigne in his steade, in the seconde yere of Jozam the sonne of Josaphat kyng of Juda, because he had no sonne. 18 The rest of the wordes that concerne Ahazia, what things he did, are they not writte in the boone of the cronicles of the kinges of Israel?

The.ii. Chapter.

8 Elias diuideth the waters with his cloke. 11 He is taken vp into heauen 23 The children that mocke Eliseus are rent in peeces with beares.

A

AND when the Lorde would take vp Elias into heauē by a whotte winde, Elias went with Eliseus from Gilgal. 2 And Elias sayd vnto Eliseus, Tary here I pray thee, for the Lorde hath sent me to Bethel. Eliseus sayd vnto hym, As the Lord liueth, and as thy soule liueth. I will not leaue thee. And they came downe to Bethel. 3 (a) And the children of the prophetes that were at Bethel came out to Eliseus, and sayde vnto hym, Knowest thou not how that the Lord will take away thy master from thy head this day? He sayde, I knowe it also, holde you your peace. 4 And Elias sayde vnto hym, Eliseus tary here I pray thee: for the Lord hath sent me to Jericho. He sayde, As the Lorde liueth, and as thy soule liueth, I will not leaue thee. And so they came to Jericho. 5 And the chyldren of the prophetes that were at Jericho came to Eliseus, and saide vnto hym, Knowest thou not that the Lord will take away thy master from thy head this day? He answered, I knowe it also, holde ye your peace. 6 And Elias sayde vnto him, Tary I pray thee here;

Gen. v.d.

Josu. v.d.

1. Sa. xi.d.

(a) The children of the prophetes, that is, the disciples of the prophetes.

here: for the Lord hath sent me to Jordan. He sayd. As the Lord liueth, and as thy soule liueth, I will not leaue thee. And so thei two went toge-
B ther. 7 And fiftie men of the sonnes of the prophetes came and stoode on the other side a farre of: and they two stoode by Jordane. 8 And Elias toke his mantell, and wrapt it toge-ther, and smote the waters, and they were diuided part the one way and part the other: so that they two went ouer through the drye land. 9 And assoone as they were ouer, Elias sayd vnto Eliseus, Aske what I shall do for thee yer I be taken away from thee. And Eliseus sayde, I pray thee let thy spirite be double vpon me.

10 And he saide, Thou hast asked an harde thing: neuertheless, if thou see me when I am taken away from thee, thou shalt haue it so: if thou do not, it shall not be. 11 And as they went walking and talking, beholde there appeared a charet of fire, and horses of fire, and parted them both a sun-der, and Elias went vp through the whole winde into (b) heauen. 12 And Eliseus sawe, and cryed, O my fa-ther, O my father, the charet of Israel and the horsemen thereof. And he sawe hym no more: and he toke his owne clothes, and rent them in two peeces. 13 He toke vp also the man-tell of Elias that fell from hym, and went backe againe, and stoode by Jor-
C danes side. 14 And toke the mantell of Elias that fel from him, and smote the waters, and he sayde, Where is the Lorde God of Elias, and he hym selfe? And when he had smitten the waters, they parted this way and that way: and Eliseus went ouer. 15 And when the children of the prophetes which were at Jericho saw hym from a farre, they sayde, The spirite of Elias doth rest on Eliseus: And they came to meete hym, and fell to the grounde before him, 16 And said vn-to hym, See, nowe there be with thy seruauntes fiftie strong men, let them go we pray thee and seeke thy maister: if so be the spirite of the Lorde hath taken hym vp, and cast hym vpō some mountayne, or into some valley. And he sayde, Ye shall send none. 17 And when they lay vpon hym till he was ashamed, he sayde, Sende. They sent therefore fiftie men, which sought hym three dayes, but founde hym not.

18 And when they came agayne to hym (whiche tarved at Jericho) he saide vnto them, Did I not say vnto you, that ye should not go? 19 And the men of the citie sayde vnto Elise-us, Beholde sir, the dwelling of this citie is pleasaunt, as thou thy selfe seest: but the water is naught, and the grounde" barren. 20 He said, Bring me a newe cruse, and put salt therein. And they brought it to hym. 21 And he went vnto the spring of the wa-ters, and cast the salt in thyther, and sayde, thus saith the Lorde, I haue healed these waters, there shall not come hencefoorth eyther death or ba-rennelle. 22 So the waters were healed vnto this day, according to the saying of Eliseus, whiche he spake.

23 And he went vp from thence vnto Bethel: and as he was goyng vp the way, there came litle chyldren out of the citie, and mocked hym, and sayde vnto him, Go vp thou balde head, go vp thou balde head. 24 And he tur-ned backe, and looked on them, and cursed them in the name of the Lord: and there came two beares out of the wood, and tare fourtie and two chyl-dren of them. 25 And he went from thence to mount Carmell, and from thence he turned agayne to Samaria.

Ecclē.48.a.

(b) A testi-monie of the resurrection.

"Or, killeth the inhabi-tauntes.

D

The.iii. Chapter.

1 The raigne of Ioram. 6 He and Io-saphat go to warre against Moab which rebelled. 24 The Moabites are ouer-come.

A NOwe Joram the sonne of Achab began to raigne vpon Israel in Samaria the eyghteenth yere of Josaphat kyng of Juda, and raigned twelue yeres. 2 And he wrought euyll in the sight of the Lorde, but not like his father and like his mother: for he put away the images of Baal that his father had made. 3 Neuer-theless he cleaued vnto the sinnes of Jeroboam the sonne of Nabat which made Israel to sinne, and departed not therefrom. 4 And Mesa kyng of Moab was a lorde of sheepe, and ren-dered vnto the kyng of Israel an hun-dred thousande lammes, and an hun-dred thousande rammes with the woolle. 5 But when Achab was dead, the kyng of Moab rebelled a-gainst the kyng of Israel. 6 And king Joram went out of Samaria the same season, and numbred all Israel: 7 And went, and sent to Josaphat the kyng of Juda, saying. The kyng of

Moab hath rebelled against me, wylt
thou come with me against Moab in
battell? He answered, I wyll come
vp: for as I am, so art thou: and as
my people be, so are thy people: and
my horses as thy horses. 8 And he
sayde, What way shall we go vp? And
he answered, The way through the
wylderneſſe of Edom. 9 And ſo the
kyng of Israel toke his iourney, and
the king of Juda, & the king of Edom:
And when thei had compaſſed the way
seuen dayes, they had no water for the
hoast, and for the cattayle that "folo-
wed them. 10 And the kyng of Is-
rael sayde, Alas, the Lord hath called
these three kinges together, to deli-
uer them ouer into the hande of Mo-
ab. 11 But Josaphat sayd, Is there
not here a prophete of the Lorde, that
we may enquire of the Lord by hym?
And one of the kyng of Israels ser-
uauntes answered and said, Here is
Eliseus the sonne of Saphat, whiche
powred water on the hands of Elias.
12 And Josaphat sayd, The worde of
the Lorde is with hym. And ſo the
kyng of Israel, and Josaphat, and the
kyng of Edom went downe to hym.
13 And Eliseus sayde vnto the kyng
of Israel, What haue I to do with
thee? Get thee to the prophetes of
thy father, and to the prophetes of thy
mother. And the kyng of Israel sayde
vnto him, Oh nay: for the Lord hath
called these three kinges together, to
deliuer them into the hand of Moab.
14 And Eliseus sayde, As the Lorde
of hoastes liueth, in whose sight I
stande, and it were not that I regarde
the presence of Josaphat the kyng of
Juda, I woulde (a) not looke towarde
thee, nor yet see thee. 15 But nowe
bring me a minstrell. And when the
minstrell played, the hand of the Lord
came vpon hym: 16 And he sayde,
Thus saith the Lord, Make this val-
ley full of ditches: 17 For thus
saith the Lorde, Ye shall see neither
wynde nor rayne, yet the valley shall
be filled with water, that ye may
drinke, both ye, and your beastes, and
your cattayle: 18 And this is yet
but a small thing in the sight of the
Lord for as much as he will geue ouer
the Moabites also into your handes:
19 And ye shall smyte euery strong
towne, and euery goodly citie, and shal
fell euery pleasaunt tree, and stop eue-
ry wel of water, and marre euery good
plat of grounde with stones. 20 And
in the morning when the meate offe-
ring was offred, beholde there came
water by the way of Edom, and the
countrey was filled with water.
21 And when al the Moabites heard
that the kinges were come vp to fight
against them, they gathered all that
was able "to put on harneſſe, and
stoode in the border of the lande:
22 And they were vp early in the
morning, and the sunne shone vpon
the water, that the Moabites saw the
water a farre of as red as blood,
23 And they sayd, This is the blood
of slaughter: The kynges are slayne,
and one haue smitten another: Nowe
therfore Moab get thee to the spoyle.
24 And when they came to the hoast
of Israel, the Israelites stoode vp and
smote the Moabites, so that they fled
before them: but they followed vpon
them, and smote Moab, 25 And they
ouerthewe the cities, and on euery
good parcell of lande cast euery man
his stone, and filled it, and they stopt
all the welles of water, and feld al the
good trees, only in Kirharaseth left
they the stones therof: howbeit they
went about it with slinges, & smote it.
26 And when the king of Moab saw
that the battaile was to sore for hym,
he toke with him seuen hundred men
that drue the sword, to haue gone thor-
row (euen) vnto the king of Edom: but
they could not. 27 And then he toke
his eldest sonne that should haue raig-
ned in his steade, and offred hym for a
whole burnt offering vpon the wall:
And there was (a) great indignation a-
gainst Israel, and they departed from
him, and returned to their owne land.

The. iiii. Chapter.

4 God increaseth the oyle to the poore
widowe by Eliseus. 12 He obtayneth
for the Sunamite a sonne at Gods
hande. 28 Who dyed, and was rayſed
vp agayne.

A Nd there cryed a certayne wo-
man of the wyues of the
sonnes of the prophetes vnto
Eliseus, saying, Thy seruaunt my
husbande is dead, and thou knowest
that thy seruaunt did feare the Lord:
And the creditour is come to set my
two sonnes to be his bondmen.
2 Eliseus said vnto her, Tell me what
I shall do for thee? What hast thou in
thyne house? She said, Thyne hand-
mayde hath nothing at all in the
house, saue a pitcher with oyle.
3 He sayd vnto her, Go, and borowe
vessels

2. king. 22.

"Heb. were at their feete.

2. king. 22. a

(a) God suffreth his worde to be declared to the wicked, because of the godly that are among them.

(a) The Israelites were greatly offended, because of the cruelty of the fact.

"Hebre. to gyrde hym selfe with a gyrdle.

vessels for thee without of all thy neighbours emptie vessels, and that not a fewe: 4 And when thou art come in, thou shalt shut the doore after thee and after thy sonnes, and powre out into (a) all those vessels: and set aside that whiche is full.

(a) God euer prouideth for the that trust in him, although he suffer them many tymes to fall into great necessitie.

5 And so she went from him, and shut the doore after her & after her sonnes: and they brought to her, and she powred out. 6 And when the vessels were full, she sayde vnto her sonne, Bring me yet a vessell. And he sayde I haue no mo. And the oyle ceassed. 7 Then she came, and tolde the man of God: and he sayde, Go, and sell the oyle, and pay them that thou art in debt vnto: but liue thou and thy children of the rest. 8 And it fell on a day that Eliseus came to Sunem, where was a great woman, that toke hym in for to eate bread: And so it came to passe, that from that tyme foorth (as oft as he came that way) he turned in thyther to eate bread. 9 And she sayde vnto her husbande, Beholde, I perceaue that this is an holy man of God which passeth by vs continually. 10 Let vs make hym a litle chamber I pray thee with walles, and let vs set him there a bed, and a table, and a stoole, and a candelsticke: that he may turne in thyther when he commeth to vs. 11 And on a day he came thyther, and turned into the chamber, and lay therein.

12 And sayd to Gehezi his seruaunt, Call this Sunamite. And when he called her, she presented her selfe before hym. 13 And againe he said vnto him, Tell her, behold thou hast ben carefull for vs with all this care, (b) What shal we now do for thee? Wouldest thou be spoken for to the kyng, or to the captayne of the hoast? She answered, I dwell among myne owne people. 14 And he sayd againe, What is to be done for her? Gehezi answered, Verely she hath no childe, and her husband is olde. 15 And he sayd, Call her. And when he had called her, she stoode in the doore.

(b) The seruauntes of God are not vnthankfull for benefites receaued.

Ge. xviij. b.

16 And he sayde, At this tyme appointed according to the tyme of lyfe thou shalt imbrace a sonne. And she sayde, Oh nay my lorde thou man of God, do not lye vnto thyne handmayde. 17 And the wyfe conceaued, and bare a sonne that same season that Eliseus had sayde vnto her, according to the tyme of lyfe. 18 And when the childe was growen, it fell on a day that he went out to his father, and to the reapers, 19 And he sayde vnto his father, My head, my head. And he said to a lad, Cary hym to his mother. 20 And when he had taken hym, & brought hym to his mother, he sate on her knees tyll none, and then dyed. 21 And she went vp, and layde hym on the bed of the man of God, and shut (the doore) vpon him, and went out. 22 And called vnto her husbande, & sayd, Sende with me I pray thee one of the young men, and one of the asses: for I will runne to the man of God, and come agayne.

D

23 And he sayde, Wherefore wylt thou go to him? seing that to day is neither newe moone nor sabbath day. And she answered, All shalbe "well. 24 Then she sadled an asse, and sayde to her seruaunt, Dryue and go forwarde, stay not for me to get vp, except I byd thee. 25 And so she went, and came vnto the man of God to mount Carmel: and when the man of God sawe her "farre of, he sayde to Gehezi his seruaunt, Beholde yonder is the Sunamite: 26 Runne therefore to meete her, and say vnto her, Is all well with thee, and with thy husband, and with the lad? And she answered, All is well. 27 And when she came to the man of God vp to the hill, she caught hym by the feete: but Gehezi went to her to thrust her away. And the man of God sayde, Let her alone, for her soule is "vexed within her, and the Lorde hath hid it from me, and hath not tolde it me. 28 Then she said, Did I desire a sonne of my Lorde? dyd I not requite thee that thou houldest not deceaue me?

"Hebre. peace.

"Or, ouer against hym

"Or, in bitternelle.

E

29 Then he sayd to Gehezi, Gyrde vp thy loynes, and take my staffe in thine hande, and go thy way: if thou meete any man (c) salute him not: and if any salute thee, answere him not againe: and lay my staffe vpon the face of the childe. 30 And the mother of the childe sayde, As the Lorde liueth, and as thy soule liueth, I will not leaue thee. And he arose, and folowed her. 31 Gehezi went before them, and laide the staffe vpon the face of the childe, but there was neither voyce nor any feeling: wherefore he went agayne to meete him, and tolde him, saying, The childe is not awaked. 32 And when Eliseus was come into the house, beholde the childe was dead, and layde

2. king. 9. a.

Luke. x. a.

(c) Make such speede, that nothing may let thee in the way. Luke. x.

1. Sa. 28. b.

upon his bed. 33 He went in therfore, and shut the doore vpon them twayne, and prayed vnto the Lorde. 34 And went vp, and lay vpon the lad, and put his mouth on his mouth, and his eyes vpon his eyes, & his handes vpon his handes, and when he so lay vpon the childe, the flesh of the child waxed warme. 35 And he went agayne, and walked once vp and downe in the house, and then went vp, and layde him selfe vpon him againe: and then the childe * gaped seuen times, and opened his eyes. 36 And he called Gehezi, and sayde, Call for this Sunamite. So he called her: whiche when she was come in vnto hym, he sayde vnto her, Take thy sonne.

37 Therefore she went in, and fell at his feete, and bowed her selfe to the ground, and toke vp her sonne, & went out. 38 Eliseus came agayne to Gilgal, & there was a dearth in the lande, and the children of the prophetes dwelt with hym: and he sayde vnto his seruaunt, Set a great pot on (the fire) & make pottage for the children of the prophetes. 39 And one went out into the feelde to gather herbes, and founde a wylde vine, and gathered therof wyld gourdes his lap full, and came and shred them into the pot of pottage: for they knewe it not.

40 So they powred out for the men to eate: and when they had tasted of the pottage, they cryed out and sayde, O thou man of God, there is death in the pot. And they could not eate therof. 41 But he sayde, Bring meale. And he cast it into the pot, and he said, Fil for the people that they may eate. And there was no more harme in the pot. 42 There came a man frō Baal Salisa, and brought the man of God bread of the first fruites, euen twentie loaues of barlye, & full eares of corne in the huske: and he sayde, Geue vnto the people, that they may eate.

43 And his seruaunt aunswered, Why shall I set this before an hundred men? He sayde agayne, Geue it vnto the people, that they may eate: for thus saith the Lorde, They shall eate, and there shall be left ouer. 44 And so he set it before them, and they dyd eate, and left ouer, according to the worde of the Lorde.

* Or, sneezed, that is of reuiuinges

Luk.v.c.

John.vi.a.

The. v. Chapter.

1 Naaman the Syrian is healed of his leprosie. 16 Eliseus refuseth his giftes.

NAaman captayne of the hoast of the kyng of Syria, was a great man, and honorable in the sight of his maister, because that by hym the Lorde had geuen health vnto Syria: He was also a mightie man, and expert in warre (but he was) a leper.

2 And the Syrians had gone out by companies, and had brought out of the countrey of Israel a litle mayde, and she was with Naamans wyfe.

3 And she sayd vnto her lady, I would to God my lorde were with the prophet that is in Samaria, for he would deliuer him of his leprosie. 4 And he (a) went in, and tolde his lord, saying. Thus and thus sayde the mayde that is of the lande of Israel. 5 And the kyng of Syria sayd, Go thy way thyther, and I will send a letter vnto the kyng of Israel. And he departed, and toke with hym ten talentes of siluer, and sixe thousande peeces of golde, and ten chaunges of raymentes:

6 And brought the letter to the kyng of Israel, contayning this tenour. Nowe when this letter is come vnto thee, beholde I haue therewith sent Naaman my seruaunt to thee, that thou mayest rid hym of his leprosie.

7 And when the kyng of Israel had red the letter, he rent his clothes, and sayde, Am I God, that I shoulde slay, and make a lyue? For he doth sende to me that I shoulde deliuer a man from his leprosie: Wherfore consider I pray you, and see howe he seeketh a quarrell against me. 8 Whiche when Eliseus the man of God had heard howe that the kyng of Israel had rent his clothes, he sent to the kyng, saying, Wherfore hast thou rent thy clothes? Let him come nowe to me, and he shall know that there is a prophet in Israel. 9 And so Naaman came with his horses & with his charets, and stoode at the doore of the house of Eliseus. 10 And Eliseus sent a messenger vnto hym, saying, Go, and washe thee in Iordane seuen tymes, and thy flesh shall come agayne to thee, and thou shalt be cleansed.

11 But Naaman was wroth, and went away, and sayde, Beholde, I thought with my selfe, he would surely come out, and stand and call on the name of the Lorde his God, and put his hande on the place, that he may heale the leprosie. 12 Are not Abana and Pharphar riuers of Damascus, better then all the waters of Israel?

(a) Naaman.

2. Kin. 17. d. Actes. 5. c.

Gen. 12. a.

Israel? If I washe me also in them, shall I not be cleansed? And so he turned hym, and departed with displeasure. 13 And his seruauntes came, and communed with hym, and sayde, Father, if the prophete had byd thee do some great thing, oughtest thou not to haue done it? Howe muche rather then when he saith to thee, Washe and be cleane? 14 Then went he downe, and washed hym selfe seuen tymes in Iordane, according to the saying of the man of God, and his flesshe came agayne like vnto the flesh of a litle chylde, and he was cleansed.

Luke.iiij.e

15 And he turned agayne to the man of God he and all his company, and stoode before hym, and sayde, Beholde I knowe nowe that there is no God in all the worlde, but in Israel: nowe therefore I pray thee take a "blessing of thy seruaunt? 16 But he sayde, As the lorde liueth before whom I stande, I wyll receaue none: And when the other would haue constrayned hym to receaue it, he would not. 17 And Naaman sayd, Shall there not be geuen to thy seruaunt as muche of this earth as two mules may beare? For thy seruaunt wyll hencefoorth offer neither whole burnt sacrifice nor offering vnto any other gods, saue vnto the Lorde. 18 But herein the Lorde be mercyfull to thy seruaunt, that when my maister goeth into the house of Rimmon for to worship there, and leaneth on my hande, and I bowe my selfe in the house of Rimmon: when I do bowe downe I say in the house of Rimmon, the Lorde be mercyfull vnto thy seruaunt because of this thing.

" Or, reward.

1.kin.17.a.

(a) The prophet did not approue his act, but after the common manner of speache he bad him farewell.

19 Vnto whom he sayde, (a) Go in peace. And when he was departed from hym as it were a furlong of grounde, 20 Gehezi the seruaunt of Eliseus the man of God sayde, Beholde my maister hath spared Naaman this Syrian, that he would not receaue at his hande those thinges that he offered: as the Lorde liueth, I wyll runne after him, and take somwhat of hym. 21 And so Gehezi followed Naaman: and when Naaman sawe him running after hym, he light downe from the charet to meete hym, and sayde, Is all well? 22 He answered, All is well: beholde my maister hath sent me, saying, See, there be come to me euen now from mount Ephraim two young men of the chyldren of the prophetes: Geue them I pray thee one talent of siluer, and two chaunge of garmentes. 23 And Naaman sayd, With a good will, take two talentes. And he constrayned him, and bounde two talentes of siluer in two bagges, with two chaunge of garmentes, and layde them vpon two of his seruauntes, to beare them before him.

2.king.4.b.

24 And when he came to the "lower place, he toke (them) from their hand, and bestowed (them) in the house, and he let the men go, and they departed.

" Or, forstrelle, or secrete place.

25 But he went in and stoode before his maister: and Eliseus sayde vnto hym, whence (commest thou) Gehezi? He said, Thy seruaunt went no whyther. 26 But he saide vnto him, (b) Went not mine heart (with thee) when the man turned agayne from his charet to meete thee? Is it nowe a tyme to receaue money, to receaue garmentes, oliue trees, vineyardes, sheepe, and oxen, men seruauntes, and mayde seruauntes? 27 (c) The leprosie therfore of Naaman shall cleaue vnto thee and vnto thy seede for euer. And he went out from his presence a leper as whyte as snowe.

(b) Was not I present with thee in spirite.

(c) Couetousnesse punished.

2.king.v.b.8

The.vi. Chapter.

6 Eliseus maketh iron to swim aboue the water. 8 He discloseth the king of Syrias counsell to the king of Israel.

A THe children of the prophetes said vnto Eliseus, Beholde we pray thee, the place where we dwell with thee, is to litle for vs: 2 Let vs go we pray thee vnto Iordane, & take thence euery man a beame, and buylde vs a place to dwel in. And he answered, Go. 3 And one sayd, Be content I pray thee, and come with thy seruauntes. And he answered, I wyll come. 4 And so he went with them: and when they came to Iordane, they cut downe wood. 5 But as one was felling downe of a tree, the axe head fell into the water: and he cryed, and sayde, Alas maister, it was lent me.

6 And the man of God sayde, Where fell it? And he shewed him the place: And he cut downe a sticke, and cast it in thyther, & immediatly the iron did swim. 7 Therfore sayd he, Take it vp. And he stretched out his hand, & toke it vp. 8 Then the king of Syria warred against Israel, & toke counsell with his seruauntes, & sayde, In such and suche a place shalbe my campe.

9 And the man of God sent vnto the

B kyng of Israel, saying, Beware that thou go not ouer to suche a place, for there the Syrians are lurking.
10 Therfore the king of Israal sent to the place which the man of God tolde him, and warned him of, (a) and saued him selfe from it, not once, nor twyse.
11 And the heart of the kyng of Syria was troubled for this thing, & he called for his seruauntes, and saide vnto them, Will ye not shewe me which of oure men (betrayeth me) to the kyng of Israel? 12 And one of his seruaunts sayde, None my lorde O kyng: but Eliseus the prophet that is in Israel telleth the kyng of Israel, yea the wordes that thou speakest in thy priuie chamber. 13 He sayd, Go, & spye where he is, that I may sende & fetch him. And one tolde him, saying, Behold, he is in Dothan. 14 Therfore C sent he thyther horses and charets, and a mightie hoast: and they came by night, and compalled the citie about.
15 And when the seruaunt of the man of God rose vp early to go out, behold there was an hoast rounde about the towne with horses and charets: and his seruaunt sayde vnto hym, Alas maister, what shall we do? 16 He aunswered, Feare not: for they that
2. Chr. 22. a be with vs, are mo then they that be with them. 17 And Eliseus prayed and sayde, Lorde I beseche thee open his eyes that he may see. And the lord opened the eyes of the young man, & he looked: and behold the mountayne was full of horses, and charets of fire rounde about Eliseus. 18 And when they came downe to hym, Eliseus prayed vnto the Lorde, & sayd, Smyte
Gen. xix. c. Wis. xix. c. this people I pray thee with blyndnesse. And he smote them with blyndnesse, according to the worde of Eliseus. 19 And Eliseus said vnto them, This is not the way, neither is this the towne: folowe me, and I wyll bryng you to the man whom ye seeke.
D But he led thē to Samaria. 20 But when they were come to Samaria, Eliseus sayde, Lorde open their eyes that they may see. And the Lord opened their eyes, and they sawe, and behold they were in the middes of Samaria. 21 And the kyng of Israel said vnto Eliseus when he saw them, My father, shall I smyte them, shall I smyte them? 22 And he aunswered, Thou shalt not smyte them: but smyte those that thou hast taken with thyne owne swoorde, and with thyne owne bowe: but rather set bread and water before them, that they may eate and drinke, and go to their maister.
23 And he prepared a great refection for them, and when they had eaten & dronke, he sent them away, and they went to their maister: and so the souldiours of Syria came no more into the lande of Israel. 24 After this Benhadad king of Syria gathered all his hoast, and went vp, and besieged Samaria. 25 But there was a great dearth in Samaria: and beholde they besieged it, vntyll an asses head was solde for fourescore siluer pence, & the fourth part of a (b) cab of dones doung for fiue peeces of siluer. 26 And as the kyng of Israel was goyng vpon the wall, there cryed a woman vnto him, saying. Helpe me my lorde O kyng. 27 He sayde, If the Lord do not succour thee, wherewith can I helpe thee? with the barne, or with the wine presse? 28 And the kyng sayd vnto her, What wylt thou? She aunswered, Yonder woman sayde vnto me, Bryng thy sonne, that we may eate him to day, and we wil eate mine to morow. 29 And so we dressed my sonne, and did eate hym: and I sayde to her the other day, Bring thy sonne, that we may eate hym: And she hath hid her sonne. 30 And when the king hearde the wordes of the woman, he rent his clothes, and went vp on the wall, and the people looked, & beholde he had a sackcloth vnder (c) vpon his fleshe. 31 Then he sayde, God do so and more also to me, if the head of Eliseus the sonne of Saphat shall stande on hym this day. 32 But Eliseus sate in his house (and the elders sate by him) and the king sent a man before him: but yer the messēger came to hym, he saide to the elders, Haue ye not seene howe that the sonne of this murtherer hath sent to take away myne head? Be circumspect whē the messenger commeth, and shut the doore, and holde him at the doore: Is not the sounde of his maisters feete behinde hym? 33 Whyle he yet talked with them, beholde, the messenger came downe vnto him, & sayd, Behold, this euil is of the lord: and what more shall I looke for of the Lorde?

The. vii. Chapter.

1 Eliseus prophecieth plentie of vitayle and other thinges to Samaria.

THen Eliseus sayde, Heare ye the worde of the Lord, Thus saith the Lorde,

(a) God will disclose the craftie counsell of the wicked.

(b) The Hebrues wryte, that they burned it in the siege for lacke of wood.

Leui. 26. d. Deut. 28. f. Lamen. 4. b

(c) Thus Hypocrites seeing gods iudgement, thincke to please him with outwarde ceremonies, whō in prosperitie they will not knowe.

Lorde, To morowe this tyme (shall) a measure of fine flowre be solde for a sicle, & two measures of barley for a sicle in the gate of Samaria. 2 Then a certayne lorde (on whose hande the kyng leaned) aunswered the man of God, & sayde, Beholde, yf the Lorde woulde make windowes in heauen, might this saying come to passe? He said, Behold, thou shalt see it with thyne eyes, but shalt not eate therof. 3 And there were foure leprous men at the entring in of the gate: and they saide one to another, Why sit we here vntil we dye? 4 If we say, We wil enter into the citie: behold the dearth is in the citie, & we shall dye therein: and yf we sit styll here, we dye also. Now therfore come, and let vs flee vnto the hoast of the Syrians: yf they sane our liues, we shall lyue: yf they kill vs, then are we dead. 5 And they rose vp in the twylight to go to, the hoast of the Syrians: and when they were come to the vttermost part of the hoast of Syria, behold there was no man there. 6 For the Lorde had made the hoast of the Syrians to heare a noyse of charets, and a noise of horses, and the noise of a great hoast: insomuch that they sayde one to another, Lo, the kyng of Israel hath hired against vs the kinges of the Hethites, and the kinges of the Egyptians, to come vpon vs. 7 Wherfore they arose, and fled in the twylyght, and left their tentes, and their horses, and their asses, and the feelde whiche they had pitched, euen as it was, (a) & fled for their liues. 8 And when these lepers came to the edge of the hoast, they went into a tent, and did eate and drynke, and caryed thence syluer, and golde, and raiment, & went and hid it: and came againe and entred into another tent, and caried thence also, and went and hid it. 9 Then said one to another, We do not well, this day is a day to bring good tydynges, and we hold our peace. If we tary till the day lyght, some mischiefe will come vpon vs: Now therfore come, that we may go, and tell the kynges houshold.

10 And so they came, and called vnto the porter of the citie, and tolde them, saying, We came to the campe of the Syrians, and see there was no man there, neither voyce of man, but horses and asses tied, and the tentes were as they were wont to be. 11 And the porters cryed and declared (it) to the kynges house within. 12 And the king arose in the night, and sayde vnto his seruauntes, (b) I wyll shewe yon nowe what the Syrians haue done vnto vs, They knowe that we be hungrie, and therefore are they gone out of the campe to hyde themselues in the feelde, saying, When they come out of the citie, we shall catche them alyue, and get into the citie.

13 And one of his seruauntes aunswered, and said, Let men take I pray you fiue of the horses that remaine & are left in the (multitude:) (behold they are as all the multitude of Israel that are left in the citie: beholde (I say) they are euen as all the multitude of the Israelites that are consumed) and we wil sende, and see. 14 They toke therfore the horses of two charets, and the king sent after the hoast of the Syrians, saying, Go, and see. 15 And they went after them euen vnto Iordane, and lo, all the way was full of clothes, and vessels whiche the Syrians had cast from them in their haste: and the messengers returned, and tolde the kyng. 16 And the people went out, & spoiled the tentes of the Syrians: and so it came to passe that a measure of fine flowre was solde for a sicle, & two measures of barley for a sicle, according to the word of the lord. 17 And the kyng appointed that lorde (on whose hande he leaned) to be at the gate: and the people (c) trode vpon him in the gate, & he dyed according to the worde of the man of God whiche he sayde when the king came downe to hym. 18 And so came the thing to passe that the man of God had spoken to the king, saying, Two measures of barley for a sicle, and a measure of fine flowre for another shalbe to morowe this tyme in the gate of Samaria.

19 Wherunto that lorde aunswered the man of God, and sayd, Yea and yf the Lorde made windowes in heauen, might it come to passe? And he sayde, Beholde, thou shalt see it with thyne eyes, and shalt not eate thereof.

20 And euen so it came vnto him: for the people trode vpon him in the gate, and he dyed.

The. viii. Chapter.

1 Eliseus prophecied vnto the Sunamite the dearth of seuen yeres.

THen spake Eliseus vnto the woman (whose sonne he had restored to lyfe agayne,) saying, Vp, and go thou and thine house, and sojourne whereseuer thou canst: for the Lorde

Esai. 37. a.

(a) The wycked neede no greater enemie, then theyr owne conscience to pursue them.

(b) He mist, trusted the prophetes wordes, and as one more politike then godly, cast more perils then needed.

(c) The faithlesse derider of gods prophet punished.

4. King. 4. a.

Lord hath called for a dearth, and the same shall come vpon the lande seuen yeres. 2 And the woman arose, and did after the saying of the man of God: and went both she and her houshold, and sojourned in the lande of the Philistines seuen yeres. 3 And at the seuen yeres ende, the woman came agayne out of the land of the Philistines, and went out to call vpon the kyng for her house and for her lande. 4 And the king talked with Gehezi the seruaunt of the man of God, saying, Tell me I pray thee all the great deedes that Eliseus hath done. 5 He tolde the king howe he had restored a dead body to lyfe agayne: but in the meane tyme the woman whose sonne he had rayled vp agayne, cryed to the king for her house, and for her land: And Gehezi sayde, My lorde O king, this is the woman, and this is her sonne whom Eliseus rayled vp againe. 6 And when the king asked the woman, she tolde him: And so the king deliuered her a chamberlayne, saying, Restore thou vnto her all that are hers and all the (a) fruites of the fielde, sence the day that she left the land, vnto this tyme. 7 And Eliseus came to Damascus, and Benhadad the king of Syria was sycke: And one tolde hym, saying, The man of God is come hyther. 8 And the king sayde vnto Hazael, Take a present in thine hande, and go meete the man of God, that thou mayest enquire of the Lorde by him, saying, Shall I recouer of this disease? 9 And so Azael went to meete hym, and tooke the present with hym, and of euery good thing of Damascus, euen as much as fourtie camels could beare: and came and presented hym selfe before hym, and sayde, Thy sonne Benhadad king of Syria hath sent me to thee, saying, Shal I recouer of this disease? 10 And Eliseus sayde vnto him, Go, and say vnto him, Thou shalt (b) recouer: howbeit, the Lorde hath shewed me that he shall surely dye.

11 He loked vpon him stedfastly vntil he was ashamed: and the man of God wept. 12 And Hazael said, Why weepeth my lorde? He answered, For I knowe the euil thinges that thou shalt do vnto the children of Israel: for their strong cities shalt thou set on fire, and their young men shalt thou slay with the sworde, and shalt dasshe out the braynes of theyr suckyng children, and al to teare their women with childe. 13 But Hazael sayd, What is thy seruaunt a dogge, that I shoulde do this great thing? And Eliseus answered, The Lorde hath shewed me that thou shalt be kyng of Syria. 14 And so he departed from Eliseus, & came to his master: which sayde to him, What sayde Eliseus to thee? He answered, He tolde me that thou shouldest recouer. 15 And on the morowe he take a thicke cloth, and dipt it in water, and (c) spreade it on his face: and he dyed, and Hazael raigned in his steade.

16 The fift yere of Jozam the sonne of Achab kyng of Israel, Josaphat being also king of Juda, Jozam the sonne of Josaphat kyng of Juda began to raigne. 17 Thirtie and two yeres olde was he when he began to raigne, and he raigned eyght yeres in Hierusalem. 18 And he walked in the wayes of the kynges of Israel, as they that were of the house of Achab: for the daughter of Achab was his wife, and he did euil in the sight of the Lorde. 19 And the Lorde would not destroy Juda because of Dauid his seruauntes sake, as he promised hym to geue him alway a light among his children. 20 In those dayes Edom rebelled agaynst Juda, and made them a king of their owne. 21 So Jozam went to Zair, he and al his charettes with hym: and he rose by nyght, and smote the Edomites which compassed him in, with the captaynes of his charettes, and the people fled into theyr tentes. 22 But Edom rebelled, so that he woulde not be vnder the hande of Juda vnto this day: then Libnah rebelled that same time. 23 The rest of the wordes that concerne Jozam, and al that he did, are they not written in the booke of the cronicles of the kinges of Judah? 24 And Jozam rested with his fathers, and was buried beside his fathers in the citie of Dauid: and Ahazia his sonne raigned in his steade. 25 In the twelfth yere of Jozam the sonne of Achab king of Israel did Ahazia the sonne of Jozam kyng of Juda begyn to raigne. 26 Two and twentie yeres olde was Ahazia when he began to raigne, and he raigned one yere in Hierusalem: and his mothers name was Athalia the daughter of Omri king of Israel. 27 But he walked in the way of the house of Achab, and dyd euyll in the syght of the Lorde, as dyd the house of Achab: for he was

(a) The king caused that to be justly restored, which was wrongfully holden from her.

(b) Meanyng that he shoulde not dye of that disease, yet he should die by the hande of Hazael the messenger.

8

(c) Hazael vnder pretence to refresh the king stifled him with his cloth, 2. Chr. 22. 6.

2. Sam. 7.

2. Sam. 8. 2. King. 14. 2. Chr. 26.

2. Chr. 22.

was the sonne in lawe of the house of Achab. 28 And he went with Iozam the sonne of Achab to warre agaynst Hazael king of Syria in Ramoth Gilead, and the Syrians wounded Ioram. 29 And kyng Iozam went backe
2. Sam. 9. c
agayne to be healed in Iezrahel of the woundes whiche the Syrians had geuen hym at Ramoth, when he fought agaynst Hazael kyng of Syria: and Ahazia the sonne of Iozam kyng of Iuda, went downe to see Iozam the sonne of Achab in Iezrahel, because he was sicke there.

The. ix. Chapter.

6 Iehu is made king of Israel. 24 And killeth Ioram the kyng thereof.

AND Eliseus the prophete called
2. king. 4. c
one of the children of the prophetes, and saide vnto him, Girde vp thy loynes, and take this boxe of oyle in thine hande, and get thee to Ramoth (in) Gilead. 2 And when thou commest thyther, loke where is Iehu the sonne of Iosaphat the sonne of Nimsi, and go to him, and make hym arise vp from among his brethren, and cary him to a secret chamber. 3 Then take the boxe of oyle, and powre it on his head, and say, Thus sayth the lord, I haue annointed thee to be king ouer Israel: and then open the dooze, and flee without any tarying. 4 And so the seruaunt of the prophete gat hym to Ramoth Gilead: 5 And when he came in, beholde the captaynes of the hoast were sitting together: and he sayde, I haue an errande to thee, O captayne. 6 And Iehu sayde, Vnto whiche of all vs? He sayde, To thee, O captayne. And he arose, and went into the house, and he powred the oyle on his head, & sayde vnto him, Thus sayth the Lozde God of Israel, I haue (a) annoynted thee to be king ouer the people of the Lozde, euen ouer Israel.
2. king. 10. c. (a) This annointing was for kinges, priestes, and prophetes, which were all figures of Messias, in whom these three offices were accomplished.
7 Thou shalt smyte the house of Achab thy maister, that I may auenge the blood of my seruauntes the prophetes, and the blood of all the seruauntes of the Lozde of the hande of Iezabel: 8 For the whole house of Achab shalbe destroyed, and I will destroy from Achab hym that maketh water agaynst the wall, and hym that is prysoned and forsaken in Israel:
9 And I will make the house of Achab lyke the house of Ieroboam the sonne of Nabat, and like the house of Baasa the sonne of Ahia. 10 And
2. king. 19. f
as for Iezabel the dogges shall eate her in the feelde of Iezrahel, and there shalbe none to burie her. And he opened the dooze, and fled. 11 Then Iehu came out to the seruauntes of his lozde, and one sayde vnto him, Is all well? Wherefore came this mad felowe to thee? And he said vnto them, Ye knowe what maner of man it is, and what his communication is.
12 They saide vnto him agayne, It is not so, tell vs. He said, Thus and thus spake he to me, saying, Thus saith the Lozde, I haue annoynted thee to be king ouer Israel. 13 Then they hasted, and toke euery man his garment, and put it vnder hym on the toppe of the staires, and blewe with trumpets, saying, Iehu is kyng. 14 And so
C
Iehu the sonne of Iosaphat the sonne of Nimsi conspired agaynst Iozam: (Iozam kept Ramoth Gilead, he and all Israel, because of Hazael kyng of Syria. 15 And kyng Iozam returned to be healed in Iezrahel of the woundes whiche the Syrians had geuen him when he fought with Hazael king of Syria) And Iehu sayde, If it be your mindes, then let no man depart and escape out of the citie, to go and tell in Iezrahel. 16 So Iehu
2. king. 8. g.
2. Chr. 22. b
gat vp (into a charet) and went to Iezrahel where Iozam lay: and Ahazia kyng of Iuda was come downe thyther to see Iozam. 17 And the watchman that stoode on the towze in Iezrahel, spyed the company of Iehu as he came, and sayde, I see a companie. And Iozam sayde, Take an horsman, and sende to meete them, that he may aske whether it be peace. 18 And so there went one on horsbacke to meete him, and saide, Thus sayth the kyng, Is it peace? And Iehu said, What hast thou to do with peace? turne thee behind me. And the watchman told, saying, The messenger came to them, but he commeth not agayne. 19 Then he sent out another on horsebacke, which came to them, and sayde, Thus sayth the kyng, Is it peace? Iehu answered, What hast thou to do with peace? turne thee behind me. 20 And the watchman tolde, saying, He came to them also, and commeth not agayne: And the dryuyng is like the dryuyng of Iehu the sonne of Nimsi: for he driueth (the charet) as he were mad.
" or, follow me.
21 And Iozam sayde, Make redy.

And

And the charet was made redy, and Joram king of Israel, and Ahazia king of Juda, went out either of them in his charet agaynst Jehu, and met him in the feelde of Naboth the Jezrahelite. 22 And when Joram sawe Jehu, he said, Is it peace Jehu? He answered, What peace shoulde there be, so long as the whordoms of thy mother Jezabel and her witchecraftes are so great? 23 And Joram turned his hand, and fled, and said to Ahazia, There is treason, O Ahazia. 24 And Jehu toke a bowe in his hande, and smote Joram betweene the armes, and the arrowe went through his heart, and he fell downe flat in his charet.

25 Then saide Jehu to Bidkar a captayne, Take (him,) and cast hym in the plat of the ground of Naboth the Jezrahelite: for I remember that when I and thou rode together after Achab his father, the lord * layed this heauy burthen vpon hym: 26 I haue seene yesterday the blood of Naboth and the blood of his sonne, saith the Lord, and I will quite it thee in this ground saith the Lorde. Nowe therefore take and cast hym in the plat of grounde, according to the word of the lord. 27 But when Ahahia the kyng of Juda sawe this, he fled by the way of the garden house: and Jehu folowed after hym, and said, Smite him also in the charet, at the goyng vp to Gur by Jebleam. And he fled to Megiddo, and there dyed. 28 And his seruauntes caryed him in a charet to Hierusalem, and buried him there in his sepulchre with his fathers in the citie of Dauid.

29 And in the eleuenth yere of Joram the sonne of Achab, began Ahazia to raigne ouer Juda. 30 And when Jehu was come to Jezrahel, Jezabel hearde of it, and painted her face, and tired her head, and loked out at a wyndowe. 31 And as Jehu entred at the gate, she sayde, Had (b) Zimri peace, which slue his maister? 32 And he lift vp his eyes to the window, and sayde, Who is of my side, who? And there loked out to him two or three chamberlaynes. 33 And he sayd, Throwe her downe. So they threwe her downe, & her blood dashed toward the wall, and towarde the horses: and he troade her vnder foote. 34 And when he was come in, he dyd eate and drynke, and sayd, Go and visite I pray you yonden cursed creature, and bury her: for she is a kinges daughter. 35 And so when they came to burie her, they founde no more of her then the skull, and the feete, and the paulmes of her handes. 36 Wherefore they came agayne, and tolde him: and he sayde, This is the worde of the Lorde which he spake by the hande of his seruaunt Elias the Thesbite, saying, In the feelde of Jezrahel shall dogges eate the flesshe of Jezabel. 37 And so the carkasse of Jezabel was euen as doung vpon the earth in the feelde of Jezrahel, so that no man myght say, This is Jezabel.

The. x. Chapter.

6 Iehu causeth the seuentie sonnes of Achab to be slayne. 25 He killeth also all the priestes of Baal.

A Chab had threescore & ten sonnes in Samaria: and Jehu wrote letters, and sent to Samaria vnto the rulers of Jezrahel, to the elders, and to them that brought vp Achabs children, saying, 2 Nowe when this letter commeth to you (ye that haue with you your maisters sonnes, ye haue with you both charets & horses, a strong citie haue ye also, and harnes) 3 Looke whiche of your maisters sonnes is best and most meete, and set him on his fathers seate and fight for your lordes house. 4 But they were exceedingly afrayde, & sayde, See, two kinges were not able to stande before hym: howe shall we then be able to stande? 5 And he that was gouernour of Achabs house, & he that ruled the citie, the elders also, & the tutours, sent to Jehu, saying, We are thy seruaunts, & wyl do all that thou shalt bid vs, we wyll make no man kyng: therfore do thou what seemeth good in thine eyes.

6 Then he wrote another letter to them, saying, If ye be mine, and wyll hearken vnto my voyce, then take the heades of the men that are your maisters sonnes, and come to me to Jezrahel by to morowe this tyme: (and the kyngs sonnes were threescore and ten persons, and they were with the great men of the citie which brought them vp.) 7 And when the letter came to them, they toke the kings children, and slue them, euen threescore and ten persons, and layde their heades in basketten, and sent them to hym to Jezrael. 8 And there came a messenger, and tolde hym, saying, They haue brought the heades of the kings sonnes. And he sayde, Let them lay them on two heapes in the entryng in of the gate vntyll the morowing.

9 And

* or, spake this prophecie agaynst hym.

(b) As though she woulde say, treason can haue no good successe.

3. King. 16.

9 And when it was day he went out, and stoode, and sayde to all the folke, Ye be ryghteous: beholde I conspired agaynst my master, and slue hym: But who slue all these? 10 Learne here that there shall fal vnto the earth nothyng of the worde of the Lorde, whiche he spake concernyng the house of Achab: for the Lorde hath brought to passe the thynges that he spake by the hande of his seruaunt Elias.

1.king.21.8. 11 And so Iehu slue all that remayned of the house of Achab in Iezrahel, and all that were great with him, and his kynsfolkes, and his priestes, so that he let nothyng of hym remayne.

12 And he arose, and departed, and came to Samaria: and when Iehu was in the way of the house where the sheepheardes dyd sheare theyr sheepe, 13 He met with the brethren of Ahazia kyng of Iuda, and sayde, What are ye? They answered, The brethren of Ahazia are we, and go downe to salute the children of the king and of the queene. 14 And he sayde, Take them alyue. Whom when they had taken them alyue, they slue them at the well whiche was beside the house where the sheepe are shoren, euen two and fourtie men, neither left he any of them. 15 And when he was departed thence, he met with Ionadab the sonne of Rechab comming against hym, and he blessed hym, and sayde to hym, Is thyne heart ryght, as myne heart is true with thine? And Ionadab answered, yea that it is. Then gene me thyne hande. And when he had geuen him his hande, he toke him vp to hym into the charet, 16 And sayde, Come with me, and see my zeale that I haue for the Lord. And so they made hym ride in his charet. 17 And when he came to Samaria, he slue al that remained vnto Achab in Samaria, til he had destroied him, according to the sayinge of the lord which he spake to Elias.

Iere.15.a.

18 And Iehu gathered all the people together, and sayde vnto them, Achab serued(a) Baal a litle, but Iehu shall serue him more. 19 Nowe therefore cal vnto me al the prophetes of Baal, all suche as serue hym and all his priestes, and let none be lackyng: for I haue a great sacrifice to do to Baal, and therefore whosoeuer is myssed he shall not lyue. But Iehu dyd it for a sutteltie, to thintent that he myght destroy the seruauntes of Baal.

2.Sa.16.g. (a) Baal signifieth Astaroth, the idol of the Sidonians.

1.king.16.d.

20 And Iehu sayde, "Proclayme an holy conuocation for Baal. And they proclaymed it. 21 And Iehu sent vnto all Israel, and all the seruauntes of Baal came, that there was not a man left behind that came not: and they came into the house of Baal, and the house of Baal was full from the one ende to another. 22 And he sayd vnto him that was the keper of the vestrie, Bring forth garmentes for al the seruauntes of Baal. And he brought them out garmentes. 23 And when Iehu went with Ionadab the sonne of Rechab into the house of Baal, he sayd vnto the seruauntes of Baal, Searche, and take that there be here with you none of the seruauntes of the Lorde, but the seruauntes of Baal only. 24 And when they went in to offer sacrifice & whole burnt offeryng, Iehu appointed fourescore men without, & sayd to them, If any of the men whom I haue brought vnder your handes escape, he that letteth hym go, shall dye for hym. 25 And assoone as he had made an ende of offeryng the whole burnt sacrifice, Iehu said to the men of warre and to the captaines, Go in, and slay them, let none come out. And they smote them with the edge of the sworde, and the men of warre and the captaynes cast them out, and went to the citie of the temple of Baal,

26 And fet the images out of the temple of Baal, and burnt them. 27 And they brake the image of Baal, & brake the house of Baal, and made a draffe house of it vnto this day. 28 And so Iehu destroyed Baal out of Israel.

29 But from the sinnes of Ieroboam the sonne of Nabat which made Israel to sinne, Iehu departed not from them (neither from) the golden calues that were in Bethel and in Dan.

30 And the Lorde sayde vnto Iehu, Because thou hast done ryght well in bryngyng to passe the thyng that is ryght in mine eyes, and hast done vnto the house of Achab according to all thinges that are in myne heart, therefore shall thy children vnto the fourth generation sit on the seate of Israel.

2.king.15.b.

31 But Iehu cared not for this to walke in the lawe of the Lord God of Israel with all his heart: for he departed not from the sinnes of Ieroboam whiche made Israel to sinne. 32 In

2.king.8.f.

those dayes the Lorde began to cut Israel short, and Hazael smote them in all the coastes of Israel, 33 From Iordane eastwarde, euen all the lande

of

"Heb. sanctifie.

of Gilead, the Gaddites, the Rubenites, and them that were of Manasses, from Aroer (which is by the riuer Arnon) euen Gilead and Basan. 34 The rest of the wordes that concerne Iehu, and all that he did, and all his power, are they not written in the booke of the cronicles of the kynges of Israel? 35 And Iehu slept with his fathers, and they buried him in Samaria, and Ioachas his sonne raigned in his steade. 36 And the tyme that Iehu raigned vpon Israel in Samaria, is twentie and eyght yeres.

The. xi. Chapter.

1 Athalia putteth to death all the kings sonnes, except Ioas the sonne of Ohosias. 15 Iehoiada causeth Athalia to be slayne. 18 Baal and his priestes are destroyed.

A 2. Chr. 22. b. AND Athalia the mother of Ahazia, when she sawe that her sonne was dead, she arose, and destroyed all the kinges seede. 2 But Iosaba the daughter of kyng Iozam and sister of Ahazia, tooke Ioas the sonne of Ahazia, and stale hym from among the kynges sonnes that were slayne, and his nurse with hym in the bed chaumber, and hid hym from Athalia, that he was not slayne. 3 And he was with her hyd in the house of the Lorde sixe yeres: and Athalia did raigne ouer the lande. 4 And the seuenth yere Iehoiada sent and fet the rulers ouer hundreds, with the captaynes and them of the garde, and toke them to hym into the house of the Lorde, and made a bonde with them, and tooke an oth of them in the house of the Lorde, and shewed them the kynges sonne.

2. Chr. 23. a.

5 And he commaunded them, saying, This is it that ye must do, One thirde part of you whose duetie is to come in on the sabbath day, shall kepe the watch of the kinges house: 6 And another thirde part shall kepe the gate of Sur: and another thirde part shall kepe the gate which is behynde them of the garde: and so shall ye kepe the watch of the house of Messah. 7 And two partes of you, that is, all that go out on the sabbath day, shall kepe the watch of the house of the Lorde about the kyng. 8 And ye shall compasse the kyng rounde about, and euery man shall haue his weapon in his hande: and whosoeuer commeth within the ranges, let hym be slayne: and see that ye be with the kyng as he goeth out and in. 9 And the captaynes ouer the hundreds dyd accordyng to all thynges that Iehoiada the priest commaunded: and they toke euery man his men that were to come in on the sabbath day, with them that shoulde go out on the sabbath, and came to Iehoiada the priest. 10 And to the captaynes ouer hundredes dyd the priest geue kyng Dauids speares and shieldes, that were in the temple.

2. Chr. 23. d.

11 And they of the garde stoode, and euery man had his weapon in his hand rounde about the kyng, from the ryght corner of the temple to the left, along by the aulter and the temple.

12 And he brought out the kynges sonne, and put the crowne vpon hym, and deliuered hym the (a) wytnesse, and made hym kyng, and annoynted hym: and they clapt their handes, and sayde, God saue the kyng. 13 And when Athalia hearde the noyse of the running of the people, she came to the people into the temple of the Lorde.

(a) Meanyng the lawe of God. Deut. 17.

14 (b) And when she loked, behold the kyng stoode by a pyller as the maner was, and the singers and the trumpets by the kyng, and all the people of the lande reioyced, and blewe with trumpets: and Athalia rent her clothes, and cryed, Treason, treason. 15 But Iehoiada the priest commaunded the captaynes of the hundreds that had the rule of the hoast, and sayde vnto them, Haue her forth of the * ranges, & yf any folowe her, kyl hym with the swoorde. For the priest had sayde, She may not be slayne in the house of the Lorde. 16 And they layde handes on her, tyll she came into the way by the which the horses went into the kings pallace, and there was she slayne.

2. Chr. 23. c.

(b) where the kinges plat was in the temple.

* or, out of the temple.

17 And Iehoiada made a bonde betweene the Lord and the king and the people, that they should be the lordes people, and also betweene the king and the people. 18 And all the people of the land went into the house of Baal, and destroyed it, his aulters also, and his images brake they downe lustilie, and slue Mathan the priest of Baal before the aulters: and the priest set watche ouer the house of the Lorde.

2. Chr. 23. d.

19 And toke the rulers ouer hundreds, the captaynes, and them of the garde, and all the people of the lande, and they brought the kyng from the house of the Lorde, and came by the way of the gate of them of the garde to the kynges palace, and he sate hym downe on the seate of the kynges.

20 And

10 And all the people of the lande reioyced, and the citie was in quiet: and they slue Athalia with the swoorde beside the kings palace. 21 Seuen yeres olde was Ioas when he began to raigne.

The. xii. Chapter.

6 Ioas maketh prouision for the repayryng of the temple. 20 Ioas is kylled by two of his seruauntes.

A Nd Ioas began to raigne in the seuenth yere of Iehu, fourtie yeres raigned he in Hierusalem: and his mothers name was Zebiah of Beer-seba. 2 And he did that which was good in the sight of the Lorde, as long as (a) Iehoiada the priest enfourmed hym. 3 But the high places were not taken away: for the people offered and burnt incense yet vpon the high places. 4 And Ioas sayde to the priestes, All the siluer of the dedicate thinges that be broght to the house of the Lorde, that is, the money of them that were numbred, the money that euery man is set at, and all the money that euery man with a willing heart geueth and bryngeth into the house of the Lorde: 5 Let the priestes take it to them, euery man of his acquaintaunce, to repaire the broken places of the house wheresoeuer any decay is found. 6 And so it came to passe, that vnto the three and twentith yere of king Ioas the priestes had mended nothyng that was decayed in the temple. 7 Then kyng Ioas called for Iehoiada the priest and the other priestes, and sayde vnto them, Why repaire ye not the broken places of the temple? nowe therfore see that ye receaue no more money of your acquayntaunce, except ye deliuer it to repayre the temple withal. 8 And the priestes consented to receaue no more money of the people, except to repaire the decayed places of the temple.

9 But Iehoiada the priest toke a chest, and bored a hole in the lyd of it, and set it beside the aulter on the right syde, as euery man commeth into the temple of the Lorde, and the priestes that kept the vessels put therein all the money that was brought into the house of the lorde. 10 And when they sawe there was muche money in the chest, the kynges scribe and the hye priest came vp, and tolde the money that was founde in the house of the Lorde, and put it into a bagge. 11 And they gaue the money scaled into the

handes of them that executed the worke, that had the ouerlight of the house of the Lorde: and they brought it out to the carpenters and buylders that wrought vpon the house of the Lord, 12 And to masons and hewers of stone: and they bought timber and free stone to repayre the decaye in the house of the Lord, and to al that went out to mende the temple. 13 Howbeit there was not made for the house of the Lorde bowles of siluer, instrumentes of muscke, basons, trumpets, or any vessels of golde, or vessels of siluer of the money that was brought into the house of the Lorde. 14 But they gaue that to the workmen, and repayred therewith the house of the Lorde. 15 Moreouer, they reckened not with the men into whose handes they deliuered that money to be bestowed on workmen: for they dyd their busines vpon trust. 16 Howbeit, trespasse money, and sinne money, was not brought into the house of the lord: for it was the priestes. 17 Then came Hazael kyng of Syria vp, and fought against Geth, and toke it: and Hazael set his face to go vp to Hierusalem. 18 And Ioas king of Iuda toke all the halowed thinges that Iosaphat, Ioram, and Ahazia his fathers kinges of Iuda had dedicate, and that he him selfe had dedicated, and all the golde that was founde in the treasures of the house of the Lorde and in the kynges house, and sent it to Hazael kyng of Syria, so he departed from Hierusalem. 19 The remnaunt of the workes that concerne Ioas, and al that he did, are they not written in the booke of the cronicles of the kinges of Iuda? 20 And his owne seruauntes arose, and conspired, and slue Ioas in "the house of Millo, in the way going downe to Silla: 21 Iozachar the sonne of Semaah, and Iozabad the sonne of Somer his seruauntes smote him, and he dyed: and they buryed hym with his fathers in the citie of Dauid, and Amazia his sonne raigned in his steade.

"Beth Millo. 2. Sam. 5. 9

The. xiii. Chapter.

3 Ioachaz the sonne of Iehu is deliuered into the handes of the Syrians. 5 He prayeth vnto God and is delyuered.

I N the three and twentith yere of Ioas the sonne of Ahazia kyng of Iuda, Ioachaz the sonne of Iehu

2. Chr. 24. 1. 2. Chr. 4. 8. (a) So long as rulers geue eare to the true ministers of God, they prosper. Deut. 17. 2. Chr. 31. 21. Exod. 30. b. Leuit. 27. a. Exod. 36. a. 2. Chr. 34. 9. 4. king. 12. a

Iehu began to raigne ouer Israel in Samaria seuentene yeres. 2 And he wrought that which was euyll in the sight of the Lorde, and folowed the sinnes of Ieroboam the sonne of Nabat whiche made Israel to sinne, and departed not therefrom. 3 And the Lorde was angry with Israel, and deliuered them into the hande of Hazael king of Syria, and into the hande of Benhadad the sonne of Hazael all theyr dayes. 4 And Joachaz besought the Lorde, and the Lorde hearde hym: for he considered the trouble of Israel, wherewith the kyng of Syria troubled them. 5 (And the Lorde gaue Israel a deliuerer, so that they went out from vnder the subiection of the Syrians: and the children of Israel dwelt in theyr tentes as "before tyme.

"Hebr. As yesterday before yesterday.

Deut. 16.

6 Neuertheles they departed not from the sinnes of the house of Ieroboam whiche made Israel sinne, but walked in them: and there remayned a grone styll also in Samaria.)

2. king. 8. b.

7 Neither did he leaue of the people to Joachaz but fiftie horsmen, ten charets, and ten thousande footmen: for the kyng of Syria destroyed them, and made them lyke thresshed dust.

8 The rest of the workes that concerne Joachaz and all that he dyd, and his power, are they not written in the booke of the chronicles of the kynges of Israel? 9 And Joachaz slept with his fathers, and they buryed hym in Samaria, and Joas his sonne raigned in his steade. 10 In the thirtie and seuenth yere of Joas kyng of Juda, began Joas the sonne of Joachaz to raigne ouer Israel in Samaria sixteene yeres. 11 And dyd that which is euyll in the syght of the Lorde, and departed not from all the sinnes of Ieroboam the sonne of Nabat that made Israel sinne: for he walked therin. 12 The remnaunt of the workes that concerne Joas and all that he dyd, and his power wherewith he fought agaynst Amazia king of Juda, are they not written in the booke of the chronicles of the kings of Israel?

13 And Joas slept with his fathers, and Ieroboam sate vpon his seate: and Joas was buried in Samaria among the kynges of Israel.

14 When Eliseus was fallen sicke of his sicknesse whereof he dyed, Joas the kyng of Israel came downe vnto hym, and wept before hym, and sayde, O my father, my father, the charet of Israel, and the horsmen of the same.

15 Eliseus sayde vnto hym, Take bowe and arrowes. And he toke vnto hym bowe and arrowes. 16 And he sayde to the king of Israel, Put thyne hande vpon the bowe. And he put his hande vpon it: And Eliseus put his handes vppon the kynges handes,

17 And sayde, Open a windowe eastwarde. And when he had opened it, Eliseus sayde, Shoote, and he shot: And he sayde, The arrowe of health of the Lorde, and the arrowe of health agaynst Syria: for thou shalt smyte Syria in Aphec, tyll thou haue made an ende of them. 18 And he sayde, Take the arrowes. And he toke them, And he sayde vnto the kyng of Israel, Smyte the grounde. And he smote thrise, and ceassed. 19 And the man of God was angry with hym, and sayde, Thou shouldest haue smytten fyue or sixe times, and then thou haddest smitten Syria tyll thou haddest made an ende of them: where nowe thou shalt smyte Syria but thrise. 20 And so Eliseus dyed, and they buryed hym: and the souldiers of the Moabites came into the lande (a) the same yere.

(a) Other rede the yere following, which beareth with the Hebrue.

21 And as they were burying a man, and spyed the souldiers, they cast the man into the sepulchre of Eliseus: and when the man was couled downe, and touched the bones of Eliseus, he reuiued, and stoode vpon his feete. 22 But Hazael kyng of Syria vexed Israel all the dayes of Joachaz.

Eccle. 48.

23 And the Lorde had mercie on them, and pitied them, and had respect vnto them, because of his couenaunt made with Abraham, Isahac, and Iacob, and would not destroy them, neither cast he them from hym as yet.

24 So Hazael the kyng of Syria dyed, and Benhadad his sonne raigned in his steade. 25 And Joas the sonne of Joachaz went agayne, and toke out of the hande of Benhadad the sonne of Hazael the cities, whiche he had taken away out of the hande of Joachaz his father in warre: for three tymes dyd Joas beate hym, and restored the cities vnto Israel agayne.

The .xiiii. Chapter.

2 Amazia the king of Iuda putteth to death them that slue his father.

7 And after smyteth Edom.

THe seconde yere of Joas sonne of Joachaz kyng of Israel, raigned Amazia the sonne Joas king of Juda. 2 He was twentie and fiue yeres

yeres olde when he began to raigne, and raigned twentie and nyne yeres in Hierusalem: and his mothers name was Joadan, of Hierusalem.

3 And he dyd that whiche is good in the sight of the Lord, yet not lyke Dauid his father: but dyd accordyng to all thinges as Joas his father dyd.

4 Neither were the hye places taken away: for as yet the people dyd sacrifice and burnt incense on the high places. 5 And assoone as the kyngdome was setled in his hande, he slue his seruauntes which had killed the king his father. 6 But the children of those murtherers he slue not, accordyng vnto it that is written in the booke of the lawe of Moyses, where in the Lord commaunded, saying, Let not the fathers dye for the children, nor let the children be slaine for the fathers: but let euery man be put to death for his owne sinne. 7 He slue of Edom in the salt valley ten thousande, and toke the castel on the rocke in the same battaile, and called the name of it Jokthеel vnto this day.

8 Then Amazia sent messengers to Joas the sonne of Joachaz sonne of Jehu king of Israel, saying, Come, (a) let vs see eche other. 9 And Joas the kyng of Israel sent to Amazia king of Juda, saying, Dyd not a thistle that is in Libanon sende to a Cedar tree that is in Libanon, saying, Geue thy daughter to my sonne to wyfe? And the wylde beast that was in Libanon went, and trode downe the thistel. 10 Thou hast smitten Edom, thyne heart hath made thee proude: enioy this glory, and tary at home: why doest thou prouoke to mischiefe, that thou shouldest be ouerthrowen and Juda with thee? 11 But Amazia would not heare: and Joas kyng of Israel went vp, and he and Amazia kyng of Juda sawe either other at Bethsames whiche is in Juda.

12 And Juda was put to the worse before Israel, and they fled euery man to their tentes. 13 And Joas king of Israel toke Amazia king of Juda the sonne of Joas the sonne of Ahazia at Bethsames, and came to Hierusalem, and brake downe the wall of Hierusalem from the gate of Ephraim to the corner gate, foure hundred cubites.

14 And he toke all the golde & siluer, and all the vessels that were found in the house of the Lord, and in the treasures of the kinges house: and the children toke he to be his wardes, and returned to Samaria agayne.

15 The rest of the actes of Joas whiche he dyd, and his power, and how he fought with Amazia king of Juda, are they not written in the booke of the chronicles of the kinges of Israel? 16 And Joas slept with his fathers, & was buryed at Samaria among the kinges of Israel, & Jeroboas his sonne raigned in his steade. 17 Amazia the sonne of Joas king of Juda, lyued after the death of Joas sonne of Joachaz king of Israel fifteene yeres.

18 And the remnaunt of the wordes that concerne Amazia, are they not written in the booke of the chronicles of the kynges of Juda? 19 But they conspired treason against him in Hierusalem: and when he fled to Lachis, they sent after him to Lachis, & slue him there. 20 And they brought him on horses, and he was buryed at Hierusalem with his fathers in the citie of Dauid. 21 And all the people of Juda toke Azaria (which was fifteene yeres olde) and made him king for his father Amazia. 22 He built Elath, and brought it agayne to Juda after that the king was layde to rest with his fathers. 23 In the fifteene yere of Amazia the sonne of Joas king of Juda, was Jeroboam the sonne of Joas made king ouer Israel in Samaria, & raigned fourtie and one yeres: 24 And wrought that which was euyll in the sight of the lord, neither turned he away from all the sinnes of Jeroboam the sonne of Nabat which made Israel to sinne. 25 He restored the coast of Israel from the entring of Hemath vnto the sea of the wyldernesse, according to the worde of the Lorde God of Israel whiche he spake by the hand of his seruaunt Jonas the sonne of Amithai the prophete, whiche was of Geth Hepher: 26 For the Lorde sawe how that the affliction of Israel was exceedyng " bitter, insomuch that the prisoned and the forsaken were at an ende, & there was none to helpe Israel. 27 And the Lorde sayde not that he would put out the name of Israel from vnder heauen: but he helped them by the hand of Jeroboam the sonne of Joas.

28 The rest of the wordes that concerne Jeroboam, & all that he dyd, and his strength, & howe he fought in the warres, and howe he restored Damascus & Hemath to Juda in Israel, are they not written in the booke of the

3. king. 12. a

Deut. 24. b. Ezech. 18. vers. 20.

2. Chro. 25. c

B

(a) Let vs fight & trye it by battaile.

Judi. 9. e.

C

D

2. Chro. 11. vers. 9.

2. Chro. 26.

2. king. 16. b

E

Jonas. 1. a.

" Hebre. changeable.

4. king. 13. d

chronicles of Israel? 26 And Jeroboam slept with his fathers, euen with the kinges of Israel, and Zacharia his sonne raigned in his steade.

The .xv. Chapter.

Azaria the king of Iuda becommeth a leper.

A

IN the twentie and seuenth yere of Jeroboam king of Israel, began Azaria sonne of Amazia king of Juda to raigne. 2 Sixteene yeres olde was he when he was made king, and he raigned two & fiftie yeres in Hierusalem: and his mothers name was Jecholia, of Hierusalem. 3 And he dyd that which was right in the sight of the Lorde, accordyng to all thinges as dyd his father Amazia. 4 Saue that the high places were not put away: for the people offered burnt incense still on the high places. 5 And the Lord smote the kyng, and he was a leper vnto the day of his death, and dwelt in a seuerall house at libertie: and Jotham the kinges sonne gouerned the palace, and iudged the people of the lande. 6 The rest of the wordes that concerne Azaria, and all that he dyd, are they not written in the booke of the chronicles of the kinges of Juda? 7 And so Azaria slept with his fathers, and they buryed him with his fathers in the citie of Dauid, and Jotham his sonne raigned in his steade. 8 In the thirtie and eyght yere of Azaria king of Juda, dyd Zacharia the sonne of Jeroboam raigne vpon Israel in Samaria sixe monethes: 9 And wrought that which was euyll in the sight of the Lorde, as did his fathers: and turned not away from the sinnes of Jeroboam the sonne of Nabat whiche made Israel to sinne. 10 And Sallum the sonne of Jabes conspired agaynst him, and smote him in the sight of the people, and killed him, and raigned in his steade. 11 The rest of the wordes that concerne Zacharia, beholde they are written in the booke of the chronicles of the kinges of Israel.

2. Kin. 10. vers. 30.

12 This is also the worde of the Lord whiche he spake vnto Jehu, saying, Thy sonnes shal sit on the seate of Israel vnto the fourth generation after thee. And so it came to passe. 13 Sallum the sonne of Jabes began to raigne in the thirtie and ninth yere of *Azaria king of Juda, and he raigned a moneth in Samaria.

C

*Oz. Ozias

14 For Manahem the sonne of Gadi went vp from Thirza, & came to Samaria, and smote Sallum the sonne of Jabes in Samaria, and slue him, and raigned in his steade. 15 The rest of the wordes that concerne Sallum, and the treason whiche he conspired, beholde they are written in the booke of the chronicles of the kinges of Israel. 16 The same time Manahem destroyed Thiphsah, and all that were therein, and the coastes thereof from Thirza: and because they opened not to him, he smote it, and ript vp all the women with childe. 17 The thirtie and ninth yere of Azaria king of Juda began Manahem the sonne of Gadi to raigne vppon Israel ten yeres in Samaria. 18 And he dyd euyl in the sight of the lord, and turned not away all his dayes from the sinne of Jeroboā the sonne of Nabat which made Israel to sinne. 19 And Phul the king of Assyria came vpon the lande: and Manahem gaue Phul a thousand talentes of siluer, that his hand might be with him, & stablishe the kingdome in his hand. 20 And Manahem made a proclamation for the money in Israel, that all men of substaunce should geue the king of Assyria fiftie sicles of siluer a peece: and so the king of Assyria turned backe agayne, & tarried not there in the lande. 21 The rest of the wordes that concerne Manahem, and all that he dyd, are they not written in the booke of the chronicles of the kinges of Israel? 22 And Manahem slept with his fathers, & Pecahia his sonne dyd raigne in his steade. 23 In the fiftith yere of Azaria king of Juda, began Pecahia the sonne of Manahem to raigne ouer Israel in Samaria two yeres,

24 And dyd that which was euil in the sight of the lord, & left not of from the sinnes of Jeroboam the sonne of Nabat which made Israel sinne. 25 But Pecah the sonne of Romelia, whiche was a captayne of his, conspired agaynst him, & smote him in Samaria, euen in the place of the kinges house, with Argob & Aria, & with him were fiftie men of the Gileadites: and he killed him, and raigned in his roome.

26 The rest of the wordes that concerne Pecahia, & al that he did, behold they are written in the booke of the chronicles of the kinges of Israel.

27 In the fifte & two yere of Azaria king of Juda, began Pecah the sonne of Romelia to raigne ouer Israel in Samaria twentie yeres, 28 And did euil in the sight of the lord, and turned not

not away from the sinnes of Jeroboam the sonne of Nabat that made Israel sinne. 29 In the dayes of Pecah king of Israel came Thegiah Phalasar king of Assyria, and toke Ijon, Abel-beth-maacha, Janoah, Kedes, Hazor, Gilead, Galilee, and all the lande of Nephthali, and caryed them away to Assyria. 30 And Hosea the sonne of Ela conspired agaynst Pecah the sonne of Romelia, and smote him, and slue him, and raigned in his steade in the twentith yere of Jotham the sonne of * Ozias. 31 The rest of the wordes that concerne Pecah, and all that he dyd, beholde they are written in the booke of the chronicles of the kinges of Israel. 32 The second yere of Pecah the sonne of Romelia king of Israel, began Jotham the sonne of Ozias king of Juda to raigne. 33 Five and twentie yeres olde was he when he began to raigne, and he raigned sixteene yeres in Hierusalem: his mothers name was Jerusa, the daughter of Zadoc. 34 And he did that which is right in the sight of the Lorde: euen accordyng to all as dyd his father Ozias, so dyd he. 35 But the high places were not put away, for the people offered & burnt incense still in the hie places: he built the higher doore of the house of the Lorde.

36 The rest of the wordes that concerne Jotham, and all that he did, are they not written in the booke of the chronicles of the kinges of Juda?
37 (In those dayes the Lord began to send into Juda Rezin the king of Syria, and Pecah the sonne of Romelia,
38 Jotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Achaz his sonne raigned in his steade.

The .xvi. Chapter.

1 Achaz king of Iuda consecrateth his sonne in fyre.

THE seuenth yere of Pecah the sonne of Romelia (king of Israel,) (a) Achaz the sonne of Jotham king of Juda began to raigne.
2 Twentie yeres olde was he when he was made king, and raigned sixteene yeres in Hierusalem, and dyd not that whiche was right in the eyes of the Lord his God, like Dauid his father:
3 But walked in the way of the kinges of Israel, yea & made his sonne to go through the fire after the abhominations of the heathen whom the Lorde cast out before the children of Israel. 4 And he offered and burnt insence in the high places, and on the hilles, and vnder euery thicke tree.
5 Then Rezin king of Syria, and Pecah sonne of Romelia king of Israel, came vp to Hierusalem to fight: and they fought agaynst Achaz, but couldē not ouercome him. 6 At the same time Rezin king of Syria brought Elath agayne to Syria, and rydde the Iewes thence: and the Syrians came to Elath, and dwelt therin vnto this day. 7 So Achaz sent messengers to Thegiah Phalasar king of Assyria, saying, I am thy seruaunt and thy sonne, come vp, and deliuer me out of the hand of the kyng of Syria, and out of the hand of the king of Israel, which rise vp agaynst me. 8 (b) And Achaz toke the siluer and golde that was founde in the house of the Lord, and in the treasures of the kinges house, and sent a rewarde to the king of Assyria. 9 And the king of Assyria consented vnto him: for the king of Assyria went vp agaynst Damascus, and when he had taken it, he caryed the people away to Kir, & slue Rezin.
10 And king Achaz went to Damascus to meete Thegiath Phalasar king of Assyria: and when king Achaz sawe an aulter that was at Damascus, he sent to Uria the priest the patterne of the aulter and the fashion of it, and all the workmanship therof.
11 And Uria the priest made an aulter, in (c) all poyntes like to the paterne which king Achaz had sent from Damascus, euen so dyd Uria the priest make it agaynst king Achaz came frō Damascus. 12 And so when the king was come from Damascus, he sawe the aulter: and the king went to it, and offered theron: 13 And he burnt his whole burnt offering, and his meate offring, and powred his drincke offering, and sprinckled the blood of his peace offeringes beside the aulter. 14 And by the brasē aulter which was before the lord, and set it without the temple betweene the aulter & the temple of the lord, and put it on the northside of the aulter. 15 And king Achaz cōmaunded Uria the priest, and sayde, Vppon the great aulter set on fire in the morning the whole burnt offring, & in the euen the meate offering, & the kinges whole burnt sacrifice, and his meate offering, with the whole burnt offring of all the people of the land, & their meate offeringes, & their drincke

* Oz. Azarias.

1. Chro. 27.

1. Chro. 28.

(a) A Wicked sonne of a godly father.

Leuit. 28. Deut. 18. b.

Esai. 7. a.

2. king. 14. f.

(b) Neclecting gods helpe, he spoyled the temple of god, to procure mans helpe.

Esai. 8. b.

(c) There is no prince so wicked, but he shal finde flatterers & false ministers to serue his turne.

offeringes, and powre thereby all the
blood of the whole burnt offering, and
all the blood of the sacrifice: and the
brasen aulter shalbe at my wyll.
16 And Uria the priest dyd accordyng
to all thinges as king Achaz cõmaun-
ded him. 17 And king Achaz brake
1.king.7.d. the sides of the botomes, and toke the
lauer from them, and toke downe the
lanatorie from the brasen oxen that
were vnder it, and put it vpon a paue-
ment of stones. 18 And the varle for
the sabbath that they had made in the
house, and the kinges entrie without,
turned he to the house of the Lorde,
for feare of the king of Assyria.
19 The rest of the wordes that con-
cerne Achaz what he dyd, are they not
written in the booke of the chronicles
of the kinges of Juda? 20 And A-
chaz slept with his fathers, and was
buryed with his fathers in the citie
of Dauid, and Hezekia his sonne
raigned in his steade.

The .xvii. Chapter

5 Hosea king of Israel is taken.

A In the twelfth yere of Achas king
of Juda, began Hosea the sonne of
Ela to raigne in Samaria vppon
Israel nine yeres: 2 And dyd that
whiche was euyll in the sight of the
Lorde, but not as the kynges of Isra-
el that were before him. 3 And Sal-
manasar kyng of Assyria came vp a-
gaynst him, and Hosea became his
seruaunt, and gaue him "presentes.
"Or, tri-
bute.
4 And the kyng of Assyria found trea-
son in Hosea: for he had sent messen-
gers to So kyng of Egypt, & brought
no present vnto the king of Assyria
from yere to yere: and therefore the
kyng of Assyria shut him vp, & bounde
2.king.18.c. him in the prison house. 5 And then
the kyng of Assyria came by through-
out all the lande, and gat vp against
Samaria, and besieged it three yeres.
6 In the ninth yere of Hosea, the
1.king.18. kyng of Assyria toke Samaria, & carry-
3.Esd.13.c. ed Israel away vnto Assyria, and put
them in Hala and in Habor by the ry-
uer of Gozan, & in the cities of the (a)
B Medes. 7 For it came to passe, that
(a) At that time the Medes and Persians were subiect to the Assyrians. the children of Israel sinned against
the Lord their God whiche had brou-
ght them out of the land of Egypt, frõ
vnder the hande of Pharao king of
Egypt, and feared other gods. 8 And
they walked in the ceremonies of the
heathen whom the Lorde cast out be-
fore the children of Israel, and (in the
ceremonies) which the kinges of Isra-
el had made: 9 And the children of
Israel went about to hide those thin-
ges that were not well from the Lord
their God: and they buylt them high
places in all their cities, both in the
towres where they kept watch, and
also in the strong townes: 10 And
they made them images & groues in
euery hie hill, & vnder euery "thicke
tree: 11 And there they burnt incense "Hebre.
in all the high places, as dyd the hea- greene.
then whom the Lord carryed away be-
fore them, and wrought wicked thin-
ges to anger the lord withall: 12 For
they serued idols, whereof the lord had Deut.4.d
saide vnto them, Ye shall do no such
thing. 13 And the Lord testified in Is-
rael & in Juda by all the prophetes & Jer.25.b
by all the Sears, saying, Turne from
your wicked wayes, & kepe my com-
maundementes, & my statutes accor-
dyng to al the law which I commaun-
ded your fathers, and whiche I sent
to you by my seruauntes the pro-
phetes. 14 Notwithstandyng they Deut.10.d
would not heare, but rather hardened Mal.3.b
their neckes like to the stubbernes of (b) It is not safe to follow our fathers, except it may appeare they were godly.
their (b) fathers, that dyd not beleue in
the Lord their God. 15 For they re-
fused his statutes, and his couenaunt
that he made with their fathers, and
the witnesses wherwith he witnessed
vnto them, and they followed vanitie,
and became vaine, and went after the
heathen that were round about them,
concerning whom the Lord had char-
ged them that they should not do lyke
them. 16 But they left all the com-
maundementes of the Lord their god,
& made them images of mettall, euen
two calues, and (made) groues, & wor-
shipped all the (c) hoast of heauen, and 1.king.22.
serued Baal. 17 And they sacrificed (c) That is, the sunne and the moone, and the starres. Deut.18.b
their sonnes and their daughters in
fire, and vsed witchcraftes, & enchant- * reade. 4.
mentes, *euen selling them selues to reade. 1. cap. berf. 25. reade. 1. king. 21. berf. 25. 3. king. 22.
worke wickednesse in the sight of the
Lord, and to anger him. 18 And the
Lord was exceeding wroth with Isra-
el, and put them out of his sight, that
there was left but the tribe of Juda
only. 19 Neuerthelesse Juda also
kept not the cõmaundementes of the
Lord their God, but walked in the ce-
remonies of Israel which they made.
20 And the lord cast of al the seede of
Israel, and vexed them, and deliuered
them into the handes of spoylers, vn-
tyll he had cast them out of his sight:
21 For (d) he cut of Israel from the (d) That is, the ten tribes. 1. Sam. 15. berf. 16.
house of Dauid, & made them a king,
euen Jeroboam the sonne of Nabat:
and

and Jeroboam drewe Israel away that they should not folowe the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Jeroboam whiche he dyd, and departed not therefrom,

23 Vntyll the Lord put Israel away out of his sight, as he had saide by all his seruauntes the prophetes: and so was Israel caryed away out of their owne lande to Assyria euen vnto this day. 24 And the king of Assyria brought men from Babylon, from (e) Cutha, from Ana, from Hamath, & from Sepharuaim, and put them in the cities of Samaria in steede of the children of Israel: and they possessed Samaria, and dwelt in the cities therof.

25 And at the beginning of their dwelling there, they feared not the Lorde, and the Lord sent lions among them, which slue them. 26 Wherfore they spake to the king of Assyria, saying, The nations which thou hast translated and put in the cities of Samaria knowe not the lawe of the God of the lande: therefore he hath sent lions vpon them, and behold they slay them, because they knowe not the maner of worshipping the God of the lande.

27 Then the king of Assyria cõmaunded, saying, Cary thither one of the priestes whom ye brought thence, and let him go and dwell there, and teache them the fashion how to serue the god of the countrey. 28 And then one of the priestes whom they had caryed from Samaria, came and dwelt in Bethel, and taught them howe they should feare the Lorde. 29 Howbeit euery nation made them gods of their owne, and put them in the houses of the high places whiche the Samaritanes had made, euery nation in their cities wherein they dwelt. 30 The men of Babylon made Socoth Benoth, and the men of Cuth made Nergal, and the men of Hamath made Asima, 31 The Auites made Nibhas and Tharthak: and the Sepharuites burnt their children in fire to Adrameleth, the gods of Sepharuaim.

32 And so they feared the Lorde, and made them priestes of the hyest of them, which sacrificed for them in the houses of the high places. 33 And so (f) they feared the Lord, & serued their owne gods after the maner of the people whom they caryed thence.

34 And vnto this day they do after the olde maner: and neither feare god, neither do after their ordinaunces and customes, nor after the law and commaundement whiche the Lorde commaunded the children of Jacob, whom he called Israel. 35 And the Lorde made a couenaunt with them, & charged them, saying, Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lorde which brought you out of the land of Egypt with great power and a stretched out arme, him feare, and to him bowe, & to him do sacrifice. 37 The statutes, ordinaunces, lawe and commaundement which he wrote for you, see that ye be diligent to do for euermore, and feare not any other gods. 38 And the couenaũt that I haue made with you see ye forget not, and feare none other gods: 39 But the Lorde your God ye shall feare, and he shall deliuer you out of the handes of all your enemies.

40 Howebeit they dyd not hearken, but dyd after their olde custome.

41 And so these nations feared the lord, and serued their images also, like as did their children and their childrens children: euen as dyd their fathers, so do they vnto this day.

The. xviii. Chapter.

4 Hezekia king of Iuda putteth downe the brasen serpent, and destroyeth the idols, 7 and prospereth.

IN the third yere of Hosea sonne of Ela king of Israel, it came to passe that Hezekia the sonne of Achas king of Juda did raigne. 2 Twentie and fiue yeres olde was he when he began to raigne, and raigned twentie & nine yeres in Hierusalem: his mothers name also was Abi the daughter of Zacharia. 3 And he dyd that which is right in the sight of the lord, according to all as did Dauid his father. 4 He (a) put away the high places, & brake the images, & cut downe the groues, and all to brake the brasen serpent that Moyses had made: for vnto those dayes the children of Israel dyd burne sacrifice to it: and he called it Nehustan. 5 He trusted in the Lord God of Israel, so that after him was none like him among all the kinges of Juda, neither were there any such before him. 6 For he claue to the Lord, and departed not from him: but kept his cõmaundementes which the Lorde commaunded Moyses.

7 And the lord was with him, so that he prospered in all thinges whiche he toke in hande: and he rebelled agaynst the king of Assyria, & serued him not.

(e) Of these people came the Samaritanes, of whom mention is made in the gospel

(f) We can not worship God and idols.

2. Chro. 28.

2. Chro. 29.

(a) It appertaineth to a good prince to purge the Churche of God.

Num. 21. c.

2. king .17. 8 He smote the Philistines euen vnto Azza and the coastes thereof, both castels where they kept watches, and strong cities. 9 And in the fourth yere of king Hezekia, (which was the seuenth yere of Hosea sonne of Ela king of Israel) Salmanazar king of Assyria came vp against Samaria, and besieged it. 10 And after three yeres they toke it: euen in the xrth yere of Hezekia (that is to say the ninth yere of Hosea king of Israel) Samaria was wonne. 11 And the king of Assyria dyd cary away Israel vnto Assyria, and put them in Halah and in Habor by the ryuer of Gozan, and in the cities of the Medes: 12 Because they wouldе not hearken vnto the voyce of the Lord their God, but transgressed his couenaunt, and all that Moyses the seruaunt of the Lorde commaunded: and wouldе neither heare them, nor do them. 13 Therefore in the fourteenth yere of king Hezekia, dyd Sennacherib kyng of Assyria come vp agaynst all the strong cities of Juda, and toke them. 14 And Hezekia king of Juda sent to the kyng of Assyria to Lachis, saying, I haue offended: depart from me, and al that thou puttest on me, that wyl I beare. And the king of Assyria appoynted vnto Hezekia king of Juda three hundred talentes of siluer, and thirtie talentes of golde.

2. Chro. 32. Esai. 36. 8. Eccle. 48.

C

2. king. 2. d. 15 And Hezekia gaue him all the siluer that was founde in the house of the Lord, and in the treasures of the kinges house. 16 At the same season dyd Hezekia rent of the doores of the temple of the Lorde, and the pillers which the said Hezekia king of Juda had couered ouer, & gaue them to the kyng of Assyria. 17 And the king of Assyria sent (b) Tharthan, and Rabsaris, & Rabsake from Lachis to king Hezekia with a great hoast agaynst Hierusalem: and they went vp, and came to Hierusalem, & gat them vp, and stoode by the conduite of the vpper poole, whiche is in the way of the fullers feelde. 18 And when they had called to the king, there came out to them Eliakim the sonne of Elkia which was stewarde of the houshold, and Sobna the scribe, and Joah the sonne of Asaph the recorder. 19 And Rabsake saide vnto them, Tel ye Hezekia I pray you, thus sayth the great king, euen the kyng of Assyria, What confidence is this that thou hast?

(b) After certayne yeres when Hezekia ceassed to pay the appoynted tribute, the king of Assyria sent his captaynes agaynst him, Marg. 1. b.

D

20 Thou thinkest surely I haue eloquence, but counsel & strength are for the warre: on whom then doest thou trust, that thou rebellest agaynst me? 21 Doest thou trust to ths staffe of this broken reede Egypt, on whiche yf a man leane, it wyll go into his hande, and pearse it: euen so is Pharao king of Egypt vnto all that trust on him.

Esai. 36. d. Eze. 29. d.

2. Chro. 32.

22 If ye say vnto me, we trust in the Lorde our God: is not that he whose high places & whose aulters Hezekia hath (c) put downe? and hath saide to Juda & Hierusalem, Ye shall worship before this aulter here in Hierusalē.

(c) Idolatrie thincke the gods reigne is destroyed when idolatrie and superstition are remoued.

23 Nowe therefore I pray thee geue hostages to my lord the king of Assyria, and I wyll deliuer thee two thousande horses, if thou be able to set ryders vpon them. 24 Why thinkest thou scorne at the presence of one of the least Dukes of my masters seruauntes, & trustest to Egypt for charets and horsmen? 25 Moreouer, am I come nowe without the bidding of the Lorde to this place, to destroy it? The Lorde saide to me, Go vp to this land, and destroy it. 26 And Eliakim the sonne of Helkia, and Sobna, and Joah, saide vnto Rabsake, Speake I pray thee to thy seruauntes in the Syrians language (for we vnderstand it) and talke not with vs in the Jewes tongue in the eares of this people that are on the wal. 27 And Rabsake said vnto them, Hath my master sent me to thy master and thee to speake these wordes? Hath he not sent me because of the men which sit on the wal, that they may eate their owne dongue & drinke their owne "pisse with you? 28 And so Rabsake stoode, and cryed with a loude voyce in the Jewes language, and spake, saying, Heare the wordes of the great king, euen of the kyng of Assyria. 29 Thus sayth the king, Let not Hezekia beguile you, for he shal not be able to deliuer you out of myne hand: 30 Neither let Hezekia make you to trust in the Lord, saying, The Lord shall surely deliuer vs, and this citie shall not be geuen ouer into the hande of the king of Assyria.

" Hebre. the water of their feete.

E

F

31 Hearken not vnto Hezekia: for thus saith the king of Assyria, Deale kindely with me, and come out to me, and then eate euery man of his owne vine, & of his owne figge tree, & drinke euery man of the water of his owne well, 32 Til I come, and fet you to as good a lande as yours is, a lande of corne & wine, a lande of bread & vineyardes, a land of oyle, of olyue trees, and of hony, that ye may liue, and not dye;

dye: and hearken not vnto Hezekia, for he beguileth you, saying, The lord shal deliuer vs. 33 Hath euery one of the gods of the nations deliuered his land out of the hand of the king of Assyria? 34 Where is the god of Hamath, of Arphad? & wher is the god of Sepharuaim, Hena, & Iua? Dyd they deliuer Samaria out of myne hande? 35 And what god is among all the gods of the nations that hath deliuered his lande out of myne hande? (d) Shall the Lorde deliuer Hierusalem out of myne hande? 36 But the people helde their peace, and aunswered not him a worde: for the king had commaunded, saying, Aunswere him not. 37 Then Eliakim the sonne of Helkia, whiche was the stewarde of the houshold, and Sobna the scribe, and Joah the sonne of Asaph the recorder, came to Hezekia with their clothes rent, and tolde him the wordes of Rabsake.

(d) An execrable blasphemie, to compare dead idols, with the lyuing God.

The. xix. Chapter.

6 God promiseth Esai victory to Hezekia.

A SO it came to passe, that when kyng Hezekia hearde it, he rent his clothes, and put on sacke cloth, and came into the house of the Lorde,

Esai. 37. a.

2 And sent Eliakim whiche was the steward of the houshold, and Sobna the scribe, and the elders of the priestes clothed in sacke to Esai the prophete the sonne of Amoz. 3 And they saide vnto him, Thus saith Hezekia, This day is a day of tribulation, & of rebuke & blasphemie: for the children are come to the birth, and there is no strength to be deliuered. 4 Peraduenture the Lord thy god wil heare al the wordes of Rabsake, whō the kyng of Assyria his maister hath sent to rayle on the lyuing God, and to rebuke him with wordes which the lord thy God hath heard: and lift thou vp thy prayer for the remnaunt that are left. 5 So the seruauntes of king Hezekia came to Esai. 6 And Esai saide vnto them, So shall ye say to your maister, Thus sayth the Lorde, Be not afrayde of the wordes which thou hast heard, with which the young men of the king of Assyria haue rayled on me. 7 Behold I wyl send a blast vpon him, and he shal heare tidynges, and so returne to his owne lande, and I wyl bring to passe that he shall fall vpon the sworde euen in his owne lande. 8 And Rabsake went backe agayne, and founde the king of Assyria fighting agaynst Libna: for he had heard how that he was departed from Lachis. 9 And when he hearde men say of Thirhaka king of Ethiopia, Behold he is come out to fight against thee: he departed, and sent messengers vnto Hezekia, saying, 10 Thus speake to Hezekia king of Juda, saying, Let not thy God deceaue thee in whom thou trustest, saying, Hierusalem shall not be deliuered into the hand of the kyng of Assyria. 11 Behold thou hast heard what the kinges of Assyria haue done to all landes, how they haue vtterly destroied them: and shalt thou escape? 12 Haue the gods of the heathen deliuered them which mine auncestours haue destroyed: As Gozan, & Haran, and Rezeph, C and the children of Eden which were in Thelassar? 13 Where is the kyng of Hamath, and the king of Arphad, the kyng of the citie of Sepharuaim, and of Hena and Iua? 14 And Hezekia receaued the letter of the hande of the messengers, and read it: and Hezekia went vp into the house of the Lorde, and layde it abrode before the Lord. 15 And Hezekia (a) prayed before the Lord, and saide, O Lorde God of Israel, which dwellest betweene the Cherubims, thou art God alone ouer all the kingdomes of the earth, thou hast made heauen and earth. 16 Lord bowe downe thyne eare, and heare: open Lorde thyne eyes, (I beseeche thee,) and see: and heare the wordes of Sennacherib, which hath sent (this man) to rayle on the lyuing God.

(a) It is the true refuge and succour in all daungers, to flee vnto the Lord by earnest prayer.

17 Of a trueth Lorde, the kinges of Assyria haue destroyed nations and their landes, 18 And haue set fyre on their gods: for they were no gods, but the worke of the handes of man, euen of wood and stone: and they destroyed them. 19 Nowe therefore O Lorde our God, I beseche thee saue thou vs out of his hande, that all the kingdomes of the earth may knowe that thou onlye art the Lorde God.

20 And Esai the sonne of Amoz sent to Hezekia, saying. Thus saith the Lord God of Israel, That which thou hast prayed me concerning Sennacherib king of Assyria, I haue heard it. 21 This is therfore the word that the Lord hath said of him, (b) The virgin, euen the daughter of Sion hath despised thee, and laughed thee to scorne (O thou kyng of Assyria) the daughter of Hierusalem hath shaken her head at thee. 22 Whom hast thou rayled on? and whom hast thou blasphemed?

(b) Hierusalem is called virgin, because as yet it had not ben taken by the enemie. Mat. 23. d. Zach. 2. b.

Against whom hast thou exalted thy voyce, and lifted vp thyne eyes so hie? euen agaynst the holie one of Israel. 23 By the hand of thy messengers thou hast rayled on the lord, and said, With the multitude of my charets I am come vp to the tops of the mountaines, along by the sides of Libanon, and I will cut downe the hye Cedar trees and the lusty fyrre trees therof: and I will go into the lodging of his borders, & into the wood of his Carmel. 24 I haue digged and dronke straunge waters: and with the steppe of my goyng will I drye all the water pooles that are besieged. 25 Hast thou not heard howe I haue ordeyned such a thing a great while ago, & haue prepared it from the beginnyng? And shall I not now bring it foorth that it may destroy and bring strong cities into wast heapes of stones? 26 And the inhabiters of them shalbe of litle power, and faint hearted, & confounded, and shalbe lyke the grasse of the feelde, or grene hearbe, or as the hay on the toppes of the houses, or as the corne that is vntrye and smitten with blasting. 27 I knowe thy dwelling, thy comming out and thy goyng in, & thy fury agaynst me. 28 And because thou ragest against me, and thy tumult is come vp to myne eares, I will put my hooke in thy nostrels, and my byt in thy lippes, & I will bring thee backe agayne the same way thou camest.

29 And this shalbe a signe vnto thee, O Hezekia, ye shall eate this yere of such thinges as grow of them selues, and the next yere such as come vp of those that dyd growe of their owne accord, and the third yere sowe ye and reape, plant vineyardes, and eate the fruites therof. 30 And it that is escaped and left of the daughter of Iuda, shal yet agayne take rooting downwarde, and beare fruite vpward.

31 For out of Hierusalem shall go a remnaunt & a number that shal escape out of mount Sion: the zeale of the Lord of hoastes shall bring this thing to passe. 32 Wherfore thus sayth the Lord concerning the king of Assyria, He shall not come to this citie, nor shoote an arrowe into it, nor come before it with shielde, nor cast a bancke against it. 33 But shall go backe agayne the way he came, and shall not come into this citie, sayth the Lorde. 34 For I wil defende this citie, to saue it for myne owne sake, and for Dauid my seruaunts sake. 35 And the selfe same night the angel of the lord went out, and smote in the hoast of the Assyrians an hundred fourescore and fiue thousand: and when the remnaunt were vp early in the mornyng, behold they were al dead coarses. 36 And so Sennacherib king of Assyria auoyded and departed, and went agayne and dwelt at Ninive. 37 And as he was in a temple worshipping Nisroch his god, Adramelech & Sarasar his owne sonnes (c) smote him with the sword: and they escaped into the lande of Armenia, and Asarhaddon his sonne raigned in his steade.

The .xx. Chapter.

1 Hezekia beyng sicke, receaueth the signe of his health.

ABout that time was Hezekia sicke vnto death: and the prophete Esai the sonne of Amos came to him & saide vnto him, Thus sayth the lord, Put thyne houshold in an order, for thou shalt die, and not liue. 2 And Hezekia turned his face to the wall, and prayed vnto the lord, saying, 3 I beseche thee, O Lord, remember now howe I haue walked before thee in trueth and with a perfect heart, & haue done that whiche is good in thy sight. And Hezekia wept sore. 4 And afore Esai was gone out into the middle of the court, the word of the lord came to him, saying, 5 Turne againe, and tell Hezekia the captayne of my people, Thus sayth the lord god of Dauid thy father, (a) I haue heard thy prayer, and seene thy teares, & behold I wil heale thee, so that on the thirde day thou shalt go vp vnto the house of the lord. 6 And I wyl adde vnto thy dayes yet fifteene yeres, & I will deliuer thee & this citie out of the hande of the king of Assyria, & wil defend this citie, for mine owne sake, & for Dauid my seruaunts sake. 7 And Esai said, Take a lumpe of dried figges. And they toke and layd it on the sore, & he recouered.

8 And Hezekia said vnto Esai, What shalbe the signe that the Lorde wyll heale me, and that I shall go vp into the house of the Lord the thirde day? 9 Esai answered, This signe shalt thou haue of the Lord, that the Lorde wil do that he hath spoken: shall the shadowe go forwarde ten degrees? or go backe againe ten degrees? 10 Hezekia answered, It is a lyght thing for the shadowe to go downe ten degrees, I desire not (that:) but let the shadowe go backward ten degrees.

11 And Esai the prophete called vnto the

(c) This was the iust iudgement of god for his blasphemie, that he should be slayne before that idoll which he preferred before the liuing god: and by them by whom he ought by nature to haue ben defended. A 2. Chro. 32. Esai. 38. 6.

(a) God is moued with true prayer and vnfained repentaunce

Ecclc. 48. 6.

Eccle. 48.c

Esai.39.a.

the Lorde, and he brought the shadow ten degrees backwarde, by which it had gone downe in the dyal of Achaz.

12 The same season Berodach Baladan the sonne of Baladan king of Babylon sent letters & a present vnto Hezekia: for he had hearde howe that Hezekia was sicke. 13 And Hezekia "was glad of them, and shewed them all his treasure house, siluer, golde, oboures, precious ointment, all the house of his armorie, and all that was founde in his treasures: there was nothing in his house & in all his realme that Hezekia shewed them not. 14 And Esai the prophete came vnto king Hezekia, and sayde vnto him, What sayd these men? and from whence came they to thee? And Hezekia sayde, They be come from a farre countrey, euen from Babylon.

" He, heard them.

C

15 And he sayde agayne, What haue they seene in thy house? Hezekia answered, All the thinges that are in my house haue they seene: there is nothyng among my treasures that I haue not shewed them. 16 And Esai sayde vnto Hezekia, Heare the worde of the Lorde, 17 Beholde the dayes come, that all that is in thyne house, and whatsoeuer thy fathers haue layd vp in store vnto this day shalbe caryed into Babylon: and nothing shalbe left, saith the Lord. 18 And of thy sonnes that shal proceede out of thee, and which thou shalt beget, shall they take away, and they shalbe chamberlaynes in the palace of the king of Babylon. 19 And Hezekia sayde vnto Esai, (b) Welcome be the worde of the Lorde which thou hast spoken. And he sayd, Shall there not be peace and trueth in my dayes?

2.king.24.8 and.25.b. Iere.20.b dec.27.

(b) He humbleth him selfe vnto the worde of the prophete.

20 The remnaunt of the wordes that concerne Hezekia, and all his power, and howe he made a poole and a conduite, and brought water into the citie, are they not written in the booke of the chronicles of the kinges of Iuda? 21 And Hezekia slept with his fathers, and Manasse his sonne raigned in his stead.

2.Chr.32.f Mat.1.a.

¶ The.xxi. Chapter.

3 King Manasse restoreth idolatie,
16 and vseth great crueltie.

A 2.Chr.33.a. Manasse was twelue yeres olde when he began to raigne, and raigned fiftie and fiue yeres in Hierusalem: his mothers name also was Hephziba. 2 And he did euyll in the sight of the Lorde, euen after the abhominations of the heathen whom the Lorde cast out before the children of Israel. 3 For he went and built vp the hygh places which Hezekia his father had destroyed, and he reared vp aulters for Baal, and made groues as did Achab king of Israel, and worshipped all the hoast of heauen, and serued them. 4 And he built aulters in the house of the Lord, of which the Lord sayd, In Hierusalem wyll I put my name. 5 And he built aulters for al the hoast of heauen, (euen) in two courtes of the house of the Lorde. 6 And he offered his owne sonne in fire, and gaue heede vnto witchcraft & sorcerie, and mayntayned wozkers with spirites, and tellers of fortunes, & wrought much wickednesse in the sight of the Lorde to anger him. 7 And he put an image of a graue that he had made in the temple, of which the Lorde sayde to Dauid and Solomon his sonne, In this house and in Hierusalem which I haue chosen out of all trybes of Israel, wyll I put my name for euer.

Deut.18.b

2.king.18.8

Reade chap. 17.c.

2.Sam.7.b 1.king.9.b Iere.32.c.

Reade chap. 16.ver.3. Leuit.20.d Deut.18.b 2.king.16.8

B

1.king.9.8

8 Neither wyll I make the feete of Israel moue any moze out of the land which I gaue their fathers: so that they wyll obserue and do all that I haue cõmanded them, and accozdyng to all the law that my seruaunt Moyses commaunded them. 9 But they hearkened not: and Manasse led them out of the way, to do moze wickedly then did the heathen people whom the Lorde destroyed before the children of Israel. 10 And the Lorde spake by his seruauntes the prophetes, saying, 11 Because Manasse king of Iuda hath done such abhominations, and hath wrought moze wickedly then all the Amozites which were before him did, and hath made Iuda sinne also with his idols:

Iere.15.a

12 Therefore thus saith the Lorde God of Israel, Beholde I wyll bryng such euyll vpon Hierusalem & Iuda, that who so heareth of it, both his eares shall "tingle. 13 And I wyll stretche ouer Hierusalem the squaryng line of (a) Samaria, & the plummet of the house of Achab: and I wyll wype out Hierusalem as a man wypeth a dishe, and when he hath wyped it, turneth it vpside downe. 14 And I wyll leaue the (b) remnaunt of myne inheritaunce, and deliuer them into the hande of their enemies, and they shalbe robbed and spoyled of all their

Iere.19.a

" Or, be astonished.
(a) As I haue destroyed Samaria, and the house of Achab, so wil I destroy Iuda.
(b) Meanyng Iuda & Beniamin.

aduersaries: 15 Because they haue done enyll in my syght, and haue angred me sence the tyme their fathers came out of Egypt, vnto this day.

(c) The Hebrues write that he slue Esaias the prophete.

16 And Manasse (c) shed innocent blood exceedyng much, tyll he sepleni-shed Hierusalem from corner to corner, beside his sinne wherwith he made Juda to sinne, and to do euyll in the sight of the Lorde. 17 The rest of the wordes that concerne Manasse and all that he did, and his sinne that he sinned, are they not written in the booke of the chronicles of the kinges of Juda? 18 And Manasse slept with his fathers, and was buryed in the garden of his owne house, euen in the garden of Oza, and Amon his sonne raigned in his stead. 19 Amon was twentie and two yeres olde when he began to raigne, and he raigned two yeres in Hierusalem: his mothers name also was Mesullemeth the daughter of Harus of Jotba. 20 And he did euil in the sight of the Lord, as his father Manasse did: 21 And walked in all the way that his father walked in, and serued the idols that his father serued, & worshipped them: 22 And he forsoke the Lorde God of his fathers, and walked not in the way of the Lorde. 23 And the seruauntes of Amon conspired agaynst him, and slue the king in his owne house. 24 And the people of the land slue all them that had conspired agaynst king Amon, and the people made Josia his sonne king in his stead. 25 The rest of the wordes that concerne Amon what thynges he did, are they not written in the booke of the chronicles of the kinges of Juda? 26 And * they buryed him in his sepulchre in the gardē of Oza, & Josia his sonne raigned in his stead.

2. Chr. 33. d.

* Or, he (to wit, Josias his sonne.)

¶ The. xxii. Chapter.

4 Josia repayreth the temple. 8 Helkia findeth the booke of the lawe, and causeth it to be presented to Iosia, 14 who sendeth to Hulda the prophetisse to inquire the Lordes wyll.

A 2. Chr. 34. a. IOsia was eyght yeres olde when he began to raigne, and he raigned thirtie and one yeres in Hierusalem: His mothers name also was Jedida the daughter of Adaia of Boscath. 2 He did that which is right in the sight of the Lorde, and walked in all the wayes of Dauid his father, and (a) bowed neither to the tyght hande nor to the left. 3 And in the eyghteenth yere of the raigne of king Josia, the king sent Saphan the sonne of Azalia the sonne of Mesullam the scribe to the house of the Lorde, saying, 4 Go vp to Helkia the hye priest, that he may summe the siluer which is brought into the house of the Lorde, which the kepers of the porche haue gathered of the people: 5 And let them deliuer it into the hande of them that do the worke, and that haue the ouersight of the house of the Lorde: and let them geue it to them that worke in the house of the Lorde, to repayre the decayed places of the temple, 6 Euen vnto carpenters & masons, and workers vpon the walles, and for to bye tymber and free stone, to repayre the temple. 7 Howbeit let no reckenyng be made with them of the money that is deliuered into their hande, but let them do it vpon trust. 8 And Helkia the hye priest sayde vnto Saphan the scribe, (b) I haue found the booke of the lawe in the house of the Lord. And Helkia gaue the booke to Saphan, and he read it. 9 And Saphan the scribe came to the king, and brought him worde agayne, and sayde, Thy seruauntes haue "gathered the money that was founde in the temple, and haue deliuered it vnto them that do the worke and that haue the ouersight of the house of the lord. 10 And Saphan the scribe shewed the king, saying, Helkia the priest hath deliuered me a booke: and Saphan read it before the king. 11 And when the king had heard the wordes of the booke of the lawe, he rent his clothes. 12 And the king commaunded Helkia the priest, and Ahikam the sonne of Saphan, & Achbor the sonne of Michaia, and Saphan the scribe, and Asahia a seruaunt of the kinges, saying, 13 Go ye and enquire of the Lorde for me, and for the people, and for all Juda, concernyng the wordes of this booke that is found: for great is the wrath of the Lorde that is kindled agaynst vs, because our fathers haue not hearkened vnto the wordes of this booke, to do according vnto all that which is written therin for vs. 14 So Helkia the hye priest, and Ahikam, Achbor, and Saphan, and Asahia, went vnto Hulda the prophetisse

(a) His zeale was prophecied of, and his name inentioned by Iddo the prophete more then three hundred yeres before. 3. king. 13. a. and being but eight yeres olde, he sought the god of his father Dauid, 2 Chr. 3.

(b) This was the copy that Moyses left them, as appeareth, 2. Chron. 34. which either by the negligence of the priestes had ben lost: or els by the wickednes of idolatrous kinges had ben abolished, " Ebre, melted.

Jere. 21. a.

phetisse the wife of Sallum the sonne of Thikua the sonne of Harhas keper of the wardrope: (which prophetisse dwelt in Hierusalem in the (c) house of the doctrine) & they communed with her. 15 And she aunswered them, Thus saith the Lorde God of Israel, Tell the man that sent you to me, 16 Thus saith the Lorde, Beholde I wyll bryng euyll vpon this place, and on the inhabitours therof, euen all the wordes of the booke which the king of Juda hath read: 17 Because they haue forsaken me, & haue burnt incense vnto other gods, to anger me with all the (d) workes of their handes: my wrath also shalbe kindled agaynst this place, and shall not be quenched. 18 But to the king of Juda which sent you to aske counsell of the Lorde, so shall ye say, Thus saith the Lorde God of Israel, as touchyng the wordes which ye haue hearde: 19 Because thyne heart dyd (e) melt, and because thou hast humbled thy selfe before the Lorde, when thou heardest what I spake agaynst this place, and agaynst the inhabiters of the same, howe that they shoulde be destroyed and accursed: and hast rent thy clothes and wept before me, I also haue heard(it) saith the Lorde: 20 Beholde therfore I wyll receaue thee vnto thy fathers, and thou shalt be put into thy graue in peace, and thyne eyes shall not see all the euyll which I wyll bring vpon this place. And they brought the king worde agayne.

(c) Or the colledge which was neare to the temple, and where the learned assembled to intreate of the scriptures and doctrine of the prophetes.

(d) The workes of mans hande here signifieth all that man inuenteth beside the word of god, which are abominable in gods seruice.

(e) Meanyng that he did repent.

¶ The.xxiii. Chapter.

2 Iosias readeth the law before the people, 3 he maketh a couenaunt with the Lorde, 4 he putteth downe the idols after he had kylled their priestes. 22 He kepeth the Passouer. 24 He destroyeth the coniurers, 29 he was kylled in Megiddo, 30 and his sonne Ioachas raigneth in his stead. 33 After he was taken, his sonne Ioachim was made king.

2.Chr.34.f. AND then the king sent, and there gathered vnto him all the elders of Juda and of Hierusalem. 2 And the king went vp into the house of the Lorde, with all the men of Juda, and all the inhabitours of Hierusalem, with the priestes, and prophetes, & all the people both small and great: and he read in the eares of them all the wordes of the booke of the couenaunt which was found in the house of the Lorde. 3 And the king (a) stoode by a pyller, and made a couenaunt before the Lorde, that they shoulde walke after the Lorde, and kepe his commaundementes, his witnesses, and his statutes, with all their heart & all their soule, and make good the wordes of the sayde couenaunt, that were written in the foresayde booke: and all the people consented to the couenaunt. 4 (b) And the king commaunded Helkia the hye priest, and the inferiour priestes, and the keepers of the "ornamentes, to bryng out of the temple of the Lorde all the vessels that were made for Baal, for the groues, and for all the hoast of heauen: and he burnt them without Hierusalem in the feeldes of Cedron, and caryed the asshes of them into Bethel.

5 And he put downe the priestes (of Baal) whom the kinges of Juda had founded to burne incense in the hygh places and cities of Juda that were rounde about Hierusalem, and also them that burnt incense vnto Baal, to the sunne, to the moone, to the planettes, and to all the hoast of heauen. 6 And he (c) brought out the groue from the temple of the Lorde without Hierusalem vnto the brooke Cedron, and burnt it there at the brooke Cedron, and stampt it to powder, and cast the dust therof vpon the (d) graues of the children of the people. 7 And he brake downe the celles of the male stewes that were by the house of the Lorde, where the women woue hangynges for the groue. 8 And he brought all the priestes out of the cities of Juda, and defiled the hygh places where the priestes had burnt incense, euen from Geba to Beersheba, and destroyed the hygh places of the gates that were in the enteryng in of the gate of Iosua the gouernour of the citie, which were on the left hande (as a man goeth in) to the gate of the citie. 9 (e) Neuertheless the priestes of the hygh places came not vp to the aulter of the Lorde in Hierusalem, saue only they did eate of the sweete bread among their brethren. 10 And he defiled Thopheth, which is in the valley of the children of Hinnom, because no man shoulde offer his sonne

(a) Where the king had his place. 2.king.11.c

(b) King Iosias zelously purgeth the temple of god, and destroyeth all the monumentes of idolatry & superstition.

" Or, Doose keepers.

(c) He remoued that groue which idolatours for deuotion had planted neare to the temple, contrary to the cõmaundements of the Lord. Deut. 16.c. or as some reade, the similitude of a groue which vvas hanged in the temple.

(d) Both in contempt of the idols & reproche of them vvhich had worshipped thẽ in their liues.

(e) Iosias thought not meete that those priestes which had serued idols, shuld be ministers in the temple of god. Iere. 7.d.

of his daughter in fire to Moloch.
11 He put downe the horses that the kinges of Juda had geuen to the sunne, at the enteryng in of the house of the Lorde by the chamber of Nathanmelech the chamberlayne, which was ruler of the suburbes, and burnt the charets of the sunne with fire.
12 And the aulters that were on the top of the parlour of Achez which the kinges of Juda had made, and the aulters which Manasse had made in the two courtes of the house of the Lord, did the king breake downe, and ran thence, and cast the dust of them into the brooke Cedron. 13 And the high places that were before Hierusalem on the ryght hande of the mount (c) Olinet, which Solomon the king of Israel had builded for Astaroth the abhomination of the Sidons, and for Chamos the abhomination of the Moabites, and for Milchon the abomination of the children of Ammon, those the king defiled: 14 And brake the images, & cut downe the groues, & fylled their places with the bones of men. 15 Moreouer the aulter that was at Bethel, the high places made by Jeroboam the sonne of Nabat which made Israel sinne, both the aulter & also the high place he brake downe, and burnt the hygh place, and stampt it to powder, and burnt the groue. 16 And as Josia turned him selfe, he spyed the graues that were in the mount, and sent and fet the bones out of the graues, & burnt them vpon the aulter, to pollute it, according vnto the worde of the Lord that the man of God proclaymed which tolde the same wordes. 7 Then he sayde, What title is that that I see? And the men of the citie tolde him, It is the sepulchre of the man of God, which came from Juda, and tolde the selfe same thynges that thou hast done to the aulter of Bethel. 8 And he sayde, Let him alone: see that no man moue his bones. And so his bones were saued, with the bones of a prophete that came out of Samaria.
19 And all the houses of the hygh places in the cities of Samaria, which the king of Israel had made to anger (the Lorde withall) those Josia put out of the way, and dyd to them according to all the actes that he had done in Bethel. 20 And he sacrificed all the priestes of the hygh places that were there vpon the aulters, and burnt mens bones vpon them, and returned to Hierusalem.
21 And the king commaunded all the people, saying, Kepe the feast of Passouer vnto the Lorde your God, as it is written in the booke of this couenaunt. 22 There was no Passouer holden lyke that from the dayes of the iudges that iudged Israel, and in all the dayes of the kinges of Israel and of the kinges of Juda. 23 In the eighteenth yere of king Josia was this Passouer holden to the Lorde in Hierusalem. 24 And moreouer workers with spirites, and soothsayers, images, idols, and all the abominations that were spyed in the lande of Juda and in Hierusalem, those did Josia put out of the waye, to performe the wordes of the lawe which were written in the booke that Helchia the priest founde in the house of the Lorde. 25 Lyke vnto him was there no king before him that turned to the Lorde with all his heart, with al his soule, & all his might, according to all the lawe of Moyses, neither after him arose there any such as he.
26 Notwithstandyng the Lorde turned not from the fiercenesse of his great wrath, wherwith he was angrye against Juda, because of all the prouocations that Manasse had prouoked him withall. 27 And the Lorde sayde, I will put Juda also out of my sight, as I haue done away Israel, and will cast of this citie Hierusalem which I haue chosen, and the house of which I sayd, My name shalbe there.
28 The rest of the wordes that concerne Josia, and all that he did, are they not written in the booke of the chronicles of the kinges of Juda?
29 In his dayes Pharao Necho king of Egypt went vp against the king of Assyria to the riuer of Euphrates: and king Josia went against him, & was slayne of him at Megiddo when he had seene him. 30 And his seruauntes caryed him dead from Megiddo, and brought him to Hierusalem, and buryed him in his owne sepulchre: and the people of the lande toke Joachas the sonne of Josia, and annoynted him, and made him king in his fathers stead. 31 Joachas was twentie and three yeres olde when he began to raigne, and raigned three monethes in Hierusalem: his mothers name also was Hamital, the daughter of Jeremia of Libna.

(c) A mount that was full of idols.

r. king. 11. d.
r. king. 12. k.
2. king. 13. a
2. king. 13. e
W 2. Chr. 35. a Exod. 12. a 3. Esd. 1. a.
Deut. 16. a
Leuit. 20. Deut. 18.
E 2. king. 14. a
2. king. 8.
2. Chr. 35. d
2. Chr. 36.

Libna. 32 And he did euil in the sight of the Lorde, accordyng to all thinges as his (d)fathers had done. 33 And Pharao Necho put him in bondes at Ribla in the land of Hamath while he raigned in Hierusalem, and put the lande to a tribute of an hundred talentes of siluer, and a talent of golde.

34 And Pharao Necho made Eliacim the sonne of Iosia king in the roome of Iosia his father, and turned his name to Ioacim, and toke Joachas away: which when he came to Egypt, dyed there. 35 And Ioacim gaue the siluer and the golde to Pharao, and taxed the lande, to geue the money accordyng to the commaundement of Pharao: requiryng of euery man according to their habilitie siluer and golde, euen of the people of the lande, to geue vnto Pharao Necho.

36 Ioacim was twentie & fiue yeres olde when he began to raigne, and he raigned eleuen yeres in Hierusalem: his mothers name also was Zebuda the daughter of Pedaia of Ruma.

37 And he did that which was euyll in the sight of the Lorde, accordyng to all thinges as his father had done.

¶ The xxiiii. Chapter.

1 Ioacim made subiect to Naduchodonosor rebelleth, 15 He and his people are carryed vnto Babylon, 17 Zedekia is made kyng.

IN his dayes came * Nabuchodonosor king of Babylon vp, and Ioacim became his seruaunt three yeres: and then turned, and rebelled agaynst him. 2 And the Lorde sent agaynst him bandes of the Chaldes, and bandes of the Syrians, & bandes of the Moabites, and bandes of the Ammonites: and sent them agaynst Iuda to destroy it, accordyng to the saying of the Lorde which he spake by his seruauntes the prophetes.

3 Only at the byddyng of the Lorde came this vpon Iuda, to put them out of his sight for the sinnes of Manasse, accordyng to all that he dyd.

4 And for the innocent blood that he shed, and fylled Hierusalem with innocent blood: and the Lorde would not be reconciled. 5 The rest of the wordes that concerne Ioacim, and all that he did, are they not written in the booke of the chronicles of the kinges of Iuda? 6 And so Ioacim (a) slept with his fathers: and Ioachin his sonne raigned in his stead. 7 And the king of Egypt came no more out of his lande: for the king of Babylon had taken from the riuer of Egypt vnto the riuer of Euphrates, all that pertayned to the king of Egypt.

8 Joachin was eyghteene yeres olde when he began to raigne, and raigned in Hierusalem three monethes: his mothers name also was Nehusta, the daughter of Elnathan of Hierusalem.

9 And he did that which was euyll in the sight of the Lorde, accordyng to all as his father had done. 10 In that tyme came the seruauntes of Nabuchodonosor king of Babylon vp agaynst Hierusalem, and the citie was besieged. 11 And Nabuchodonosor king of Babylon came agaynst the citie, and his seruauntes dyd besiege it. 12 And Joachin the king of Iuda (b) came out to the king of Babylon, he and his mother, his seruauntes, his lordes, and his chamberlaynes: and the king of Babylon toke him in the (c) eyght yere of his raigne. 13 And he caryed out thence all the treasures of the house of the Lorde, and the treasure of the kinges house, and brake al the vessels of gold which Solomon king of Israel had made in the temple of the Lorde, as the Lord had sayd. 14 And he caryed away all Hierusalem, & all the lordes, and all the strong men of warre, euen ten thousande, into captiuitie, and all the craftesmen, and (d) keepers, none remaynyng saue the poore common people of the land. 15 And he caryed away Joachin to Babylon, and the kinges mother, & the kinges wiues, his chamberlaynes: & them that were mightie in the lande those caryed he away into captiuitie, frō Hierusalem to Babylon. 16 And all the actiue men of warre, euen seuen thousande, and craftesmen, and * posters a thousande, all that were strong and apt for warre, did the king of Babylon bryng to Babylon captiue. 17 And the king of Babylon made Mathania his fathers brother king in his stead, and chaunged his name to Zedekia.

18 Zedekia was twentie & one yeres olde when he began to raigne, and he raigned eleuen yeres in Hierusalem: his mothers name also was Hamital, the daughter of Jeremia of Libna. 19 And he did euyll in the sight of the Lorde, accordyng to all as Joachin had done. 20 For the wrath of the Lorde was moued agaynst Hierusalem and Iuda, vntyl he (c) cast them

* Or, Nabuchadonezer. Dan. 1.a.

2. king. 10.c

(a) Not that he was buryed with his fathers, for he dyed in the way as they caryed him prisoner towarde Babylon. Iere. 22.c.

Dan. 1.a.

Hest. 2.a. (b) That is, he yeelded him selfe vnto him. (c) In the raigne of the king of Babylon. 2 king. 20.e

(d) The worde signifieth counselours, wyse men, men of estimation, cunnyng mē in orderyng of a campe. 2. Chr. 36.b Hest. 62.a

* Or, cunnyng men, as before. 2. Chr. 26.b Iere 37.a and. 52.

Iere. 3.a.

(e) Out of Hierusalem and Iuda into Babylon.

them out of his sight: and Zedekia rebelled agaynst the king of Babylon.

¶ The. xxv. Chapter.

1 Hierusalem is besieged of Nabuchodonosor and taken. 7 The sonnes of Zedekia are slayne before his eyes, and after his owne eyes put out.

A AND in the ninth yere of his raigne, the tenth day of the moneth, Nabuchodonosor king of Babylon came, he and all his hoast agaynst Hierusalem, and pitched agaynst it, and made engins agaynst it on euery side. 2 And the citie was besieged vnto the eleuenth yere of king Zedekia. 3 And the ninth day of the moneth, there was so great hunger in the citie, that there was no bread for the people of the lande.

4 And the citie was broken vp, and all the men of armes (fled) by nyght by a way through a gate (which is) betweene two walles by the kinges garden (the Chaldees lying about the citie:) and the king went the way toward the plaine. 5 And the souldiers of the Chaldees folowed after the king, and toke him in the plaine of Jericho: and all his army were scattered away from him. 6 So they toke the king, and brought him to (Nabuchodonosor) the king of Babylon to Ribla, where they gaue iudgement vpon him. 7 And they slue the sonnes of Zedekia before his eyes, and he put out the eyes of Zedekia, and fettered him with chaynes, and caryed him to Babylon. 8 And the seuenth day of the fifth moneth (which is the nineteenth yere of king Nabuchodonosor king of Babylon) came Nabuzaradan a seruaunt of the king of Babylon & cheefe captayne of the men of warre, vnto Hierusalem: 9 And burnt the house of the Lorde, and the kinges house, and all the houses of Hierusalem, and all great houses burnt he with fire. 10 And all the souldiers of the Chaldees that were with the cheefe captayne of the men of warre, brake downe the walles of Hierusalem rounde about. 11 But the rest of the people that were left in the citie, and them that were fled to the king of Babylon, with the remnaunt of the common people, did Nabuzaradan the cheefe captayne of the men of warre cary away. 12 But the captayne of the souldiers left of the poore of the lande to dresse the vines and to till the grounde. 13 And the pillers of brasse that were in the house of the Lorde, and the sockettes, and the brasen lauatorie that was in the house of the Lorde, did the Chaldees breake, and caryed all the brasse of them to Babylon. 14 And the pottes, shouels, instrumentes of musicke, spoones, and all the vessels of brasse that they ministred in, toke they away. 15 And the fire panneys, and basons: and such thinges as were of golde and of siluer, them toke the cheefe captayne away: 16 Euen two pillers, one lauatorie, & the sockettes which Solomon had made for the house of the Lorde: the brasse of all these vessels was without wayght.

17 The height of the one piller was eyghteene cubites, and the pommel therof was brasse: and the height of the pommel was with wreathe worke three cubites, and pomgranates vpon the pommel round about all of brasse: and of the same fashion was the seconde piller, with a wreathen worke.

18 And the cheefe captayne of the men of warre toke Saraia the cheefe priest, and Zephoniah the hyest priest saue one, and the three kepers of the holy thynges: 19 And out of the citie he toke a chamberlayne that had the ouersight of the men of warre, and fiue men of them that were euer in the kinges presence, which were founde in the citie, and him that was scribe to the captayne of the hoast which brought out the people of the lande to warre, and threescore men of the people of the lande that were founde in the citie. 20 And Nabuzaradan the cheefe captayne of the men of warre, toke these and brought them to the king of Babylon to Ribla. 21 And the king of Babylon smote them, and slue them at Ribla in the lande of Hamath: and so Juda was caryed away out of their lande. 22 Howbeit there remayned people in the lande of Juda, whom Nabuchodonosor king of Babylon left, and made Gedalia the sonne of Ahikam the sonne of Saphan ruler ouer them. 23 And all the captaynes of the souldiers, they & their, hearde that the king of Babylon had made Gedalia gouernour, and there came to Gedalia to Mizpah Ismael the sonne of Nathania, Johannan the sonne of Karea, Saraia the sonne of Thanhumeth the Netophathite, and

Jaazania

Jere. 39. & and. 52.

Ezech. 7. d

Lamen. 4.

2. Chr. 36. e

1. King. 7. b

2. king. 20. f

Jere. 27. d

C Exod. 27.

D

Jere. 40. b

Jaazania the sonne of Maachati, they and their men. 24 And Gedalia sware to them and to the men whom they had with them, and sayde vnto them, Feare not ye to be the seruaūtes of the Chaldees: dwel in the land, and serue the king of Babylon, and ye shalbe well. 25 But in the seuenth moneth, Ismael the sonne of Nathania the sonne of Elisama of the kinges blood came, and ten men with him, and smote Gedalia that he dyed: and so did he the Jewes and the Chaldees that were with him at Mizpah. 26 And all the people both small and great, and the captaynes of warre arose, and came to Egypt: for they were afrayde of the Chaldees.

* Or, be ye not afrayde of the seruauntes of the Chaldees.

27 Notwithstandyng, yet in the seuen and thirtith yere after Joachin king of Juda was caryed away, the seuen and twentith day of the twelfth moneth, Euilmerodach king of Babylon the same yere that he began to raigne, did lift vp the head of Joachin king of Juda out of prison, 28 And spake kindely to him, and set his seat aboue the seate of the kinges that were with him in Babylon, 29 And chaunged his prison garmentes, and he did euer eate bread before him all the dayes of his lyfe. 30 His portion was a continuall portion that was assigned him of the king, euery day a certayne as long as he lyued.

¶ The ende of the second booke of the Kinges, cōmonly called the fourth booke.

¶ The first booke of the Chronicles, called in Latine Verba dierum: or after the Grekes, Paralipomenon: which the Hebrues call Dibre Haiamim, and recken both the bookes but for one.

¶ The first Chapter.

1 The genealogie of Adam and Noah vntyll Abraham, 27 and from Abraham vnto Esau. 35 His children. 43 Kinges and Dukes came of him.

A Dam, Seth, Enos, 2 Kenan, Mahalehel, Jared, 3 Henoth, Methusalah, Lamech, 4 Noah, Sem, Ham, and Japheth. 5 The sonnes of Japheth: Gomer, Magog, Madai, Jauan, and Thubal, Meschech, and Thiras. 6 The sonnes of Gomer: Aschenaz, Riphath, and Thogarma. 7 And the sonnes of Jauan: Elisa, and Tharsis, Cittim, and Dodanim. 8 The sonnes of Ham: Chus, and Mizraim, Phut, & Chanaan. 9 The sonnes of Chus: Seba, and Hauila, Sabbetha, and Raama, and Sabtheca. And the sonnes of Raama: Seba, and Dedan. 10 And Chus begat Nimrod: and he began to be mightie vpon the earth. 11 Mizraim begat Ludim, and Anamim, Lahabim, and Naphthuim, 12 Phathrusim, & Casluim, of which came the Philistines and the Caphthorites. 13 Chanaan begat Sidon his eldest sonne, and Heth. 14 Jebusi also, and Amori, and Hirgasi. 15 Heui, Araki, and Sini, 16 And Aruadi, Samari, and Hemathi. 17 The sonnes of Sem: Elam, and Assur, Arphaxad, Lud, and Aram, and Vz, Hul, and Gether, and Meschech. 18 Arphaxad begat Selah, and Selah begat Eber. 19 And vnto Eber were borne two sonnes: the name of the one was Peleg, because that in his dayes the lande was diuided, and his brothers name was Joktan.

20 Joktan begat Almodad, and Saleph, Hazermaueth, and Jerah, 21 Hadoram also, & Vzal, and Dikla, 22 Ebal, and Abimael, and Seba, 23 And Ophir, Hauila, and Jobab: 24 All these were the sonnes of Joktan: Sem, Arphaxad, Selah, 25 Eber, Peleg, Rehu, 26 Serug, Nahor, Therah, 27 Abram, otherwise called Abraham. 28 The sonnes of Abraham: Isahac, and Ismael. 29 And these are their generations: the eldest sonne of Ismael was Nabaioth, then Kedar, Adbeel, and Mibsam. 30 Misma, and Dumah, Massa, Hadad, and Thema, 31 Jetur, Naphis, & Kedma: these are the sonnes of Ismael. 32 The children of Ketura Abrahams concubine, she

Gen. 5. a

Gen. 10. a

Gen. 10. b

Gen. 11. b

Gen. 25. b

F Gen. 25. b

the bare Zimram, Jokſan, Medan, Midian, Iſbok, and Suah. The chil-
dren of Jokſan: Seba, and Dedan.
33 The children of Madian: Epha, and Epher, Henoch, Abida, & Eldaa: All theſe are the children of Ketura.
Gen. 36. b
34 And ſo Abraham begat Iſahac. The ſonnes of Iſahac: Eſau & Iſrael.
35 The ſonnes of Eſau: Eliphaz, Re-
huel, Jehus, Jaelam, and Korah.
Gen. 36. d
36 The children of Eliphaz: The-
man, Omar, Zephi, and Gatham, Ke-
nas, Thimna, and Amaleh. 37 The children of Rehuel: Nahath, Zerah, Samma, and Miza. 38 The ſonnes of Seir: Lotan, Sobal, Sibron, and Ana, Diſon, Ezer, and Diſan. 39 The children of Lotan: Hori, and Homan: & Thimna was Lotans ſiſter. 40 The children of Sobal: Alian, Manahath, Ebal, Sephi, and Onam. The ſonnes of Sibeon: Aia, and Ana. 41 And the ſonnes of Ana: Diſon. The ſonnes of Diſon: Hamran, Eſban, Jethran, and Cheran. 42 The ſonnes of Ezer: Bilhan, Zauan, & Jakan. The ſonnes of Diſon: Hus, & Aran. 43 Theſe are the kinges that raigned in the lande of Edom, before any king raigned o-
ver the children of Iſrael: Bela the
B ſonne of Beor, and the name of his citie was Dinhaba. 44 And Bela died, and Jobab the ſonne of Cerah of Bozra raigned in his ſtead. 45 And when Jobab alſo was dead, Huſam of the lande of the Themanites raig-
ned in his ſtead. 46 And when Hu-
ſam was dead, Hadad the ſonne of Bedad, which ſmote Madian in the feelde of Moab, raigned in his ſtead: and the name of his citie was Auith.
47 So Hadad died, & Samla of Maſ-
reka raigned in his ſtead. 48 And Samla dyed, & Saul of Rehoboth by the riuer ſide raigned in his ſtead.
49 And when Saul was dead, Baal-
hanan the ſonne of Achor raigned in his ſtead. 50 And Baalhanan dyed, and Hadad raigned in his ſtead: and the name of his citie was Phai, and his wiues name was Mehetabel the daughter of Matred the daughter of Meſahab. 51 Hadad dyed alſo. And there were dukes in Edom: Duke Thimna, Duke Alia, Duke Jetheth,
52 Duke Aholibama, Duke Ela, Duke Pinon, 53 Duke Kenaz, Duke Theman, Duke Mibzar, 54 Duke Magdiel, Duke Iram. Theſe are the Dukes of Edom.

¶ The. ii. Chapter.

1 The genealogie of Iuda, vnto Iſai the father of Dauid.

Theſe are the ſonnes of Iſrael: Ruben, Simeon, Leui, Juda, Iſa-
char, & Zabulon, 2 Dan, Joſeph, Beniamin, Nephthali, Gad, and Aſer.
3 The ſonnes of Juda: Er, Onan, and Sela: Theſe three were borne vnto him of (a) Bath Sua the Chanaanite-
ſſe. And Er the eldeſt ſonne of Juda was euyll in the ſight of the Lorde, and he ſlue him. 4 And Thamar his daughter in lawe bare him Pharez & Zara: and ſo all the ſonnes of Juda were fiue. 5 The ſonnes of Pharez: Hezron, & Hamul. 6 The ſonnes of Zara: Zimri, Ethan, Heman, Chal-
chol, and Dara: which were fiue in all. 7 And the ſonnes of Char-
mi, * Achan, that troubled Iſrael, tranſgreſſyng in the thyng that was dampned. 8 The ſonnes of Ethan: Azaria. 9 The ſonnes alſo of Hez-
ron that were borne vnto him: Jera-
meel, Ram, and Chelubai. 10 And Ram begat Aminadab, and Aminadab begat Naaſſon a lorde of the children of Juda. 11 And Naaſſon begat Salma, and Salma begat Booz.
C 12 Booz begat Obed, and Obed be-
gat Iſai. 13 And Iſai begat his el-
deſt ſonne Eliab, and Aminadab the ſeconde, and Simaa the thirde,
14 Nathanael the fourth, and Radai the fifth, 15 Oſem the ſixt, and Da-
uid the ſeuenth. 16 Whoſe ſiſters were Zaruia and Abigail. The ſonnes of Zaruia: Abiſai, Joab, and Azael, three. 17 And Abigail bare Amaza, the father of which Amaza was Je-
ther an Iſmaelite. 18 And Ca-
leb the ſonne of Hezron begat Je-
rioth of Aſuba his wyfe, whoſe ſonnes are theſe: Jaſer, Sobab, and Ardon. 19 And when Aſuba was dead, Caleb toke Ephrata, which bare him Hur. 20 And Hur begat Uri, and Uri begat Bezaleel. 21 Af-
terwarde came Hezron to the daugh-
ter of Machir the father of Gilead, D and toke her when he was three ſcore yeres olde, and ſhe bare him Segub.
22 And Segub begat Jair, which had three and twentie cities in the lande of Gilead. 23 And he ouercame Geſſur and Aram the townes of Jair, from them (which dwelt in them,) and Kenath and the townes thereof, euen three ſcore townes: All theſe were the ſonnes of Machir the father of Gi-
lead.

Gen. 38. a
A (a) Bath ſignifieth a daughter, Mat. 1. a
Ruth. 4. d
B * Or, Achar
Joſu. 7. a
Math. 1. b
Sam. 16. b
C
2. Sa. 17. a
Exod. 31. a
D
2. Chr. 4. a

lead. 24 And after that Hezron was dead at Caleb in Euphrata, Abia Eſroms wyfe bare hym Ashur the father of Thekoa. 25 And the ſonnes of Jerahmeel the eldeſt ſonne of Hezron, were: Ram the eldeſt, Buna, Oren, Oſem, and Ahia. 26 And Jerahmeel had yet another wyfe named Atara, whiche was the mother of Onam.

2.Chro.4.8

27 And the ſonnes of Ram the eldeſt ſonne of Jerahmeel, were: Maaz, Jamin, and Ekar. 28 The ſonnes of Onam were: Sammai, and Jada. The ſonnes of Sammai: Nadab, and Abiſur. 29 And the wyfe of Abiſur was called Abihail, & ſhe bare hym Ahban and Molid. 30 The ſonnes of Nadab: Seled, and Appaim. And Seled dyed without chyldren. 31 The ſonne of Appaim, Iſei: And the ſone of Iſei, Seſan: And the ſonne of Seſan, Ahlai. 32 And the ſonnes of Jada the brother of Samai, Jether and Jonathan: and Jether dyed without chyldren. 33 The ſonnes of Jonathan: Peleth, and Zaza. Theſe were the ſonnes of Jerahmeel. 34 Seſan had no ſonnes, but daughters: and Seſan had a ſeruannt that was an Egyptian, named Jarha: 35 To whom he gaue his daughter to wife, and ſhe bare him Athai. 36 And Athai begat Nathan, and Nathan begat Zabad. 37 And Zabad begat Aphlal, and Aphlal begat Obed. 38 Obed begat Jehu, and Jehu begat Azaria. 39 Azaria begat Helez, and Helez begat Elaſa. 40 Elaſa begat Siſamai, and Siſamai begat Sallum. 41 Sallum begat Jecamia, Jecamia begat Eliſamah. 42 The

2.Sa.23.d.

ſonnes of Caleb the brother of Jerahmeel: Meſa his eldeſt ſonne, whiche was the father of Ziph: & the ſonnes of Mareſa the father of Hebron.

43 The ſonnes of Hebron: Corah, and Thapuah, Rekem, and Sama.

44 Sama begat Raham the father of Jerkoam, & Rekem begat Sammai.

45 The ſonne of Sammai was Maon: And Maon was the father of Bethzur. 46 And Epha a concubine of Caleb, bare Haran, and Moſa, and Gazez: Haran begat Gazez.

47 The ſonnes of Jahdai, were: Regem, Jotham, Geſan, Pheleth, Epha, and Saaph. 48 And Maacha was Calebs concubine, of whom he begat Seber and Thirhana: 49 And ſhe bare alſo Saaph the father of Madmanna, and Sena the father of Machbena, and the father of Hibea:

And Achſa was Calebs daughter.

Joſu.15.d.

50 These were the ſonnes of Caleb the ſonne of Hur the eldeſt ſonne of Ephrata: Sobal the father of Kiriath Jarim, 51 Salma the father of Bethlehem, and Hareph the father of Beth Gader. 52 And Sobal the father of Kiriath Jarim had ſonnes, and he

* Or, gouerned.

ſawe the halfe of the countrey of the manſions. 53 The kinredes of Kiriath Jarim are theſe: The Jethrites, the Puthites, the Sumathites, and the Miſrahethites: And of them came the Zarathites, and the Eſthaulites. 54 The ſonnes of Salma: Bethlehem, and Netophathi, the glorie of the houſe of Joab, & halfe the countrey of the Manahethites, the Zarates. 55 The kinredes of the

* Or, ſcribes.

* wryters dwelt at Jabes, the Thiratites, the Simeathites, the Suchathites, whiche are the Kenites that came of Hemath the father of the houſe of Rechab.

The. iii. Chapter.

1 The genealogie of Dauid, and of his poſteritie vnto the ſonnes of Iohia.

A

THeſe were the ſonnes of Dauid whiche were borne vnto hym in Hebron: the eldeſt, Amnon of Ahinoam the Jſraelitiſſe: the ſeconde, Daniel of Abigail the Carmelitiſſe:

2.Sam.3.a.

2 The thirde, Abſalom the ſonne of Maacha, the daughter of Thalmai kyng of Geſur: the fourth, Adonia the ſonne of Haggith: 3 The fift, Sephatia of Abital: the ſixt, Jethream, by Egla his wyfe. 4 Theſe ſixe were borne vnto hym in Hebron, and there he raigned ſeuen yeres and ſixe monethes: and in Hieruſalem he raigned thirtie and three yeres. 5 And theſe were borne vnto hym in Hieruſalem: Sima, Sobab, Nathan, & Solomon, foure, of Bathſua the daughter of Ammiel, 6 Jbhar alſo and Eliſama, Elipheleth, 7 Noga, Nepheg, and Jephia, 8 Eliſama, Eliada, and Elipheleth: nine (in number.) 9 These are all the ſonnes of Dauid, beſide the ſonnes of the concubines: and Thamar was their ſiſter. 10 Solomons ſonne was Roboam, whoſe ſonne was Abia, and Aſa was his ſonne, and Joſaphat his ſonne, 11 Whoſe ſonne was Jozam, and his ſonne was Ahazia, and Joas was his ſonne, 12 Amazia his ſonne, Azariah his ſonne, and Jotham his ſonne, 13 Ahaz was his ſonne, Hezekia his ſonne, and Manaſſe his ſonne. 14 And Amon was

2.Sam.5.a

B

his ſonne, and Joſia was his ſonne.
15 And the ſonnes of Joſia, were: the eldeſt ſonne Johanan, the ſecond Joakim, the thirde Zedekia, and the fourth Sallum. 16 The ſonnes of Joakim, were: Jecoxiah his ſonne, and Zedekiah his ſonne. 17 The ſonne of Jeconiah: Aſſir, and Salathiel his ſonne. 18 Malchiram alſo and Pedaia, Senazar, Jecamia, Hoſama, and Nedabia. 19 The ſonnes of Pedaia, were: Zorobabel, and Semei: The ſonnes of Zorobabel, Meſſullam, Hanania, and Selomith their ſiſter: 20 And Haſubah, Ohel, Berechia, Haſadia, and Juſabheſed, fiue (in number.) 21 The ſonnes of Hanania: Pelatia, and Jeſaia: whoſe ſonne was Rephaia, and his ſonne Arnan, and his ſonne was Obadia, and his ſonne Sechania. 22 The ſonne of Sechania was, Semaia: and the ſonnes of Semaia, were: Hattus, Igal, Bariah, Neariah, and Saphat, ſixe. 23 And the ſonnes of Neariah, were: Elioenai, Hizkiah, and Azrikam, three. 24 And the ſonnes of Elioenai, were: Hodauia, Eliaſib, Pelaiah, Accub, Johanam, Dalaia, and Anani, ſeuen.

The. iiii. Chapter.

1 The genealogie of the ſonnes of Iuda. 5 Of Aſhur. 9 Of Iabes and his prayer. 11 Of Chelub, 24 and Simeon: their habitations, 38 and conqueſtes.

THe ſonnes of Juda: Phares, Heſron, Charmi, Hur, and Sobal.
2 And Reaia the ſonne of Sobal begat Jahath, and Jahath begat Ahumai and Lahad: and theſe are the kinredes of the Zorathites.
3 And theſe were of the father of Etam: Jezrahel, Jſma, and Idbas: and the name of their ſiſter was Hazlelphuni. 4 Penuel was the father of Hedoz, and Eſer the father of Huſa: And theſe are the ſonnes of Hur the eldeſt ſonne of Ephratha the father of Bethlehem. 5 And Aſhur the father of Thekoa had two wiues: Helah, and Naarah. 6 And Naarah bare hym Ahuſam, Hepher, Themeni, and Ahaſtari: Theſe were the ſonnes of Naarah. 7 And the ſonnes of Helah, were: Zereth, Jezoar, and Ethnan. 8 And Coz begat Anob, and Zobeba, and the kinred of Aharhel the ſonne of Harum. 9 And Jabes was moze honorable then his brethren: And his mother called his name Jabes, ſaying, Becauſe I bare hym with ſozowe. 10 And Jabes called on the God of Iſrael, ſaying, If thou wylt bleſſe me in deede, and enlarge my coaſtes, and thale let thyne hande be with me, and wylt kepe me from euyll that it hurt me not. And God graunted hym his deſire. 11 Chelub the brother of Suah begat Mehir, whiche was the father of Eſthon.
12 And Eſthon begat Beth rapha and Paſeha, and Thehinna the father of the citie of Nahas: theſe are the men of Recha. 13 The ſonnes of Kenas: Othniel, and Saraia: And the ſonne of Othniel was, Hathath,
14 And Meonothi begat Ophrah: And Seraia begat Joab the father of the valley of crafters men, (ſo called) becauſe they were craftes men.
15 And the ſonnes of Caleb the ſonne of Jephune were, Iru, Ela, and Naam: And the ſonne of Ela was Kenas. 16 And the ſonnes of Jehaleleel, were: Ziph, and Ziphah, Thiria, and Aſarel. 17 And the ſonnes of Ezra, were: Jether, Mered, Epher, and Jalon: and he begat Miriam, and Sammai, and Iſbah the father of Eſthemoa. 18 And his wyfe Jehudia bare Jared the father of Gedoz, and Heber the father of Socho, and Jecuthiel the father of Zanoah. And theſe are the ſonnes of Bithiah the daughter of Pharao, whiche Mered toke. 19 The ſonnes of the wyfe of Hodia the ſiſter of Nahum the father of Keilah, were: Garmi, and Eſthemoa the Maachathite. 20 The ſonnes of Simon, were: Ammon, and Rinna, Ben hanan, and Thilon: And the ſonnes of Iſi, were: Zoheth, and Benzoheth. 21 The ſonnes of Selah the ſonne of Juda, were: Er the father of Lecha, and Laada the father of Mareſa, and the kinredes of the houſholdes of them that wrought lin-nen in the houſe of Abea. 22 And Jokim and the men of Chozebah, and Joas, and Saraph whiche had the dominion in Moab, and Jaſubi Lehem: theſe alſo are wozdes of olde.
23 Theſe were potters, and dwelt there among trees and hedges, nye vnto the kyng, becauſe of his wozke.
24 The ſonnes of Simeon were: Nemuel, Jamin, Jarib, Zerah, and Saul:
25 Whoſe ſonne was Sallum, and the ſonne of hym was Mibſam, and his ſonne was Miſma, 26 And the ſonne of Miſma was Hamuel, and his ſonne was Zachur, and the ſonne

Of

A Gen. 38. g. and. 46. b.

B

C

D

of hym was Semehi. 27 Semehi had xvi. sonnes and fyue daughters: but his brethren had not many children, neither was all the kinrede of them lyke to the children of Iuda in multitude. 28 And they dwelt at Beerseba, Molada, and at Hazar Sual, 29 At Bilha, at Ezem, and at Tholad, 30 At Bathuel, at Horma, and at Ziklag, 31 At Bethmarcaboth, Hazer Sussim, at Bethbirei, and at Saaraim: These were their cities vnto the raigne of Dauid.

32 And their villages were: Etam, and Ain, Rimmon, Tochen, and Asan, fiue townes. 33 And all their villages that were rounde about the same cities, vnto Baal. This is the habitation of them, and their genealogie: 34 Mosobab, and Iamlech, and Iosa the sonne of Amasia, 35 And Joel, and Iehu the sonne of Iosibi, the sonne of Saraia, the sonne of Asiel, 36 And Elioenai, and Iaakoba, Iohaia, and Asaiah, Adiel, Ismiel, and Benaia, 37 And Ziza the sonne of Siphi, the sonne of Allon, the sonne of Iedaia, the sonne of Zimri, the sonne of Semaia. 38 These are famous captaynes in their kinredes, setting vp greatly the house of their fathers. 39 And they went to the entring in of Gedor euen vnto the eastside of the valley, to seeke pasture for their sheepe: 40 And they founde fat pasture and good, and a wyde land, quiet and fruitefull: for they of Ham had dwelt there before. 41 And these nowe afore written by name, came in the dayes of Hezekia kyng of Iuda, and smote the tentes of them, and the habitations that were founde there, and destroyed them vtterly vnto this day, and dwelt in their roomes: because there was pasture there for their sheepe. 42 And some of the children of Simeon went to mount Seir, euen fiue hundred men, hauing for their captaynes, Pelatia, Nearia, Raphaia, and Oziel, the sonnes of Ii: 43 And smote the rest of the Amalekites that were escaped, and they dwelt there vnto this day.

The. v. Chapter.

1 The byrthright taken from Ruben and geuen to the sonnes of Ioseph.
3 The genealogie of Ruben, 11 and Gad. 23 And of the halfe tribe of Manasse.

THe sonnes of Ruben, the eldest sonne of Israel (forasmuche as he was the eldest, and had defiled his fathers bed, his byrthright was geuen vnto the sonnes of Ioseph the sonne of Israel: howbeit the genealogie is not reckened after his byrthright. 2 For Iuda preuayled aboue his brethren, and of his tribe came the cheefe, and the byrthright was geuen to Ioseph.) 3 The sonnes then of Ruben the eldest sonne of Israel, were: Henoch, Phalu, Hezron, and Charmi. 4 The sonnes of Joel: Samaiah his sonne, Gog his sonne, and Semei his sonne, 5 Micah his sonne, Reaia his sonne, and Baal his sonne. 6 Beera his sonne, whom Thiglath Pilneser kyng of Assyria caryed away: for he was a great lorde among the Rubenites. 7 And when his brethren in their kinredes reckened the genealogie of their generations, Iehiel and Zacharias were the cheefe, 8 And Bala the sonne of Azaz, the sonne of Sema, the sonne of Joel, dwelt in Aroer, and so forth vnto Nebo, and Baalmeon. 9 And eastwarde he inhabited vnto the entring in of the wyldernesse, from the riuer Euphrates: for they had much cattell in the land of Gilead. 10 And in the dayes of Saul, they warred with the Agarites, whiche were ouerthrowen by their hande: and they dwelt in their tentes throughout all the east (lande) of Gilead. 11 And the children of Gad dwelt ouer against them in the lande of Basan, euen vnto Saleha: 12 And in Basan Iobel was the cheefest, and Saphan the next: then Janai, and Saphat. 13 And their brethren of the houshold of their fathers, were Michael, Mesullam, Seba, Iorai, Iachan, Zia, Eber, seuen. 14 These are the children of Abihail the sonne of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Iesisai, the sonne of Iahdo, the sonne of Buz: 15 Ahi the sonne of Abdiel, the sonne of Guni was a captayne of the householde of their fathers. 16 And they dwelt in Gilead in Basan, and in her townes, and in all the suburbes of Saron, and in their borders. 17 And these were reckened by kinredes in the dayes of Iotham kyng of Iuda, and in the dayes of Ieroboam kyng of Israel. 18 The sonnes of Ruben, and of Gad, and of

Gen. xlix. a. Exod. vi. b. Nu. xxvi. a.

halfe the tribe of Manasse were fighting men, and able to beare shielde and swoorde, and to shoote with bowe, exercised in warre, euen foure & fourtie thousande seuen hundred and threscore, that went out to the warre.

19 And they fought with the Hagarites, with Ietur, Nephis, and Nodab. 20 And they were helped (of the Lorde) against them, and the Hagarites were deliuered into their hande, and so were all that were with them: For they cryed to God in the battaile, and he hearde them, because they put their trust in hym. 21 And they toke of their cattell and of their camels, fiftie thousande and two hundred, and fiftie thousande sheepe, and two thousande asses, and of the soules of men an hundred thousande. 22 And there fell many wounded, because the warre was of God: And they dwelt in their steades, vntill the time that they were caryed away. 23 And the chyldren of the halfe tribe of Manasse dwelt in the land, from Basan vnto Baal Hermon, & Senir, and vnto mount Hermon: (for) they were growen to a great multitude. 24 And these were the heades of the houholdes of their fathers: Epher, and Iesi, Eliel, and Azriel, Jeremia, and Hodauia, and Jahdiel, strong men and valiaunt, famous men, and heades of the householdes of their fathers. 25 And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the lande whom God destroyed before them. 26 And the God of Israel stirred vp the spirite of Phul king of Assyria, and the spirite of Thiglath Pilneser kyng of Assyria, and caryed them away: euen the Rubenites, the Gadites, and the halfe tribe of Manasse, and brought them vnto Halah, Habor, Hara, and to the riuer Gosan, vnto this day.

¶ The. vi. Chapter.

10 The genealogie of the sonnes of Leui. 31 Their order in the ministerie of the tabernacle. 49 Aaron and his sonnes priestes. 54. 57 Their habitation.

A Gen. xlvi. b THe sonnes of Leui: Gerson, Caath, and Merari. 2 The sonnes of Caath: Amram, Jzahar, Hebron, and Oziel. 3 The chyldren of Amram: Aaron, Moyses, and Miriam. The sonnes also of Aaron: Nadab, Abihu, Eleazar, and Ithamar.

4 Eleazar begat Phinehes, Phinehes begat Abisua. 5 Abisua begat Boki, Boke begat Ozi, 6 Ozi begat Zarahia, Zarahia begat Meraioth. B 7 Meraioth begat Amaria, and Amaria begat Ahitob, 8 Ahitob begat Zadoc, and Zadoc begat Ahimaaz, 9 Ahimaaz begat Azaria: and Azaria begat Johanan, 10 Johanan begat Azaria, whiche ministred in the temple that Solomon buylt in Hierusalem. 11 Azaria begat Amaria, Amaria begat Ahitob, 12 Ahitob begat 2. Chy. 26. Zadoc, and Zadoc begat Sallum, 13 Sallum begat Helkia, and Helkia 2. Kin. 22. begat Azaria. 14 Azaria begat Sa- 2. Kin. 25. raia, and Saraia begat Jehozedech.

15 And Jehozedech departed when the Lorde caryed away Juda and Hierusalem by the hande of Nabuchodonosor. 16 The sonnes of Leui: Ger- C Ezr. 3. 8. son, Caath, and Merari. 17 And these be the names of the sonnes of Gerson: Libni, and Simhi. 18 And the sonnes of Caath were: Amram, Jzahar, Hebron, and Oziel. 19 The sonnes of Merari: Mahali, and Musi: and these are the kinredes of Leui concerning their fathers. 20 The sonne of Gerson was Libni, whose sonne was Jahath, & his sonne Zemma, 21 And his sonne Joah, and his D sonne Jddo, and his sonne Zerah, and his sonne Jeathzai. 22 The sonnes of Caath: Aminadab, and his sonne Korah, and his sonne Assir, 23 And his sonne Elcana, & his sonne Ebiasaph, and his sonne Assir, 24 And Thahath was his sonne, and Uriel his sonne, and Ozi his sonne, and Saul was his sonne. 25 The sonnes of Elcana: Amasai and Ahimoth. 26 And Elcana: The sonnes of Elcana, Zophai, whose sonne was Nahath, 27 And his sonne Eliab, and Jeroham his sonne, and Elcana his sonne. 28 And the sonnes of Samuel: the eldest Vasni, and Abia. 29 The sonnes of Merari: Mahali, and his sonne Libni, and his sonne Simhi, and his sonne Oza, 30 And his sonne Simha, and his sonne Haggia, and his sonne Asaia.

31 And these be they whom David set for to sing in the house of the Lorde, after that the arke had rest. 32 And they ministred be- Ezr. 3. 10. fore the dwelling place of the tabernacle of the congregation with singing, vntyll Solomon had buylt the

the house of the Lord in Hierusalem: and then they wayted on their offices accordyng to the order of them.

33 These are they that wayted with their children, of the sonnes of Caath, Heman a singer, which was the sonne of Joel the sonne of Samuel, 1. Sam. 1. 8.

34 The sonne of Elcana, the sonne of Jeroham, the sonne of Eliel, the sonne of Thoah, 35 The sonne of Zuph, the sonne of Elcana, the sonne of Mahath, the sonne of Amasai, 36 The sonne of Elcana, the sonne of Joel, the sonne of Azaria, the sonne of Zephania, 37 The sonne of Thahath, the sonne of Assir, the sonne of Ebiasaph, the sonne of Korah, 38 The sonne of Izhar, the sonne of Caath, the sonne of Leui, the sonne of Israel: 39 And his brother Asaph stoode on his right hand, and Asaph was the sonne of Barachia, the sonne of Simha, 40 The sonne of Michael, the sonne of Baasa, the son of Melchia, 41 The sonne of Athan, the sonne of Zarah, the sonne of Adaia, 42 The sonne of Ethan, the sonne of Zimma, the sonne of Simhi, 43 The sonne of Jahath, the sonne of Gerſom, the sonne of Leui. 44 And their brethren the sonnes of Merari stoode on the left hande, euen Ethan the sonne of Kisi, the sonne of Abdi, the sonne of Maluch, 45 The sonne of Hazabia, the sonne of Amazia, the sonne of Helkia, 46 The sonne of Amzi, the sonne of Bani, the sonne of Samer, 47 The sonne of Mahli, the sonne of Musi, the sonne of Merari, the sonne of Leui. 48 Their brethren also the Leuites were appointed vnto all maner of seruice of the tabernacle of the house of God. 49 But Aaron and his sonnes burnt incense vpon the aulter of whole burnt offering, and on the aulter of incense (and were appointed) for all that was to do in the place most holy, and to make an attonement for them of Israel, accordyng to al that Moyses the seruaunt of God had commaunded. 50 These are the sonnes of Aaron: Eleazar his sonne, whose sonne was Phinehes, and his sonne Abisua, 51 And his sonne Bocci, whose sonne was Ozi, and his sonne Zerahiah, 52 And the sonne of him Maraioth, & his sonne Amaria, and the sonne of hym Ahitob, 53 And Sadoc his sonne, and Ahimaas his sonne. 54 And these are the dwelling places of them throughout their townes and coastes, euen of the sonnes of Aaron throughout the kinredes of the Caathites: for so the lot fell for them. 55 And they gaue them Hebron in the land of Juda, and the suburbes therof round about it. 56 But the feeldes of the citie and the villages pertayning thereto they gaue to Caleb the sonne of Jephunne. 57 And to the sonnes of Aaron they gaue the cities of refuge, euen Hebron & Libna with their suburbes, Jathir & Esthemoa with their suburbes, 58 And Hilen with her suburbes, and Dabir with her suburbes, 59 Asan and her suburbes, Bethsemes and her suburbes. 60 And out of the tribe of Beniamin, Geba and her suburbes, Alemeth and her suburbes, Anathoth and her suburbes: all their cities throughout their kinredes were thirteene. 61 And vnto the sonnes of Caath the remnaunt of the kinrede of the tribe were cities geuen out of the halfe tribe of Manasse by lot, euen ten cities. 62 And the sonnes of Gerſom throughout their kinredes, had out of the tribe of Issachar, out of the tribe of Aser, and out of the tribe of Nephthali, and out of the tribe of Manasse in Basan, thirteene cities. Iosu. xxiij. b and. xxi. b. 6

63 And vnto the sonnes of Merari were geuen by lot throughout their kinredes out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon, twelue cities. 64 And the children of Israel gaue the Leuites cities with their suburbes, 65 And that by lot, out of the tribe of the children of Juda, & out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, these cities, whiche they called by their names. 66 And they (that were) of the kinredes of the sonnes of Caath, had cities and their coastes out of the tribe of Ephraim. 67 And they gaue vnto them cities of refuge, Sichem in mount Ephraim and her suburbes, Gaser and her suburbes, Iosu. xx. a.

68 Jocmeam and her suburbes, Bethhoron and her suburbes,

69 Ajalon and her suburbes, Gath Rimmon and her suburbes. 70 And out of the halfe tribe of Manasse, Aner and her suburbes, and Bilam & her suburbes, for the kinred of the remnaunt of the sonnes of Caath.

71 And vnto the sonnes of Gerſom were geuen out of the kinred of the halfe tribe of Manasse, Golon in Basan

ſan and her ſuburbes, and Aſharoth and her ſuburbes. 72 Out of the tribe of Iſachar, Kedes and her ſuburbes, Dabrath and her ſuburbes,

73 Ramoth alſo and her ſuburbes, Anem & her ſuburbes, 74 And out of the tribe of Aſer, Maſal and her ſuburbes, Abdon & her ſuburbes, 75 Hukok & her ſuburbes, Rehob and her ſuburbes. 76 Out of the tribe of Nephthali, Kedes in Galilee and her ſuburbes, Hammon & her ſuburbes, Kiriathaim & her ſuburbes. 77 And vnto the reſt of the children of Merari were geuen out of the tribe of Zabulon, Rimmon and her ſuburbes, Thabor and her ſuburbes. 78 And on the other ſide Iordane by Jericho, euen on the eaſt ſide of Iordane, (were geuen them) out of the tribe of Ruben, Beſer in the wildernelle with her ſuburbes, Jahzah with her ſuburbes,

79 Kedemoth alſo with her ſuburbes, Mephaath with her ſuburbes.

80 Out of the tribe of Gad, Ramoth (in) Gilead with her ſuburbes, Mahanaim with her ſuburbes, 81 Heſbon with her ſuburbes, and Jazer with her ſuburbes.

The. vii. Chapter.

The genealogie of Iſachar. Beniamin. 13 Nephthali. 14 Manaſſes. 20 Ephraim. 30 And Aſer.

THe ſonnes of Iſachar: Thola, Phua, Jaſub, Simron, foure.

2 And the ſonnes of Thola: Ozi, Rephaia, Jeriel, Jamai, Jebſam, and Semuel, whiche were heades in the houſholdes of their fathers: Of Thola (there were) men of myght in their generations, whoſe number (was) in the dayes of Dauid two and twentie thouſande and fyue hundred.

1.Sa.24.8.

3 The ſonnes of Ozi: Izrahia. The ſonnes of Izrahia, Michael, Obadia, Joel, & Jeſiah, fiue men, all captaines.

4 And with them in their generations after the houſholde of their fathers, were fyue and thirtie thouſande ſouldiers and valiaunt men of warre: For they had many wiues and ſonnes.

5 And their brethren among all the kinredes of Iſachar were valiaunt men of warre, reckened in all by their genealogies foureſcore & ſeuen thouſande. 6 (The ſonnes) of Beniamin: Bela, Becher, and Jediel, three.

7 The ſonnes of Bela: Ezbon, Ozi, Oziel, Jerimoth, and Iri, fiue heades of the houſholde of their fathers, men of myght, and were reckened by their genealogies twentie and two thouſande and thirtie and foure. 8 The ſonnes of Becher: Zemira, Joas, Eliezer, Elionai, Omri, Jeremoth, Abia, Anathoth, and Alamath: All theſe are the children of Becher. 9 And the number of them after their genealogie and generations, and captaynes of the houſholdes of their fathers, men of myght (were) twentie thouſand and two hundred. 10 The ſonnes of Jediel: Bilhan. The ſonnes of Bilhan: Jeus, Beniamin, Ehud, and Chanaana, Zethan, Tharſis, and Ahiſahar. 11 All theſe are the ſonnes of Jediel, auncient heades and men of warre, ſeuenteene thouſande and two hundred, that went out harnelled to battayle. 12 And Suppim and Huppim were the children of Ir: and the Huſites were the children of Aher.

13 The ſonnes of Nephthali: Jahziel, Guni, Jezer, & Sallum, the children of Bilha. 14 The ſonnes of Manaſſe: Aſriel, whom his wife bare vnto him: But Aramiah his cõcubine bare Machir the father of Gilead. Gen.xxxi.

15 And Machir toke wiues for Huppim and Suppim: and the name of his ſiſter was Maacha, and the name of another ſonne was Zelophahad: and Zelophahad had daughters. Num.xxvii. and.xxxvi.

16 And Maacha the wyfe of Machir bare a ſonne, and called his name Phares: and the name of his brother was Seres, & his ſonnes were Ulam, and Recem. 17 The ſonne of Ulam: Bedan. Theſe are the ſonnes of Gilead, the ſonne of Machir, the ſonne of Manaſſe: 18 And his ſiſter Moleketh bare Iſchud, Abieſer, and Mahelah. 19 And the ſonnes of Semida, were: Ahia, Sechem, Lichi, and Aniham. 20 The ſonnes of Ephraim: Suthalah, whoſe ſonne was Bered, and Thahah his ſonne, and his ſonne Eladah, and Thahah his ſonne, 21 And Sabad his ſonne, and Suthelah his ſonne, and Eſer, & Elad: And the men of Gath that were borne in that land ſlue them, becauſe they were come downe to take away their cattell. 22 And Ephraim their father mourned many a day, and his brethren came to comfort him. 23 And when he went in to his wyfe, ſhe conceaued and bare him a ſonne, and he called the name of it Beria, becauſe it went euill with his houſholde.

24 And his daughter was Seera, whiche

whiche buylt Bethhoron the neather and also the vpper, and Ozen Seera.
25 And Raphah was his sonne: whose sonne was Reseph, and Thelah, whose sonne was Thahan,
26 And his sonne Ladan, and his sonne Amihud, and his sonne Elisama, 27 And his sonne Nun, and his sonne Iosuah. 28 Their possessions & habitations were in Bethel, and the townes that longed thereto, and vnto the east of Naeran, and on the west side of Gazer with the townes thereof, Sichem and the townes therof, Adata and the townes therof, 29 And a long by the borders of the children of Manasse, Bethsean and her townes, Thaanach and her townes, Megiddo and her townes, and Dor and her townes: In those dwelt the children of Ioseph the sonne of Israel. 30 The sonnes of Aser: Imna, Iesua, Isui, and Beria, and Serah their sister. 31 The sonnes of Beria, Heber, and Melchiel, whiche is the father of Birsaith.
32 And Heber begat Japhlet, Somer, Hotham, and Sua was their sister. 33 The sonnes of Japhlet: Phasah, Bimhal, and Asuah: these are the children of Japhlet. 34 The sonnes of Semer: Ahi, Rohga, Iehubba, and Aram. 35 And the sonnes of his brother Helem: Zophan, Imna, Seles, and Amal. 36 The sonnes of Zophah: Suah, Harnepher, Sual, Beri, and Imrah, 37 Bezer, Hod, Samma, Silsa, Iethran, and Beera. 38 The sonnes of Iether: Iephune, Phispa, and Ara. 39 The sonnes of Olla: Areh, Haniel, and Rezia. 40 All these were the children of Aser, and heades of their fathers house, noble men, and mightie headcaptaines: The number throughout the genealogie of them that were apt to the warre and battayle, was twentie and fyue thousande men.

The. viii. Chapter.

The sonnes of Beniamin. 33 And race of Saule.

A BEniamin begat Bela his eldest sonne, Asbel the seconde, and Aharah the thirde, 2 Nohah the fourth, and Raphah the fifth. 3 And the sonnes of Bela, were: Adar, Gera, Abiud, 4 Abisua, Naaman, and Ahoha, 5 Gera, Sephuphan, and Huram. 6 All these are the sonnes of Ehud, & these are auncient heades among the inhabiters of Geba, and they caryed them to Manahath:
7 Naaman, Ahia, and Gera, whiche B Gera caryed them away, and begat Oza, and Ahihud. 8 And he begat Saharaim in the feelde of Moab, after he had sent them away, Husim also, and Baarah were his wyues.
9 And he begat of Hodes his wyfe, Iobab, and Sibia, Mesa, and Malcham, 10 Ieuz, and Sachia, & Mirma: these were his sonnes (and) auncient fathers. 11 And of Husim he begat Abitob, and Elpaal. 12 The sonnes of Elpaal, were: Eber, Misaham, and Samed, which buylt Ono, Lod, and the townes therof. 13 Beria and Sema were auncient fathers among the inhabiters of Aialon, and they driue away the inhabiters of C Geth, 14 And Aio, Sasac, and Ieremoth, 15 Zebadia, Arad, and Eder, 16 Michael, and Ispa, and Ioha, the sonnes of Beria. 17 Zebadia, Mesullam, Hezeki, and Heber, 18 Ismerai also and Iezliah, and Iobab the sonnes of Elpaal. 19 Iakim, and Zichri, and Sabdi, 20 Elienai, Zilthai, and Eliel, 21 Adaia, and Beraia, and Zimreth the sonnes of Semhe. 22 Ispan, Eber, and Eliel, 23 Abdon, and Zichri, and Hanan, 24 Hanania, Elam, and Anathothia, 25 Iephdeia, and Phenuel, the sonnes of Sasac. 26 And Samserai, Seharia, and Athaliah, 27 Iaresiah, Elia, and Zichri, the sonnes of Ieroham. 28 These were auncient fathers and captaynes in their kinredes, and these dwelt in Hierusalem.
29 And at Gibeon dwelt Abi Gibeon, whose wyfe was called Maacah.
30 And his eldest sonne was Abdon, then Zur, Cis, Baal, and Nadab.
31 Gedor, Ahio, and Zacher. 32 And Mikloth begat Simea: And these also dwelt with their brethren in Hierusalem ouer against them. 33 Ner 1. Sam. 9. & begat Cis, & Cis begat Saul, & Saul begat Jonathan, Malchisua, Abinadab, and Esbaal. 34 And the sonne of Jonathan was Meribbaal, and Meribbaal begat Micah. 35 And the sonnes of Micah were Piton, Melech, Tharea, and Ahas. 36 And Ahaz begat Iehoada: and Iehoada begat Alemeth, Asmaueth, and Zimri: Zimri begat Moza. 37 Moza begat Binea, whose sonne was Rapha, and his sonne was Elasa, and his sonne Azel.
38 And Azel had fyue sonnes, whose names are these: Esrikam, Bochru,

Iſmael, Seatia, Obadia, and Hanan: all theſe were the ſonnes of Azel.

39 And the ſonnes of Eſek his brother, were: Ulam his eldeſt, Jehus the ſeconde, and Eliphelet the thirde.

40 And the ſonnes of Ulam were mightie men, and ſtrong archers, and had many ſonnes, and ſonnes ſonnes, an hundred and fifte: All theſe are of the ſonnes of Benjamin.

¶ The. ix. Chapter.

1 All Iſrael and Juda numbred. 10 Of the Prieſtes and Leuites, 17. 18 and of their offices.

A NOw ſo al Iſrael numbred by kinredes, behold they are written in the booke of the kynges of Iſrael and of Juda, and were caryed away to Babylon for their tranſgreſſion:

2 Euen the olde inhabiters that dwelt in their owne poſſeſſions and cities, the Iſraelites, the Prieſtes, Leuites, and Nathinei. 3 And in Hieruſalem dwelt of the chyldren of Juda, of the chyldren of Beniamin, and of the chyldren of Ephraim and Manaſſe: 4 Uthai the ſonne of Amihud, the ſonne of Omri, the ſonne of Imri, the ſonne of Bani, of the chyldren of Phares the ſonne of Juda.

1. Eſdras. 5 And of Silom: Aſaia the eldeſt, and his ſonnes. 6 And of the ſonnes of Zerah: Jehuel, and their brethren ſixe hundred and ninetie. 7 And of the ſonnes of Benjamin: Salu the ſonne of Meſullam, the ſonne of Hodauia, the ſonne of Aſana. 8 And Ibneia the ſonne of Jeroham: and Ela the ſonne of Ozi the ſonne of Michri: and Meſullam the ſonne of Sephatia the ſonne of Rehuel the B ſonne of Ibnia. 9 And their brethē accoꝛding to their kinredes, nine hundred fifte and fiue: All theſe were principall men and auncient in the houſholdes of their fathers.

10 And of the prieſtes: Jedaia, Jehoiarib, and Jachin, 11 Azaria the ſonne of Helkia, the ſonne of Meſullam, the ſonne of Zadoc, the ſonne of Marathoth, the ſonne of Ahitob the cheefeſt in the houſe of God. 12 And Adaiah the ſonne of Jeroham, the ſonne of Phaſhur, the ſonne of Melchia: and Maaſi the ſonne of Adiel, the ſonne of Jezrah, the ſonne of Meſullam, the ſonne of Meſillamith, the ſonne of Immer. 13 And their brethren whiche were heades of the auncient houſholdes of their fathers, a thouſande ſeuen hundred and thirtie ſcore, mighti men for the woꝛke of the ſeruice of the houſe of God. 14 And of the Leuites: Semeia the ſonne of Haſub, the ſonne of Aſricam, the ſonne of Haſabia, of the ſonnes of Merari. 15 And Bacbakar Heres, and Galal: and Mathania the ſonne of Micah, the ſonne of Zicri, the ſonne of Aſaph. 16 And Obadia the ſonne of Semeia, the ſonne of Galal, the ſonne of Jduthun: and Berechia the ſonne of Aſa, the ſonne of Elcana, that dwelt in the villages of the Nehe. xi. Netophathites. 17 The poꝛters were, Sallum, Accub, Talmon, and Ahiman, and their brother: Sallum was the chiefe. 18 Foꝛ they watched hytherto, euen vnto the kynges gate eaſtwarde " by courſe of the chyldren of Leui. 19 And Sallum the ſonne of Core, the ſonne of Abiaſaph, the ſonne of Corah, and his brethren the Corathites of the houſe of their father, had their buſines and office to kepe the poꝛthes of the tabernacle: and their fathers beyng ouer the hoaſt of the Lorde kept the entering. 20 And Phineſes the ſonne of Eliazar was their foꝛeguide, and the Lorde was with hym. 21 And Zacharia the ſonne of Meſelemia kept the watch before the dooꝛe of the tabernacle of the congregation. 22 All theſe were choſen men to kepe the threſholdes, euen two hundred and twelue: and thoroughout all the genealogie were they numbred in their villages: and them dyd Dauid and Samuel the Sear inſtitute, " becauſe of their fidelitie. 23 So they and their chyldren had the ouerſight of the gates of the houſe of the Lorde, euen of the tabernacle, " to kepe them. 24 In foure quarters dyd they kepe the watch: towarde the eaſt, weſt, noꝛth, and ſouth. 25 And their brethren remayned in the countrey, and came after ſeuen dayes from tyme to tyme with them. 26 Foꝛ the Leuites whiche had the ouerſight of the veſſeries and treaſures of the houſe of God, were vnder the cuſtodie of foure notable poꝛters. 27 And they lay rounde about the houſe of God, becauſe the keping thereof pertayned to them, and they had the charge to open it euery moꝛning. 28 And certaine of the had the rule of the miniſtring veſſels, & brought them in & out by tale.

29 Some of them were appointed to ouerſee the veſſels, & al the ornaments

C

D

" Oꝛ, by companies

" Oꝛ, in their pertuall office.

" Oꝛ, by courſe. Num. iii. E

of

of the sanctuarie, & the flowre, wine, oyle, frankencense, & sweete odours.
30 And certayne of the sonnes of the priestes made oyntmentes of the sweete odours. 31 And Mathathias one of the Leuites, (whiche was the eldest sonne of Sallum the Corathite) had the ouerlight of the thinges that were made in the frying panne.
32 And other of theyr brethren the sonnes of Cahath had the ouerlight of the shewe bread, whiche they prepared euery sabbath. 33 These are the singers, euen auncient fathers of the Leuites, which dwelt in separate chambers and were free: for they had to do in the temple both day and night.
34 These were auncient fathers of the Leuites in theyr generations, and dwelt at Hierusalem. 35 And in Gibron dwelt the father of Gibeon, Jehiel: whose wife was called Maacha.
36 His eldest sonne was Abdon, then Zur, Cis, Baal, Ner, and Nadab,
37 Gedor, Ahio, Zacharia, and Mikloth. 38 And Mikloth begat Simeam: and they also dwelt with theyr brethren at Hierusalem, euen harde by them. 39 And Ner begat Cis, and Cis begat Saul, and Saul begat Jonathan, Malchisua, Abinadab, and Eshaal. 40 And the sonne of Jonathan, was Meribbaal: and Meribbaal begat Michah. 41 And the sonnes of Michah, were: Pithon, Melech, & Thahrea. 42 And Ahaz begat Jahza, Jahza begat Alameth, and Asmaueth, and Zimri: Zimri begat Moza,
43 Moza begat Benea, whose sonne was Rephaia, and his sonne was Elasa, and his sonne Azel. 44 And Azel had sixe sonnes, whose names are these: Azricam, Bochru, Ismael, Searia, Obadia, and Hanan: These are the sonnes of Azel.

The. x. Chapter.

1 The battayle of Saul agaynst the Philistines. 4 In which he dyeth. 5 And his sonnes also. 13 The cause of Sauls death.

A AND the Philistines fought against Israel, and the men of Israel fled before the Philistines, and were ouerthrowen and wounded in mount Gilboa. 2 And the Philistines folowed after Saul and his sonnes, and the Philistines smote Jonathan and Abinadab and Malchisua the sonnes of Saul. 3 And the battayle went sore agaynst Saul, and the archers * founde him, and he was wounded of shooters. 4 Then sayde Saul to his harnesse bearer, Drawe thy sword, and thrust me through therewith, that these vncircumcised come not and do me shame. But his harnesse bearer would not, for he feared exceedingly: So Saul caught a sword, and fell vpon it. 5 And when his harnesse bearer sawe that Saul was dead, he fell on a sword also and dyed.
6 And thus Saul and his three sonnes and all they of his house dyed together. 7 And when all the men of Israel that were in the valley sawe howe they fled, and that Saul and his sonnes were dead, they forsoke theyr cities, and ran away: and the Philistines came and dwelt in them.
8 And on the morowe when the Philistines came to strip the dead bodies, they founde Saul and his sonnes ouerthrowen in mount Gilboa. 9 And when they had stript him, they tooke his head and his harnesse, and sent them into the lande of the Philistines round about, to shewe them vnto theyr idols, and to the people. 10 And they put his harnesse in the house of theyr god, and set vp his head in the temple (a) of Dagon. 11 And when al they of Jabes (in) Gilead hearde all that the Philistines had done to Saul:
12 They arose all the stronget of them, and fet away the body of Saul, and the bodyes of his sonnes, and brought them to Jabes, and buried the bones of them vnder an oke in Jabes, and fasted seuen dayes. 13 So Saul dyed for his trespalle that he trespalled agaynst the Lorde, in that he kept not the word of the Lorde, and in that he sought and asked counsayle of a woman that wrought with a spirite:
14 And asked not of the Lorde, and therefore he slue hym, and turned the kyngdome vnto Dauid the sonne of Jsai.

The. xi. Chapter.

3 The Iebusites rebell agaynst Dauid, from whom he taketh the towre of Sion.

THen all Israel gathered them selues to Dauid vnto Hebron, saying, 2 Beholde we be thy bones, and thy flesh: and moreouer in time past, euen when Saul was kyng, thou leddest Israel out and in: and the Lorde thy God sayde vnto thee, Thou shalt feede my people Israel, and thou shalt be captayne ouer my people Israel. 3 Therefore came all the elders of Israel to the kyng to Hebron, and Dauid

1. Sam. 31. a

1. Sam. 31. 6

1. Sam. 31.

(a) The idoll of the Philistines, which from the belly vpwarde was lyke a man, and fro the belly downwarde had the fourme of a fishe.

1. Sam. 28.

* or, hitte him. Judi. 9. g.

Dauid made a couenaunt with them in Hebron before the Lorde: and they annoynted Dauid king ouer Israel, according to the worde of the Lorde by the hande of Samuel. 4 And Dauid and all Israel went to Hierusalem (which is Jebus, where as were the Jebusites, the inhabiters of the land.)
1.Sa.16.a.
5 And the inhabiters of Jebus sayde to Dauid, Thou commest not in here. Neuertheleſſe, Dauid wan the caſtell of Sion: whiche is called the citie of
2.Sam.b.b. Dauid. 6 And Dauid sayde, Whoſoeuer ſmyteth the Jebusites firſt, shalbe the principall captayne, and a lorde. So Joab the ſonne of Zarum went firſt vp, and was made the cheefe captayne. 7 And Dauid dwelt in the caſtell (Sion) and therefore they called it the citie of Dauid. 8 And he built the citie on euery ſyde euen from Millo rounde about: and Joab repayred the reſt of the citie. 9 And Dauid proſpered, and waxed great, and the lord of hoaſtes was with him. 10 These are
2.Sa.23.a. the principall men of power whom Dauid had, and that claue to hym in his kingdome with all Israel to make him king, according to the word of the Lorde ouer Israel. 11 And this is the number of the mightie men whom Dauid had: Joſobeam the ſonne of Wachmoni the cheefe among thirtie: he lift vp his ſpeare againſt three hundred, and wounded (them) at one tyme.
12 After him was Eleazar his vncles ſonne an Ahothite, whiche was one of
C the three mightieſt. 13 He was with Dauid at Paſdammim, and there the Philiſtines were gathered together to battaile: and there was there a parcell of grounde full of barley, and the people fled before the Philiſtines.
14 And they ſtept foorth into the middeſt of the feelde, and ſaued it, and ſlue the Philiſtines, and the Lorde gaue a great victorie. 15 And the three of the thirtie cheefe captaynes went to a roche to Dauid, into the caue Adullam: and the hoaſt of the Philiſtines abode in the valley of Rephaim. 16 And when Dauid was in the holde, the Philiſtines watch was
2.Sa.23.e. at Bethlehem that ſame time. 17 And Dauid longed, and ſayde, Oh that one woulde geue me drynke of the water of the well that is at the gate at Bethlehem. 18 And the three* brake through the hoaſt of the Philiſtines, and drewe water out of the well that was by the gate at Bethlehem, and tooke it, and brought it to Dauid: neuertheleſſe Dauid wouldе not drynke of it, but rather offred it to the Lorde,
19 And ſayde, my God forbyd it me that I ſhoulde do this thyng: Shall I drynke the (a) blood of theſe men, that haue put their lyues in iopardie? for with the iopardie of their lyues they brought it: therefore he woulde not drynke it. And this dyd theſe three mightieſt. 20 And Abiſai the brother of Joab, he alſo was captayne among three: For he lift vp his ſpeare againſt three hundred, and wounded them, and had a name among the three: 21 Yea among three, he was more honorable then the two, for he was their captaine: howbeit, he attayned not to the (firſt) three. 22 Banaia the ſonne of Jehoiada, the ſonne of a very ſtrong man, which had done many actes, of Cabzeel, he ſlue two ſtrong (lions) of Moab, and went downe and ſlue a lion in a pit in time of ſnowe. 23 And he ſlue an Egyptian, whoſe ſtature was fiue cubites long, and in the Egyptians hand was a ſpeare like a weauers beame: And the other went downe to hym with a waſter, and pluckеd the ſpeare out of the Egyptians hand, and ſlue hym with his owne ſpeare.
24 Suche thynges dyd Banaia the ſonne of Jehoiada, and had the name
E among the three mightieſt, 25 And was honorable among thirtie: but attaynes not vnto the (firſt) three: and Dauid made hym of his counſayle.
26 The other men of armes were theſe: Aſahel the brother of Joab, Elhanan his vncles ſonne, of Bethlehem: 27 Sammoth Harodite, Helez the Pelonite, 28 Ira the ſonne of Ickes the Thekoite, Abieſer the Anatothite, 29 Sibbecai the Huſathite,
F Ilai the Ahohite, 30 Maharai the Netophathite, Heled the ſonne of Baana the Netophathite, 31 Ithai the ſonne of Ribai of Gibea (that pertayned) to the children of Beniamin, Benaia the Pirathonite, 32 Hurai of the riuer of Gaas, Abiel the Arbathite, 33 Azmaueth the Baharumite, Eliahba the Salabonite. 34 The ſonnes of Haſſem the Gezonite: Jonathan the ſonne of Sage an Ararite, 35 Ahiam the ſonne of Sachar the Ararite, Eliphal the ſonne of Ur.
36 Hepher the Mecherathite, Ahia the Pelonite, 37 Hezro the Carmelite, Naarai the ſonne of Ezbai,
38 Joel the brother of Nathan,

(e) That is this water for the which they ventred their blood.

* Some reade, men.

Mibhar

Mibhar the sonne of Agarai,
39 Zelec the Ammonite, Naharai Berothite the bearer of the harneſſe of Joab the sonne of Zaruia, 40 Ira the Jethrite, and Gareb a Jethrite,
41 Uria the Hethite, and Zabad the sonne of Ahlai, 42 Adina the sonne of Siza a Rubenite, a captayne of the Rubenites, and thirtie with him.
43 Hanan the sonne of Maacah, and Joſaphat a Mithnite, 44 Ozia an Aſtherathite, Sama and Jehiel the sonnes of Hothan an Aroerite:
45 Jediel the sonne of Zimri, and Joha his brother a Thoſaite,
46 Eliel a Mahauite, Jeribai and Joſaia the sonnes of Elnaam, and Ithma a Moabite, 47 Eliel and Obed, and Jaſiel a Meſobaite.

The .xii. Chapter.

1 What they were that went with Dauid when he fled from Saul. 23 What they were that came vnto him vnto Hebron out of euery tribe to make hym kyng.

A These are they that came to Dauid to Ziklag whyle he yet kept hym ſelfe cloſe becauſe of Saul the sonne of Cis: and they were very ſtrong helpers in battayle, 2 They were weaponed with bowes, and Iud.20.c. coulde hurle ſtones with the ryght hande and with the left, and ſhoote arrowes out of a bowe, and were of Sauls brethren, euen of Beniamin.
3 The cheefeſt were Ahiezer and Joas the sonnes of Samaa a Gibeonite, and Jeziel and Pelet the sonnes of Aſmaueth, and Beracah and Jehu the Anathothite. 4 And Iſmaia a Gibeonite, a mightie man among thirtie, and maze then the thirtie: Jeremia, Jehaziel, Johanan, and Joſabad of Gedor. 5 Eleuſai, Jerimoth, Bealia, Semaria, and Saphatia, the Haruphites. 6 Elcana, Jeſia, Azarael, B Joezer, Joſebeam, Corahites. 7 Joela and Zebadiah the sonnes of Jeroam of Gedor. 8 And of the Gadites there ſeparated them ſelues vnto Dauid into the holde of the wylderneſſe, men of myght and men apt for the warre, and that could handle ſhielde and ſpeare, whoſe faces were lyke the faces of (a) lions, (a) Meaning fierce and terrible. and they were as ſwyft as the Roes in the mountaynes. 9 Ezer the firſte, Obadia the ſeconde, and Eliab the thirde, 10 Maſmana the fourth, Jeremia the fifth, 11 Atthai the firſt, Eliel the ſeuenth, 12 Johanan the eyght, Elſabad the ninth, 13 Jeremia the tenth, and Machbanai the eleuenth. 14 Theſe were of the ſonnes of Gad, and were captaynes ouer the men of warre: one of the leaſt coulde reſiſt an hundred, and the greateſt a thouſande. 15 Theſe are they that C went ouer Jordane in the (b) firſt moneth when he had fylled ouer all his bankes, and they put to flight all them of the valley both towarde the eaſt and weſt. 16 And there came of the children of Beniamin and Juda to the holde vnto Dauid. 17 And Dauid went out to meete them, and aunſwered, and ſayde vnto them, yf ye be come peaceably vnto me to helpe me, myne heart ſhalbe knyt vnto you: but yf you come to betraye me to mine aduerſaries, ſeeyng there is no wyckednеſſe in myne handes, the God of our fathers looke theron, and rebuke it. 18 And the (c) ſpirite came vpon Amaſai, whiche was the cheefe among thirtie, and ſayde, Thine are we Dauid, and on thy ſyde thou ſonne of Iſai: Peace, peace be vnto thee, and peace be to thy helpers, for thy God is thyne helpe. Then Dauid receaued them, and made them heades of companies of the men of warre. 19 And there fell ſome of Manaſſe to Dauid, when he came with the Philiſtines againſt Saul to battaile, but they helped them not: for the lordes of the Philiſtines 1.Sam.29. tooke aduiſement, and ſent hym away againe, ſaying, He will fall to his maiſter Saul to the ieopardie of our heades. 20 As he went to Ziklag, there fell to hym of Manaſſe, Adna, Jozabad, Jediel, Michael, Jozabad, Elihu, and Zilthai, heades of the thouſandes that were of Manaſſe. 21 And they holpe Dauid againſt (d) the rouers: for they were all myghtie men of warre, and captaynes in the hoaſte.
22 For at that tyme there came one or other to Dauid day by day to helpe hym, vntyll it was a great hoaſt, lyke the hoaſt of God. 23 And theſe is the number of the cheefe captaynes that were prepared to battaile, and came to Dauid to Hebron, to turne the kingdome of Saul to hym accordyng to the worde of the Lorde.
24 The children of Juda that bare ſhielde and ſpeare, were ſixe thouſande and

(b) Marche

(c) The ſpirite of boldneſſe.

Tob.12.d.

(d) The Amalechites which had burned the citie Ziklag. 1.Sam.30.

and eyght hundzed redy prepared to the warre. 25 Of the chyldren of Simeon men of might to warre, seuen thousande and one hundzed. 26 Of the chyldren of Leui, foure thousande and sixe hundzed. 27 And Iehoiada was the cheefe of them of(e) Aaron, F with hym three thousande and seuen hundzed. 28 And Zadoc a yonng man strong and valiant, and of his fathers houshold twentie and two captaynes.

29 And of the chyldren of Beniamin the brother of Saul three thousande: and a great part of them bid vnto that time folowe the house of Saul.

30 And of the chyldren of Ephraim, twentie thousande and eyght hundzed, mightie men of warre, and famous men in the houshold of theyr fathers.

31 And of the halfe tribe of Manasse, eyghteene thousande whiche were appoynted by name to come and make Dauid king. 32 And of the chyldren of Isachar, which were men that had vnderstanding of the times, to knowe what Israel ought to do, the heades of them were two hundzed: and all theyr brethren were at their wyll.

33 And of Zabulon whiche went out to battayle: expert in warre and in all instrumentes of warre, fiftie thousand, which coulde set the battaile in a raye, they were not of double heart.

34 And of Nephthali a thousand captaines, and with them with shield and speare thirtie and seuen thousande.

35 And of Dan expert in battayle, twentie and eyght thousande and syxe hundzed. 36 And of Aser that went out to the warre and kept the forefront of the battaile fourtie thousand.

37 And of the other side of Iordane, of the Rubenites, and Gadites, and of the halfe tribe of Manasse, with all maner of instrumentes of warre, an hundzed and twentie thousande.

38 (f)All these were men of warre, keping the forefront of the battayle (and) with perfect heart came to Hebzon to make Dauid king ouer all Israel: and all the rest of Israel was of one accorde to make Dauid kyng. 39 And there they were with Dauid three dayes eatyng and drynkyng: for theyr brethren had prepared for them.

40 Moreouer they that were nye them, euen vnto Isachar, Zabulon, and Nephthali, brought bread on asses, cammels, mules, and oxen, and meate, flowre, figges, reasinges, wine, and oyle, oxen, and sheepe abundauntly: for there was ioy in Israel.

(e) Of the Leuites which came by diſcent of Aaron.

(f) So the whole hoaſt were three hundred twentie and two thouſand, two hundred twentie and two.

The. xiii. Chapter.

7 The arke is brought agayne from Kiriath-iarim to Hierusalem. 9 Oza dyeth becauſe he toucheth it.

AND Dauid counſayled with the A
captaines of thouſandes and hundzedes, and with all the Lordes,

2 And ſaide vnto all the congregation of Israel, If it ſeeme good to you, and that it be of the Lorde our God, we will ſende abzoade vnto our brethren that are left in all the lande of Israel, and with them alſo to the prieſtes and Leuites which are in theyr ſuburbes, to gather them together vnto vs:

3 And we will bzyng agayne the (a) arke of our God to vs: for we regarded it not in the dayes of Saul.

4 And all the congregation was content that he ſhould do ſo: for the thyng ſeemed good in the eyes of all the people. 5 So Dauid gathered all Israel together from (b) Zihor in Egypt, vnto the entring of Hemath, to bzyng the arke of the Lorde from Kiriathiarim. 6 And Dauid went vp and all Israel to an high place towarde Kiriath-iarim, that was in Iuda, to ferch thence the arke of the Lorde God that dwelleth betweene the Cherubims, where his name is called on. 7 And they carryed the arke of God in a newe carte out of the houſe of Abinadab: and Oza and his brother guyded the carte. 8 And Dauid and all Israel played before the (arke of) God with all theyr might, with ſingyng, and harpes, ſhalteries, and tymbzels, and cymbales, and trumpettes. 9 And when they came vnto the threſhyng flooze of Chidon, Oza put foozth his hande to holde the arke, for the oxen ſtumbled. 10 And the Lorde was wroth with Oza, and (c) ſmote him, becauſe he put his hande to the arke: and there he dyed before God. 11 And Dauid was out of quiet, becauſe the Lorde had rent a rent in Oza: and he called the name of that place, The renting of Oza, vnto this day. 12 And Dauid was afrayde of God that day, ſaying, Howe ſhall I bzyng the arke of God home to me? 13 And ſo Dauid brought not the arke home to him to the citie of Dauid: but caryed it into the houſe of Obed Edom a Gethite. 14 And the arke of God remayned with Obed Edom, euen in his houſe three monethes: and the Lorde bleſſed the houſe of Obed Edom, and al that he had.

(a) His fathers care was to reſtore religion.

2. Sam. 6.

(b) That is, Nilus.

B

or, Abinadab.

(c) Oza puniſhed becauſe he toke vpon him an office whervnto he was not called, for it was the prieſtes office, Num. 4. verſe. 15. ſo that all good intentes be condemned, except they be commaunded by the worde of god.

The

The.xiiii.Chapter.

1 Hiram sendeth wood and workemen to Dauid. 8.14 By the counsayle of god he goeth agaynst the Philistines & ouercommeth them.

A SO Hiram the king of "Tyre sent
"Hebr. Messengers to Dauid, and tymber of Cedar trees, with masons and carpenters to builde hym an house.

2 And Dauid perceaued that the lord had confirmed him king vpon Israel, and that his kingdome was lift vp on hye because of his (a) people Israel:

(a) Because of Gods promise made to the people of Israel.

3 And Dauid toke yet mo wyues at Hierusalem, and begat mo sonnes and daughters. 4 These are the names of his children whiche were borne vnto him at Hierusalem: Samua, Sobab, Nathan and Solomon, 5 Ibhar, Elisua, and Elipheiet, 6 Noga, Nepheg, and Japhia, 7 Elisama, Beeliads, and Eliphalet. 8 And when the Philistines hearde that Dauid was annoynted kyng vpon all Israel, all the Philistines went vp to seeke Dauid: and Dauid hearde of it, and went out agaynst them. 9 And the Philistines came in and spread them selues thrugh the valley of Rephaim.

10 And Dauid (b) asked counsayle at God, saying, Shall I go agaynst the Philistines? and wylt thou delyuer them into myne hande? 11 And the Lorde saide vnto him, Go vp: for I will deliuer them into thyne hande. And so they came vp to Baal Perazim, and Dauid smote them there, and Dauid sayde, God hath diuided myne enemies with myne hand, as a man would diuide water: And therfore they called the name of that place Baal Perazim. 12 And when they had left their gods there, Dauid gaue a commaundement, & they were burnt with fire. 13 And the Philistines came together agayne, and "rusched into the valley. 14 And Dauid asked againe at God, and God saide to hym, Go not vp after them, but turne away from them, that thou mayest come vpon them ouer agaynst the mulberie trees. 15 And when thou hearest a sounde go in the toppes of the mulberie trees, then go out to battayle: for God is gone foorth before thee, to smyte the hoast of the Philistines.

(b) Dauid asked counsell at god, before he inrer prised warre.

C "or, spread abroade.

2.Sam.5. verse.23.

16 Dauid therefore did as God commaunded hym, and they smote the hoast of the Philistines from Gibeon to Gazer. 17 And the fame of Dauid went out into all landes, and the Lord made all nations feare hym.

The.xv.Chapter.

25 Dauid bringeth the arke with ioy. 29 And dauncing before it, is despised of his wife Michol.

A AND Dauid made him houses in the citie of Dauid, and prepared a place for the arke of God, and pitched for it a tent. 2 Then Dauid saide, The arke of God ought not to be caryed but of the Leuites: For them hath the Lorde chosen to beare the arke of the Lorde, and to minister vnto him for euer. 3 And Dauid gathered all Israel together to Hierusalem, to fetche the arke of the Lorde vnto his place which he had ordained for it. 4 And Dauid brought together the children of Aaron and the Leuites. 5 Of the sonnes of Caath, was Uriel the cheefe, and of his "brethren there were an hundred and twentie.

A

Num. 4.8.

2.Sam.6.b

"or, kinsmen.

6 Of the children of Merari, Asaia the cheefe, and of his brethren two hundred & twentie. 7 Of the sonnes of Gerson, Joel the cheefe, and of his brethren an hundred and thirtie.

B

8 Of the children of Elizaphan, Semaia the cheefe, and of his brethren two hundred. 9 Of the sonnes of Hebron, Eliel the cheefe, and of his brethren foure score. 10 Of the sonnes of Oziel, Aminadab the cheefe, and of his brethren an hundred and twelue. 11 And Dauid called Zadoc and Abiathar the priestes: and the Leuites, Uriel, Asaia, Joel, Semaia, Eliel, and Aminadab, 12 And sayde vnto them, Ye that are the principall fathers of the Leuites, see that ye be holy with your brethren, that ye may bring in the arke of the Lorde God of Israel vnto the place that I haue prepared for it. 13 For because ye were not there at the first, the Lorde our God made a rent among vs, for that we sought hym not as the fashion ought to be. 14 So the priestes and the Leuites sanctified them selues to fetche the arke of the Lord God of Israel. 15 And the children of the Leuites bare the arke of God vpon their shoulders with staues thereon, as Moyses commaunded accordyng to the worde of the Lorde.

C

1.Chro.13.b

Exod. 25 b. Num.4.b.

16 And Dauid spake to the cheefe heades of the Leuites, that they should appoyne certayne of their brethren to sing with instrumentes of musicke, psalteries, harpes, and cymbales,

dales, that they might make a sounde, and to syng on hye with ioyfulnesse.
17 And the Leuites appoynted Heman the sonne of Joel, and of his brethren Asaph the sonne of Berechia, & of the sonnes of Merari, and of their brethren, Ethan the sonne of Cusaia.
18 And with them their brethren of the seconde degree, Zacharia, Ben, Jaziel, Semiramoth, Jehiel, Vnni, Eliab, Benaia, Maasiah, Mathathia, Eliphale, Mikneia, Obed Edom, and Jeiel, porters. 19 So Heman, Asaph, and Ethan the singers, made a sounde with cymbales of brasse. 20 And Zacharia, Aziel, Semiramoth, Jehiel, Vnni, Eliab, Maasia, and Banaia, played with * psalteries to sing with.
21 Mathathia, Eliphale, Mikneia, Obed Edom, Jeiel, and Azaia, played with harpes of eyght stringes to prouoke them to sing. 22 And Chenania the cheefe of the Leuites was maister of the song: for he taught other to syng because he was a man of vnderstanding. 23 Berechia and Elcana kept the doore of the arke.
24 And Sebania, Josaphat, Nathanael, Amasai, Zacharia, Banaia, and Eliezer the priestes dyd blowe with trumpettes before the arke of God: And Obed Edom and Jehia were kepers of the doore of the arke.
25 And Dauid and the elders of Israel, and the captaynes ouer thousandes, went to fetche the arke of the couenaunt of the Lorde out of the house of Obed Edom with gladnesse.
26 And when (a) God helped the Leuites that bare the arke of the couenaunt of the Lorde, they (b) offered seuen oxen, and seuen rammes.
27 And Dauid had on hym a lynnen garment, lyke as had also all the Leuites that bare the arke, and so had the singers and Chenania the ruler of the song with the singers: and Dauid had vpon him an Ephod of lynnen. 28 And al they of Israel brought the arke of the lordes couenaunt with showting & blowing of the shawme and trumpettes, making a noyse with cymbales, psalteries, and harpes.
29 And as the arke of the (c) couenant of the Lord came into the cite of Dauid, Michol the daughter of Saul loking out at a wyndowe, sawe kyng Dauid dauncing and playing, and she despised hym in her heart.

* or, Alamoth.

2. Sam. 6. c.
(a) That is, gaue them strength to execute their office.
(b) Beside the oxe and the fat beast, which Dauid offred at euery sixt pace. 2. Sam. 6. b.
(c) It is called a couenaut, because it is the signe or Sacrament wherby they were put in remembrance of the lordes couenaunt made with them.

The. xvi. Chaptr.

1 The arke beyng placed, they offer sacrifices. 8 Dauid appoynteth a notable Psalme to be song in prayse of the Lorde.

SO they brought in the arke of God, and set it in the middest of the tent that Dauid pitched for it: and they offered whole burnt sacrifices and peace offerynges before God. 2 And when Dauid had made an ende of offeryng the whole burnt offerynges and peace offerynges, he (a) blessed the people in the name of the Lorde.
3 And he dealt to all Israel both man and woman a cake of bread, and a peece of flesshe, and a flagon of wine.
4 And he appoynted certayne of the Leuites to minister before the arke of the Lord, and to (b) shewe forth and to thanke and prayse the Lorde God of Israel. 5 And Asaph was the cheefe, and next to hym Zacharia, Jeiel, Semiramoth, Jehiel, Mathathia, Eliab, Benaia, Obed Edom, and Jeiel, with instrumentes, psalteries, and harpes: but Asaph made a sounde with cymbales. 6 Banaia and Jahaziel priestes blewe with trumpets continually before the arke of the couenaunt of God. 7 And that same tyme Dauid (c) did appoynt cheefely to thanke the Lorde by Asaph and his brethren. 8 Confesse you (it) vnto God, call vpon his name: cause the people to vnderstande his diuises.
9 Sing vnto hym, sing psalmes vnto hym: talke you of all his wonderous workes. 10 Glory ye in his holy name: let the hart of them reioyce that do seeke God. 11 Seeke God and his strength: seeke his face euermore. 12 Remember the marueilous workes that he hath done: his wonders, and the iudgementes of his mouth. 13 O ye seede of Abraham his seruaunt, ye his chosen children of Jacob: he is God our Lorde, his iudgementes are in all the earth.
14 He hath ben mindfull alwayes of his couenaunt (for he promised a word to a thousande generations:) euen of his couenaunt that he made with Abraham, and of his othe vnto Isahac.
15 And he appoynted the same vnto Jacob for a lawe, and to Israel for an euerlastyng couenaunt, 16 Saying, Vnto thee I will geue the lande of "Chanaan: the "lot of your inheritance, 17 When they were a fewe men in number, and had ben straungers but a

A
2. Sam.

(a) He called vppon the name of god, desiering him to prosper the people: and geue good successe to the beginnings.
(b) The benefites of god towards his people.

(c) Dauid gaue them this Psalme to prayse the lord, signifiynge that in all our doinges the name of god ought to be praysed, and called vpon.

" Kemaan.
" Coyde, wherwith portions of inheritaunces were measured.

little

tle whyle in it: and when they went from one nation to another, from one kyngdome to another people, 18 He suffred no man to "do them wrong: yea he reproued euen kynges for their sakes. 19 Touche not myne annoynted: and do my prophetes no harme.

20 Sing vnto the Lorde al the earth: and shewe from day to day his saluation. 21 Tell of his glory among the heathen: his wonderfull deedes among all nations. 22 For great is the Lorde, and worthy to be praysed exceedyngly: he is to be feared aboue all gods. 23 For all the gods of the people are "but idols: but the Lorde made heauen. 24 Prayse and honour are in his presence: strength and gladnes are in his place. 25 Geue vnto the lorde ye kinredes of people, geue to the lord glorie & dominion. 26 Geue vnto the Lord the glorie due vnto his name, bring sacrifices, and come before him, and worship the lord in his glorious sanctuarie. 27 Let all the earth feare him: surely the world shalbe stable and not moue. 28 Let the heauens reioyce, and let the earth be glad, and let men tell among the nations that the lord is kyng. 29 Let the sea rore and the fulnelle thereof: let the feeldes reioyce, and all that is therin. 30 Then shall the trees of the wood reioyce at the presence of the Lord, because he commeth to iudge the earth.

31 O geue thankes vnto the Lord, for he is good, for his mercie endureth euer: 32 And say ye, Saue vs O God our saluation, gather vs together, and deliuer vs from among the heathen, that we may geue thankes to thy holy name, and triumph in the prayse of thee. 33 Blessed be the Lorde God of Israel for euer and euer: & let al people say Amen, and prayse the Lorde.

34 And so he left there before the arke of the lordes couenaunt Asaph and his brethren to minister before the arke continually, euery day "his dayes worke. 35 And Obed Edom and his brethren, three score and eyght: and Obed Edom the sonne of Idithun, and Hosa, were appointed to be porters.

36 And Zadoc the priest, and his brethren the priestes were before the tabernacle of the Lorde in the hie place that was at Gibeon, 37 To offer whole burnt offerynges vnto the lorde vpon the whole burnt offering aulter perpetually in the mornyng and euenyng, accordyng to all that which is

"Because them.

Psal. 96.

"Vanitie and no god

"or, in his course.

written in the lawe of the lorde which he commaunded Israel. 38 And with them were Heman and Idithun, and other that were chosen, whose names were expressed to geue thankes to the Lorde, That his mercie (lasteth) euer.

39 And with them did Heman and Idithun syng with trumpets and cymbales, making a sweete melodie with instrumentes of musicke and goodly songues: And the sonnes of Idithun were porters. 40 And all the people departed euery man to his house, and Dauid returned to bielle his house.

The. xvii. Chapter.

12 Christ is promised vnder the figure of Solomon.

AND when Dauid dwelt in his house, he sayde to Nathan the prophete, Lo I dwell in an house of Cedar tree, but the arke of the lordes couenaunt remayneth vnder (a) curtaynes. 2 And Nathan said vnto Dauid, Do all that is in thyne heart, for god is with thee. 3 And the same nyght the worde of God came to Nathan, saying, 4 Go and tel Dauid my seruaunt, Thus sayth the Lord, Thou shalt not buylde me an house to dwell in: 5 For I haue dwelt in no house sence the day that I brought out the chyldren of Israel, vnto this day: but haue gone from tent to tent, and from one dwellyng place to another.

2. Sam. 7. K

(a) In tentes couered with skins.

6 And wheresoeuer I haue (b) walked with all Israel, spake I euer one worde to any of the iudges of Israel, whom I commaunded to feede my people, saying, Why haue ye not buylt me an house of Cedar tree? 7 Now therfore thus shalt thou say vnto my seruaunt Dauid, Thus sayth the Lord of hoastes, I tooke thee from the sheepe coate, and from folowyng the sheepe, that thou shouldest be captaine ouer my people Israel: 8 And I haue ben with thee whyther soeuer thou hast walked, and haue weeded out all thine enemies out of thy sight, & haue made thee a name lyke the name of the greatest men that are in the earth.

(b) Meaning where soeuer his arke went, which was the signe of his presence.

9 And I haue ordeyned a place for my people Israel, and made it fast, so that nowe they may dwell in theyr place, and moue no more: neither shall the chyldren of wickednelle vexe them any more, as at the begynnyng.

10 And sence the tyme that I commaunded

manded iudges to be ouer my people Israel, I haue subdued all thine enemies: and I tolde thee that the Lorde woulde build thee an house. 11 This also shall come to passe when thy dayes be expired that thou must go vnto thy fathers, I wyll rayse vp thy seede after thee, whiche shalbe of thy sonnes, and I wyll stablishe his kingdome. 12 He shall buylde me an house, and I wyll stablishe his seate for euer. 13 I wyll be his father, and he shalbe my sonne, and I wyll not take my mercie away from hym, as I tooke it from hym that was before thee. C 14 But I wyll stablishe him in mine house and my kingdome for euer, and his seate shalbe sure for euermore. 15 According to all these wordes, and according to all this vision did Nathan tel kyng Dauid. 16 And Dauid the kyng came, and sate before the Lorde, and sayde, What am I O Lorde God, and what is myne house, that thou hast promoted me thus far? 17 And yet this seemed litle in thine eyes, O God: but thou hast also spoken of thy seruantes house for a great while to come, and hast looked vpon me as vpon a man of hye degree, O Lorde God. 18 What shall Dauid desire more of thee for the honour of thy seruaunt? For thou hast knowen thy seruaunt. 19 O Lorde, for thy seruauntes sake, euen according to thyne owne heart hast thou done all this magnificence, to shew al great things. 20 Lord there is none lyke thee, neither is there any God beside thee, according to all that we haue hearde with our eares. 21 Moreouer, what nation on the earth is lyke thy people Israel, to whom God hath vouchsafed to come and redeeme them to be his owne people, and to make thee a name of excellencie and terribleness, with casting out nations from before the people whom thou hast delyuered out of Egypt? 22 Thy people of Israel didest thou make thine owne people for euer, and thou lord becamest their god. 23 Therfore nowe Lord, let the thing that thou hast spoken concernyng thy seruaunt and his house, be true for euer, that thou Lorde do as thou hast sayde: 24 Let it come to passe, that thy name may be magnified for euer, that it maybe said, The lord of hoastes is the God of Israel, euen the God of Israel, and the house of Dauid thy seruaunt endureth stable before thee.

25 For thou O my God, hast told thy seruaunt that thou wylt buylde hym an house, and therefore thy seruaunt hath found in his heart to pray before thee. 26 And nowe Lorde thou art God, and hast promised this goodnes vnto thy seruaunt. 27 Nowe therefore let it be thy pleasure to bielle the house of thy seruaunt, that it may continue before thee for euer: For whom thou bliessest O Lorde, the same is blessed for euer.

The. xviii. Chapter.

1 The battell of Dauid agaynst the Philistines. 2 And agaynst Moab, 3 Zoba, 5 Aram, 12 And Edom.

AND after this Dauid smote the A
Philistimes, and subdued them, and tooke Geth and the townes
that longed thereto out of the handes 2. Sam. 8.
of the Philistines. 2 And he smote Moab, and the Moabites became Dauids seruauntes, and payed hym tribute. 3 And Dauid smote Hadarezer kyng of Zoba vnto Hamath, as he went to stablishe his dominion by the ryuer Euphrates. 4 And Dauid toke from him a thousande charets, and seuen thousande horsmen, and twentie thousande footmen, and destroyed all the charets, but reserued of them an hundred charets. 5 And when the Syrians of Damascus came to helpe Hadarezer kyng of Zoba, Dauid slue of the Syrians twentie and two thousande. 6 And Dauid put (souldiers) in Syria Damascus, and the Syrians became Dauids seruauntes, and brought hym tribute: and the Lorde preserued Dauid in all that he went to. 7 And Dauid toke the shieldes B
of golde that were on the seruauntes of Hadarezer, and brought them to Hierusalem. 8 And from Thebhath, and from Chun cities of Hadarezer brought Dauid exceeding much brasse wherwith Solomon made the brasen lauatorie, the pillers, and the vessels 1. Sam. 7.
of brasse. 9 And when Thogu king of Jere. 11. 1.
Hemath hearde howe Dauid had beaten all the * strength of Hadarezer * or, host.
kyng of Zoba, 10 He sent * Hadoram his sonne to king Dauid, to make * or, Joram
peace with hym, and to bielle hym, because he had fought agaynst Hadarezer, and beaten hym (for Thogu had warre with Hadarezer) and (Hadoram brought) all maner of iewels of golde, siluer, and brasse, with hym. 11 And kyng Dauid dedicated them vnto the

Lorde,

Lorde with the syluer and golde that he brought from all nations, from Edom, from Moab, from the chyldren of Ammon, from the Philistines, and from Amelec. 12 And Abisai the sonne of Zaruia slue of the Edomites in the salt valley eyghteene thousand.

13 And put souldiers in Edom, and al the Edomites became Dauids seruauntes: thus the Lorde kept Dauid in all that he toke in hande. 14 And Dauid raigned ouer all Israel, and executed iudgement and righteousnesse among all his people. 15 And Joab the sonne of Zaruia was ouer the hoast, and Josaphat the sonne of Ahilud recorder. 16 And Zadoc the sonne of Ahitob and Abimelech the sonne of Abiathar were the priestes, and Sausa was scribe, 17 And Banaia the sonne of Jehoiada was ouer the Crethites and the Pelethites: and the sonnes of Dauid were next vnto the kyng.

The.xix. Chapter.

4 Hanon kyng of the chyldren of Ammon doth great iniuries to the seruauntes of Dauid, 6 He prepareth an armie agaynst Dauid, 15 and is ouercome.

2.Sam.x.a

AFter this Nahas the kyng of the chyldren of Ammon dyed, and his sonne raigned in his steade.

2 And Dauid sayde, I wyl shew kindnesse vnto Hanon the sonne of Nahas, because his (a) father dealt kindly with me. And Dauid sent messengers to comfort him ouer the death of his father: and the seruauntes of Dauid came into the lande of the chyldren of Ammon to Hanon to comfort him. 3 But the lordes of the chyldren of Ammon sayd to Hanon, Thinkest thou that Dauid doth honour thy father in thy sight, that he hath sent comforters vnto thee? Are not his seruauntes come to (b) search, to loke, and espie out the lande? 4 Wherfore Hanon toke Dauids seruauntes, and (c) shaued them, and cut of their coates harde by their buttockes, & sent them away. 5 And there went certayne and tolde Dauid howe the men were serued: and the kyng sent to meete them (for the men were exceedingly ashamed) and the king sayde, Tary at Jericho vntyll your beardes be growen, and then returne. 6 And when the chyldren of Ammon sawe that they stanke in the sight of Dauid, Hanon and the chyldren of Ammon sent a thousande talentes of syluer to hyre them charets & horsmen out of Mesopotamia, and out of Syria Maacha, and out of Zoba. 7 And they hyred thirtie and two thousande charets, and the king of Maacha and his people: whiche came and pitched before Medeba: and the chyldren of Ammon gathered them selues together from their cities, and came to battell.

8 And when Dauid hearde of it, he sent Joab and all the hoast of strong men. 9 And the chyldren of Ammon came out, and put them selues in aray to battell before the gate of the citie: and the kinges that were come, kept them by them selues backe in the feelde. 10 When Joab also sawe that the fronte of the battaile was agaynst him before & behinde, he chose out of al the chosen men of Israel, and put them in aray agaynst the Syrians. 11 And the rest of the people he deliuered vnto the hand of Abisai his brother, and they put them selues in aray agaynst the chyldren of Ammon.

12 And he sayde, If the Syrians be to strong for me, thou shalt succour me, and yf the chyldren of Ammon preuayle agaynst thee, I wyll helpe thee. 13 Plucke vp thyne heart, and let vs play the men for our peoples sake, and for the cities of our God: and the Lorde shall do that whiche is good in his owne sight. 14 So Joab and the people that were with him drue nye before the Syrians vnto the battaile: and they fled before him.

15 And when the chyldren of Ammon sawe that the Syrians were fled, they ranne away lykewyse before Abisai his brother, and gat them into the citie: and Joab came to Hierusalem.

16 And when the Syrians sawe that they were put to the worse before Israel, they sent messengers and fet out the Syrians that were beyonde the riuer: Sophach the captayne of the hoast of Hadarezer went before them. 17 And it was tolde Dauid: and he gathered all Israel, and went together ouer Jordane, and came and set vpon them: and when Dauid had put him selfe in aray agaynst the Syrians, they fought with him. 18 But the Syrians fled before Israel, and Dauid destroyed of the Syrians seuen thousande charets, and fourtie thousande footemen, and killed Sophach the captayne of the hoast. 19 And when the seruauntes of Hadarezer

(a) Because Nahas receaued Dauid and his companye when Saul persecuted him, he wold now shewe pleasures to his sonne for the same,

(b) The malicious euer interprete the purpose of the godlie in the worse sense.

(c) They cut of halfe their beards,

Euphrates.

sawe that they were put to the worse before them of Israel, they made peace with Dauid, & became his seruautes: neither would the Syrians helpe the chyldren of Ammon any more.

The .xx. Chapter.

1 Rabba destroyed. 3 The Ammonites tormented. 4 The Philistines are thrise ouercome with their giantes.

A 2.Sam.11.a

AND after the yere was expired, about the tyme that kynges go out (a warrefare) Joab caryed out the " armie of the hoast, and destroyed the countrey of the chyldren of Ammon, and came & besieged Rabba: (but Dauid taryed at Hierusalem) whyle Joab smote Rabba and destroyed it. 2 And Dauid toke the crowne of their kyng from his head, & founde that it had the wayght of a talent of golde, and there were precious stones in it, and it was set vppon Dauids head: and he brought also exceedyng much spoyle out of the citie. 3 And he brought out the people that were in it, and tormented them with sawes and harrowes of iron, and with other sharpe " instrumentes, and so dealt Dauid with all the cities of the chyldren of Ammon: and Dauid and all the people came agayne to Hierusalem. 4 After this there arose warre at Gazer with the Philistines: at which tyme Sobochai the Husathite slue Sippai that was of the chyldren of Rephaim, and they were subdued. 5 And there was battaile agayne with the Philistines, and Elhanan the sonne of Jair slue Lahemi the brother of Goliah the Gethite, whose speare staffe was lyke a weauers beame.

" Or, strength of the armie.

2.Sam.x.a. 2.Sam.12.g

" Or, axes.

2.Sam.21.D

Gen.14.a.

6 And yet agayne there was warre at Geth, where as was a man of a (great) stature, with twentie and foure fingers and toes, sixe on euery hande, and sixe on euery foote, and was the sonne of " Raphah. 7 But when he defyed Israel, Jonathan the sonne of Simea Dauids brother slue him.

" Or, a giant.

8 These were borne vnto Raphah at Geth, and were ouerthrowen in the hande of Dauid and in the hande of his seruauntes.

The .xxi. Chapter.

1 Dauid causeth the people to be numbred. 14 And there dye seuentie thousande men of the pestilence.

A 2.Sam.14.a

AND Satan stoode vp agaynst Israel, and prouoked Dauid to number Israel. 2 And Dauid saide to Joab and to the rulers of the people, Go ye, and number Israel from Beersheba to Dan: and bring it to me, that I may knowe the number of them.

3 And Joab answered, The Lorde make his people an hundred tymes so many mo as they be: but my lorde, O king, are they not all my lordes seruauntes? why then doth my lorde require this thing? why wyll my lorde be a cause of (a) trespasse to Israel?

4 Neuertheless the kinges worde preuailed agaynst Joab: and Joab departed, & walked throughout all them of Israel, and came to Hierusalem agayne. 5 And gaue the summe of the number of the people vnto Dauid: and al they of Israel were a thousand thousande and an hundred thousande men that drue sworde: and Juda was foure hundred threescore & ten thousande men that drue sworde. 6 But the Leuites and Beniamin counted he not among them: for the kinges worde was abhominable to Joab.

(a) Dauid offended in numbring the people, partly because he dyd it of ambition, but chiefly for that he payed not to the vse of the temple: for euery one numbred halfe a sicle accordyng to the lawe. Exod.30. 2.Sam.24. vers.9.

7 And the Lord was displeased with this thyng, and smote Israel. 8 And Dauid sayde vnto God, I haue sinned exceedyngly in doyng this thyng: and nowe I beseche thee do away the wickednesse of thy seruaunt, for I haue done very foolishly. 9 And the Lord spake vnto Gad Dauids " Seer, saying, 10 Go and tell Dauid, saying, Thus sayth the Lorde, I geue thee the choyse of three thinges: choose the one of them that I may do vnto thee. 11 And Gad came to Dauid, and sayde vnto him, Thus sayth the Lord, Choose thee 12 Either three yeres famyne, or three monethes to be destroyed before thine aduersaries, and that the sworde of thyne enemies may ouertake thee: or els the sworde of the Lorde and pestilence in the land three dayes, and the angel of the Lord destroying throughout all the coastes of Israel: and nowe aduise thy selfe what worde I shall bryng agayne to him that sent me. C 13 And Dauid said vnto Gad, I am in an exceeding strait: let me fall nowe into the hande of the Lorde (for passing great are his mercies) but let me not fall into the hand of men. 14 So the Lorde sent pestilence vpon Israel: and there were ouerthrowen of Israel threescore and ten thousande men. 15 And God sent the angel vnto Hierusalem to destroy it: and as he was about to destroy, the Lorde beheld, and had compassi-

B " Or, prophete.

2.Sam.24. vers.16.

on on

on on the cuyll, and sayde to the angell that destroyed, It is enough, let nowe thy hande ceasse. And the angell of the Lorde stoode by the threshing flooze of * Ornan the Iebusite.

* Or, Araunah.

16 And Dauid lyft vp his eyes, and sawe the angell of the Lorde stand betweene the earth and heauen, hauyng a drawen swoorde in his hande, stretched out toward Hierusalem: then Dauid and the elders of Israel which were clothed in sacke, fell vpon their faces, 17 And Dauid sayde vnto god, Is it not I that commaunded the people to be numbred? It is I that haue sinned and done cuyll in deede: and what haue these sheepe done? Let thyne hande O Lorde my God be on me, and on my fathers house: but (b) not on thy people that they shoulde be punished. 18 And the angel of the Lord commaunded Gad to say to Dauid, that Dauid shoulde go vp and set vp an aulter vnto the Lorde in the threshing flooze of Ornan the Iebusite. 19 And Dauid went vp according to the saying of Gad which he spake in the name of the Lorde.

(b) Thus he sheweth true repentaunce, and a fatherly care toward his people.

20 And Ornan turned about, and sawe the angell, and his foure sonnes were with him, and hyd them selues: but Ornan was threshing wheate.

21 And as Dauid came to Ornan, Ornan loked and sawe Dauid, and went out of the threshing flooze, and bowed him selfe to Dauid with his face to the grounde. 22 And Dauid sayd to Ornan, Geue me the place of the threshing flooze, that I may buylde an aulter therein vnto the Lord: thou shalt geue it me for as much money as it is worth, that the plague may ceasse from the people. 23 And Ornan sayde vnto Dauid, Take it to thee, and let my lorde the king do that which seemeth good in his eyes: Lo, I geue thee oxen also for whole burnt sacrifices, and threshing instruments for wood, and wheate for meate offering, I gene it all. 24 And kyng Dauid sayde to Ornan, Not so, but I wyl bye it for as much money as it is worth: for I will not take that which is thyne for the Lord, nor offer whole burnt offerings without cost.

2. Sam. 24. vers. 24.

25 And so Dauid gaue to Ornan for that place sicles of golde fyre hundred by wayght. 26 And Dauid buylt there an aulter vnto the Lord, and offered whole burnt offerings & peace offerings, and called vpon the Lorde, and he heard him from heauen in (c) fyre vpon the aulter of whole burnt offering. 27 And when the Lord had spoken to the angell, he put vp his swoorde agayne into the sheath of it.

(c) God declared, that he hard his requeste in that he sent downe fire from heauen, for els they might vse no fire in sacrifice, but of that which was reserued still vppon the aulter. Leuit. Chap. 6. ver. 13. and came downe from heauen Leuit. Chap. 9. verf. 14. as appeared by the punishment of Nadab and Abihu, Leui. Chap. 10. verse. 1. 2. Chro. 7. vers. 9.

28 At that time when Dauid saw that the Lorde had hearde him in the threshing flooze of Ornan the Iebusite, he vsed to offer there: 29 (For the tabernacle of the Lorde whiche Moyses made in the wildernesse, and the aulter of whole burnt offering, (were) at that season in the high place at Gibeon: 30 And Dauid could not go before it to aske counsell at God: for he was afrayde of the swoorde of the angel of the Lorde.)

The .xxii. Chapter.

2 Dauid prepareth thinges necessary for the buyldyng of the temple.

AND Dauid said, This is the house of the Lorde God, and this is the aulter for the whole burnt offering of Israel. 2 And Dauid commaunded to gather together the straungers that were in the lande of Israel, and he set masons to hew and pullish stones for the buyldyng of the house of God. 3 And Dauid prepared plentie of iron for nayles, and doores of the gates, and to ioyne withall, and abundance of brasse without waight, 4 And Cedar trees without number: for the Sidons & they of Tyre brought much Cedar wood to Dauid.

5 And Dauid saide, Solomon my sonne is young and tender, and the house that is to be buylded for the Lorde must be magnificall, excellent, and of great fame & dignitie throughout all countreyes: I wyll therefore make ordinaunces for it. And so Dauid prepared many thinges before his death. 6 And he called Solomon his sonne, and charged him to builde an house for the Lorde God of Israel.

7 And Dauid said to Solomon, My sonne, I thought in myne heart to buylde an house vnto the name of the Lorde my God: 8 But the woorde of the Lorde came to me, saying, Thou hast shed (a) much blood, and hast made great battailes: thou shalt therefore not buylde an house vnto my name, for thou hast shed much blood vppon the earth in my sight. 9 Beholde a sonne is borne to thee, and he shalbe a man of rest, for I wyl geue him rest from al his enemies round about: for his name is Solomon, & I wyl sende rest & peace vpon Israel in his dayes.

(a) This declareth how greatly god abhorreth the shedding of blood, seing Dauid for this cause is stayed to builde the temple of the lorde. Albeit he toke no warre in hande, but by Gods commaundement and against gods enemies.

2. Sam. 7. verſ. 13. 1. king. 5.

10 Be ſhall buylde an houſe for my name, and he ſhall be my ſonne, and I wil be his father, and I wyl eſtabliſhe the ſeate of his kingdome vpon Iſrael for euer. 11 Now therefore my ſonne, the lord be with thee, and proſper thee, & thou ſhalt buylde an houſe to the Lorde thy God, as he hath ſayd of thee. 12 And the Lorde ſhall geue thee wyſdome and vnderſtandyng, and ſhall geue thee " commaundementes for Iſrael, that thou mayſt

"Or, charge

C

kepe the lawe of the Lorde thy God. 13 For then thou ſhalt proſper, euen when thou takeſt heede and fulfilleſt the ſtatutes and lawes which the lord charged Moyſes with for Iſrael: plucke vp thyne heart therefore, and be ſtrong, dreade not, nor be diſcouraged. 14 Beholde accordyng to my power tie haue I alſo prepared for the houſe of the Lorde an hundred thouſande talentes of golde, and a thouſande thouſande talentes of ſiluer: and as for braſſe and iron, it can not be numbred, (for it is very much) and I haue prepared timber and ſtone, and thou mayſt prouide more thereto.

15 Moreouer thou haſt workemen with thee enowe, and maſons, and carpenters to worke in ſtone and timber, and many men that be actiue for euery worke. 16 And of golde, ſiluer, braſſe and iron, there is no number: vp therefore and be doyng, and the Lorde ſhalbe with thee. 17 And Dauid commaunded all the lordes of Iſ-

D

rael to helpe Solomon his ſonne, (ſaying,) 18 Is not the Lorde your God with you? and hath he not geuen you reſt on euery ſide? for he hath geuen the inhabitours of the lande into my hande, and the lande is ſubdued before the Lorde, and before his people. 19 Nowe therefore ſet your hartes and your ſoules to ſeeke the Lorde your God: vp, and buylde ye the temple of the Lord God, to bring the arke of the couenaunt of the Lord and the holy veſſels of God into the houſe ſo built for the name of the Lorde.

The. xxiii. Chapter.

1 Dauid beyng olde ordeyneth Solomon kyng. 13 Aaron and his ſonnes are for the hye prieſtes.

A

1. king. 1.

SO when Dauid was olde and full of dayes, he made Solomon his ſonne kyng ouer Iſrael. 2 And then he gathered together all the lordes of Iſrael, with the prieſtes and the Leuites. 3 And the Leuites were numbred from the age of thirtie yeres and aboue: and the number & ſumme of them was thirtie and eyght thouſande men. 4 Of which twentie and foure thouſande were ſet to further the worke of the houſe of the Lorde: and ſixe thouſande were officers and iudges. 5 Foure thouſande were porters, and foure thouſande prayſed the Lorde with ſuch inſtrumentes as was made to prayſe withall. 9 And ſo Dauid made the ordinaunces among the children of Leui, namely to Gerſom, Caath, and Merari. 7 Of the Gerſonites was Laadan, and Semei. 8 The ſonnes of Laadan, the chiefe was Iehiel, Zetham, and Joel, three. 9 The ſonnes of Semei: Selomith, Haziel, & Haran, three. Theſe were the auncient fathers of Laadan.

1. Chro. 6. Exod. 6. verſ. 17. B

10 And the ſonnes of Semei: were, Jahath, Zina, Ieus, and Beria: theſe foure were the ſonnes of Semei.

11 And Jahath was the chiefe, Ziza the ſeconde: but Ieus, and Beria had not many ſonnes, therefore they were in one rechenyng accordyng to their fathers houſholde rechened for one.

Exod. 6. 1. Chro. 6. Heb. 5. verſ. 5.

12 The ſonnes of Caath: Amram, Iſahar, Hebron, and Oziel, foure.

13 The ſonnes of Amram: Aaron, and Moyſes: and Aaron was ſeparated to haue the rule of the holy thinges in the place moſt holy, he & his ſonnes for euer, and to burne incenſe before the Lorde, and to miniſter vnto him, and to bleſſe in his name for euer.

C

14 The children of Moyſes the man of God were named in the tribe of (a) Leui. 15 The ſonnes of Moyſes: Gerſom, & Eliezer. 16 Of the ſonnes of Gerſom, Sebuel was the chiefe.

(a) They were but of the order of the Leuites, and not of the prieſtes as Aarons ſonnes.

17 The ſonnes of Eliezer, Rehabia the chiefe: and Eliezer had none other ſonnes, but the ſonnes of Rehabia were very many. 18 The ſonnes of Iſahar, Selomith the chiefe. 19 The ſonnes of Hebron, Jeria the firſt, Amaria the ſeconde, Jahaziel the third, and Iecmaam the fourth. 20 The ſonnes of Oziel: Micha the firſt, and Ieſia the ſeconde. 21 The ſonnes of Merari: Mahli, & Muſi. The ſonnes of Mahli: Eleazar and Cis. 22 And Eleazar dyed, and had no ſonnes, but daughters: and their brethren the ſonnes of Cis toke them. 23 The ſonnes of Muſi: Mahli, Eder, and Jeremath, three. 24 Theſe are the children of Leui after the houſholde of

of their fathers, euen the auncient of the fathers accoꝛding to their offices, and after the number and ſumme of the names of them that did the woꝛke in the ſeruice of the houſe of the loꝛd, from the age of twentie yeres and aboue. 25 And Dauid ſaide, The Loꝛd God of Iſrael hath geuen reſt vnto his people, that they may dwell in Hieruſalem foꝛ euer. 26 That the Leuites alſo ſhoulde nowe no moꝛe beare the tabernacle, and all the veſſels foꝛ the ſeruice thereof. 27 Foꝛ accoꝛdyng to the laſt woꝛdes of Dauid the Leuites were numbꝛed from twentie yeres and aboue. 28 And their office was vnder the hande of the ſonnes of Aaron, foꝛ the ſeruice of the houſe of the Loꝛde in the courtes and celles, and in the puꝛifiyng of all holy thinges, and in the woꝛke of the ſeruice of the houſe of God: 29 In the ſhewbꝛead, in the fine flowꝛe, in the meate offring, in the wafers of ſweete bꝛead, in the fꝛying panne, in the gꝛedyron, and in all maner of meaſures and ſize: 30 And to ſtand euery day in the moꝛnyng to thanke and pꝛayſe the Loꝛde, and ſo lykewyſe at euen: 31 And to offer all whole burnt ſacrifices vnto the Loꝛde, in the ſabbathes, in the newe moones, and on the feaſtful dayes, by number and cuſtome continually (as they were commaunded,) beſoꝛe the Loꝛd. 32 And that they ſhould waite on the tabernacle of the cõgregation, and on the holy place, and on the ſonnes of Aaron their bꝛethꝛen, in the ſeruice of the houſe of the Loꝛde.

Num. 10. verſ. 24.

The .xxiiii. Chapter.

Dauid aſſigneth offices vnto the ſonnes of Aaron.

THeſe are the * diuiſions of the ſonnes of Aaron. The ſonnes of Aaron: Nadab, Abihu, Eleazar, and Ithamar. 2 Nadab alſo and Abihu dyed beſoꝛe their father, and had no chyldꝛen: but Eleazar and Ithamar executed the pꝛieſtes office.

* Or, oꝛdinaunces. Leuit. 5. verſ. 4. Num. 3. verſ. 4. Leuit. 16. a

3 And Dauid oꝛdꝛed them on this maner, Zadoc of the ſonnes of Eleazar, and Ahimelec of the ſonnes of Ithamar (were) accoꝛdyng to their offices in their miniſtration. 4 And there were mo auncient men founde among the ſonnes of Eleazar, then the ſõnes of Ithamar: and thus were they oꝛdꝛed together: among the ſonnes of Eleazar there were ſixteene rulers accoꝛdyng to the houſholde of their fathers, and eyght among the ſonnes of Ithamar accoꝛding to the houſhold of their fathers. 5 And thus were they put in oꝛder by lot the one ſoꝛt from the other, and ſo were there rulers in the ſanctuarie and loꝛdes, beſoꝛe God, aſwel of the ſonnes of Eleazar as of the ſonnes of Ithamar.

6 And Semeia the ſonne of Nathanael the ſcribe, of the kynred of the Leuites, wꝛote them beſoꝛe the kyng and the loꝛdes, and beſoꝛe Zadoc the pꝛieſt and Ahimelec the ſonne of Abiathar, and beſoꝛe the auncient fathers of the pꝛieſtes and Leuites, one pꝛincipall houſholde beyng reſerued foꝛ Eleazar, & one foꝛ Ithamar. 7 And the fiꝛſt lot fell to Iehoiarib: and the B
ſecond to Iedaia, 8 The third to Ha- Luke. 1.
rim, and the fourth to Seho-rim,

9 The fyfte to Melchia, & the ſixth to Miiamin, 10 The ſeuenth to Hahos, and the eyght to Abia, 11 The nynth to Ieſua, and the tenth to Secaniah, 12 The eleuenth to Eliaſib, and the twelfth to Iakim, 13 The thirteenth to Huppa, and the fourteenth to Ieſebeab, 14 The fiftenth to Bilga, and the ſixteenth to Immer, 15 The ſeuenteenth to Hezir, and the eyghteenth to Aphſes, 16 The nynteenth to Pethahia, and the twentith to Iehezkel, 17 The twentie & one to Iachin, and the twentie and two to
Gamul, 18 The twentie and thꝛee to C
Delaia, and the twentie and foure to Maaſia. 19 Theſe are the oꝛdinaunces of them in their offices, when they came into the houſe of the Loꝛde accoꝛdyng to their maner vnder Aaron their father, as the Loꝛde God of Iſrael had commaunded him. 20 The reſt of the ſonnes of Leui, are theſe: of the ſonnes of Amram, Subael: of the ſonnes of Subael, Iehedia.

21 Of the ſonnes of Rehabia, the firſt Ieſia. 22 Of the Iezabarites Selomoth: of the ſonnes alſo of Selomoth Iahath. 23 His ſonnes Ieria the firſt, Amaria the ſeconde, Iahaziel the thirde, and Iekameam the fourth.

24 Of the ſonnes of Oziel, Micha: of the ſonnes of Micha, Samir.

25 The bꝛother of Micha was Iſſia: of the ſonnes alſo of Iſſia, Zecharia.

26 The ſonnes of Merari, were Mahli, and Muſi: the ſonnes of Iaa- D
zia, Beno. 27 The ſonnes of Merari by Iaazia, Beno, Soham, Zacur, and Ibri. 28 Of Mahli came Eleazar, & he had no ſonnes. 29 Of Cis:

the sonne of Cis, Jerahmeel.
30 The sonnes of Mus, Mahli, Eder, and Jerimoth: these are the chyldren of the Leuites after the housholde of their fathers. 31 And these cast lottes next to their brethren the sonnes of Aaron in the presence of Dauid the kyng, and Zadoc, and Ahimelech, & the auncient fathers of the priestes & Leuites, euen the principall fathers before their younger brethre.

The .xxv. Chapter.

The singers are appointed with their places and lottes.

A AND so Dauid and the captaynes of the hoast appoynted out to do seruice the sonnes of Asaph, and Heman, & [a] Jeduthun, which should prophecie with harpes, psalteries, & cymbales: and there was a multitude of the men that were appointed to the seruice & ministration: 2 Of the sonnes of Asaph, Zacur, Joseph, Mathania, and Asarela the sonnes of Asaph, that wayted on Asaph whiche prophecied accordyng to the commaundement of the kyng.

[a] Oz, Idithun.

3 Of Jeduthun: the sonnes of Jeduthun, Gedalia, Zeri, Jesaia, Hasabia, and Mathathia, fyue, vnder the handes of their father Jeduthun whiche prophecied with a harpe, for to geue thankes and prayses vnto the Lorde.

4 Of Heman: the sonnes of Heman, Buccia, Matthania, Oziel, Zebuel, Jerimoth, Hananiah, Hanani, Eliatha, Geddalthi, Romamthi Ezer, Joshbekasa, Malothi, Hothir, and Mahazioth. 5 All these were the sonnes of Heman which was the kynges Sear in the wordes of God, to lyft vp the horne (of the regall dignitie:) and God gaue to Heman fourteene sonnes, and three daughters. 6 All these also were at the hande of their father, singyng in the house of the Lorde, with cymbales, psalteries, and harpes, when Asaph, Jeduthun, and Heman executed the seruice in the house of God at the kinges commaundement.

B 7 And the multitude of them with their brethren that were instruct in the songes of the Lorde, euen all that were cunning, were two hundred fourescore and eyght. 8 And they cast lottes among them selues howe they should wayte, aswell for the small as for the great, for the scholler aswel as for the schoolemaister. 9 And the first lot in Asaph fell to Joseph, the second to Gedalia with his brethren & sonnes, which men were twelue. 10 The third fell to Zacur with his sonnes & brethren, beyng twelue persons.
11 The fourth to Izri, with his sonnes and brethren, twelue persons. 12 The fifth to Nathania, with his sonnes & brethren, twelue persons. 13 The sixth to Buccia, with his sonnes and brethren, twelue persons. 14 The seuenth to Jesarela, with his sonnes C & brethren, twelue persons. 15 The eyght to Jesaia, with his sonnes and brethren, twelue persons. 16 The ninth to Mathaia, with his sonnes & brethren, twelue persons. 17 The tenth to Semei, with his sonnes and brethren, twelue persons. 18 The eleuenth to Azareel, with his sonnes and brethren, twelue persons. 19 The twelfth to Nazabia, with his sonnes & brethren, twelue persons. 20 The thirteenth to Subael, with his sonnes and brethren, twelue persons. 21 The fourteenth to Mathathia, with his sonnes and brethren, twelue persons.
22 The fifteenth to Jeremoth, with his sonnes and brethren, twelue persons. 23 The sixteenth to Hanania, with his sonnes and brethren, twelue persons. 24 The seuenteenth to Joshbekasa, with his sonnes & brethren, twelue persons. 25 The eyghteenth D to Hanani, with his sonnes and brethren, twelue persons. 26 The nineteenth to Malothi, with his sonnes & brethren, twelue persons. 27 The twenteeth to Eliatha, with his sonnes and brethren, twelue persons. 28 The twentie and one to Hothir, with his sonnes and brethren, twelue persons.
29 The twentie and two to Geddalthi, with his sonnes and brethren twelue persons. 30 The twentie and three to Mahazioth, with his sonnes and brethren, twelue persons. 31 The twentie & foure to Romamthi Ezer, with his sonnes and brethren, twelue persons.

The .xxvi. Chapter.

1 The porters of the temple are ordayned euery man to the gate which he should kepe, 20 and ouer the treasure.

THese are the [a] diuisions of the porters. Among the Corethites, Meselemia the sonne of Kore of the chyldren of Asaph. 2 And the sonnes of Meselemia were these: Zacharia the eldest, Jedihel the seconde, Zebadia the thirde, and Jahniel the fourth, 3 Elam the fifth, Jehohanan the sixth, & Elioenai the seuenth.

[a] Oz, orders, nances.

4 The

4 The ſonnes of Obed Edom, Semeia the eldeſt, Jehoſabad the ſecond, Joah the thirde, Sacar the fourth, and Nathanael the fifth, 5 Ammiel the ſixth, Iſſachar the ſeuenth, Peulthai the eyght: for God bleſſed him.

6 And vnto Semeia his ſonne were ſonnes borne that ruled in the houſe of their father: for they were men of B might. 7 The ſonnes of Semeia, Othni, Rephael, Obed, and Elzabad, and his brethren were ſtrong men, Elihu, and Samachia. 8 All theſe were of the chyldren of Obed Edom: they and their chyldren, and their brethren, actiue men and of ſtrength to do ſeruice, euen threeſcore and two of Obed Edom. 9 And Meſelemia had ſonnes and brethren, actiue men, eighteene. 10 The ſonnes of Hoſa of the chyldren of Merari, Simri the chiefe, and though he was not the eldeſt, yet his father ſet him in the chiefeſt place: 11 Helkia the ſeconde, Tebalia the third, and Zecharia the fourth: all the ſonnes and brethren of Hoſa were thirteene. 12 Among theſe was diuided the office of the porterſhip, that they ſhould be auncient men, to warte with their brethren, when they C miniſtred in the houſe of the Lorde.

13 And they caſt lottes betweene the great and ſmall, after the houſhold of their fathers for euery gate. 14 And the lot on the eaſtſyde fell vpon Seleamia: and for Zacharia his ſonne (whiche was a wyſe counſailour) they caſt lottes, and his lot came out towarde the north. 15 And Obed Edoms lot fell to the ſouth: and for his ſonnes fel the houſes of (a) Aſuppim. 16 For Suppim and Hoſa toward the weſt, with the gate Sallecheth, by the paued ſtreete that goeth vpwarde: one watch beyng ouer againſt an other.

(a) Aſuppim, that is to ſay, the counſell houſe.

17 In the eaſt were ſixe Leuites, and toward the north foure a day, toward the ſouth foure a day, and towarde Aſuppim two and two. 18 In (b) Parbar toward the weſt two at the goyng vp, and two in Parbar. 19 Theſe are the diuiſions of the porters among the ſonnes of Koreh, and among the ſonnes of Merari. 20 And of the Leuites, Ahiah had the ouerſight of the treaſures of the houſe of God, and of the treaſures of the dedicate thinges. 21 As concernyng the ſonnes of Laadan, whiche were the chyldren of the Gerſonites of Laadan, came auncient fathers, euen of Laadan there came Gerſhni, and Jehieli. 22 The ſonnes of Jehieli, Zetham, and Joel his brother, whiche were ouer the treaſures of the houſe of the Lorde. 23 Of the Amramites alſo and Iſaharites, Hebronites, and Ozielites. 24 And Subael the ſonne of Gerſom the ſonne of Moyſes, P (was) a ruler ouer the treaſures.

(b) Whiche was an houſe wherin they kept the inſtrumentes of the temple.

25 And of his brethren the ſonnes of Eliezer was Rahabia, whoſe ſonne was Jeſaia, whoſe ſonne was Joram, whoſe ſonne was Zichri, whoſe ſonne was Selomith. 26 Whiche Selomith and his brethren were ouer all the treaſures of the dedicate thinges which Dauid the kyng and the auncient fathers, the captaynes ouer thouſandes and hundredes, and the captaynes of the hoaſt had dedicated.

27 Out of the ſpoyles wonne in battayles they dyd dedicate to maynteyne the houſe of the Lorde. 28 And all that Samuel the Sear, and Saul the ſonne of Cis, and Abner the ſonne of Ner, and Joab the ſonne of Zaruia had dedicated: and whoſoeuer had dedicated any thing, it was vnder the hand of Selomith and of his brethren. 29 Of the Iſaharites was Chenania and his ſonnes appoynted to the buſyneſſe (c) without ouer Iſrael: for they were officers and iudges. (c) Meaning of thinges that were out of the citie.

30 And of the Hebronites, Haſabia and his brethren, men of actiuitie, a thouſande and ſeuen hundred were officers among them of Iſrael beyonde Jordane weſtwarde, in all buſineſſe belonging to God, and ſeruice of the kyng. 31 Among the Hebronites was Jedia the chiefeſt, euen a prince among the Hebronites and fathers of his kinred: and in the fourtith yere of the kyngdome of Dauid they were ſought for, and there were founde among them men of actiuitie at Jazer in Gilead. 32 And his brethren were men of actiuitie, euen two thouſande and ſeuen hundred auncient fathers: whom kyng Dauid made rulers ouer the Rubenites, Gadites, and ouer the halfe tribe of Manaſſe, for euery matter pertaynyng to God, and for the kynges buſineſſe.

The .xxvii. Chapter.

Of the princes and rulers that miniſtred vnto the kyng.

THE chyldren of Iſrael after the A number of the auncient heads & prin- captaynes

captaynes of thousandes and hundredes, and their officers that serued the kyng by dyuers courses, whiche came in and went out moneth by moneth, throughout all the monethes of the yere: and in euery course were twentie and foure thousand. 2 Ouer the first course for the first moneth, was Jasoboam the sonne of Zabdiel, and in his course were twentie and foure thousande. 3 And the chiefest of all the captaynes of the hoast for the first moneth, was of the chyldren of Pharez. 4 Ouer the course of the seconde moneth, was Dodai an Ahohite, and in his course was Mikloth a ruler, (his helper:) and in his course were twentie and foure thousande.

2. Sam. 23. 5 The chiefe captayne of the thirde hoast for the third moneth, was Banaia the sonne of Jehoiada the hye priest, and in his course were twentie and foure thousande. 6 This is that Banaia whiche was most mightie among thirtie, and abone thirtie: and in his part was Amizabad his sonne. B

7 The fourth captayne for the fourth moneth, was Asael the brother of Joab, & Zabadaia his sonne after him, and in his course were twentie and foure thousande. 8 The fifth captayne for the fifth moneth, was Samhut the Jezrahite, and in his course were twentie and foure thousande.

9 The sixth captayne for the sixth moneth, was Jra the sonne of Ickes a Thecuite, and in his course were twentie and foure thousand. 10 The seuenth captayne for the seuenth moneth, was Helez the Pelonite, of the chyldren of Ephraim, & in his course were twentie and foure thousande.

11 The eyght captayne for the eyght moneth, was Sibbechai an Husathite of the kynrede of Zarhi, and in his course were twentie & foure thousand.

12 The ninth captayne for the ninth moneth, was Abiezer an Anathothite of the sonnes of Jemini, and in his course were twentie and foure thousande. 13 The tenth captayne for the tenth moneth, was Maharai the Netophatite of the Zarahites, and in his course were twentie and foure thousande. 14 The eleuenth captayne for the eleuenth moneth, was Banaia the Pirathonite of the chyldren of Ephraim, & in his course were twentie and foure thousande. 15 The twelfth captayne for the twelfth moneth was Held at the Netophatite of Othoniel, & in his course were twentie and foure thousande. 16 And the rulers ouer the tribes of Israel were these: among the Rubenites was Eliezer the sonne of Zichri: among the Simeonites also, was Saphathia the sonne of Maacha. 17 Among the Leuites, Hasabia the sonne of Kemuel: among the Aaronites, Zadok. 18 Among them of Juda, Elihu of the brethren of Dauid: among them of Jssachar, Omri the sonne of Michael. 19 Among them of Zabulon, Jesmaia the sonne of Obadia: among them of Nephthali, Jerimoth the sonne of Azriel. 20 Among the chyldren of Ephraim, Hosea the sonne of Azaria: in the halfe tribe also of Manasse, Joel the sonne of Pedaia. 21 Of the halfe tribe of Manasse in Gilead, Jddo the sonne of Zacharia: among them of Beniamin, Jaasiel the sonne of Abner. D

22 Among them of Dan, Azarel the sonne of Jeroham. These are the lordes of the tribes of Jsrael.

23 But Dauid toke not the number of them vnder twentie yeres, because the Lorde sayde he would encrease Jsrael lyke vnto the starres of the skye. 24 And Joab the sonne of Zaruia began to number: but he finished it not, because that there fell wrath for it against Jsrael, neither was the number put into the chronicles of kyng Dauid. 25 Ouer the kynges treasures was Asmaueth the sonne of Adiel: and ouer the treasures of the feeldes, in the cities and villages, and castels, was Jehonathan the sonne of Ozia. 26 And ouer the workemen in the feeldes that tilled the grounde, was Ezri the sonne of Chelub.

27 And the ouersight of the vineyardes had Semei the Ramathite: ouer the encrease also of the vineyardes, and ouer the wineselleres, was Sabdi the Zaphonite. 28 And ouer the oliue trees and mulberie trees that were in the valleyes, was Baal Hanan the Gederite: and ouer the treasure of oyle, was Joas. 29 Ouer the oxen that fed in Saron, was Setrai the Saronite: and ouer the oxen that were in the valleyes, was Saphat the sonne of Adlai.

30 Ouer the cammels, Obil the Jsmaelite: and ouer the asses, was Jehdeia the Meronothite.

31 Ouer the sheepe was Jazez the Hagerite:

hageryte: All these were the rulers of the substaunce of king Dauid. 32 And Jonathan Dauids vncle, a man of counsell and of vnderstandyng, was a (a) scribe, he and Jehiel the sonne of Hathmoni was with the kinges sonnes (instructyng them.) 33 And Achitophel was of the kinges counsel: and Chusai the Arachite was the kinges companion. 34 And next to Achitophel was Joiada the sonne of Banaia, and Abiathar: and the captayne of the kinges warre was Joab.

(a) A man learned in the worde of god.

¶ The. xxviii. Chapter.

5 Because Dauid was forbidden to build the temple, he wylleth Solomon and the people to perfourme it, 8 Exhortyng him to feare the Lorde.

28 AND Dauid gathered al the lordes of Israel the lords of the tribes, the lordes of the companies that ministred to the king by course, the captaines ouer the thousandes & ouer the hundredes, & the lordes that had the ouersight ouer all the substaunce & possession of Dauid, & of his sonnes, with the chamberlaynes, and all the mightie and valiaunt, and all actiue men, vnto Hierusalem. 2 And king Dauid stoode vp vpon his feete, & said, Heare me my brethren and my people, I had in mine heart to build an house of rest for the arke of the couenaunt of the Lorde, and for the (a) footstoole of our God, and had made redy for the buildyng. 3 But God sayd vnto me, Thou shalt not builde an house for my name, because thou hast ben a man of warre, and hast shed blood.

1. Sam. 7. a

(a) So he called the arke, because on it god shewed him selfe present by miracles. 1. Sa. 16. a

4 Moreouer the Lorde God of Israel chose me before all the house of my father, to be king ouer Israel for euer: for in Juda would he chose a captayne, and of the houshold of Juda the house of my father, & among the sonnes of my father he had a lust to me to make me king ouer all Israel. 5 And of all my sonnes (for the Lord hath geuen me many sonnes) he hath chosen Solomon my sonne, to sit vpon the seate of the kingdome of the Lorde in Israel. 6 And he sayde vnto me, Solomon thy sonne he shall builde me an house & courtes: I haue chosen him to be my sonne, and I will be his father. 7 I will stablishe his kingdome for euer, if he wyl be strong to do my commaundementes and my lawes, as (it goeth) this day. 8 Nowe therfore in the sight of all Israel the congregation of the Lord, & in the audience of our God, kepe and seke for all the commaundementes of the Lorde your God, that ye may enioy a good lande, and leaue inheritaunce for your children after you for euer.

1. Chr. 17. a.

9 And thou Solomon my sonne, knowe thou the God of thy father, and serue him with a pure heart and with a wylyng mynde: for the Lorde searcheth all hearttes, & vnderstandeth all the imaginations of thoughtes: and if thou seke him, he wyll be found of thee: but yf thou forsake him, he wyll cast thee of for euer. 10 Take heede nowe, for the Lorde hath chosen thee to builde him an house of a sanctuarie: be strong therfore & play the man. 11 And Dauid gaue Solomon his sonne the patterne of the porche, and of the houses that longed therto, of the storehouses, vpper chambers, inner parlours, and of the house of the mercie seate: 12 And the example of all that he had in his minde for the courtes of the house of the Lorde, and for all the celles round about, for the treasures of the house of God, and for the treasures of the dedicate thinges: 13 For the diuisions of the priestes and Leuites that wayted by course, & for all the worke manship that shoulde serue for the house of the Lord, & for all the vessels that shoulde serue in the house of the Lorde: 14 For golde, and for the wayght of golde, for all vessels of sundry ministrations, for all maner of vessels of siluer in wayght, and for all vessels whatsoeuer purpose they serued vnto: 15 The wayght of golde for the candlesticks, and the gold for their lampes, with the wayght for euery candlesticke and for the lampes thereof: and for the candlesticks of siluer by wayght, both for the candlesticke and also for her lampes, according to the diuersitie of the vse of euery candlesticke. 16 And by waight (he gaue) golde for the tables of shewe bread, euen for euery table, and likewise siluer for the tables of siluer.

1. Chr. 17. a

1. Sa. 16. b
Iosa. 7. c.
Iere. 17. a

1. king. 7. f

17 And pure golde for the fleshehookes, cuppes, and drinking pottes: and (pure) golde in wayght for basons, euen for euery bason: and likewyse siluer by wayght, for euery bason of siluer. 18 And for the aulter of incense pure golde by wayght, and golde for the patterne of the charret of the Cherubims that stretched out their wynges and couered the arke of the

D Exod. 5.

couenaunt of the Lorde. 19 All (he sayde) was geuen me by writting of the hande of the Lorde, which made me vnderstande all the workmanship of the patterne. 20 And Dauid sayde to Solomon his sonne, Be strong, & of good courage, and do manfully: feare not, nor be faynt hearted, for the Lorde God, euen my God is with thee, and he shall not fayle thee, nor forsake thee, vntyll thou hast finished all the worke that must serue for the house of the Lorde. 21 Beholde the priestes & Leuites are diuided in companies for all maner of seruice that pertayneth to the house of God, they are with thee for all maner of workemanshyp, and so are all that excell in wisdome for any maner of seruice, thou hast also the princes and all the people wholy at thy cõmaundement.

¶ The xxix. Chapter.

2 The offryng of Dauid & of the princes for the buildyng of the temple.

A 1. king. 5. a

AND Dauid the king sayd vnto all the congregation, God hath specially chosen Solomon " my sonne, which is yet young and tender, and the worke is great: for the house shall not be for man, but for the Lorde God. 2 Moreouer I haue prepared with al my might for the house of my God, golde for vessels of golde, siluer for them of siluer, brasse for thinges of brasse, iron for thinges of iron, and wood for thinges of wood, and onix stones, and stones to be set, " glisteryng stones, & of diuers colours, and all maner of precious stones, and marble stones in great aboundaunce. 3 And because I haue lust to the house of my God, I haue of myne owne proper good of golde and siluer which I haue geuen to the house of my God, beside all that I haue prepared for the holy house, 4 Euen three thousand talentes of golde of Ophir, and seuen thousande talentes of tried siluer to ouerlay the walles of the house withal. 5 The golde for things of golde, siluer for them of siluer, and for all maner of worke by the handes of artificers: and whosoeuer is (a) wylling may this day (b) consecrate his hande vnto the Lorde. 6 And so the auncient fathers and the lordes of the tribes of Israel, the captaynes of thousandes and hundredes, with the lordes that were rulers ouer the kinges worke, were willing: 7 And gaue for the seruice of the house of God fiue thousande talentes of golde, and ten thousande peeces (of golde) & ten thousande talentes of siluer, and eightene thousande talentes of brasse, and one hundred thousande talentes of iron.

" Others reade, my only sonne.

" Some reade, carbuncle stones.

(a) He was not only liberall him selfe toward the buildyng of gods house, but also prouoked others.

(b) That is, may offer to the buildyng of the house of the Lorde.

8 And they with whom precious stones were founde, gaue them to the treasure of the house of the Lorde by the hande of Iehiel the Gesonite.

9 And the people reioyced when they were so willyng to geue their goodes, and with a perfect heart they offered wyllingly to the Lord: and Dauid the king reioyced with great gladnesse.

10 And Dauid blessed the Lorde before all the congregation, and sayde, Blessed be thou Lorde God of Israel, our father from euer and for euer.

11 Thyne O Lorde is greatnesse, and power, glorie, victorie, & prayse: for all that is in heauen & in earth is thyne, and thyne is the kingdome O Lorde, and thou excellest aboue all, euen as the head of all. 12 And richesse and honour come of thee, & thou raignest ouer all, and in thyne hande is power and strength, and in thine hande it is to make great and to geue strength vnto all. 13 And nowe our God we thanke thee, and prayse thy glorious name. 14 But who am I, and what is my people, that we shoulde be able to geue these thynges so wyllyngly? but all thynges come of thee, and of that which we receaued at thine hand we haue geuen thee. 15 For we be but straungers before thee, and sotourners, as were all our fathers: our dayes on the earth also are but as a shadowe, and there is none abyding.

C

Gen. 47. b

16 O Lorde our God, all this stuffe that we haue prepared to builde thee an house for thy holy name, commeth of thine hande, and is all thine. 17 I wote also my God that thou tryest the heartes, and hast pleasure in vnfaignednesse: and in the vnfaignednesse of mine heart I haue wyllyngly offered all these thinges: and nowe haue I seene thy people which are founde here to offer vnto thee wyllyngly, and with gladnesse. 18 O Lorde God of Abraham, Isahac, and of Israel our fathers, (c) kepe this for euer in the desire of the thoughtes of the heart of thy people, and prepare their heartes vnto thee. 19 And geue vnto Solomon my sonne a perfect heart, to kepe thy commaundementes, thy testimonies, and thy statutes, & to do all, and builde the house for the which I haue made

Wisd. 2. b

(c) Continue them in this good minde, that they may serue thee wyllyngly.

D

made promission. 20 And Dauid sayd to all the congregation, Nowe blesse the Lorde your God. And all the congregation blessed the Lorde God of their fathers, and bowed downe their heades, and worshipped the Lord and the king. 21 And they offered offerynges vnto the Lorde: and on the morowe after the sayde day they offered whole burnt offerynges vnto the Lorde, euen a thousand young oxen, a thousande rammes, and a thousande sheepe, with their drinke offerynges, many sacrifices offred they for all Israel. 22 And did eate and drinke before the Lord the same day with great gladnesse: and they made Solomon the sonne of Dauid king the seconde tyme, and annoynted him prince before the Lorde, and Zadoc to be the hye priest. 23 And Solomon sate on the seate of the Lorde and was king in steade of Dauid his father, & prospered: and all they of Israel obeyed him. 24 And all the lordes and men of power, and all the sonnes of king Dauid submitted them selues, and were vnder king Solomon. 25 And the Lord magnified Solomon in dignitie in the sight of all them of Israel, and gaue him so glorious a kingdome, as no king had before him in Israel. 26 And so Dauid the sonne of Isai raigned ouer all Israel.

1.king.4.b

1.king.1.c.

27 And the space that he raigned ouer Israel, was fourtie yeres: Seuen yeres raigned he in Hebron, and thirtie and three yeres raigned he in Hierusalem. 28 And he dyed in a good age, full of dayes, riches, and honour: and Solomon his sonne raigned in his stead. 29 The actes of Dauid the king first and last, beholde they are written in the booke of Samuel the Sear, and in the booke of (b) Nathan the prophete, and in the booke of Gad the Sear, 30 With al his kingdome, and power, and tymes, that went ouer him, and ouer all Israel, and ouer all the kingdomes of the earth.

(b) The bookes of Nathan and Gad are perished.

¶ The ende of the first booke of the Chronicles, or Paralipomenon.

The seconde booke of the Chronicles,

which in Hebrue is one with the first.

¶ The first Chapter.

6 The offeryng of Solomon at Gibeon, 8 He prayeth vnto God to geue him wisdome, 11 which he gueeth him, and more. 14 The number of his charrets and horses, 15 and of his riches.

A

ND * Solomon the sonne of Dauid waxed strong in his kingdome, and the Lord his God was with him, and magnified him * in dignitie. 2 And Solomon spake vnto all Israel, to the captaynes ouer thousandes, to the captaynes ouer hundredes, to the iudges, and to euery officer in all Israel, and to the auncient fathers. 3 And so Solomon and all the congregation with him went to the hye place that was at Gibeon: for there was the tabernacle of the congregation of God, which Moyses the seruaunt of the Lorde made in the wildernesse. 4 But the arke of God had Dauid brought from Kiriath-iarim, into the place which Dauid had made therfore: for he had pitched a tent for it at Hierusalem.

* Or, Salomon.

1.king.3.a

1.Chr.21.b

* Or, greatlye.

Exod.36.

2.Sam.6.a

5 Moreouer the brasen aulter that Bezaleel the sonne of Uri the sonne of Hur had made, was there before the tabernacle of the Lorde: and Solomon and the congregation went to visite it. 6 And Solomon went vp there before the Lorde, to the brasen aulter that was before the tabernacle of the congregation, and offered a thousand whole burnt offerynges vpon it. 7 And the same night did God appeare vnto Solomon, & sayde vnto him, Aske what I shall geue thee.

1.king.3.c.

8 And Solomon sayde vnto God, Thou hast shewed great mercie vnto Dauid my father, and hast made me to raigne in his stead.

Wisd.9.a.

9 Nowe therefore O Lorde God, let thy promise which thou madest vnto Dauid my father be true: for thou hast made me king ouer a people whiche is lyke the dust of the earth in multitude: 10 Geue me nowe wisdome and knowledge, that I may be able to (a) go in and out before this people: for who els can iudge this people that is so great?

1.king.3.a

1.king.3.a

(a) That I may gouerne this people.

11 And

1.king.3.b

11 And God sayde to Solomon, Because this was in thine heart, and because thou hast not asked treasure & riches, nor honour, nor the (b)liues of thine enemies, neither yet long lyfe, but hast asked wisdome and knowledge for thy selfe, to iudge my people ouer whom I haue made thee king:

(b) That is, to be reuenged on thine enemies.

12 Wisdome & knowledge is graunted vnto thee, and I will geue thee treasure, and riches, and glory: so that among the kinges that haue ben before thee, or after thee, none was or shalbe like thee. 13 And so Solomon came from the high place that was at Gibeon to Hierusalem from the tabernacle of the congregation, & raigned ouer Israel. 14 And Solomon gathered charrets and horsemen: and he had a thousande and foure hundred charrets, and twelue thousande horsemen, whom he bestowed in the charret cities, and with the king at Hierusalem. 15 And the king made siluer and golde at Hierusalem as plenteous as stones, and Cedar trees made he as plentie as the Mulberie trees that growe in the valleys. 16 Also Solomon had horses brought out of Egypt, and fine linnen: the kinges marchauntes receaued the fine linnen for a price. 17 They came also and brought out of Egypt a charret for fiue hundred peeces of siluer, euen an horse for an hundred and fiftie: and so brought they (horses) for al the kinges of the Hethites and for the kinges of Syria by their owne hande.

C

7.king.10.b

2.king.10.b

¶ The.ii. Chapter.

3 Solomon sendeth to Hiram the king of Tyrus for wood and workmen.

A

AND Solomon determined to builde an house for the name of the Lorde, and an house for his kingdome. 2 And Solomon tolde out threescore and ten thousande men to beare burthens, & fourescore thousande men to hewe stones in the mountayne, and (a) three thousande & fiue hundred to ouersee them. 3 And Solomon sent to Hiram the king of Tyre, saying, As thou diddest deale with Dauid my father, and diddest sende him Cedar wood to builde him an house to dwell in (euen so deale with me:) 4 Behold I builde an house for the name of the Lorde my God, to offer vnto him holy thinges, and to burne sweete incense, and to set thewe bread before him continually, to offer whole burnt sacrifices of the morninge and euening on the Sabbath dayes, in the first day of euery newe moone, & in the solempne feastes of the Lorde our God: for it is an ordinaunce to be continually kept of Israel. 5 And the house which I builde shalbe great: for great is our God aboue all gods. 6 But who is able to builde him an house? when that heauen and heauen aboue all heauens is not able to receaue him, what am I then that should builde him an house? nay but euen to burne sacrifice before him (shall this buildyng be.)

(a) It is to be vnderstande of all sortes of officers & ouerseers. 1.king.5.a 2.Sam.5.b

7 Sende me now therfore a cunning man that can worke in golde & siluer, in brasse and iron, in purple, crymsin, (b)yelow silke, & that can skil to graue with the cunnyng men that are with me in Juda & Hierusalem, whom Dauid my father did prepare. 8 Sende me also Cedar trees, pine trees, and (c)algume trees out of Libanon: for I wote that thy seruauntes can skil to hewe timber in Libanon: and behold my men shalbe with thine, 9 That they may prepare me timber enough: for the house which I am determined to builde, shalbe wonderfull great.

B

(b) Other read, silke of a violet colour.

(c) Some take it for brasil

10 And beholde for the vse of thy seruauntes the cutters & hewers of timber, I haue geuen twentie thousande measures of beaten wheate, & twentie thousande measures of barly, & twentie thousand bates of wine, & twentie thousande bates of oyle. 11 And Hiram the king of Tyre aunswered in writyng which he sent to Solomon, Because the Lord hath loued his people, therfore hath he made thee king ouer them. 12 And Hiram sayd moreouer, Blessed be the Lorde God of Israel, which made heauen & earth, and that hath geue Dauid the king a wise sonne, & one that hath discretion, prudence and vnderstandyng, to builde an house for the Lord, & a pallace for his kingdome. 13 And nowe I haue sent a wise man, & a man of vnderstanding, whom my father Hiram dyd vse: 14 The son of a woman of the (d)daughters of Dan, & his father was a man of Tyre, & he can skil to worke in golde and siluer, in brasse & iron, in stone and timber, in purple and yelowe silke, & fine white and crymsin, and can graue sundry maner of grauinges, & to finde out diuers maners of subtile worke that shalbe set before him with thy cunnyng men, and with the cunnyng men of my lorde Dauid thy father.

(d) It is also written that she was of the tribe of Nephthali, 3.king.7.a. which may be vnderstand that by reason of the confusion of tribes, which then began to be, they maryed in diuers tribes. So that by her father she might be of Dan, and by her mother of Nephthali.

15 Nowe

15 Nowe therefore the wheat and barly, oyle and wine which my lorde hath spoken of, let him send vnto his seruauntes: 16 And we wil cut wood in Libanon as much as thou shalt neede, and wyll bryng it to thee in flotes by sea to Japho, from whence thou mayest cary them to Hierusalem. 17 And Solomon numbred all the straungers that were in the lande of Israel, after the number of them whom his father Dauid had numbred: and they were found an hundred fiftie & three thousande, and fyue hundred. 18 And he set three score & ten thousand to beare burthens, and fourescore thousande to hewe stones in the mountayne, and three thousande and fyue hundred officers to set the people a worke.

¶ The. iii. Chapter.

1 The temple of the Lorde, and the porche are builded, with other thinges therto belongyng.

A 1. King. 7. (a) Which is the mountayne where Abraham thought to haue sacrificed his son, Gen. 22. 2. Chr. 11. a. " Or, Aranna. 2. Sa. 24. c. Act. 7. f. 1. King. 6. a

AND Solomon began to build the house of the Lord at Hierusalem in mount (a) Moria, where the Lorde appeared vnto Dauid his father, euen in the place that Dauid prepared in the threshyng flooze of " Ornan the Jebusite. 2 And he began to builde in the seconde day of the seconde moneth, the fourth yere of his raigne. 3 And these are the patternes wherby Solomon was instruct to builde the house of God: The length was three score cubites after the olde measure, and the breadth twentie cubites. 4 And the porche that was before the length in the front, according to the breadth of the house, was twentie cubites, and the heyght was an hundred and twentie cubites: and he ouerlayed it on the inner side with pure golde. 5 And the greater house he seeled with firre tree, which he ouerlayed with the best golde, & grauen therein paulme trees and chaynes.

6 And he ouerlayed the house with precious stone beautifully: and the golde was golde of Paruaim. 7 The house (I say,) the beames, postes, walles, and doores therof, ouerlayde he with golde, & grauen Cherubims on the walles. 8 And he made the house most holy: whose length was twentie cubites like to the breadth of the house, and the breadth therof was also twentie cubites: & he ouerlayed it with good golde, euen with six hundred talentes. 9 And the wayght of the nayles of golde was fiftie sicles: & he ouerlayd the vpper chambers with golde. 10 And in the house most holy he made two Cherubims of image worke, like children, and ouerlayed them with golde. 11 And the winges of the Cherubims were twentie cubites long: the one wyng was fiue cubites, reachyng to the wall of the house: and the other wyng was lykewise fiue cubites, reachyng to the wyng of the other Cherub. 12 And euen so the one wyng of the other Cherub was fiue cubites, reachyng to the wall of the house: and the other wyng was fiue cubites also, and reached to the wing of the other Cherub. 13 So that the wynges of the sayde Cherubims were stretched out twentie cubites: and they stoode on their feete, and loked inwardes. 14 And he made a forehanging of " pelowe silke, purple, crymson, & fine white, and caused the pictures of Cherubims to be broodered theron. 15 And he made before the house two pillers of thirtie & fiue cubites hye, & the head that was aboue on the toppe of euery one of them was fiue cubites. 16 And he made chaynes of wreathen worke for the quier, and put them on the heades of the pillers: and made an hundred pomegranates, and put them on the chaynes. 17 And he reared vp the pyllers before the temple, one on the right hande, and the other on the left: and called the right Jachin, and the left Boaz.

Exod. 25. b

1. King. 6. b

C " Or, violet colour.

¶ The. iiii. Chapter.

1 The aulter of brasse. 2 The lauatorie. 6 The caldrons. 7 The candlestickes. &c

A AND he made an aulter of brasse, twentie cubites long, and twentie cubites broade, & ten cubites hye. 2 And he cast a brasen lauatorie of ten cubites from brym to brym, rounde in compasse, and fiue cubites hye: and a line of thirtie cubites dyd compasse it rounde about. 3 And vnder it was the fashion of oxen, which dyd compasse it rounde about: with ten cubites dyd they compasse the lauatorie rounde about, and there were two rowes of oxen which were cast like molten worke. 4 And it stoode also vpon twelue oxen: three loked towarde the north, three towarde the west, three towarde the south, & three towarde the east: and the lauatorie was set vpon them, & all their backes were towarde the lauatorie. 5 And the

A Leuit. 6. b

1. King. 7. d.

the thicknesse of it was an hande breadth, and the brym lyke the brym of a cup with flowres of lilies: and it receaued and helde three thousande bates. 6 And he made ten lauers, and put fiue on the right hande, and fiue on the left, to washe and cleanse in them such thinges as they offered for a whole burnt offeryng: but the great lauatorie was for the priestes to washe in. 7 And he made ten candlesticks of golde, accordyng to the patterne that was geuen of them, and put them in the temple, fiue on the right hande, & fiue on the left. 8 And he made also tenne tables, and put them in the temple, fiue on the tyght side, and fiue on the left: and he made an hundred basons of golde. 9 And he made the court of the priestes, and the great court, and doores to it, and ouerlayde the doores of them with brasse. 10 And he set the great lauatorie on the right side of the east ende ouer against the south. 11 And Hiram made pottes, shouels, & basons, & finished the worke that he was appointed to make for king Solomon in the house of God. 12 The two pillers, & the bowles, and the pommels on the top of the two pillers, and the two wreathes to couer the two bowles of the pommels which were on the top of the pillers, 13 And foure hundred pomegranates on the two wreathes: two rowes of pomegranates on one wreath to couer the two bowles of the pommels. 14 And he made two bottomes, and lauers made he vpon the bottomes. 15 The great lauatorie, and twelue oxen vnder it.

16 Pottes also, shouels, and flesh-hookes: and all these vessels did (a) Hiram his father make to king Solomon for the house of the Lorde of bright brasse. 17 In the playne of Jordane did the king cast them, euen in the clay grounde that is betweene Socoth and Saredatha. 18 And Solomon made all these vessels in great aboundaunce: for the waight of brasse coulde not be reckened. 19 And Solomon made all the vessels that were for the house of God, the golden aulter also, and the tables to set the (b) shewe bread vpon. 20 Moreouer the candlesticks, with their lampes to burne after the maner before the quier, and that of precious golde.

21 And the floures, and the lampes, and the snoffers made he of golde, and that perfect golde. 22 And the * dyssling knines, basons, spoones, and censers of pure gold: and the doore of the temple, & the inner doores within the place most holy, and the inner doores of the temple were gilted.

¶ The.v. Chapter.

1 The thynges dedicated by Dauid, are put in the temple.

AND so all the worke that Solomon made in the house of the Lorde was finished: and Solomon brought in all the thynges that Dauid his father had dedicated, with the siluer and gold, and all the iewels, and put them among the treasures of the house of God. 2 Then Solomon gathered the elders of Israel together, and al the heades of the tribes & auncient fathers of the children of Israel vnto Hierusalem, to bryng the arke of the couenaunt of the Lord out of the citie of Dauid, which is (in) Sion. 3 Wherfore all the men of Israel resorted vnto the king in the feast, euē in the (a) seuenth moneth. 4 And all the elders of Israel came, and the Leuites toke vp the arke. 5 And the priestes & the Leuites brought away the arke of the tabernacle of the congregation, & all the holy vessels that were in the tabernacle, and they bare them. 6 And king Solomon & all the congregation of Israel that were assembled vnto him before the arke, offered sheepe & oxen, so many that they coulde not be tolde nor numbred for multitude. 7 And ℣ priestes brought the arke of the couenaunt of the Lord vnto his place, euen into the quier of the temple within the place most holye, and set it vnder the wynges of the Cherubims, 8 So that the Cherubims stretched out their wynges ouer the place of the arke, and the Cherubims couered both the arke and her barres aboue on hye. 9 And ℣ barres of the arke were so long, that the " heades of the barres were seene without the arke within the quier, but not without: and there (the arke) remayned vnto this day. 10 But there was nothyng in the arke saue the two tables which Moyses put therin at Horeb, whē the Lord made a couenaunt with the children of Israel after they were come out of Egypt. 11 And when the priestes were come out of the holy place (for all the priestes that were present, were sanctified, and did not then wayte by course; 12 That both the

(a) Hiram is called Solomons father, becaule Solomon reuerenced him, and fauoured him as his father.

(b) In Hebrue the bread of the faces, becaule they were set before the arke, where god shewed his face.

* Some reade, hookes, and other instrumentes of musicke.

1. king. 7. a.

1. king. 7. b

1. king. 8. a

2. Sam. 6. b

(a) September.

" Or, ends

1. king. 8. b

the Leuites and the singers vnder Asaph, Heman, and Idithun, were appoynted to sundry offices with their children & brethren, and were arayed in fine white, hauing cymbales, psalteries, & harpes, and stoode at the east ende of the aulter, & by them an hundred & twentie priests blowyng with trumpets: 13 And the trumpet blowers & the singers so agreed, that it seemed but one voyce in prayesyng and thankyng the Lorde: and when they lift vp their voyce with the trumpets, cymbals, and other instrumentes of musicke, and when they praysed the Lord, howe that he is good, and that his mercie lasteth euer: the house of god was filled with a cloude, 14 So that the priestes coulde not endure to minister by the reason of the cloude: for the maiestie of the Lord had filled the house of God.

¶ The. vi. Chapter.

1 Solomon blesseth the people. 4 He praiseth the Lorde. 14 He prayeth vnto God for those that shall pray in the temple.

THen Solomon sayde, The Lorde hath spoken howe that he wyll dwell in the darke cloude. 2 And I haue built thee an house of habitation for thee, and a place for thy dwellyng for euer. 3 And the king turned his face & blessed the whole congregation of Israel, (and al the congregation of Israel stoode.) 4 And he saide, Blessed be the Lorde God of Israel, which hath with his "handes fulfilled it that he spake with his mouth to my father Dauid, saying, 5 Since the day that I brought my people out of the lande of Egypt, I chose no citie among al the tribes of Israel to build an "house in, that my name might be there, neither chose I any man to be a ruler ouer my people Israel: 6 Sauyng that I haue chosen Hierusalem, that my name might be there, & haue chosen Dauid to be ouer my people Israel. 7 And when it was in the heart of Dauid my father to builde an house for the name of the Lorde God of Israel, 8 The Lorde sayd to Dauid my father, Forasmuch as it was in thine heart to builde an house for my name, thou diddest well that thou thoughtest in thine heart.

9 Notwithstandyng thou shalt not builde the house: but thy sonne which shall come out of thy loynes, he shall builde an house for my name. 10 The Lorde therefore hath made good his saying that he hath spoken: and I am risen vp in the roome of Dauid my father, and am set on the seat of Israel, as the Lorde promised, and haue built an house for the name of the Lorde God of Israel. 11 And in it haue I put the arke wherin is the (a) couenaunt of the Lorde that he made with the children of Israel. 12 And the king stoode before the aulter of the Lord in the presence of all the congregation of Israel, and stretched out his handes: 13 (For Solomon had made a brasen scaffolde of fiue cubites long, and fiue cubites brode, and three of height, and had set it in the middes of the great court, and vpon it he stoode & kneeled downe vpon his knees before all the congregation of Israel, and stretched out his handes towarde heauen,) 14 And sayd, O Lorde God of Israel, there is no god lyke thee in heauen nor in earth, which kepest couenaunt & the weste mercie vnto thy seruauntes that walke before thee with all their heartes. 15 Thou which hast kept with thy seruaunt Dauid my father the thynges that thou promisedst him: thou saydest it with thy mouth, and hast fulfilled it with thine hands, as it is to see this day. 16 And nowe Lorde God of Israel, kepe with thy seruaunt Dauid my father the things that thou promisedst him, saying, Thou shalt in my sight not be without a man that shall sit vpon the seate of Israel, so that thy children take heede to their wayes, to walke in my lawe, as thou hast walked before me. 17 And nowe Lorde God of Israel, let thy saying be true which thou spakest vnto thy seruaunt Dauid.

18 (And wyll God in very deede dwel with men on earth? Beholde heauen and heauen aboue all heauens do not containe thee, howe much lesse the house which I haue builded?) 19 Let it be thy pleasure therefore to turne to the prayer of thy seruaunt and to his supplication O Lord my God, to hearken vnto the voyce and prayer which thy seruaunt prayeth before thee, 20 And let thyne eyes be open towarde this house day and nyght, ouer this place whereof thou hast sayde that thou wouldest put thy name there, to hearken vnto the prayer which thy seruaunt prayeth in this place. 21 Hearken vnto the prayers of thy seruaunt and of thy people Israel, which

(a) Meanyng the two tables.

1. King. 8. b

" Or, power

2. Sam. 7. a
1. king. 13. b

" Or, temple,

2. Chr. 7. d and. 12. d.

2. Sam. 7. a
1. king. 8. b.
2. Chr. 12. b.

C
1. king. 8. c.
2. Mac. 2. b

1. king. 21. a
2. Chro. 7. b

1. king. 8. c
Esai. 66. a
Act. 7. f.

D

which they pray in this place: heare thou, I say, out of thy dwelling place, euen out of heauen, heare, and be mercifull. 22 If a man sinne (a) agaynst his neighbour, & take an othe agaynst him, and make him to sweare, and the othe come before thyne aulter in this house: 23 Then heare thou from heauen, and do and iudge thy seruauntes, that thou rewarde the vngodly, and recompence him his way vpon his head, and iustifie the ryghteous, and geue him accordyng to his righteousnesse. 24 And yf thy people Israel be put to the worse before the enemie, because they haue sinned agaynst thee: yet yf they turne & geue thankes vnto thy name, & make intercession, and pray before thee in this house: 25 Then heare thou from heauen, and be mercifull vnto the sinne of thy people Israel, and bryng them agayne vnto the lande which thou gauest to them and to their fathers. 26 When heauen is shut vp, and there be no rayne, because they haue sinned agaynst thee: yet yf they pray in this place, and confesse thy name, and repent from their sinne for the which thou chastenest them: 27 Then heare thou in heauen, and be mercifull vnto the sinne of thy seruauntes and of thy people Israel, and guide thou them into the good way to walke in, and sende rayne vpon thy lande which thou hast geuen vnto thy people for an inheritaunce. 28 And yf there be dearth in the lande, or pestilence, corruption, or blastyng of corne, grashoppers, or caterpilliers, or that their enemies beseige them in the cities of their lands, or what soeuer plagne or sicknesse it be: 29 Then what supplications and prayers soeuer shalbe made of any man and of all thy people Israel, when euery one shal know his owne sore, and his owne greefe, and shall stretche out their handes towarde this house: 30 Thou shalt heare from heauen, euen from thy dwellyng place, and shalt be mercifull, and geue euery man accordyng vnto all his wayes, as thou doest knowe euery mans heart: (for thou (b) onely knowest the hearts of the children of men,) 31 That they may feare thee, and walke in thy wayes as long as they liue in the lande which thou gauest vnto our fathers. 32 Moreouer, the straunger which is not of thy people Israel, yf he come from a farre lande for thy great names sake, and thy mightie hande, and thy stretched out arme: yf they come I say, and pray in (c) this house: 33 Thou shalt heare from heauen, euen from thy dwelling place, and shalt do accordyng to all that the straunger calleth to thee for: that all people of the earth may knowe thy name, and feare thee as doth thy people Israel, and that they may knowe howe that in this house which I haue built, thy name is called vpon. 34 If thy people go out to warre agaynst their enemies by the way that thou shalt sende them, and they pray to thee in the way towarde this citie which thou hast chosen, and towarde the house which I haue built for thy name: 35 Then heare thou from heauen their supplication and prayer, and helpe them in their ryght.

36 If they sinne against thee (as there is no man but he doth sinne) and thou be angry with them, and deliuer them ouer before their enemies, and they take them and cary them away captiues vnto a lande farre or neare: 37 Yet yf they repent in their heart in the lande where they be in captiuitie, and turne, & pray vnto thee in the lande of their captiuitie, saying, We haue sinned, we haue done euyll and wickedly: 38 And turne agayne to thee with all their heart and all their soule in the lande of their captiuitie where they kepe them in bondage, and so pray toward their land which thou gauest vnto their fathers, euen toward the citie which thou hast chosen, and towarde the house which I haue built for thy name: 39 Then heare thou from heauen, euen from thy dwelling place, their supplication and their prayer, & iudge their cause, and be mercifull vnto thy people which haue sinned agaynst thee. 40 Nowe my God, let thyne eyes be open, and thyne eares attent vnto the prayer that is made in this place. 41 Nowe vp O Lorde God into thy (d) restyng place, thou & the arke of thy strength: O Lorde God, let thy priestes be clothed with health, & let thy saintes reioyce in goodnesse. 42 O Lorde God, turne not away the face of thyne (e) annoynted: remember the mercies which thou hast promised to Dauid thy seruaunt.

The

1.king.8.b (a) By withstanding any thing from him, or els by denying that which is left him to kepe: or do him any wrong.

Deut.10.b. 1.king.17.a

Chap.20. ver.9.

* Or, in the lande of their gates.

(b) God only knoweth the heart of men. 1.king.8.c Ioh.12.c. Act.1.f.

(c) He sheweth that before god there is no difference of persons. But a people that feareth him and worketh righteousnesse is accepted. Act.10. Deut.6.d

1.king.1.a 1.Ioh.1.a

(d) That is, into thy temple. (e) Heare my prayer which am thine annoynted king.

The. vii. Chapter.

1 The fire consumeth the sacrifice. 2 The glory of the Lorde filleth the temple.

A
1.king.8.f. Leui.ix.d. 1.kin.viii.g 2.Mac.2.b

AND when Solomon had made an ende of prayng, there came downe fire from heauen, and consumed the whole burnt offering and the sacrifices, and the house was filled with the glorie of the Lorde: 2 And the priestes could not go into the house of the Lorde, because the glory of the Lord had filled the lordes house. 3 And when all the children of Israel sawe howe the fire and the glorie of the Lord came downe vpon the house, they fell downe flat vpon their faces to the earth vpō the pauement, and worshipped, and confessed vnto the Lorde, That he is gratious, and that his mercie lasteth euer.

2.kin.8.g.

4 And the kyng and all the people offred sacrifices before the Lord. 5 And king Solomon offered a sacrifice of twentie and two thousand oxen, and an hundred and twentie sheepe: and so the king and all the people dedicated the house of God. 6 And the priestes wayted on their offices, and the Leuites had the instrumentes of musicke of the Lorde, which king Dauid had made to confesse vnto the Lorde, That his mercy lasteth euer, Dauid praysing god by them: and the priestes blew with trumpettes before them, and all they of Israel stoode.

B

7 Moreouer, Solomon halowed the middle of the court that was before the house of the Lord: for there he offred whole burnt offeringes and the fat of the peace offeringes, because the brasen aulter whiche Solomon had made, was not able to receaue the whole burnt offeringes, and them eate offringes, and the fat. 8 So at the same tyme Solomon kept a (a) feast

1.Mac.iii.g (a) That was the feast of tabernacles.

of seuen dayes, and all Israel with him, an exceeding great congregation, euen from the entring in of Hamath vnto the riuer of Egypt. 9 And in the eyght day they made an assemblie: For they kept the dedication of the aulter seuen dayes, and the feast seuen dayes. 10 And the three and twentie day of the seuenth moneth he let the people depart into their tentes glad and mery in heart, for the goodnesse that the Lorde had shewed to Dauid and to Solomon, and to Israel his people. 11 And so Solomon finished the house of the Lorde and the kynges house: and all that came in his heart to make in the house of the

C

2.king.9.a.

Lorde, and in his owne house, went prosperously forwarde. 12 And the Lord appeared to Solomon by night, and sayde to hym, I haue hearde thy petition, and haue chosen this place for my selfe to be an house of sacrifice.

Num.12.a.

2.Chro.6.a

13 If I shut vp heauen that there be no rayne, or if I commaunde the locustes to deuour the land, or if I sende pestilence among my people: 14 And if my people among whom my name is called vpō do humble them selues, and make intercession, and seeke my presence, and turne from their wicked wayes: then will I heare from heauen, and be mercyfull to their sinne, and will (b) heale their land. 15 And from hencefoorth mine eyes shalbe open, and myne eares attent vnto the prayer that is made in this place.

(b) I will cause the pestilence to ceasse, and destroy the beastes that hurt the fruite of the earth, and sende rayne in due time.

16 And therfore now we I haue chosen & sanctified this house, that my name may be there for euer: and mine eyes and mine heart shalbe there perpetually. 17 And if thou wylt walke before me, as Dauid thy father walked, to do all that I haue commaunded thee, and shalt obserue my statutes & my lawes: 18 Then will I stablishe the seate of thy kyngdome, according as I made the couenaunt with Dauid thy father, saying, Thou shalt not be without a man to be ruler in Israel.

2.Sa.2.a. 2.Chro.6.a

19 But if ye turne away, and forsake my statutes, & my commaundementes which I haue set before you, and shall go and serue other gods, and worshipp them: 20 Then will I plucke them vp by the rootes out of my lande whiche I haue geuen them, and this house which I haue sanctified for my name, will I cast out of my sight, and will make it to be a prouerbe and a iest among all nations. 21 And this house whiche is most high, shalbe an astonishment to euery one that passeth by, and shall say, Why hath the Lorde dealt on this fashion with this lande and with this house? 22 And they shall answeare, Because they forsoke the Lorde God of their fathers, which brought them out of the lande of Egypt, and caught holde on other gods, and worshipped them, and serued them: therfore hath he brought all this euyll vpon them.

D

Deu.29.b. 1.king.9.b. Jere.xxij.c.

The. viii. Chapter.

1 The cities that Solomon buylt. 12 His sacrifices whiche he offred.

AND after (a) twentie yeres when Solomon had buylt the house of the Lorde and his owne house:

(a) Signifying that he was twentie yeres in building them.

2 He buylt the cities that Hiram gaue hym, & caused the chyldren of Israel to dwel there. 3 And Solomon went to Hamath Zoba, (b) and stregthed it. 4 And he buylt Thadmor in the wyldernesse, and repayred all the store cities whiche were in Hamath. 5 And he buylt Bethhoron the vpper, and Bethhoron the neather, strong cities, hauing walles, gates, and barres: 6 And Baalah, and all the store cities that Solomon had, and all the charet cities, and the cities of the horsemen, and euery pleasaunt place that Solomon had lust to buylde in Hierusalem & Libanon, and throughout all the lande of his dominion.

(b) Other reade, he ouercame it.

B 7 And all the people that were left of the Hethites, Amorites, Pherezites, Heuites, and Iebusites, whiche were not of the chyldren of Israel, 8 But were the chyldren of them whiche were left after them in the lande, and were not consumed of the chyldren of Israel, them did Solomon make to pay tribute vntyll this day. 9 But of the chyldren of Israel dyd Solomon make no seruauntes for his worke: but they were men of warre, and rulers, and great lordes with him, and captaines ouer his charets and horsemen. 10 And kyng Solomons officers that ouerlaw and ruled the people, were two hundred and fiftie. 11 And Solomon brought the daughter of Pharao out of the citie of Dauid into the house that he had buylded for her: for he sayd, My wyfe shall not dwell in the house of Dauid king of Israel, for it is holy, because that the arke of the Lorde is come vnto it. 12 Then Solomon offred whole burnt offringes vnto the Lorde on the aulter of the Lorde, whiche he had buylt before the porch:

Reade 1. king. 9. verse. 23.

Chap. 4. a.

13 Doing euery thing in his due tyme, and offering according to the commaundement of Moyses in the Sabbathes, newe moones, and solempne feastes, three tymes in the yere, (that is to say) in the feast of sweete bread, in the feast of weekes, and in the feast of tabernacles.

Exo. xxiii. c Deut. xvi. c.

C 14 And Solomon set the sortes of priestes to their offices as Dauid his father had ordered them, and the Leuites in their watches, for to prayse and minister before the priestes day by day, and the porters by course at euery gate: for so had Dauid the man of God commaunded. 15 And they omitted not the commaundement of the king vnto the priestes and Leuites concerning any maner of thing, and concerning the treasures. 16 For Solomon made prouisiō for the charges from the first day that the foundation of the house of the Lorde was layde, tyll it was finished, that the house of the Lorde was perfect.

2. Chr. ix. d.

D

17 Then went king Solomon to Esion Gaber, and to Eloth at the sea side in the lande of Edom. 18 And Hiram sent him by the handes of his seruauntes ships, and seruaunts that had knowledge of the sea: and they went with the seruauntes of Solomon to Ophir, and caried thence foure hundred and fiftie talentes of golde, and brought it to kyng Solomon.

The .ix. Chapter.

1. 9. The queene of Saba commeth to see Solomon, and bringeth gyftes.

AND when the queene of Saba heard of the fame of Solomon, A 1. king. 10. Mat. 12. b Luke. 11. b

she came to proue hym in harde questions at Hierusalem, with a very great company, with camels that bare spices, and plentie of golde and precious stones: and when she was come to Solomon, she communed with him of all that she had in her heart. 2 And Solomō soyled her all her questions: and there was not one word hyd from Solomon, whiche he tolde her not.

3 And when the queene of Saba had seene the wysdome of Solomon, and the house that he had buylt, 4 And the meate of his table, the sitting of his seruauntes, and the standing of his wayters, their apparell, his burlars, their apparel, * his goyng vp by the whiche he went into the house of the Lord: there was no more spirit in her. 5 And she sayd to the kyng, The saying whiche I heard in mine owne land of thyne " acts and of thy wysdome is true. 6 I beleued not the wordes of them, vntyll I came, and myne eyes had seene it: and beholde, the one halfe of thy wisdome was not tolde me: for thou exceedest the fame that I heard. 7 Happy are thy men, and happy are these thy seruauntes whiche stande before thee alway, and heare thy wysdome. 8 Blessed be the Lord thy God which had lust to thee, to set thee (king) on his seate, that thou mightest be king for the Lorde thy God: because thy God loueth Israel, to make them continue euer, therefore made he thee king ouer them, to do right and equitie. 9 And she gaue the king an hundred & twen-

* Or, his whole burnt sacrifices which he offred in the house of the Lorde. " Or, sayinges.

B

tie

tie talentes of golde, and of spyces exceeding great aboundaunce, and precious stones: neither was there any more such spyce as the queene of Saba gaue kyng Solomon. 10 And the seruauntes of Hyram and the seruauntes of Solomon whiche brought golde from Ophir, brought also Algume wood & precious stones. 11 And the kyng made of the Algume wood stayres in the house of the Lorde and in the kinges palace, and harpes and psalteries for singers: and there was none such wood seene (before) in the lande of Juda. 12 And kyng Solomon gaue to the queene of Saba euery pleasaunt thing that she asked, (a) besides that whiche she had brought vnto the kyng: and so she turned and went away to her owne land with her seruauntes. 13 The waight of golde that came to Solomon in one yere, was sixe hundred threescore & sixe talents of gold: 14 Besides that which chapmen and marchauntes brought: and all the kinges of Arabia and rulers of that countrey brought golde and siluer to Solomon. 15 And king Solomon made two hundred targets of beaten golde: and sixe hundred sicles of beaten golde were spent vpon one target. 16 And three hundred sheeldes made he of beaten gold: and three hundred (peeces) of golde went to one sheelde: and the king put them in the house that was in the forest of Libanon. 17 And the king made a greate seate of yuory, and ouerlayde it with pure golde. 18 And there were sixe steps to the seate, with a footestoole of gold fastened to the seate: and pommels on eche syde of the sitting place, & two lions standing by the pommels. 19 And twelue lions stood on the one side and on the other vpon the sixe steppes: so that there was no such worke made in any kingdome. 20 And all the drinking vessels of king Solomon were of golde, and all the vessels of the house that was in the forest of Libano were of precious gold: for siluer was counted nothing worth in the dayes of Solomon. 21 For the kinges ships went to Tharsis with the seruātes of Hyram, euery three yeres once came the ships to Tharsis, & brought golde, siluer, yuory, and apes, and peacockes. 22 And king Solomon passed al the kinges of the earth in richesse and wysedome. 23 And all the kinges of the earth sought the presence of Solomon, to heare his wysedome that God had put in his hearte.

24 And they brought euery man his present, vessels of siluer, and vessels of gold, rayment, harnesse, spices, horses and mules yere by yere. 25 And Solomon had "foure thousande stables for horses and charrets, and twelue thousande horsemen: whom he bestowed in the charet cities, and (some were) with the kyng at Hierusalem. 26 And he raigned ouer all the kynges that were from Euphrates vnto the lande of the Philistines, and to the border of Egypt. 27 And the kyng made siluer in Hierusalem as plenteous as (b) stones, and Cedar trees as plenteous as the Mulberie trees (that growe) in the valleys.

28 And they brought vnto Solomon horses out of Egypt, and out of all landes. 29 The rest of the actes of kyng Solomon first and last, are they not written in the sayings of Nathan the prophete, and in the prophecie of Ahiah the Silonite, and in the visions of Iddo the Seer of visions against Jeroboam the sonne of Nabat?

30 And Solomon raigned in Hierusalem vpon all Israel fourtie yeres.

31 And Solomon slept with his fathers: and they buryed hym in the citie of Dauid his father, and Roboam his sonne raigned in his steade.

The.x. Chapter.

4 The rigour of Roboam. 13 He folowe-eth lewde counsel. 16 The people rebel.

AND Roboam went to Sichem: for to Sichem were all Israel come together to make him king.

2 And when Jeroboam the sonne of Nabat (whiche was fled into Egypt from the presence of Solomon the kyng) heard it, he returned out of Egypt. 3 And they sent and called him: And so Jeroboam and all they of Israel came, and communed with Roboam, saying, 4 Thy father layde a greeuous yoke vpon vs: now therfore remit thou somewhat of the greeuous seruice of thy father, and of his heauie yoke that he put vpon vs, and we will serue thee. 5 And he said to them, Come agayne vnto me after three dayes. And the people departed.

6 And king Roboam counsayled with the elders that had stande before Solomon his father whyle he yet liued, and he sayd, what counsayle geue ye me to answere this people

(a) Beside that, that is to say, the recompence of that whiche she had brought vnto the king.

1. king. 4. d. "Or, foure thousande horses in stables.

1. king. 10. d. (b) The aboundance of thase temporall treasures in Solomons kingdome, is a figure of the spiritual treasures, which the elect shal inioy in heauen vnder the true Solomon Iesus Christe.

1. king. 11. verse. 41.

A 1. king. 12. a

1. king. 11. g

1. king. 5. d.

B against? 7 And they told him, saying, If thou be kynde to this people, and shew thy selfe lowly to them, & speake louing wordes to them, they will be thy seruauntes for euer. 8 But he left the counsell which the elders gaue him, & toke counsell with the yong men that were growen vp with hym, and (a) that stoode in his presence.

(a) Whiche were of his counsell, and secretes.

9 And he sayd vnto them, What aduise geue ye, that we may aunswere this people, whiche haue communed with me, saying, Abate somewhat of the yoke whiche thy father dyd put vpon vs? 10 And the yonge men that were growen vp with hym, spake vnto hym, saying, Thus shalt thou aunswere the people that speake to thee, saying, Thy father made our yoke heauie, but make thou it somewhat lighter for vs: thus shalt thou say vnto them, My litle finger shalbe thicker then my fathers loynes.

1. king. 12. e

11 For where my father put a heauie yoke vpon you, I will put more to your yoke: my father chastised you with whippes, but I will chastise you with "scourges. 12 And so Ieroboam and all the people came to Roboam the thirde day, as the king bade, saying, Come agayne to me the thirde day. 13 And the kyng aunswered them cruelly, and kyng Roboam left the counsaile of the aged men, 14 And aunswered them after the aduise of the yoong men, saying, My father made your yoke greeuous, and I will adde thereto: my father chastised you with whippes, but I will chastise you with scourges. 15 And so the kyng hearkened not vnto the people: but the occasion came of God, that the Lorde might make good his saying whiche he spake by the hande of Ahia the Silonite to Ieroboam the sonne of Nabat. 16 And when all Israel sawe that the kyng would not agree vnto them, the people aunswered the kyng, saying, What portion haue we in Dauid? For we haue no inheritaunce in the sonne of Isai: Euery man to his tent oh Israel, and nowe Dauid see to thyne owne house. And so all Israel gat them to their tentes.

"Or, Scorpions.

C

2. king. 12. verse. 15.

1. king. 11. f.

D

1. kin. 12. d.

17 So that Roboam raigned ouer no mo of the childre of Israel then dwelt in the cities of Iuda. 18 Then king Roboam also sent Haduram that was ruler ouer the tribute, and the children of Israel stoned him with stones, that he dyed: but kyng Roboam made speede to get hym vp to his charet, to flee to Hierusalem. 19 And Israel rebelled against the house of Dauid vnto this day.

The. xi. Chapter.

4 Roboam is forbidden to fight against Ieroboam.

A AND when Roboam was come to Hierusalem, he gathered of the house of Iuda & Beniamin, nine scoze thousande chosen men of warre to fight against Israel, and to bryng the kyngdome agayne to Roboam.

A 1. king. 12.

2 And the wozde of the Lorde came to Semeia the man of God, saying,

3 Speake vnto Roboam the sonne of Solomon kyng of Iuda, and to all them of Israel that are in Iuda and Beniamin, and say, 4 Thus saith the Lord, Ye shall not go vp, nor fight against your brethren: returne euery man to his house, for this thing is done of me. And they obeyed the wordes of the Lorde, and returned from going against Ieroboam. 5 And Roboam dwelt in Hierusalem, and buylt strong cities in Iuda. 6 He buylt vp Bethlehem, and Etam, and Thecoa, 7 Bethzur, Socho, and

B

Adullam, 8 Gath, and Maresa, and Ziph, 9 Aduraim, Lachis, and Azecah, 10 Zoraa, Aialon, and Hebron, whiche is in Iuda and Beniamin, strong cities. 11 And he repayred the strong holdes, and put captaynes in them, and store of victayle, and wine, and oyle: 12 And in all cities he put sheeldes and speares, and made them exceeding strong, hauing Iuda and Beniamin on his side. 13 And the Priestes and the Leuites that were in all Israel, resorted to hym out of all their coastes. 14 For the Leuites left their suburbes, and their possession, and came to Iuda & Hierusalem: for Ieroboam and his sonnes had cast them out from ministring vnto the Lorde in the priestes office.

C

2. Chr. 13. b.

15 And he ordayned hym priestes for the high places, for the (a) deuyls, and for the calues whiche he had made.

1. king. 12. (a) Meanyng Idols, read Esai. 34. c.

16 And after the Leuites, there went out all the tribes of Israel, suche as submitted their heartes to seeke the Lorde God of Israel, and came to Hierusalem to offer vnto the Lorde God of their fathers. 17 And so they strengthed the kyngdome of Iuda, and made Roboam the sonne of Solomon mightie three yeres long:

long: for three (b) yeres they walked in the way of Dauid and Solomon.

18 And Roboam toke him Mahalath the daughter of Jerimoth the sonne of Dauid to wyfe, and Abihael the daughter of Eliab the sonne of Jsai.

19 Whiche bare hym children, Jeus, Samaria, and Zaham. 20 And after her he toke Maacha the daughter of Absalom, which bare hym Abia, Attai, Ziza, and Selomith. 21 And Roboam loued Maacha the daughter of Absolom aboue all his wyues and concubines: for he toke eyghteene wyues & threescore concubines, and begat twentie and eyght sonnes, and threescore daughters. 22 And Roboam made Abia the sonne of Maacha the chiefe ruler among his brethren: for he thought to make him king. 23 (c) And he played wiselie, and scattered al his children throughout al the countreyes of Juda & Benjamin vnto euery strong citie: and he gaue them aboundaunce of victuayle, and obtayned many wyues.

The xi. Chapter.

1 Roboam forsaketh the Lorde, and is punished by Sesac.

AND when Roboam had stablished the kyngdom, and became mightie, he forsooke the lawe of the Lorde, and (a) all Jsrael with him.

2 And in the fifth yere of kyng Roboam, Sesac the kyng of Egypt came vp against Hierusalem (because they had transgressed against the Lorde)

3 With twelue hundred charets, and threescore thousande horsemen: and the people were without number that came with hym out of Egypt, Lubim, (b) Sukim, and the Ethiopians.

4 And he toke the strong cities in Juda, and came to Hierusalem.

5 Then came Semeia the prophete to Roboam and to the Lordes of Juda that were gathered together within Hierusalem for Sesac, and sayd vnto them, Thus saith the Lorde, ye haue left me, and therfore haue I also (c) left you in the handes of Sesac.

6 Wherevpon the lordes of Jsrael and the kyng humbled them selues, and said, The Lorde is righteous.

7 And when the Lorde sawe that they submitted them selues, the word of the Lorde came to Semeia, saying, They submit them selues, therefore I wyll not destroy them; but I wyll deliuer them somewhat, and my wrath shall not be powred out vpon Hierusalem by the hande of Sesac.

8 Neuertheless, they shalbe his seruaunts: to knowe what difference is betweene (d) my seruice and the seruice of the kyngdomes of the worlde.

9 And so Sesac kyng of Egypt came to Hierusalem, and toke away the treasures of the house of the Lorde, and the treasures of the kings house, he toke all: and he caryed away the sheeldes of golde whiche Solomon made. 10 Jn steade of whiche, kyng Roboam made sheeldes of brasse, and committed them to the handes of the cheefe of the garde, and that kept the entraunce of the kynges house.

11 And when the kyng entred into the house of the Lorde, the garde came and fet them, and brought them agayne vnto the garde chamber.

12 And when he humbled hym selfe, the wrath of the Lorde turned from him, that he would not destroy altogether: and in Juda all was well.

13 And so kyng Roboam waxed mightie, and raigned in Hierusalem: and Roboam was one and fourtie yeres olde when he began to raigne, and he raigned seuenteene yeres in Hierusalem, the citie which the Lord had chosen out of all the tribes of Jsrael to put his name there: And his mothers name was Naama, an Ammonitesse. 14 And he did euil, because he prepared not his heart to seeke the Lorde. 15 The actes also of Roboam first and last, are they not written in the sayinges of Semeia the prophete, and of Jddo the Seer, whiche noted the genealogie? and there was warre alway betweene Roboam and Jeroboam. 16 And Roboam slept with his fathers, and was buryed in the citie of Dauid, and Abia his sonne raigned in his steade.

¶ The. xiii. Chapter.

1 Abia maketh warre against Jeroboam. 4 He sheweth the occasion. 12 He trusteth in the Lord, and ouercommeth Jeroboam.

THe eyghteenth yere of king Jeroboam began Abia to raigne ouer Juda. 2 And he raigned three yeres in Hierusalem: (his mothers name also was Michaia the daughter (a) of Vriel of Gibea:) And there was warre betweene Abia and Jeroboam.

3 And Abia set the battayle in aray with the armie of valiaunt men of warre, euen foure hundred thousande chosen men: And Jeroboam set him

(b) So long as they feared god, and set foorth his worde, they prospered.

2. Kin. 15. 8. Reade Juda ges chapter xii. 8.

(c) Others reade, and he taught hym,

(a) As the prince is, so for the most part the people wyll be.

(b) Whiche were a people in Africa called the Troglodites, because they dwelt in holes.

(c) God neuer leaueth vs, vntyll we haue cast him away.

(d) God punisheth his, not to destroy them, but to reforme them.

1. King. 10. 8

1. King. 14. 6.

1. King. 14. 6.

(a) Called otherwise Absalom.

selfe in aray to fight against hym with eyght hundred thousande picke men, whiche were strong, and men of armes.
4 And Abia stood vp vpo Zemaraim, an hyll whiche is in mount Ephraim, and said, Heare me thou Jeroboam & all Israel. 5 Do not you know how
B that the Lord God of Israel gaue the kingdome ouer them of Israel to Dauid for euer, euen to hym and to his sonnes, with a (b) salted couenaunt?
6 And Jeroboam the sonne of Nabat the seruaunt of Solomon the son of Dauid is risen vp, and hath rebelled against his Lorde. 7 And there gathered to hym lewde men, the children of Belial, and preuayled against Roboam the sonne of Solomon, whē Roboam was (c) young and tender hearted, and coulde not stande before them. 8 And nowe ye say that ye be able to preuayle against the kyngdom of the Lorde, which is in the hande of the sonnes of Dauid, & ye be a great multitude, and haue the golden calues which Jeroboam made you for gods. 9 And haue ye not cast out the priestes of the Lord the sonnes of Aaron and the Leuites, & haue made you priestes after the maner of the nations of other landes? so that whosoeuer commeth and consecrateth his hand with a young oxe and seuen rammes, the same may be a priest of them that are no gods. 10 But we belong vnto the Lorde our God whom we haue not forsaken, and the priestes are the sonnes of Aaron whiche minister vnto the Lorde, and the Leuites wayte
Exo. 29. f. vpon their office. 11 They burne vnto the Lorde euery morning and euening whole burnt sacrifices, & swete incense: the shew bread set they in order vpon a pure table, and prepare the candelsticke of golde with the lampes of the same to burne euer at euen: and truely we kepe the watch of the lorde our God, but ye haue forsaken him. 12 And beholde, God him selfe is our captaine, and his priestes blow
Leui. 25. a. with the trumpets, and cry alarum a-
C gainst you. O ye children of Israel, fight not against the Lorde God of your fathers: for it will not prosper with you. 13 But for al that Jeroboam conuayed men priuily about, to come behinde them: and so they were before Juda, and the layers in wayte were behinde them. 14 And when they of Juda looked about, behold the battrayle was before and behinde, and they cryed vnto the Lorde, and the priestes blewe with the trumpettes, 15 And the men of Juda gaue a shout: and as the men of Juda showted, it came to passe that God smote Jeroboam and all Israel before Abia & Juda.
D 16 And the children of Israel fled before Juda, and God deliuered them into their hande. 17 And Abia and his people slue a great slaughter of them: there fell downe wounded of Israel fiue hundred thousande chosen men. 18 And so the children of Israel were brought vnder at that tyme, and the children of Juda preuayled, (d) because they leaned vnto the Lord God of their fathers. 19 And Abia followed after Jeroboam, and toke cities frō him, Bethel with the townes belonging thereto, Jesana with the townes that belonged therto, and Ephron with her townes. 20 And Jeroboam recouered no strength againe in the dayes of Abia: and the Lorde plagued him, & he died. 21 But Abia waxed mightie, and maried fourteene wiues, and begat twentie and two sonnes, and sixteene daughters.
22 The rest of the actes of Abia, his maners and his sayinges, are written in the storie of the prophete Jddo.

(b) With a firme & perpetuall, because that thing which is salted is preserued from corruption: he meaneth also that it was made solemnly and confirmed by offering of sacrifices, wher as they vsed salt, as was ordayned. Num. viii. verse. 19.

(c) In heart and courage

(d) The end of victorie.

The. xiiii. Chapter.

3 Asa destroyeth Idolatrie, and cōmaundeth his people to serue the true God.

SO Abia slept with his fathers, and
A they buryed him in the citie of Dauid, and Asa his sonne raigned in his steade, in whose dayes the lande was in quietnesse ten yeres. 2 And Asa did that was good and right in the eyes of the Lorde his God. 3 For he toke away straunge aulters and the high places, and brake downe the images, & cut downe the groues: 4 And commaunded Juda to seeke the Lord God of their fathers, and to do according to the law and commaundement.
5 And he put away out of al the cities of Juda the high places and the images: and the kingdome was quiet before hym. 6 And he buylt strong cities in Juda, because the lande was in
B rest, & he had no warre in those yeres: for the Lorde had geuen him rest.
7 Therfore he said vnto Juda: let vs buylde these cities, and make about them walles, towres, gates, & barres, for the lande is yet in rest before vs: because we haue sought the Lord our

God

God, we haue sought him, and he hath geuē vs rest on euery side. And so they buylt, and it prospered with them.

8 And Asa had an armie of men that bare sheeldes and speares out of Iuda three hundred thousand, and out of Beniamin that bare sheeldes and drue bowes two hundred and fourescore thousand: al these were valiaunt men.

9 And there came out against them Zarah of Ethiopia with an hoast of ten hundred thousand, and three hundred charettes, and came as farre as Maresa. 10 And Asa went out before him, and they ioyned the battayle in the valley of Zephata, beside Maresa. 11 And Asa cryed vnto the Lord his God, and sayde, Lorde, It is no harde thing with thee to helpe with many, or them that haue no power: helpe vs therefore O Lorde our God, for we trust to thee, and in thy name we go against this multitude: thou art the Lorde our God, and no man shall preuayle against thee. 12 So the Lorde smote the Ethiopians before Asa & Iuda, and the Ethiopians fled. 13 And Asa and the people that was with hym, followed after them vnto Gerar: and the Ethiopians hoast was ouerthrowen, that there was none of them left, but were destroyed before the Lorde & before his hoast: and they caryed away a mightie great pray. 14 And they smote al the cities rounde about Gerar, for the feare of the Lorde came vpon them: and they spoyled all the cities, and there was exceeding much spoyle in them. 15 They smote also the tentes of cattaile, and caryed away plentie of sheepe and camels, and returned to Hierusalem.

2. Chr. 17. c Iosu. 15. g.

2. Sa. 14. b.

The xv. Chapter.

1 The exhortation of Azaria. 8 Asa purgeth his countrie of idolatrie. 14 They sweare together to serue the lorde. 16 He deposeth his Mother for her idolatrie.

AND the spirite of God came on Azaria the sonne of Oded. 2 And he went out to meete Asa, and said vnto him, Heare me Asa, and all Iuda and Beniamin, the Lorde is with you, while ye be with him: and when ye seeke him, he wil be founde of you: and againe when ye forsake him, he also will forsake you. 3 Nowe for a long (a) season Israel hath ben without the true God, & without priestes to teache, and without lawe, 4 And when any man in his trouble did turn vnto the Lord God of Israel & sought hym, he was founde of them. 5 And in that tyme there was no peace to hym that dyd go out and in, but great sedition was there among all the inhabiters of the earth. 6 And nation was destroyed of nation, and citie of citie: for God dyd moue all aduersitie among them. 7 Play ye therefore the men, let not your handes slacke: for your worke shalbe rewarded.

(a) For the space of xii. yeres vnder Roboam, & three yeres vnder Abia, true religion was neglected, & Idolatry planted.

8 And when Asa heard those wordes, and the prophecie (b) of Azaria the sonne of Oded the prophete, he toke courage, and put away the abhominable idols out of all the lande of Iuda and Beniamin, and out of the cities whiche he wanne in mount Ephraim, and renued the aulter of the Lord that was before the porche of the Lorde. 9 And he gathered all Iuda and Beniamin, and the straungers with them out of Ephraim, Manasse, and Simeon: for there fell many to hym out of Israel, when they sawe that the Lorde his God was with hym.

(b) He had two names, both Azaria, and Oded.

10 So they assembled together at Hierusalem the (c) thirde moneth, the fifteenth yere of the raigne of Asa.

(c) May.

11 And they offered vnto the Lorde the same tyme of the spoyle whiche they had brought, seuen hundred oxen, and seuen thousande sheepe. 12 And they made a couenaunt to seeke the Lorde God of their fathers, with all their heart, and all their soule.

13 And whosoeuer would not seeke the Lorde God of Israel (d) should dye for it, whether he were small or great, man or woman. 14 And they sware vnto the Lorde with a loude voyce, showting and blowing with trumpettes and shawmes.

(d) A lawe of death for idolaters. Deut. xiii.

15 And all they in Iuda reioyced at the othe: for they had sworne vnto the Lorde with all their heart, and sought him with all their lust, and he was founde of them: and the Lorde gaue them rest rounde about on euery side. 16 And kyng Asa put (e) Maacha his mother out of auctho̅itie, because she had made an idoll in a groue: and Asa brake downe her idoll, and stamped it, and burnt it at the brooke Cedron. 17 But all the high places were not taken away out of Israel, though the heart of Asa was perfect al his dayes. 18 And he brought into the house of God the thinges

(e) His graundmother, & herein he shewed that he lacked zeale: for she ought to haue dyed both by the couenaunt, and lawe of God.

that his father had dedicate, and that he him selfe had dedicate: euen siluer, and golde, and vessels. 19 And there was no more warre vnto the thirtie and fiue yere of the raigne of Asa.

Jud. iiij. b.

The. xvi. Chapter.

1 Asa for feare of Baasa king of Israel, maketh a couenaunt with Benhadad king of Syria. 7 He is reproued by the prophete.

A 1. king. 15. c

IN the thirtie and sixth yere of the raigne of Asa, came Baasa king of Israel against Juda, and buylt Rama, to the intent that he woulde let none passe out or in to Asa kyng of Juda. 2 And Asa set out golde & siluer out of the treasuries of the house of the Lorde, and (out) of the kynges house, and sent to Benhadad kyng of Syria that dwelt at * Darmesec, and said, 3 There is a confederation betweene me and thee, betweene my father and thyne: beholde I haue sent thee siluer and golde, that thou wylt come and breake thy leage with Baasa king of Israel, that he may depart from me. 4 And Benhadad graunted vnto king Asa, and sent the captaynes of his armies to the cities of Israel: and they smote Jion, Dan, and Abelmaim, and all the strong cities of Nephthali. 5 And when Baasa heard this, he left buylding of Rama, and let his worke ceasse. 6 And then Asa the king toke all Juda, and caryed away the stones and timber of Rama wherwith Baasa was a buylding, and he buylt therwith Geba and Mispah.

* Or, Damascus.

B

(a) God reprooueth such leagues as are made with infidels 2. Chr. 19. c.

7 At that tyme Hanani the Seer came to Asa kyng of Juda, and sayde vnto hym, (a) Because thou hast trusted in the kyng of Syria, and not rather put thy trust in the Lorde thy God, therfore is the hoast of the king of Syria escaped out of thyne hande.

(b) The prophet of god is punished, for speaking his message and thus the wicked in steade of turning vnto god by repentaunce, contemne the admonition of the prophetes and ministers of god.

8 Had not the Ethiopians and Lubim an exceeding great hoast, with many charets and horsemen? and yet because thou trustedst in the Lorde, he deliuered them into thyne hande.

9 For the eyes of the Lorde beholde all the earth, to strengthe them that are of perfect heart towarde him: herein thou hast done foolishly, and therfore fro henceforth thou shalt haue warre.

10 And so Asa was wroth with the Seer, and put hym into a (b) prison house, for he was displeased with him because of this thing: and Asa destroyed (certaine) of the people the same season. 11 And beholde, these deedes of Asa first & last, are written in the booke of the kynges of Juda and Israel.

12 And Asa in the thirtie & ninth yere of his raigne fel sicke in his feete, and his disease continued very long: and in his sickneße he sought not the Lorde, (c) but phisitions. 13 And Asa slept with his fathers, and died in the fourtie and one yere of his raigne. 14 And they buryed hym in his owne sepulchre which he had made for him selfe in the citie of Dauid, and layde hym in the bed which was filled with diuers kindes of spices, and sweete sauours made by the craft of the apothecaries: and they made a very great burning.

(c) He sheweth that in vayne to seke to the phisitions, except first we seke to god to pourge our sinnes, which are the cheife causes of all our diseases, and after vse the helpe of the phisition, as a meane by whom god worketh.

The. xvii. Chapter.

5 Iosaphat trusting in the Lorde, prospereth in richesse and honour. 6 He abolisheth idolatrie, 7 and causeth the people to be taught.

A Mat. i. b.

AND Josaphat his sonne raigned in his steade, & preuayled against Israel. 2 And he put souldiers in all the strong cities of Juda, and set rulers in the lande of Juda, and in the cities of Ephraim whiche Asa his father had wonne. 3 And the Lorde was with Josaphat, because he walked in the former wayes of his father Dauid, & sought not Baalim: 4 But sought the Lorde God of his father, and walked in his commaundements, and not after the doynges of Israel.

5 And the Lorde stablished the kyngdome in his hande, & all Juda brought hym presentes, so that he had aboundaunce of rychesse and honour.

6 And he lyft vp his heart vnto the wayes of the Lord, and he put downe yet more of the high places & groues out of Juda. 7 In the thirde yere of his raigne he sent to his lordes, euen to Benhail, Obadia, Zacharia, Nethanel, and to Michaia, that they shoulde (a) teache in the cities of Juda: 8 And with them he sent Leuites, euen Semeia, Nethania, Zebadia, Asael, Semiramoth, Jehonathan, Adonia, Tobia, and Tob-adonia, Leuites: and with them Elisama and Joram Priestes. 9 And they taught in Juda, and had the booke of the lawe of God with them, and went about throughout all the cities of Juda, and taught the people.

B

(a) Iosaphat sent visitours abroade into the countries to see religion reformed, and the people truly instructed.

10 And the feare of the Lord fell vpon all the kyngdomes of the landes that were rounde about Juda, & they fought

fought not against Iosaphat. 11 And some of the Philistines brought Iosaphat gyftes, and tribute syluer, and the Arabians brought hym cattel, euen seuen thousande and seuen hundred rammes, and seuen thousand and seuen hundred hee goates. 12 And so Iosaphat prospered, and grewe vp an hye: and he buylt in Iuda castels, and cities of store. 13 And he had great * substaunce in the cities of Iuda: but the men of armes & stronzest souldiers were in Hierusalem. 14 And these are the * offices of them in the house of theyr fathers: the captaynes ouer thousandes in Iuda, Adna the captayne, and with hym of fyghtyng men three hundred thousand. 15 And next to his hande was Iehonan a captayne and with him two hundred and foure score thousande. 16 And next him was Amazia the sonne of Zichri, which of his owne good wyll offered hym selfe vnto the Lorde, and with hym two hundred thousande myghtie men of warre. 17 And of the children of Beniamin, Eliada a man of might, and with him armed men with bowe and shielde two hundred thousande.

18 And next hym was Iosabad, and with hym an hundred and foure score thousande that were prepared for the warre. 19 These waited on the king, besides those which the king put in the strong cities throughout all Iuda.

The. xviii. Chapter.

1 Iosaphat maketh affinitie with Achab. 10 Foure hundred prophetes counsell Achab to go to warre. 14 Michea is agaynst them. 29 The effect of his prophecie.

AND Iosaphat had aboundaunce of richesse and honour, and ioyned affinitie with Achab. 2 And after certayne yeres he went downe to Achab to Samaria: and Achab slue many sheepe and oxen for him and for the people that he had with hym, and entreated him to go vp with him vnto Ramoth (in) Gilead. 3 And Achab kyng of Israel sayde vnto Iosaphat king of Iuda, Wilt thou go with me to Ramoth (in) Gilead? And he answered hym, I wyll be as thou, and my people shalbe as thine (and we will go) with thee to the warre. 4 And Iosaphat sayde vnto the kyng of Israel, Seeke counsayle I pray thee at the worde of the Lorde this same day. 5 Therefore the kyng of Israel gathered together of prophetes foure hundred men, and sayde vnto them, Shall we go to Ramoth (in) Gilead to fight, or shoulde I cease? And they sayde, Go vp, and God shall delyuer it into the kynges hande. 6 But Iosaphat said, Is there yet here neuer a prophete more of the Lordes, that we myght aske of him? 7 And the king of Israel sayde vnto Iosaphat, There is yet one man, by whom we may aske the lord: but I hate hym, for he neuer prophecied me good, but alway euyll: and the same is Michea the sonne of Iemla. And Iosaphat sayde, Let not the kyng say so. 8 And the kyng of Israel called one of his chaumberlaynes, and sayd, Fetch hither quickly Michea the sonne of Iemla. 9 And the king of Israel and Iosaphat kyng of Iuda sate eyther of them on his seate in theyr apparell, in a threshyng flooze beside the gate of Samaria, and all the prophetes prophecied before them. 10 And one Zedekia the sonne of Chanaana had made hym hornes of iron, and said, Thus sayth the Lord, With these thou shalt pushe Syria, vntyll they be brought to naught.

11 And all the prophetes prophecied euen so, saying, Go vp to Ramoth (in) Gilead, and it shall prosper with thee: for the Lorde shall deliuer it into the hand of the king. 12 And the messenger that went to call Michea, spake to him, saying, Beholde, the wordes of the prophetes (speake) good to the king with one assent: let thy wordes therefore I pray thee be lyke one of theirs, that thou speake that whiche is pleasaunt. 13 And Michea sayde, As the Lorde lyueth, euen what my God sayth, that wyll I speake. 14 And when he was come to the kyng, the kyng sayde vnto hym, Michea, shoulde we go to Ramoth (in) Gilead to fight, or leaue of? And he sayd, Go vp, and all shalbe well, and they shalbe delyuered into your hande. 15 And the kyng sayde to hym, So and so many tymes do I charge thee that thou say nothing but the trueth to me in the name of the Lorde. 16 Then he sayd, I did see all Israel scattered in the mountaines, as sheepe that haue no shepheard: And the Lorde sayde, (b) These haue no maister: let them returne euery man therefore to his house in peace.

17 And the kyng of Israel sayd vnto Iosaphat, Did I not tell thee, that he would not prophecie good vnto me, but euyll? 18 But he sayde agayne,

There-

C or, great woorkes.

* or, numbers.

a 1. king. 22. a

1. king. 22. a

B 1. king. 22. b

1. king. 22. d

1. king. 22. b

C 1. king. 22

(b) He Prophecieth howe the people should be dispersed, & Achab slayne 1. king. 22. b Esai. 6. a.

Therefore heare the worde of the Lorde: I sawe the Lorde sit vpon his seate, and all the company of heauen stoode on his ryght hande and on his left. 19 And the lord sayd, Who shall deceaue Achab kyng of Israel, that he may go vp and be ouerthrowen at Ramoth (in) Gilead? And one sayd this, a nother sayd that. 20 And there came out a spirite, and stood before the lord, and sayde, I will deceaue him. And the Lorde sayde vnto him, Wherin? 21 And he sayde, I will go out, & be a (c)lying spirite in the mouth of al his prophetes. And the Lorde sayde, Thou shalt deceaue him, and shalt preuayle: go out, and do euen so. 22 And now therfore behold the lord hath put a lying spirite in the mouthes of (all) these thy prophetes, and the Lord hath spoken euyl agaynst thee. 23 And Zedekia the sonne of Chanaana went to, and smote Michea vpon the cheeke, & said, By what way went the (d) spirite of the Lorde from me, to speake with thee? 24 And Michea sayd, Behold, thou shalt see the day when thou shalt go from chamber to chamber for to hyde thy selfe. 25 And the king of Israel sayd, Take ye Michea, and bring him to Amon the gouerner of the citie, and to Joas the kynges sonne.

(c) They that will not beleeue the trueth, God sendeth strong delusions that they shoulde beleeue lies, 2. Thes. 2, 1. King. 22. verse. 22.

(d) Thus the hypocrites boast of the spirite which they haue not, and declare their malice agaynst them in whom the true spirit is.

26 And ye shall say, Thus sayth the king, Put this felowe in the prison house, & feede him with bread of affliction and water of trouble, vntil I come agayne in peace. 27 And Michea sayde, If thou come agayne in peace, then hath not the Lord spoken by me. And he sayde, Hearken to ye people euery one of you. 28 And so the king of Israel and Iosaphat the kyng of Juda went vp to Ramoth (in) Gilead.

29 And the kyng of Israel sayd vnto Iosaphat, I will chaunge me when I go to the battel: but see that thou haue thine owne apparell vpon thee. And the king of Israel chaunged him selfe, and they came to the battel. 30 But the kyng of Syria had commaunded the captaines of the charets that were with him, saying, See that ye fyght not against smal or great, saue against the king of Israel only. 31 And when the captaynes of the charets sawe Iosaphat, they sayd, It is the kyng of Israel: and therefore they compassed about him to fight. But Iosaphat cried out, and the lord helped him, and God * chased them away from him. 32 For when the captaynes of the charets perceaued that it was not the kyng of Israel, they turned backe agayne from him. 33 And a (certayne) man drewe a bowe * at a venture, and smote the king of Israel betweene the ioyntes of his habargin: And he sayde to his charetman, Turne thine hande, that thou mayst carie me out of the hoast, for I am wounded. 34 And the battel increased that day: howbeit the kyng of Israel caused his charet (e) to stande still against the Syrians vntill euen: and about the time of the sunne goyng downe he dyed.

1. king. 22. verse. 32.

* or, Moued them to depart from him.

* or, in the simplicitie.

(e). He dissembled his hurt, that his souldiers might fight the more courageously

The. xix. Chapter.

1 After Iosaphat was rebuked by the prophete, he calleth agayne the people to the honoring of the Lorde.

AND Iosaphat the king of Juda came home agayne in peace to Hierusalem. 2 And Jehu the sonne of Hanani the Seer went out to meete him, and sayde to kyng Iosaphat, Wouldest thou helpe the vngodly, and loue them that hate the Lorde? Therfore is wrath come downe vpon thee from before the Lord: 3 Neuertheless, there are some good actes found in thee, in that thou hast hewen downe the groues out of the land, and hast prepared thine heart to seeke god.

4 And Iosaphat dwelt at Hierusalem, and turned (a) and went out to the people from Beer-seba to mount Ephraim, & brought them agayne vnto the lord God of their fathers. 5 And he set iudges in the lande throughout all the strong cities of Juda, citie by citie: 6 And sayd to the iudges, Take heede what ye do: for ye execute not the iudgementes of man, but of God, which is (b) with you in the iudgement.

(a) He visited all his countrey, & brought his people from idolatrie to the knowledge of the true God, (b) To preserue you, if you do iustly, & to punishe you if you do contrarie.

7 Wherfore now let the feare of the Lord be vpon you, and take heede, and be doyng: (the thing that pleaseth him:) for there is no vnrighteousnes with the Lorde our God, that he shoulde haue any respect of persons, or take rewardes. 8 Moreouer, in Hierusalem dyd Iosaphat set of the Leuites and of the priestes, and of the auncient fathers ouer Israel in the iudgement and cause of the lord: & they returned agayne to Hierusalem. 9 And he charged them, saying, Thus shal ye do in the feare of the Lorde faythfully, and with a pure heart: 10 What cause soeuer come to you of your brethren that dwell in theyr cities, betweene blood and blood, betweene lawe and commaundement, betweene statutes,

statutes and ordinaunces: ye shall warne them that they trespasse not against the lord, & so wrath come vpon you and your brethren: Thus do, and ye shall not offend. 11 And beholde, Amaria the hie priest is among you in all matters of the Lorde, and Zebadia the sonne of Ismael a ruler of the house of Juda for all the kings matters: There be officers of the Leuites also before you, Take courage to you therefore, and be doyng (mantully) and the Lorde shalbe with such as be good.

The .xx. Chaptr.

1 Iosaphat & the people pray vnto the Lorde, 22 The marueylous victorie that the lord gaue him agaynst his enemies. 30 His raigne and actes.

A Fter this also, the children of Moab and the children Ammon, and with them other of the Ammonites, came agaynst Iosaphat to battell. 2 And there came some that tolde Iosaphat, saying, There commeth a great multitude agaynst thee from the other side of the sea, and out of Syria, and beholde they be in Hasason Thamar, which is in En-gadi. 3 And Iosaphat feared, and set hym selfe to seeke the lord, and proclaimed fasting throughout all Juda. 4 And Juda gathered them selues together to aske counsell of the Lord: and they came out of all the cities of Juda, * to make intercession to the lord. 5 And Iosaphat stoode betweene the congregation of Juda and Hierusalem in the house of the lord before the new court, 6 And sayde, O Lorde God of our fathers, art not thou god in heauen, and raignest not thou on al the kingdomes of the heathen, and in thine hande is power and might, and there is no man that is able to withstande thee? 7 Art not thou our God which dyddest cast out the inhabiters of this land before thy people Israel, & gauest it to the seede of Abraham thy louer for euer? 8 And they dwelt therin, and haue built thee a temple therin for thy name, saying, 9 If euill come vppon vs, as the swoorde of iudgement, pestilence, or hunger: then if we stande before this house in thy presence (for thy name is in this house) and crye vnto thee in our tribulation, heare thou, and helpe. 10 And nowe beholde the chyldren of Ammon and Moab, and mount Seir, by whom thou wouldest not let them of Israel go when they came out of the lande of Egypt, but they departed from them, and destroyed them not, 11 See howe they rewarde vs, to come for to cast vs out of thy possession whiche thou hast geuen vs to inherite. 12 O our God, wilt thou not iudge them? for we haue no might agaynst this great companie that commeth agaynst vs: neither wote we what to do, but our eyes (a) be vnto thee. 13 And all Juda stoode before the Lorde, with theyr yonng ones, theyr wiues, and theyr chyldren. 14 And there was Iahaziel the sonne of Zacharia, the sonne of Banaia, the sonne of Jehiel, the sonne of Matthania, a Leuite of the sonnes of Asaph, and vpon him came the spirite of the Lorde in the middes of the congregation: 15 And he sayde, Hearken all Juda, and ye inhabiters of Hierusalem, and thou king Iosaphat, thus sayth the Lorde vnto you, Be not afrayde nor fayntt hearted by reason of this great multitude: for the battel is not yours, but Gods. 16 To morow go ye downe agaynst them: beholde they come vp by the cliff of Zis, and ye shall finde them at the ende of the brooke before the wildernesse of Jeruel. 17 Ye shall not neede to fight in this battel: but step foorth and stande, and beholde the helpe of the Lorde which is with you: feare not, nor let youre hearres fayle you O ye of Juda and of Hierusalem, to morowe go out agaynst them, for the Lorde wil be with you. 18 And Iosaphat (b) bowed his face to the earth, and all Juda and the inhabiters of Hierusalem fell before the Lorde, worshyppyng the Lorde. 19 And the Leuites of the chyldren of the Caathites, and of the chyldren of the Corahites, stoode vp to prayse the Lorde God of Israel with a loude voyce on hye. 20 And when they arose early in the morning, they gat them out vnto the wylderneste of Thekoa: and as they went out, Iosaphat stoode and sayde, Heare me O Juda, and ye inhabiters of Hierusalem: Put your trust in the Lorde your God, that ye may be founde faythfull: Geue credence to his prophetes, and so shall ye prosper. 21 When he had consulted with the people, and set some to sing vnto the Lord, and to prayse him in the beautie of holynesse, and to go out before the armie, and to say, Prayse the Lorde, for

* or, to enquire of the Lorde.

2. Chron. 6. c

1. king. 8. verse. 37.

(a) We only put our truste in thee, and wayte for our deliuerance from heauen.

(b) Declaring his fayth and obedience to the word of the Lorde.

for his mercie lasteth euer. 22 And when they began to showte & to praise the lord, the lord layd ambushementes agaynst the children of Ammon, Moab, and mount Seir, whiche were come agaynst Juda, and they were ouerthrowen with strokes among them selues. 23 For the children of Ammon and Moab rose agaynst the inhabiters of mount Seir, and they slue and destroyed them: And when they had made an ende of the inhabiters of Seir, euery one helped to destroy another among them selues.

24 And when Juda came towarde Mispah in the wyldernes, they loked vnto the multitude, and beholde, they were dead carcasses fallen to the earth, and none escaped. 25 And when Iosaphat and his people came to take away the spoyle of them, they founde among them aboundaunce of goods, rayment, and precious iewels, whiche they tooke for them selues, more then they coulde cary away: so that they were three dayes in gatheryng of the spoyle, it was so muche. 26 And the fourth day they assembled in the valley of blessing, for there they (c) blessed the Lorde: and therefore they called the name of the same place, The valley of blessing, vnto this day. 27 And so al the men of Juda and Hierusalem returned, with Iosaphat their head, for to go againe to Hierusalem with gladnesse: for the Lorde had made them to reioyce ouer their enemies. 28 And they came to Hierusalem with psalteries, and harpes, & shawmes, vnto the house of the lord. 29 And the feare of god fel on the kingdomes of al lands, when they had hearde that the Lorde fought agaynst the enemies of Israel.

30 And so the realme of Iosaphat was in tranquillitie, and his god gaue him rest on euery syde. 31 And Iosaphat raigned vpon Juda, and was thirtie and fiue yeres olde when he began to raigne, and he raigned twentie & fiue yeres in Hierusalem: and his mothers name was Azuba the daughter of Silhi. 32 And he walked in the way of Asa his father, & bowed not therfrom, doing that which was right in the sight of the Lord. 33 Howbeit the high places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers. 34 The rest of the actes of Iosaphat first and last, behold they are written among the sayinges of Jehu the son of Hanani, which noted them in the booke of the kinges of Israel.

35 After this did Iosaphat kyng of Juda ioyne hym selfe with Ahazia king of Israel, whose mind was to do wickedly: 36 He ioyned hym selfe with hym, to make shyppes to go to Thacus: and they made the shyppes in Ezion Gaber. 37 And Eliezer the sonne of Dodauah of Mareса prophesied agaynst Iosaphat, saying, Because thou hast (d) ioyned thy selfe with Ahazia, the Lorde hath broken thy workes. And the shippes were broken that they were not able to go to Thacus.

The .xxi. Chapter.

3 Iosaphat dyeth. 1 Ioram succeedeth him. 4 Which killeth his brethren. 16 He is oppressed of the Philistines. 18 His miserable ende.

IOsaphat also slept with his fathers, and was buried with his fathers in the citie of Dauid: and Jozam his sonne raigned in his steade. 2 And he had brethren which were the sonnes of Iosaphat, Azaria, Jehiel, Zacharia, Azaria, Michael, and Sephatia: all these are the sonnes of Iosaphat kyng of Juda. 3 And their father gaue them many great gyftes of golde and siluer, and other • spectall substaunce, with strong cities in Juda: but the kingdome gaue he to Jozam, for he was the eldest. 4 And Jozam rose vp agaynst the kyngdome of his father, and preuayled and slue all his brethren with the swoorde, and diuers of the lordes of Israel. 5 Jozam was thirtie and two yeres olde when he began to raigne, and he raigned eyght yeres in Hierusalem. 6 And he walked in the way of the kynges of Israel, lyke as dyd the house of Achab, for he had the daughter of Achab to (a) wife: and he wrought euyll in the eyes of the Lorde. 7 Howbeit the Lorde would not destroy the house of Dauid because of the couenaunt that he had made with Dauid, as he promised to geue a light to him and to his sonnes for euer. 8 In his dayes the Edomites rebelled when they were vnder the dominion of Juda, and made them selues a kyng.

9 And Jozam went forth with his lordes, and all his charettes were with him: and he rose vp by night, and smote the Edomites whiche compassed hym in, and the captaynes of the charets. 10 But Edom rebelled syl, so

(c) Gaue thankes vnto the lorde for that victorie.

2. king. 22. f

2. king. 22. verse. 43.

(d) God woulde not haue his to ioyne in fe citie with idolatars & wicked men.

1. king. 14

or, Vision.

Jud. 9. a.

2. king. 8. a

(a) It is daungerous to marrie one of a straunge religion.

2. king. 12 and. 9. b. 2. Chro. 6 and. 7. b. 2. Sam. 1 1. king. 11 2. king. 8. c

so that they woulde not be vnder the hande of Juda vnto this day: that same time also dyd Libna rebell from being vnder his hande, because he had forsaken the lord God of his fathers.

11 Moreouer, he made high places in the mountaynes of Juda, and caused the inhabiters of Hierusalem to (b) commit fornication, and prouoked Juda (to idolatrie.) 12 And there came a writing to him from (c) Elia the prophete, saying. Thus sayth the Lorde god of Dauid thy father, Because thou hast not walked in the wayes of Iosaphat thy father, and in the wayes of Asa kyng of Juda: 13 But walkedst in the wayes of the kynges of Israel, and hast made Juda and the dwellers of Hierusalem to go a whoryng like to the whordome of the house of Achab, and hast slaine thy brethren, euen thy fathers house, whiche were better then thou: 14 Beholde, with a great plague wyll the Lord smite thy folke, thy children, thy wiues, and all thy goods: 15 And thou shalt suffer great payne, euen a disease of thy bowels, vntill thy guttes fall out by reason of thy sickneſſe day by day.

16 And so the Lorde stirred vp against Iojam the spirite of the Philistines and the Arabians that were beſyde the Ethiopians. 17 And they came vp into Juda, and wasted it, and caried away all the substaunce that was found in the kinges house, and his sonnes, and his wyues, so that there was neuer a sonne left hym saue " Iohahaz which was the youngest among his sonnes. 18 And after all these thinges, the Lorde smote him in his bowels with an incurable disease. 19 And in proces of time, after the ende of two yeres, his guttes fell out in his sickneſſe, and so he dyed of very cuyll diseases: and they made no burnyng for hym lyke the burning of his fathers. 20 When he began to raigne he was thirtie and two yeres old, and raigned in Hierusalem eight yeres, & liued " wretchedly: howbeit they buried him in the citie of Dauid, but not among the sepulchres of the kinges.

(b) Meaning idolatry: because the idolator breketh promise with god, as doth the adulteresse woman with her husband.

(c) Some thincke that this was Elizeus, because he had the double spirit of Elia.

" or Ahazia Cap. 22. 8.

" or, deposed. cap. 22.

The. xxii. Chapter.

10 Athalia putteth to death al the kinges linage. 11 Ioas escapeth.

AND the inhabiters of Hierusalem made Ahazia his young son kyng in his steade: for the men of warre that came (a) with the hoaste of the Arabians had slayne all his eldest sonnes: And so Ahazia the sonne of Iojam kyng of Juda was made kyng. 2 (b) Two and fourtie yeres olde was he when he began to raigne, and he raigned one yere in Hierusalem: His mothers name was Athalia the daughter (c) of Amri.

3 And he walked also in the waies of the house of Achab: for his mother by her counsell enticed him to do wickedly. 4 Wherfore he did that which was euyll in the sight of the Lorde, as dyd they that were of the house of Achab: for they were his (d) counsellers after the death of his father, to his destruction. 5 And he walked after their counsel, and went with Iojam sonne of Achab kyng of Israel, to fight against Hazael kyng of Syria at Ramoth (in) Gilead: and the Syrians smote Iojam. 6 And he returned to be healed in Jezrahel, of the woundes whiche were geuen hym at Rama when he fought with Hazael kyng of Syria: and Ahazia the sonne of Ioram kyng of Juda, went downe to see Iojam the sonne of Achab at Jezrahel, because he was diseased. 7 And it came of God that Ahazia shoulde be destroied for his cōming to Iojam: for when he was come, he went out with Iojam agaynst Jehu the sonne of Nimsi, whom the Lorde had annoynted to destroy the house of Achab. 8 And when Jehu was executyng iustice vpon the house of Achab, and founde the Lordes of Juda and the sonnes of the brethren of Ahazia that wayted on Ahazia, he slue them.

9 And he sought Ahazia: and they caught hym (where he was hid in Samaria) and brought hym to Jehu, and when they had slaine him, they buried him: because said they, He is the sonne of Iosaphat, whiche sought the Lorde with all his heart: And the house of Ahazia had no powre to kepe still the kyngdome. 10 But when Athalia the mother of Ahazia sawe that her sonne was dead, she arose, and (e) destroyed al the kinges seede in the kynred of the house of Juda. 11 And Iosabeth the daughter of the kyng tooke Joas the sonne of Ahazia, and stale hym from among the kynges sonnes that were slayne, and put hym and his nurse in a priuie chaumber: and so Iosabeth the daughter of king Iojam the wyfe of Iehoiada the priest, (and the sister of Ahazia) hyd hym

(a) Meanyng the Philistines,

(b) which is to be vnderstande, that he raigned twentie yeres his father yet lyuing, but after his fathers death he was confirmed king, when he was fourtie and two yeares olde.

(c) She was Achabs daughter, who was the sonne of Amri.

(d) Euill counsailours make an euil king.

2. king. 9. b.

2. king. 9. k.

2. king. 11. a

(e) To the intent that there should be none to make title to the crowne, and so she might vsurpe the gouernement.

hym from Athalia that he was not slayne. 11 And so he was with them hyd in the house of God sire yeres: and Athalia raigned ouer the lande.

The. xxiii. Chapter.

1 Ioas the sonne of Ahazia is made kyng. 3 Athalia is put to death. 17 The temple of Baal is destroyed. 19 Iehoiada appoynteth ministers in the temple.

A 2. king. 11. a

AND in the seuenth yere Iehoiada beyng bolde, tooke the captaynes of hundredes, Azariah the sonne of Jozam, and Ismael the sonne of Iehohanan, Azaria the sonne of Obed, Maasia the sonne of Adaia, and Elisaphat the sonne of Zichri, and made a bonde with them. 2 And they went about in Juda, and gathered the Leuites out of all the cities of Juda, and the auncient fathers of (a) Israel, and they came to Hierusalem. 3 And all the congregation made a bonde with the kyng in the house of God: and he sayde vnto them, Beholde the kinges sonne must raigne, as the Lozde hath sayd of the children of Dauid. 4 This is it therefore that ye shall do, The third part of you shall on the sabbath come to the priestes, Leuites, and kepers of the porches, 5 And another third part shalbe by the kinges house, and another thirde part shalbe at the gate of the foundation: and al the people shalbe in the courtes of the house of the Lozde. 6 But there shall none come into the house of the Lozde, saue the priestes and Leuites that minister, they shall go in, for they are holy: but al the people shal kepe the watche of the Lozd. 7 And the Leuites shal compasse the kyng rounde about, and euery man shall haue his weapon in his hand: and what other man soeuer doth come into the house (of the Lord) he shalbe slayne: and let them be with the kyng when he commeth in and when he goeth out. 8 And the Leuites and all Juda dyd accozdyng to all thynges that Iehoiada the priest had commaunded, and toke euery man his men that came in on the sabbath with them that went out on the sabbath day: neither dyd Iehoiada the priest let the companies depart.

9 And Iehoiada the priest deliuered to the captaines of hundredes speares, shieldes, and bucklers, that had pertayned to king Dauid, and were in the house of god. 10 And he set al the people (euery man hauing his weapon in his hande) from the ryght syde of the temple to the left side of the temple, along by the aulter and the temple, rounde about the kyng. 11 And they brought out the kyngs sonne, and put vpon him the crowne, and the testimonie, and made hym kyng: and Iehoiada and his sonnes annoynted hym, and sayde, God saue the kyng.

12 When Athalia heard the noyse of the people runnyng, and praysyng the kyng, she came to the people into the house of the Lozde. 13 And she looked, and beholde the kyng stoode in his place at the entryng in, and the lozdes and the trumpets were by the king, and all the people of the land reioyced, blowyng with trumpettes, and the singers were with instrumentes of musicke, and such as could sing prayse: but Athalia rent her clothes, and sayde, Treason, treason. 14 And Iehoiada the priest went out to the captaynes of hundredes that were gouernours of the hoaste, and sayde vnto them, Haue her foozth of the ranges: and (b) who so foloweth her, let him be slayne with the swozde. For the priest sayde, That they shoulde not slay her in the house of the Lozde. 14 And they layde handes on her, till she was come to the entring of the horse gate beside the kynges house, and there they slue her. 16 And Iehoiada made a bonde betweene hym and all the people and the king, that they shoulde be the Lozdes people. 17 And all the people went to the house of Baal, and (c) destroyed it, and brake his aulters and his images, and slue Matthan the priest of Baal before the aulters.

18 And Iehoiada put the officers for the house of the Lozde vnder the hande of the priestes and Leuites, as Dauid had distributed them in the house of the lozd to offer whole burnt offerynges vnto the Lozde, as it is written in the lawe of Moyses, with reioysing and singing, as it was ozdeyned by Dauid. 19 And he set poziers by the gates of the house of the Lozd, that none which was vncleane in any thyng shoulde enter in. 20 And he toke the captaynes of hundredes, and all the nobles, and the gouernours of the people, and all the folke of the lande, and caused the kyng to come downe out of the house of the Lozde, and they came thzough the hye gate into

Deut. 17. a

or, robe apparell.

or, at his pyller.

(a) Meanyng of Iuda, and Beniamin. Chap. 21. verse. 4. 2. king. 2. f. and. 9. b. 2. Ch. 6. c. and. 7. d. and. 21. b.

(b) Meaning to take her part.

Exod. 27. b.

2. king. 9. b

(c) According to the couenant made, or, appoynted. 1. Ch. 15. b

Num. 18. b

Exod

or, they made ende.

into the kynges house, and set the kyng vpon the seate of the kyngdome.

21 And all the people of the lande reioyced, and the citie was in tranquilitie, after that they had slayne Athalia with the swoꝛde.

The. xxiiii. Chapter.

1 Ioas repayreth the house of the lord.
25 Ioas is kylled of his owne seruauntes.

IOas was seuen yeres olde when he began to raigne, and he raigned fourtie yeres in Hierusalem: his mothers name also was Zibia of Beer-seba. 2 And Ioas dyd that which was ryght in the sight of the Lord, all the dayes of (a) Iehoiada the priest. 3 And Iehoiada gaue hym two wyues, & he begat sonnes and daughters. 4 And after this Ioas was minded to renue the house of the Lord.

5 And he gathered together the priestes and the Leuites, and sayde to them, Go out vnto the cities of Iuda, and gather of all Israel money to repaire the house of your god from yere to yere, and see that ye haste the thing: howebeit the Leuites were slacke.

6 And the kyng called Iehoiada that was the (b) cheefest, and said vnto him, Why requirest thou not of the Leuites to bring in out of Iuda and Hierusalem the collection of money, according to the commaundement of Moyses the seruaunt of the Lord, and of the congregation of Israel, for the tabernacle of witnesse? 7 For wicked Athalia and her children brake vp the house of God, and all the thinges that were dedicate for the house of the Lorde dyd they bestow vpon Baalim.

8 And at the kings commaundement they made a chest, and set it without at the gate of the house of the Lorde:

9 And made a proclamation through Iuda and Hierusalem, to bring in to the Lorde the taxation of money that Moyses the seruaunt of god set vpon Israel in the wildernesse. 10 And the lordes and all the people reioyced, and brought in and caste into the chest "vntill it was full. 11 And at the same tyme they brought in the chest vnto them whiche were in the kynges busines by the hande of the Leuites, and when they sawe that there was much money, the kynges scribe and one appoynted by the hye priest came, and emptied the chest: and tooke it and caried it to his place agayne. Thus they dyd day by day, and gathered muche money. 12 And the kyng and Iehoiada gaue it to such as did the labour and woꝛke in the house of the Lorde, and hired masons and carpenters to repayre the house of the Lorde, and so dyd the artificers in vron and brasse to mende the house of the Lord. 13 And so the woꝛkmen wrought, and the woꝛke mended through theyr handes: and they made the house of God as it ought to be, and strengthed it. 14 And when they had finished it, they brought the reste of the money before the kyng and Iehoiada, and therewith were made vessels for the house of the Lord, euen vessels to minister withal, "chargers and spoones, vesselles of gold and siluer: and they offred whole burnt offerynges in the house of the Lorde continually all the dayes of Iehoiada. 15 But Iehoiada waxed old, and dyed full of dayes: for an hundred and thirtie yeres olde was he when he dyed. 16 And they buried hym in the citie of Dauid among the kynges, because he dealt well with Israel, and with god and with his house. 17 And after the death of Iehoiada, came the (c) lordes of Iuda and made obeysaunce to the king: and the king hearkened vnto them. 18 And so they left the house of the Lorde God of theyr fathers, and serued groues and idols, and then came the wrath of God vpon Iuda and Hierusalem for this theyr trespasses sake. 19 And he sent prophetes to them, to bring them agayne vnto the Lorde, and they testified vnto them, but they would not heare.

20 And the spirite of god came vpon Zacharia the sonne of Iehoiada the priest, which stoode by the people, and sayde vnto them, Thus sayth God, Why transgresse ye the commaundementes of the Lorde, that ye can not prosper? For because ye haue forsaken the Lorde, he also hath forsaken you.

21 And they conspired agaynst him, (d) and stoned him with stones at the commaundement of the kyng, euen in the court of the house of the Lorde.

22 And so Ioas the kyng remembred not the kindnesse which Iehoiada his father had done to him, but slue his sonne: and when he died, he sayd, The Lorde looke vpon it, and require it. 23 And when the yere was out, the hoast of Syria came vp agaynst hym, and they came agaynst Iuda and

(a) Who was a faythfull counsellour, and gouerned hym by the word of God.

(b) For he was the hye priest.

Exod. 30. b.

2. king. 12. b

Exod. 30. b.

"or, vntyll they had made an ende.

"or, Mosters, or bowles.

(c) Whiche were flatterers and idolaters.

(d) Idolaters are euer cruell.

and Hierusalem, and destroyed all the lordes of the people from among the people, and sent al the spoyle of them vnto the king of Damascus. 24 For the Syrians came with a small company of men, and the Lord delyuered a verye great hoast into theyr hande, because they had forsaken the Lorde God of theyr fathers: and they gaue sentence against Joas. 25 And when they were departed from hym, they left him in great diseases: and his owne seruauntes conspired agaynst hym for the blood of the (c) children of Iehoiada the priest, and slue hym on his bed, and he dyed: and they buried hym in the citie of Dauid, but not in the sepulchres of the kings. 26 And these are they that conspired agaynst hym: Zabad the sonne of Simeath an Ammonite, and Iehosabad the sonne of Simrith a Moabite.

2. King. 12. d

(c) Meaning Zachari one of Iehoiada his sonnes.

27 (f) And his sonnes, and the summe of the tare that was rayſed in his tyme, and the repayryng of the house of God, behalde they are written in the storie of the booke of the kynges: and Amazia his sonne raigned in his steade.

(f) That is, concerning his sonnes.

The. xxv. Chapter.

Amazia putteth them to death which slue his father. 14 He falleth to idolatrie.

AMazia was twentie and fiue yeres olde when he began to raigne, and he raigned twentie and nine yeres in Hierusalem: His mothers name was Iehoadan of Hierusalem. 2 And he dyd that which is (a) right in the sight of the Lorde, but not with a perfect heart. 3 And assoone as he was setled in the kyngdome, he slue his seruauntes that had killed the kyng his father. 4 But he slue not theyr children, because it is written thus in the lawe and booke of Moyses, where the Lorde commaunded, saying, The fathers shall not dye for the children, neither shall the children dye for the fathers, but euery man shall dye for his owne sinne.

(a) Meaning in respect of his predecessours, albeit he had his imperfections.

Deut. 24. c. 2. King. 14. b Jere. 31. c. Ezec. 18. c.

5 And Amazia gathered Juda together, and made them captaynes ouer thousandes and ouer hundreds, according to the houses of theyr fathers throughout all Juda and Beniamin: and he numbred them from twentie yeres olde and aboue, and founde among them three hundred thousande chosen men able to go to battell, and that could handle speare and shielde.

6 He hired also an hundred thousande strong fighting men out of Israel for an hundred talentes of syluer.

7 And there came a man of God to hym, and sayde, O kyng, let not the armie of Israel come with thee: for the Lorde is not with Israel, (c) with all the children of Ephraim.

B

8 But yf thou wylt shewe thy selfe bolde in battell, God shall make thee fall before the enemie: for God hath power to helpe & to cast downe.

9 And Amazia sayde to the man of God, What shall we do then for the hundred talentes which I haue geuen to the hoast of Israel? The man of God answered, The Lorde is able to geue thee muche more then they be.

10 And Amazia separated the armie that was come to him out of Ephraim, to go home agayne: wherefore they were exceedyng wroth with Juda, and returned home in great anger.

11 And Amazia tooke heart, and caryed out his people, and went to the salt valley, and smote of the children of Seir ten thousande. 12 And other ten thousande did the children of Juda take alyue, and caryed them vnto the toppe of a rocke, and caste them downe from the top of the rocke, that they all to burst. 13 But the souldiers of the (b) armie which Amazia sent away that they shoulde not go with his people to battell, fell vppon the cities of Juda from Samaria vnto Bethhoron, and smote three thousand of them, and tooke muche spoyle.

2. King. 14. a

(b) That is the hundred thousand of Israel.

14 And after that Amazia was come from the slaughter of the Edomites, he brought the gods of the children of Seir, and set them vp to be his gods, and bowed him selfe before them, and burned incense vnto them. 15 Wherefore the Lorde was wroth with Amazia, and sent vnto hym a prophete, which sayde vnto him, Why hast thou sought the gods of the people whiche were not able to (c) deliuer theyr owne people out of thyne hande?

2. King.

(c) That which can not deliuer others nor saue it selfe is no god, but an idol.

16 And as the prophete talked with hym, the kyng sayde vnto hym, Haue men made thee of the kinges counsell? Ceasse, why wylt thou be beaten? And the prophete ceassed, and sayde, I am sure that God is minded to destroy thee, because thou hast done this, and agreest not vnto my counsel.

Luke. 6.

17 Then Amazia kyng of Juda toke aduise, and sent to Joas the sonne of

2. King. 14. a

2. King.

Joahas

Joahaz the sonne of Jehu kyng of Israel, and sayde, Come, that we may see one another. 18 And Joas kyng of Israel sent to Amazia kyng of Juda, saying, A thistle that is in Libanon, sent to a Cedar tree of Libanon, saying, Geue thy daughter to my sonne to wyfe: and there came a wilde beast of Libanon, and trode downe the thistel. 19 Thou sayest, Loe thou hast smitten the Edomites: and thyne heart maketh thee proude to glorifie thy selfe: Now therefore bide at home, why doest thou prouoke vnto euyll, that thou mayst perishe, both thou and Juda with thee? 20 But Amazia would not hearken to him: for it came of God, euen to deliuer them into the hande of their enemies, because they sought counsell at the gods of Edom.

21 And so Joas the kyng of Israel came vp, and they sawe either other both he and Amazia kyng of Juda at Bethsames whiche is in Juda.

22 And Juda was put to the worse before Israel, and they fled euery man to his tent. 23 And Joas the kyng of Israel toke Amazia kyng of Juda the sonne of Joas the sonne of Joahaz at Bethsames, and brought hym to Hierusalem, & tare the wall of Hierusalem fro the gate of Ephraim: vnto the corner gate, foure hundred cubites. 24 And he toke away also al the gold & siluer, & al the vessels that were found in the house of God with Obed Edom, & the treasures of the kinges house, the children also that were in hostage, and returned to Samaria.

25 And Amazia the sonne of Joas kyng of Juda lyued after the death of Joas sonne of Joahaz kyng of Israel fifteene yeres. 26 The rest of the actes of Amazia first and last, are they not written in the booke of the kinges of Juda and Israel? 27 And after the time that Amazia did turne away from the Lorde, they conspired treason against him in Hierusalem: and when he was fled to Lachis, they sent to Lachis after him, and slue him there: 28 And brought him vp with horses, and buryed him with his fathers in the citie of Juda.

The .xxvi. Chapter.

1 Ozias obeying the Lorde, prospereth in his enterprises. 16 He waxeth proude, and vsurpeth the priestes office.

Then all the people of Juda toke Ozias whiche was sixteene yeres olde, and made him kyng in the roome of his father Amazia. 2 And he buylt Eloth, and brought it agayne to Juda, after that the kyng was layd to sleepe with his fathers. 3 Sixteene yeres olde was Ozias when he began to raigne, and he raigned fifty and two yeres in Hierusalem: his mothers name also was Jecholia of Hierusalem. 4 And he did that whiche was ryght in the sight of the lord, accordyng to all as did his father Amazia. 5 And he sought God in the dayes of (a) Zacharia, who had vnderstandyng in the visions of God: and as long as he sought the Lorde, God made him to prosper. 6 And he went to battell agaynst the Philistines, and brake downe the wall of Geth, and the wall of Jabne, and the wall of Asdod, and built cities about Asdod and among the Philistines. 7 And God holpe him agaynst the Philistines and agaynst the Arabians that dwelt in Gur baal and Mamehunim. 8 And the Ammonites gaue tribute to Ozias, and his name spread abrode euen to the entring in of Egypt: for he played the man exceedyngly.

9 Moreouer Ozias buylt towres in Hierusalem by the corner gate, and by the valley gate, and at the turnyng of the wall, and made them strong.

10 And he buylt towres in the wylderneße, and digged many welles: for he had much cattaile in the valleyes and playnes, plowmen and vinedreßers in the mountaynes and in Charmel: for he loued husbandry. 11 And Ozias had an hoast of fighting men, that went out to warre in the armie, accordyng to the number of their office vnder the hand of Jeiel the scribe, and Maasia the ruler, and vnder the hande of Hanania, (whiche was) one of the kynges lordes. 12 And the whole number of the auncient fathers and of the men of might, were two thousande and sixe hundred.

13 And vnder the hande of them was the armie of the men of warre, euen three hundred and seuen thousande, and fiue hundred that made warre with the power of an armie, helpyng the kyng agaynst the enemies.

14 And Ozias prouided them throughout all the hoast, shieldes, speares, helmettes, habergynnes, bowes, and slinges for to cast stones. 15 And he made subtyll engins in Hierusalem, whiche he inuented and layed on the towres and corners, to shoote

1. king. 14. vers. 8.
2. king. 14. vers. 9.
2. king. 15. a
2. king. 12. b
(a) This was not that Zacharia, whiche was the sonne of Iehoiada, but some other prophete of that name.
Luke. i. d.
2. king. 14. f

arrowes and great stones withall: and his name spread farre abrode, because he had prepared to him selfe marueylous strength. 16 But in his strength (b) his heart arose to his destruction: for he transgressed agaynst the Lorde his God, and went into the temple of the Lorde to burne incense vpon the aulter of incense. 17 And Azaria the priest went in after him, and with him fourescore priestes of the Lorde, that were valiaunt men:

18 And they stoode agaynst Ozias the king, and saide vnto him, It pertayneth not to thee Ozias to burne incense vnto the Lorde, but to the priestes the children of Aaron, that are consecrated for to offer incense: (c) come therefore out of the sanctuarie, for thou hast trespassed, and it is no worship to thee before the Lorde God. 19 And Ozias was wroth, and had incense in his hande to burne it, and so while he had indignation agaynst the priestes, the leprosie sprang in his forehead before the priestes in the house of the Lord, euen beside the incense aulter. 20 And Azaria the chiefe priest, with all the other priestes loked vpon him, and beholde he was become a leper in his forehead, and they thrust him from thence: and he hasted to go out, because the Lorde had smytten him. 21 And Ozias the kyng continued a leper vnto the day of his death, and dwelt severall in an house beyng a leper, and shut out of the house of the Lorde: And Iotham his sonne had the gouernaunce of the kinges house, and iudged the people of the lande. 22 The rest of the actes of Ozias first and last, dyd Esai the prophete the sonne of Amos write. 23 And so Ozias slept with his fathers, and they buried him with his fathers in the feelde of the burial which (was) beside the sepulchres of the kynges: for they saide, He is a leper. And Iotham his sonne raigned in his steade.

The .xxvii. Chapter.

1 Iotham raigneth, and ouercommeth the Ammonites. 8 His raigne and death. 9 Ahaz his sonne raigneth in his steade.

IOtham was fiue and twentie yeres olde when he began to raigne, and he raigned sixteene yeres in Hierusalem: his mothers name also was Ierusa the daughter of Zadoc.

2 And he dyd that which was eyght in the sight of the Lord, in al poyntes as dyd his father Ozias, saue that he came not into the (a) temple of the lord: and the people dyd yet wickedly.

3 He built the hye gate of the temple of the Lorde, and on the wall (where the house of ordinaunce was) he built much. 4 Moreouer he buylt cities in the mountaynes of Iuda, and in the wood countrey he built castels & towres. 5 He fought with the king of the children of Ammon, and preuailed agaynst them: and the children of Ammon gaue him the same yere an hundred talentes of siluer, and ten thousand measures of wheate, and ten thousande of barlye: so much dyd the children of Ammon geue him the seconde yere, and the thirde also. 6 So Iotham became mightie, (b) because he directed his wayes before the Lorde his God.

7 The rest of the actes of Iotham, and all his warres, and his conuersation, loe they are written in the booke of the kinges of Israel and Iuda.

8 He was twentie and fiue yeres olde when he began to raigne, and raigned sixteene yeres in Hierusalem.

9 And Iotham slept with his fathers, and they buryed him in the citie of Dauid: and Achas his sonne raigned in his steade.

The .xxviii. Chapter.

1 Achas an idolater is geuen into the handes of the Syrians and the kyng of Israel. 23 Achas increaseth his idolatrie. 26 His death and successour.

ACHas was twentie yeres olde when he began to raigne, and raigned sixteene yeres in Hierusalem, and he dyd not that whiche is eyght in the sight of the Lorde as dyd his father Dauid: 2 For he walked in the wayes of the kynges of Israel, and made moulten vmages for Baalim. 3 He offered incense in the valley of the sonne of Hinnon, and burnt his children in fyre after the abhominations of the heathen whom the Lorde cast out before the children of Israel. 4 He offered also and burnt incense in the hygh places, and on mountaynes, and vnder euery greene tree. 5 Wherefore the Lorde his God delimered him into the hande of the king of the Syrians, whiche smote him, and caryed away a great multitude of his captiue.

(b) Prosperitie puffeth vp the heart of man, and maketh him often to forget God.

(c) Though his zeale and intention seemed good, yet because they were not ruled by gods worde, his fact was wicked, & iustly punished.

1. king. 15. a

1. Sam. 15. vers. 5. Leuit. 13. vers. 46.

2. king. 15. b vers. 32.

(a) To wit, to offer incense against gods worde, as Ozias his father dyd. Chap. 26. vers. 16.

(b) All prosperitie commeth of god, who neuer fayleth those that put their trust in him.

captiue, and brought them to Damascus: and he was deliuered into the hande of the kyng of Israel, whiche smote him with a great slaughter.

6 For Pekah the sonne of Romelia slue in Juda an hundred and twentie thousande in one day, which were all fighting men: and that because they had forsaken the Lorde God of their fathers. 7 And Zichri a "mightie man of Ephraim slue Maasia the kinges sonne, and Azrica the gouernour of the house, and Elcana that was next to the kyng. 8 And the chyldren of Israel toke prisoners of their brethren two hundred thousand women, sonnes, and daughters, and caryed away much spoyle of them, and brought the spoyle to Samaria.

9 But there was a prophete of the Lordes, whose name was Obed: and he went out before the hoast that came to Samaria, and sayde vnto them, Beholde because the Lorde god of your fathers is wroth with Juda, (a) he hath deliuered them into your hande, and ye haue slayne them with cruelnesse that reacheth vp to heauen. 10 And nowe ye purpose to kepe vnder the chyldren of Juda and Hierusalem, and to make them bondmen and bondwomen: and do ye not lade your selues with sinne in the sight of the Lorde your God?

11 Nowe heare me therefore, and deliuer the captynes agayne whiche ye haue taken of your brethren: for els shall the great wrath of God be vpon you. 12 Wherefore certayne of the heads of the chyldren of Ephraim, as Azaria the sonne of Johanan, Berechia the sonne of Mesillemoth, and Ezechias the sonne of Sallum, and Amasa the sonne of Hadlai stoode vp agaynst them that came from the warre: 13 And sayde vnto them, Bryng not in the captiues hither: for where as we haue offended toward God already, ye entende to adde more to our sinnes and trespasse: for our trespasse is great already, and there is a fierce wrath agaynst Israel. 14 And vpon that, the men of armes left the captiues and the spoyle before the lordes and all the congregation: 15 And the men that were nowe rehearsed by name rose vp, and toke the prisoners, and with the spoyle clothed all that were naked among them, and arrayed them, and shoed them, and gaue them to eate and to drynke, and annoynted them, and caryed all that were feeble of them vpon asses, and brought them to Jericho the citie of Palme trees to their brethren: and then they returned to Samaria agayne. 16 At that same time dyd kyng Achas send vnto the kynges of the Syrians, to haue helpe of them. 17 And the Edomites came agayne, and slue some of Juda, and caryed away captiues. 18 And the Philistines inuaded the cities in the lowe countrey, and towarde the south of Juda: and toke Bethsames, and Aialon, and Gederoth, and Socho with the townes longing thereto, and Thimna with the townes of the same, Gimso and the townes therof, and dwelt there. 19 For the Lorde brought Juda lowe because of Achas kyng of "Juda, which made Juda naked, and transgressed sore agaynst the Lorde. 20 And Thelgath Phalasey king of the Assyrians came vpon him, and troubled him rather then strengthed him. 21 For Achas toke away a portion out of the house of the lord, and out of the kinges house, and out of the Lordes houses, and gaue vnto the kyng of the Assyrians: and yet it helped him not. 22 And in the very time of his tribulation dyd kyng Achas trespasse yet more agaynst the Lorde. 23 For he offered vnto the gods of Damascus which (b) smote him: and he sayde, Because the gods of the kinges of Syria helpe them, therefore wyll I offer to them, that they may helpe me also: but they were his destruction, and (the destruction) of all Israel. 24 And Achas gathered together the vessels of the house of God, and brake them, and shut vp the doores of the house of the Lorde, and made him aultars in euery corner of Hierusalem. 25 And in all the cities of Juda he made high places to burne incense vnto other gods, and angred the Lord God of his fathers.

26 The rest of his actes, and his workes first and last, behold they are written in the booke of the kinges of Juda and Israel. 27 And Achas slept with his fathers, and they buryed him in the citie of Hierusalem: but brought him not vnto the sepulchres of the kynges of Israel: And Hezekia his sonne raigned in his steade.

B
" Or, tirant

(a) All victorie commeth of God.

C

2. king. 16.

" Or, Israel.

D

(b) As he falsly supposed.

2. Chro. 29.
2. Chro. 39.

E

The xxix. Chapter.

3 Hezekia repaireth the temple, and admonisheth the Leuites of the corruption of religion.

A 2. king. 18. a

HEzekia began to raigne when he was fiue and twentie yeres olde, and he raigned nine and twentie yeres in Hierusalem: and his mothers name was Abia, the daughter of Zacharia. 2 And he dyd that whiche was right in the sight of the lord in all poyntes as dyd Dauid his father. 3 He opened the (a) doores of the house of the Lord in the first yere and (b) first moneth of his raigne, and repaired them. 4 And he brought in the priestes and the Leuites, and gathered them together into the east streete, 5 And sayde vnto them, Heare me ye Leuites, and nowe be sanctified, and halowe the house of the Lorde God of your fathers, (c) bring filthynesse out of the holy place.

2. Chro. 28. (a) Whiche Achas had shut vp. (b) An example for all princes, that first of all they stablish the true religion of god. (c) Meanyng all the idols, aulters, groues, and whatsoeuer was occupied in their seruice, and wherewith the temple was defiled.

6 For our fathers haue trespassed, and done euyll in the eyes of the lord our God, and haue forsaken him, and turned away their faces from the " habitation of the Lorde, and turned their backes on it. 7 And beside that, they haue shut vp the doores of the porche, and quenched the lampes, and haue neither burnt incense, nor offered whole burnt offrynges in the holy place vnto the God of Israel.

" Or, tabernacle.

8 (d) Wherefore the wrath of the Lord fell on Iuda and Hierusalem, and he hath brought them to trouble to be wondred on, and to be hissed at, euen as ye see with your eyes. 9 For loe, our fathers were ouerthrowen with the sword, and our sonnes, our daughters, and our wyues were caried away captiue for the same cause. 10 And nowe it is in myne heart to make a couenaunt with the Lorde God of Israel, that he may turne away his heauy indignation from vs. 11 Nowe therfore my sonnes be not negligent: for the Lord hath chosen you to stand before him, and for to minister and serue him, and to burne incense.

(d) Deut. 28. 2. Chro. 15. 2. Chro. 24. 18. 2. Chro. 36. 16.

Num. 18. a.

12 Then the Leuites arose, Mahath the sonne of Amasai, & Joel the sonne of Azaria of the children of the Caathites: and of the sonnes of Merari, Cis the sonne of Abdi, and Azaria the sonne of Jahaleiel: and of the sonnes of the Gersonites, Joah the sonne of Simma, and Eden the sonne of Joah: 13 And of the sonnes of Elizaphan, Simri and Jehiel: and of the sonnes of Asaph, Zacharia and Mathania: 14 And of the sonnes of Heman, Jehiel and Simei: and of the sonnes of Idithun, Semaia and Oziel. 15 And they gathered their brethren, and puryfied them selues, and came accordyng to the commaundement of the kyng and the wordes of the Lord for to clense the house of the Lorde.

16 And the priestes went into the inner partes of the house of the Lorde to clense it, and brought out all the vnclennesse that they founde in the temple of the Lorde, into the court of the house of the Lorde: and the Leuites toke it, to cary it out into the brooke Cedron. 17 They began the first day of the first moneth to purifie, and the eyght day of the moneth came they to the porche of the Lorde: so they sanctified the house of the Lorde in eyght dayes, and in the sixteenth day of the first moneth they made an end. 18 And they went in to Hezekia the kyng and sayde, We haue clensed all the house of the Lorde, the aulter of whole burnt offring with all his vessels, and the shew bread table with all his " apparell: 19 And all the vessels which kyng Achas dyd cast aside when he raigned and transgressed, them we haue prepared and sanctified, and beholde they are before the aulter of the Lorde. 20 And Hezekia the kyng rose early, and gathered the lordes of the citie, and went vp to the house of the Lorde. 21 And they brought seuen oxen, seuen rammes, seuen sheepe, and seuen hee goates, to be a sinne offering, for the kyngdome, for the sanctuarie, and for Juda: and he commaunded the priestes the sonnes of Aaron to offer them on the aulter of the Lord. 22 And they slue the oxen, and the priestes receaued the blood and (e) sprinckled it on the aulter: lykewyse when they had slayne the rammes, they sprinckled the blood vpon the aulter: they slue also sheepe, and they sprinckled the blood vpon the aulter. 23 And then they brought foorth the hee goates for the sinne offeryng before the kyng and the congregation, and (f) put their handes vpon them. 24 And the priestes slue them, and with the blood of them they clensed the aulter, to make satisfaction for all Israel: for the kyng commaunded that the whole burnt offering and the sinne offering (should be made) for all Israel. 25 And set

" Or, vessels.

(e) For without sprinkling of blood, nothing could be sanctified. Heb. ix.

(f) They that offered a sinne offering, must lay their handes vpon it. Meanyng that they them selues had deserued that death, and also that they dyd consecrate to god, that they by to be sanctified. Exod. 29. verse. 10.

set the Leuites in the house of the lord
1.Chro.25.a with cymbales, psalteries, & harpes, accordyng to the commaundement of Dauid and of Gad the kynges Sear, and Nathan the prophete: for so was the commaundement of the Lorde throughe the hande of his prophetes.
26 And the Leuites stoode, hauing the instrumentes of Dauid: and the priestes held the trumpettes. 27 And Hezekia commaunded to offer the
E whole burnt offering vpon the aulter: And when the whole burnt offring began, the song of the Lorde began also, and the trumpettes with the instrumentes that were ordayned by the hand of Dauid king of Israel. 28 And all the congregation worshipped, singing a song, and blowyng with the trumpetes: and all this (continued) vntill the whole burnt offering was finished. 29 And when they had made an ende of offering, the king and all that were present with him bowed
2.king.16.b them selues, and worshipped. 30 And Hezekia the kyng & the lordes spake to the Leuites to prayse the lord with
1.Chro.16. the wordes of Dauid and of Asaph the Sear: and they sang prayses with gladnesse, and the other bowed them selues, and worshipped. 31 And Hezekia aunswered, and saide, Nowe ye haue consecrated your handes to the Lorde: go to therefore, and bryng the sacrifices and thanke offeringes into the house of the Lorde. And the congregation brought in the sacrifices and thanke offeringes, & whole burnt offeringes, as many as were of a free liberal heart. 32 And the number of
F the whole burnt offringes whiche the congregation brought, was three score and ten oxen, an hundred rammes, and two hundred sheepe: which (were) all for the whole burnt offring of the Lorde. 33 And there (were) dedicated fyue hundred oxen, and three thousande sheepe. 34 And the priestes were to fewe to slay all the whole burnt offeringes: but their brethren the Leuites dyd helpe them, tyl they had ended the worke, and vntyll the priestes were sanctified: For the Leuites were purer hearted to be sanctified then the priestes. 35 And therto the whole burnt offringes were many, with the fat of the peace offringes, and the drinke offringes that belong to the whole burnt offering: and so the seruice pertaynyng to the house of the Lord, was finished. 36 And Hezekia reioyced, and all the people, that God had made the folke so readie, and that the thing was so soone done.

The .xxx. Chapter.

1 The keping of the passouer by the kynges commaundement.

A
AND Hezekia sent to al Israel and Juda, and wrote letters to Ephraim and Manasse, that they should come to the house of the Lord at Hierusalem, and kepe the passouer vnto the Lorde God of Israel. 2 And the king helde a conncell with his lordes, and all the congregation of Hierusalem, to kepe the feast of passouer in
Num.ix.b. the (a) seconde moneth: 3 For they coulde not kepe it at that time, because the priestes were not sanctified sufficiently, neither was the people gathered together to Hierusalem.
4 And the thing pleased the kyng and all the congregation. 5 And they decreed that it shoulde be proclaymed throughout all Israel from Beersheba to Dan, that they should come & holde the feast of passouer vnto the lord god of Israel at Hierusalem: for they had not done it of a great (season) as it was (b) written. 6 So the postes went with letters of the kinges and of his lordes throughout all Israel and Juda, and at the commaundement of the king they sayde, Ye children of Israel, turne agayne vnto the Lorde God of Abraham, Isahac, and Israel, and he wyl returne to the remnaunt that are escaped of you out of the hande of the kinges of the Assyrians. 7 And be not ye lyke your fathers and your brethren which trespalled agaynst the Lorde God of their fathers, whiche gaue them vp to be destroyed, as ye see. 8 And now be not ye stiffe necked lyke as were your fathers: but yeelde your selues vnto the Lord, and enter into his holy place whiche he hath sanctified for euer, and serue the Lorde your God, and the fiercenesse of his wrath shall turne away from you.
9 For if ye turne agayne vnto the Lorde, then shall your brethren and your children finde compassion in the presence of them that toke them captiue, and they shall come agayne vnto this lande: for the Lorde your God is gracious and mercifull, and wyll not turne away his face from you yf ye conuert vnto him. 10 And so the postes went from citie to citie throwe the lande of Ephraim & Manasse, euen vnto Zabulon: (but they)

(a) Though they ought to haue done it in the first moneth, as Exodus, xii. yet if any were not cleane or had a long iourney, they might defer it to the seconde moneth, as Num. ix. vers. x.
B
(b) That is, in such sort and perfection as God had appoynted.

Exod.34.b.

laughed them to scorne, and mocked them. 11 Neuertheleſſe yet diuers of Aſer, Manaſſe, and of Zabulon ſubmitted them ſelues, and came to Hieruſalem. 12 And the hand of god was in Juda, and he gaue them one heart to do the commaundement of the king and of the rulers, accordyng to the word of the lord. 13 And there aſſembled to Hieruſalem much people, and there was preſent a mightie great congregation, to holde the feaſt of ſweete bread in the ſecond moneth.

C
a Chro. 28.

14 And they aroſe, and remoued the aulters that were in Hieruſalem: and all the aulters for incenſe dyd they away, and caſt them into the brooke Cedron. 15 And they ſlue the Paſſouer the fourteenth day of the ſeconde moneth: and the prieſtes and Leuites whiche were (c) aſhamed, ſanctified them ſelues, & brought in the whole burnt offringes into the houſe of the Lorde. 16 And they ſtoode in their office after their maner and accordyng to the lawe of Moyſes the man of God: and the prieſts ſprinkled the blood (whiche they receaued) of the hande of the Leuites. 17 For there were many in the congregation that were not ſanctified, and therefore the Leuites had the charge of the killing of the Paſſouer for euery one that was not cleane, to ſanctifie him vnto the lord. 18 For many of the people, and very many of Ephraim, Manaſſe, Iſachar, & Zabulon, were not clenſed, and yet dyd eate the Paſſouer agaynſt the law appoynted: but Hezekia prayed for them, ſaying, The good Lorde be mercifull towarde euery one 19 That prepareth his heart to ſeeke the Lord God the God of his fathers, though he be not (cleaned) accordyng to the purification of the ſanctuarie. 20 And the Lord heard Hezekia, and (d) healed the people. 21 And the chyldren of Iſrael that were preſent at Hieruſalem, held the feaſt of ſweete bread ſeuen dayes with great gladneſſe: and the Leuites and the prieſtes prayſed the Lorde day by day, (ſinging) with loude inſtrumentes vnto the Lord. 22 And Hezekia ſpake * comfortable vnto all the Leuites that had good knowledge (to ſing) vnto the Lorde: and they dyd eate throughout that feaſt ſeuen dayes long, and offered peace offringes, and thanked the Lorde God of their fathers. 23 And the whole aſſemblie tobe counſell to do ſo other ſeuen dayes: & they held thoſe ſeuen dayes with gladneſſe: 24 For Hezekia king of Juda, dyd geue to the congregation (e) a thouſande young oxen, and ſeuen thouſande ſheepe: and the lordes gaue out to the congregation a thouſande oxen, and ten thouſande ſheepe, and a great number of the prieſtes were ſanctified. 25 And all the congregation of Juda, with the prieſtes and Leuites, and all the congregation that came out of Iſrael, and the ſtraungers that came out of the lande of Iſrael, and that dwelt in Juda, reioyced.

(c) Seeing their owne negligence, and the redyneſſe of the people.

(d) That is, dyd accept them as purified.

* Or, to the heart.

(e) Hezekia beſtowed his goodes liberally, for the ſetting forth of gods glorie.

26 And there was great gladneſſe in Hieruſalem: for ſince the time of Solomon the ſonne of Dauid king of Iſrael, there was no ſuch ioy in Hieruſalem. 27 And the prieſtes and the Leuites aroſe, and bleſſed the people: and their voyce was heard (of the lord) and their prayer came vp vnto heauen his holy dwellyng place.

The .xxxi. Chapter.

1 The people deſtroy idolatrie. 2 Hezekia appoynteth prieſtes and Leuites, 4 and prouideth for their liuing.

AND when all theſe thinges were finiſhed, all Iſrael that were preſent in the cities of Juda, went out & brake the images, and cut downe the groues, and all to brake the high places and aulters throughout all Juda and Beniamin, in Ephraim alſo and Manaſſe, vntyll they had vtterly deſtroyed them all: and all the chyldren of Iſrael returned euery man to his poſſeſſion & to their owne cities.

A
2 Chro. 29.
2 Chro. 30.

2 And Hezekia appoynted ſundrye companies of the prieſtes & Leuites after the diuerſitie of their miniſtrations, euery man accordyng to his office both prieſtes and Leuites, for the whole burnt offering and peace offeringes, to miniſter & to geue thankes and prayſe in the gates of the (a) hoaſt of the Lorde. 3 And the kinges portion of his ſubſtaunce that he gaue, were dayly whole burnt offeringes in the mornyng and euenyng, and whole burnt offeringes for the ſabbath dayes, newe moones, and ſolempne feaſtes, accordyng as it is written in the lawe of the Lorde. 4 And he bade the people that dwelt in Hieruſalem, to gene a (b) part to the prieſtes and Leuites, that they might with more courage applie them ſelues to the lawe of the Lord. 5 And aſſoone as the kinges cõmaundement came abrode, the chyldren of Iſrael brought abound-

(a) That is, in the temple where they aſſembled.

Num. 18.

(b) The tithes and firſtfruites for the maintenance of the prieſtes & Leuites.

dance

dounce of first fruites, of corne, wine, oyle, hony, and of all maner of fruites of the feelde, and the tythes of all maner of thinges brought they in plenteously. 6 And the chyldren of Israel and Juda that dwelt in the cities of Juda, they also brought in the tythes of oxen & sheepe, and other holy tithes which were consecrate vnto the Lorde their God, & layed them al by heapes.

7 In the thirde moneth they began to lay the heapes in maner of a foundation, and finished them in the seuenth moneth. 8 And when Hezekia and the lordes came & saw the heapes, they blessed the Lorde, and his people Israel. 9 And Hezekia questioned with the priestes and the Leuites concernyng the heapes. 10 And Azaria the chiefe priest of the house of Sadoc, aunswered him and said, Since the people began to bring the heaue offeringes into the house of the Lord, (c) we also haue had inough to eate, and yet remayneth plentie: for the Lord hath blessed his people, and this heape is left. 11 And Hezekia bade prepare * the chambers in the house of the Lorde: and they dyd prepare them, 12 And caryed in the first fruites, the tythes, and the dedicate thinges faithfully, ouer which Chonania the Leuite had the rule, and Semei his brother next to him: 13 And Jehiel, Azaria, Nahath, Asael, Jerimoth, Iosabad, Eliel, Jesmachia, Mahath, and Banaia, were ouerseers ordayned by Chonania, and Semei his brother was an officer of Hezekia the kyng, and Azaria was the ruler of the house of God. 14 And Chore the sonne of Imma the Leuite and porter of the east doore, had the ouersight of the thinges that were offered of a free wyll vnto God, to destribute the oblations of the Lorde and the holy thinges that were consecrate. 15 And vnder his hand were Eden, Miniamin, Jesua, Semeia, Amaria, and Sechania in the cities of the priestes (appoynted) of their fidelitie to geue to their brethren their partes, aswell to the small as to the great: 16 Also to their generation being males, from three yeres olde and vpwarde, euen vnto euery one that entereth into the house of the Lord, they shall gene day by day for their ministration, and for their geuing attendaunce, and for their diuers wayringes by course, 17 Both to the generation of the priestes and Leuites throughout the housholde of their fathers, from twentie yeres and aboue, to wayte when their courses came: 18 And to the famylies of all their babes, wyues, sonnes & daughters throughout all the congregation: for vpon the fidelitie of them were the holy thinges bestowed. 19 And to the chyldren of Aaron the priestes whiche were in the feeldes and suburbes of their cities, citie by citie, the men whose names were expressed afore, should gene portions, to all the males among the priestes, and to all the Leuites accordyng to their number. 20 And of this maner dyd Hezekia throughout all Juda: and wrought that is good and right and true before the Lorde his God. 21 And in al the workes that he began for the seruice of the house of God, accordyng to the lawe and the commaundementes, he sought his God: and that dyd he with al his heart, and prospered.

(c) The ministers were liberally prouided for.

* Or, store houses.

The .xxxii. Chapter.

1 Sennacherib inuadeth Iuda. 3 Hezekia prepareth for the warre. 7 He exhorteth the people to put their trust in the Lorde.

AFter that these deedes were faithfully done, Sennacherib king of the Assyrians came, and entred into Juda, and compassed the strong cities, and thought to winne them for him selfe. 2 And so when Hezekia sawe that Sennacherib was come, and that he was purposed to fight against Hierusalem, 3 He toke counsell with his lordes and men of might, to stop the water of the fountaynes without the citie: and they did helpe him. 4 For there gathered many of the people together, and stopt all the welles, and the brooke that ranne through the middes of the lande, saying, Why shall the kynges of the Assyrians come and finde much water? 5 And Hezekia went to lustyly, and buylt vp the wall where it was broken, and made vp the towres, and an other wall without, & repaired Millo in the citie of Dauid, and made many darres and shieldes.

A 2. king. 18. c Esai. 36. a. Eccle. 48. c.

6 And he set captaynes of warre ouer the people, and gathered them together to him in the large streete of the gate of the citie, and spake gently to them, saying,

7 Plucke vp your heartes and be
2.king.18.c Jer.17.a. strong: be not afraide nor discouraged
for the kyng of the Assyrians, and for
all the multitude that he hath with
him: for there be mo with vs then
with him. 8 With him is an arme of
(a) That is, the power of man. (a) flesh, but with vs is the (b) Lorde
(b) This declareth that Hezekia dyd euer put his trust in god, & yet made him selfe strong, and vsed lawfull meanes lest he should seeme to tempt god our God for to helpe vs, and to fight
our battayles. And the people toke a
courage through the wordes of Heze-
kia king of Juda. 9 After this dyd
Sennacherib king of the Assyrians
sende of his seruauntes to Hierusa-
lem (but he him selfe remayned beside
Lachis, hauing all his power with
him) vnto Hezekia kyng of Juda, and
vnto all Juda that were at Hierusa-
lem, saying, 10 Thus sayth Senna-
cherib kyng of the Assyrians, Where-
in do ye trust O ye that dwell in Hie-
rusalem which is besieged? 11 Doth
not Hezekia entice you to geue ouer
your selues vnto death, hunger, and
thirst, saying, The Lorde our God shal
ryd vs out of the hande of the king of
the Assyrians? 12 Hath not the same
Hezekia put downe his hye places &
(c) The wicked make no difference betweene true religion and false. his (c) aulters, and commaunded Juda
and Hierusalem, saying, Ye shall wor-
ship before one aulter, and burne in-
cense vpon the same? 13 Knowe ye
not what I and my fathers haue done
vnto all people of the landes? Were
the gods of the people of other landes
able or mighty to saue their landes
out of my hande? 14 Whiche of all
the gods of those nations that my fa-
thers destroyed, could deliuer his peo-
ple out of my hande? And shall your
God be able to deliuer you out of my
hande? 15 Wherefore nowe let not
Hezekia deceaue you, nor persuade
you of this fashion, nor yet beleue
him: For as no god among al nations
and kingdomes was able to ryd his
people out of my hand, and out of the
hande of my fathers: howe much lesse
shall your gods be able to kepe you
out of my hand? 16 And yet mo thin-
ges did his seruauntes speake against
the Lord God, & against his seruaunt
Hezekia. 17 And Sennacherib also
wrote a letter to raile on the lord god
of Israel, & spake against him, saying,
As the gods of the nations of (other)
landes haue not ben able to deliuer
their people out of my hande: euen so
shall not the God of Hezekia deliuer
his people out of my hande. 18 And
they cryed with a loude voyce in the
Jewes speach vnto the people of Hie-
rusalem that were on the wal, to feare
them, and to make them faynt hear-
ted, and that they might take the citie.
19 And they spake against the God of
Hierusalē, as against the gods of the
nations of the earth, (which were) the
works of the handes of men. 20 But
Hezekia the king, & the prophete Esai
the sonne of Amos (d) prayed against
that (blasphemie,) & cryed vp to heauen.
21 And the Lord sent an angel whiche
destroyed al the men of warre, and the
lordes & captaynes of the hoast of the
king of the Assyrians, that he turned
his face agayne with shame to warde
his owne lande: and when he was
come into the house of his god, they
that came of his owne body slue him
there with the sworde. 22 And so the
Lorde saued Hezekia and the inhabi-
ters of Hierusalem out of the hand of
Sennacherib the kyng of the Assyri-
ans, and from the hande of all other,
and mayntayned them on euery side.
23 And many brought offeringes vn-
to the Lorde to Hierusalem, and pre-
sentes to Hezekia king of Juda: so
that he was magnified in the sight of
al nations from thence forth. 24 In
those dayes Hezekia was sicke to the
death, and prayed vnto the lord: which
aunswered him, & shewed him a won-
derful miracle. 25 But Hezekia dyd
not agayne vnto God accordyng to it
that he had shewed him: for his heart
arose, and there came wrath vpon
him, and vpon Juda and Hierusa-
lem. 26 Notwithstandyng He-
zekia submitted him selfe after that
his heart was eyson vp, he and the in-
habiters of Hierusalem: and the
wrath of the Lorde came not vppon
them in the dayes of Hezekia.
27 And Hezekia had exceedyng much
riches & honour: and he gat him trea-
sures of siluer and golde, precious
stones and spices, shieldes, and of all
maner pleasaunt iewels. 28 And
made store houses for the fruites of
corne, for wine and oyle, and stalles
for al maner of beastes, and cotes for
sheepe. 29 And he made him cities,
and had of sheepe & oxen great abun-
daunce: for God had geuen him sub-
stance exceeding much. 30 This same
Hezekia stopped the vpper water
springes of (e) Gion, & brought them
downe to the west side of the citie of
Dauid: & Hezekia prospered in al his
workes. 31 And when the princes of
Babylon sent vnto him ambassadors,
to enquire of the wonder that was

(d) Prayeth the best refuge in all troubles and daunger, 2.king.19.b

(e) Which also was called Siloe, Esai.8. Joel.3. 2.king.20.c Esai.39.a

done

done in the land, god left him, to (f) trye him, and that al that was in his heart might be knowen. 32 The rest of the deedes of Hezekia, and his goodnesse, beholde they are written in the vision of Esai the prophete the sonne of Amos, in the booke of the kinges of Juda and Israel. 33 And Hezekia slept with his fathers, & they buryed him in the most worthy place of the sepulchres of the sonnes of Dauid, & al Juda & the inhabiters of Hierusalem did him honour at his death: and Manasses his sonne raigned in his stead.

¶ The. xxxiii. Chapter.

1 Manasses and idolater, 9 causeth Iuda to erre, 11 he is led prisoner into Babylō.

MAnasses was twelue yeres olde when he began to raigne, and he raigned fiftie and fiue yeres in Hierusalem: 2 But dyd euyll in the sight of the Lorde, lyke vnto the abominations of the heathen whom the Lorde cast out before the children of Israel. 3 For he went backe, & built the hygh places which Hezekia his father had broken downe: and he reared vp aulters for Baalim, and made groues, and worshipped all the host of heauen, and serued them. 4 And he built aulters in the house of the Lord, wheras the Lorde yet had sayde, In Hierusalem shall my name be for euer. 5 And he builded aulters for all the host of heauē, in the two courtes of the house of the Lorde. 6 And he burnt his children in fire in the valley of the sonne of Hinnon: he was a sorcerer, he regarded the crying of birds, vsed inchauntmentes, and mayntayned workers with spirites and sears of fortunes, and wrought much euyll in the sight of the Lorde to anger him withall. 7 And he put the carued image and an idol which he had made, in the house of God: of which house God sayde to Dauid and to Solomon his sonne, In this house and in Hierusalem which I haue chosen afore al the tribes of Israel, will I put my name for euer. 8 Neither will I make the foote of Israel to remoue any more out of the lande which I haue ordeyned for your fathers, yf so be that they will be diligent and do al that I haue commaunded them in all the lawe and statutes, and ordinaunces by the hande of Moyses. 9 And so Manasses made Juda and the inhabiters of Hierusalem to erre, and to do worse then the heathen whom the Lorde destroyed before the children of Israel. 10 And the Lorde spake (a) to Manasses and to his people: but they wolde not regarde.

11 Wherfore the Lorde brought vpon them the captaynes of the host of the king of the Assyrians, which toke Manasses, and bounde him with fetters and chaynes, and caryed him to Babylon. 12 And when he was in tribulation, he besought the Lorde his God, and humbled him selfe exceedyngly before the God of his fathers. 13 And made intercession to him: and God was (b) intreated of him, and hearde his prayer, & brought him agayne to Hierusalem into his kingdome: and then Manasses knew that the Lorde was God. 14 After this he built a wall without the citie of Dauid on the west side of Sion, in the valley as they come to the Fishe gate, and rounde about Ophel, and brought it vp of a very great heyght, and put captaynes of warre in all the strong cities of Juda. 15 And he toke away straunge gods, and images out of the house of God, and all the aulters that he had built in the mount of the house of God and Hierusalem, and cast them out of the citie. 16 And he prepared the aulter of the Lorde, and sacrifised theron peace offeringes and thanke offeringes, and charged Juda to serue the Lord God of Israel. 17 Neuerthelesse the people did offer styll in the hygh places, (howbeit) vnto the Lord their God only. 18 The rest of the actes of Manasses, and his prayer vnto his God, and the wordes of the Sears that spake to him in the name of the Lorde God of Israel, beholde they are (written) in the sayinges of the kinges of Israel. 19 And his prayer, and howe that he was hearde, and all his sinnes, and his trespasse, and the places where he made hygh places and set vp groues and images before he was humbled, beholde they are written among the sayinges of the Sears. 20 And Manasses slept with his fathers, and they buryed him in his (c) owne house, and Amon his sonne raigned in his roome.

21 Amon was two and twentie yeres olde when he began to raigne, and raigned two yeres in Hierusalem. 22 But he did euyll in the sight of the Lorde, lyke as did Manasses his father: for Amon sacrificed to all the carued images which Manasses his father

(f) God tempteth his faithfull to trye them.

(a) Meanyng by his propheres.

(b) Affliction geueth vnderstandyng.

(c) Because he had so horribly offended against the Lorde, they did not bury him in the sepulchre of the kinges, but in the garden of the kinges house.

4.King.21.a

Deut.18.b

2.King.18.a
Jere.32.f.

4.King.17.c.

2.Sam.8.b
2.Chr.6.a
and.7.c.
2.King.21.a

2.King.16.a

2 Sam.7.b
1.King.8.b
2.Chr.6.a
and.7.c.

1.Chr.14.a
and.31.a.

father had made, and serued them.
23 And submitted not him selfe before the Lorde, as Manasses his father had humbled himselfe: but Amon trespassed greatly. 24 And his owne seruauntes conspired against him, and slue him in his owne house. 25 But the people of the lande slue all them that had conspired against king Amon: and the same people of the land made Iosias his sonne king in his roome.

¶ The. xxxiiii. Chapter.

1 Iosias destroyeth the idols, 8 and restoreth the temple. 14 The booke of the lawe is founde.

2.king.22.

A 2.king.22.1

IOsias was eyght yeres olde when he began to raigne, and he raigned in Hierusalem thirtie & one yeres.
2 And he dyd that which was right in the sight of the Lorde, and walked in the wayes of Dauid his father, & bowed neither to the right hande nor to the left. 3 In the eyght yere of his raigne, when he was yet a chylde, he began to seke after the God of Dauid his father: and in the twelfth yere he began to purge Iuda and Hierusalem from the hygh places, groues, carued images, and images of metal. 4 And they brake downe the aulters of Baalim euen in his (a) presence: and other images that were in greater honour then they he caused to be destroyed: and the groues, carued images, and images of metal he brake & made dust of them, & strowed it vpon the graues of them that had offered vnto them.

(a) He would see the reformation with his owne eyes.

2.king.23.6

5 And he burnt the bones of the priestes vpon the aulters of them, and clensed Iuda & Hierusalem: 6 And so dyd he in the cities of Manasse, Ephraim, Simeon, vnto Nephthali, & in the wildernesse of them rounde about. 7 He plucked asunder the (b) aulters and the groues, and did beate the images & stampe them to powder, and cut downe all the idols throughout all the lande of Israel, and returned to Hierusalem agayne. 8 In the eyghteenth yere of his raigne, when he had purged the lande & the temple, he sent Saphan the sonne of Azalia, and Maasiah the gouernour of the citie, and Joah the sonne of Joahaz the recorder, to repaire the house of the Lorde his God. 9 And when they came to Helkiah the hye priest, they deliuered the money that was brought into the house of God, which the leuites that kept the entryes had gathered of the hande of Manasse and Ephraim, and of all that yet remayned in Israel, and of all Iuda and Beniamin, and they returned to Hierusalem. 10 And they put it in the handes of the workmen that had the ouersight of the house of the Lorde, and they gaue it to the labourers that wrought in the house of the Lorde, to repaire & mende the house. 11 Euen to masons and carpenters gaue they it to get hewed stone, and timber for couples, and for beames of the houses which the kinges of Iuda had destroyed. 12 And the men did the worke (c) vpon trust: and the ouerseers of them to courage them forwarde, were Jahath and Obadia, leuites of the children of Merari: and Secharia & Mesullam of the children of the Caathites, and other of the leuites, which all couldе skill of instrumentes of musicke. 13 And ouer the bearers of burthens, and ouer al that wrought in whatsoeuer workmanship it were, were there scribes, officers, and porters of the leuites. 14 And when they brought out the money that was brought into the house of the Lorde, Helkia the priest founde the booke of the lawe of the Lord (geuen) by Moses. 15 And Helkia aunswered and sayde to Saphan the scribe, I haue founde the booke of the lawe in the house of the Lorde. And Helkia gaue the booke to Saphan. 16 And Saphan (d) caryed the booke to the king, and brought the king worde agayne, saying, All that was committed to thy seruauntes, that do they. 17 And they haue gathered together the money that was founde in the house of the Lorde, and haue deliuered it into the handes of the ouerseers of the worke, and to the hands of the workmen. 18 And then Saphan the scribe shewed the king, saying, Helkia the priest hath geuen me a booke: And Saphan read in it before the king.
19 And when the king had heard the wordes of the lawe, he (e) tare his clothes. 20 And the king commaunded Helkia and Ahikan the sonne of Saphan, and Abdon the sonne of Micah, and Saphan the scribe, and Asaa a seruaunt of the kinges, saying,
21 Go, and enquire of the Lorde for me, and for them that are left in Israel and Iuda, concernyng the wordes of the booke that is founde: for great is the wrath of the Lorde that is fallen vpon vs, because our fathers haue

(b) The godly zeale of this good prince is a worthy example for all princes to folowe.

2.king.22.8

(c) Faithfull officers.

2 king.22.8

(d) For the king was comaunded to haue continually a copie of his booke, & to reade therin day & night. Deut.17.6

(e) For some that the word of god had ben so long suppressed.

haue not kept the worde of the Lord, to do after all that is written in this booke. 22 And Helkia and they that the king had(appoynted) went to Hulda a prophetisse, the wife of Sallum the sonne of Thecuath, the sonne of Vasta keper of the wardrope (for she dwelt in Hierusalem within the seconde wall) and so they communed with her. 23 She aunswered them, Thus saith the Lorde God of Israel, Tell ye the man that sent you to me, 24 Euen thus saith the Lorde, Beholde I will bring euyll vpon this place, and vpon the inhabiters therof, euen all the curses that are written in the booke which they haue read before the king of Iuda: 25 Because they haue forsaken me, & haue offered vnto other gods, to anger me with all maner workes of their handes: therfore is my wrath set on fire agaynst this place, and shall not be quenched. 26 And as for the king of Iuda which sent you to enquire of the Lorde, so shall ye say vnto him, Thus saith the Lorde God of Israel, concernyng the wordes which thou hast hearde, 27 Because thyne heart dyd (f) melt, and thou diddest humble thy selfe before God when thou hardest his wordes agaynst this place, and agaynst the inhabiters thereof, and humbledst thy selfe before me, and rentest thy clothes, and diddest weepe before me: I haue hearde it also, saith the Lorde. 28 Beholde I will take thee to thy fathers, and thou shalt be put in thy grane in peace, and thyne eyes shall not see all the mischeefe that I will bring vpon this place, and vpon the inhabiters of the same. And they brought the king worde agayne. 29 Then the king sent and gathered together all the elders of Iuda and Hierusalem:

(f) The ende of gods threatninges is for our repentaunce.

2. king. 22. 8

30 And the king went vp into the house of the Lorde, and all the men of Iuda, and the inhabiters of Hierusalem, and the priestes and leuites, and all the people great and small, and (the king) did reade in their eares all the wordes of the booke of the couenaunt that was founde in the house of the Lorde. 31 And the king stoode at his standyng, and made a couenaunt before the Lorde, to folowe the Lorde, and to kepe his commaundementes, his witnesses, & his statutes, with all his heart, and with all his soule, and to fulfill the wordes of the couenaunt writtren in the sayde booke. 32 And he set in their roome all them that were founde in Hierusalem and Beniamin: and the inhabiters of Hierusalem did accordyng to the couenaunt of the Lorde God of their fathers.

33 And Iosias put away all maner of abominations out of all landes that pertayned to the children of Israel, and (g) constrayned all that were found in Israel to serue the Lorde their God: and they turned not aside from the Lorde God of their fathers as long as he lyued.

(g) Because he had charge ouer all, and must aunswere for euerye one that perished, he thought it his duetie to see that all should make profession to receaue the worde of god.

¶ The. xxxv. Chapter.

1 Iosias kepeth the passouer. 2 He setteth foorth gods seruice. 20 He fighteth agaynst the king of Egypt, and dyeth. 24 The people bewayle him.

AND Iosias helde the (feast of) passouer vnto the Lorde in Hierusalem, and they (a) slue the passouer in the fourteenth day of the first moneth. 2 And he set the priestes in their offices, and ayded them in the seruice of the house of the Lorde, 3 And sayde vnto the leuites that taught all Israel, and were sanctified vnto the Lorde, Put the holy arke in the house which Solomon the sonne of Dauid king of Israel did builde, it shalbe no more a burden vpon your shoulders: but nowe serue the Lorde your God, and his people Israel:

1. king. 13. 2. 2. chron. 30. 3. Esd. 1. 8.

(a) The scripture vseth in sundry places to cal the lamme the passouer, which was but the signe of the passouer, because in all sacramentes the signes haue the names of the thinges which are signified.

4 And prepare your selues by your auncient housholdes and companies, accordyng to the writyng of Dauid king of Israel, and the writyng of Solomon his sonne: 5 And stande in the holy place, accordyng to the diuision of the auncient housholdes of your brethren the children of the people, and after the diuision of the auncient housholdes of the leuites: 6 kyll the passouer, and sanctifie your selues, and prepare your brethrē, that they may do accordyng to the worde of the Lord by the hande of Moyses. 7 And Iosias gaue to the people sheepe, lammes, and kiddes, all for the passouer, and for al that were present, thirtie thousande by tale, and three thousand oxen: And these were of the kinges substaunce. 8 And his lordes gaue willyngly both vnto the people and to the priestes, and vnto the leuites: Helkia also, Zacharia, and Iehiel, rulers of the house of God, gaue vnto the priestes for the passouer offeringes

offeringes two thousand and fire hundred (fleepe) and thyee hundred oxen.

(a) Liberall prouision for the ministerie.

9 (a) Conania, Semeia, and Nathanael his brethren, and Hasabiah, and Jehiel, and Iosabad, rulers of the leuites, gaue vnto the leuites passouer offerynges fiue thousande sheepe, and fiue hundred oxen.

10 And so the seruice was prepared, and the priestes stoode in their places, and the leuites in their distinct companies, at the kinges commaundement: 11 And they slue the passouer, and the priestes sprinckled the (blood) with their handes, and the leuites pulled of the skinnes of the beastes.

12 And they set away the whole burnt offringes, to gene the vnto the people that were diuided by auncient houses, and that they should offer vnto the Lorde, lyke as it is written in the booke of Moyses: and so (dyd they) with the oxen also. 13 And they dressed the passouer with fire as the maner was: and the other dedicate beastes sod they in pottes, caldrons, & pannes, and diuided them speedyly among all the people. 14 And afterwarde they made redy for them selues & for the priestes: for the priestes the children of Aaron (were buried) in offeryng of whole burnt offringes and the fat vntyll nyght: therfore the leuites prepared for them selues and for the priestes the sonnes of Aaron.

Leuit. 1. 8 Exod. xii. b

C

1. Chr. 25. 8. and. 26. b.

15 And the singers the children of Asaph stoode in their standyng, accordyng to the commaundement of Dauid, and Asaph, Heman, and Idithun the kinges (b) Seer: and the porters wayted at euery gate, and myght not depart from their seruice: for their brethē the leuites prepared for them.

(b) Meanyng the prophete

16 And so all the seruice of the Lord was prepared the same day, to offer the passouer, and to offer whole burnt offringes vpon the aulter of the Lord, accordyng to the commaundement of king Iosias. 17 And the children of Israel that were present, kept the passouer the same tyme, and the feast of sweete bread seuen dayes. 18 And there was no passouer lyke to that kept in Israel from the dayes of Samuel the prophete, neither did all the kinges of Israel holde such a passouer as did Iosias, and the priestes and leuites, and all Iuda and Israel that were present, and the inhabiters of Hierusalem. 19 This passouer was holden in the eyghteenth yere of the raigne of Iosias. 20 After all this when Iosias had prepared the temple, Necho king of Egypt came vp to fight agaynst Charcamis beside Euphrates: and Iosias went out agaynst him, 21 Which sent messengers to him, and sayd, What haue I to do with thee thou king of Iuda? (*) Be not thou against thy selfe this day, for my warre is agaynst another house, and God bad me make haste: leaue of therfore and meddle not with God which is with me, lest he destroy thee. 22 Nenertheless Iosias would not turne his face from him, (*) but rather take aduise to fight with him, and hearkened not vnto the wordes of Necho out of the mouth of God, and came to fight in the valley of Megiddo.

2. king. 35. d

D

(*) Or, I come not a gayns the this day, but against the house of mine enemie.

(*) or, chaunged his apparell to fight with him.

23 And the shooters shot dartes at king Iosias: and the king sayde to his seruauntes, Carye me away, for I am sore wounded. 24 Wherfore his seruauntes therfore had him out of that charret, and put him in another charret that they had: and when they had brought him to Hierusalem, he dyed, and was buryed in the sepulchre of his fathers: and all Iuda and Hierusalem mourned for Iosias. 25 And Jeremias lamented Iosias, and all singing men and singing women mourned for Iosias in their lamentations to this day, and made the same lamentations an ordinaunce in Israel: and beholde they are written in the lamentations.

Zach. 12. d

26 The rest of the actes of Iosias & his goodnesse, as it is written in the lawe of the Lorde, 27 And his sayinges first and last, beholde they are written in the booke of the kinges of Israel and Iuda.

¶ The. xxxvi. Chapter.

1 After Iosias raigneth Ioahaz. 4 After Ioahaz Ioiacim. 8 After him Ioiacin. 11 After him Zedekia, 14. 17 in whose tyme all the people were caryed away to Babylon, for contemnyng the admonitions of the prophetes.

AND the people of the lande toke Ioahaz the sonne of Iosias, and made him king in his fathers stead in Hierusalem. 2 And Ioahaz was twentie and three yeres olde when he began to raigne, and he raigned three monethes in Hierusalem.

2. king. 23. a

3 And the king of Egypt put him downe at Hierusalem, and condemned the lande in an hundred talentes of siluer, and a talent of golde.

4 And

4 And the king of Egypt made Eliakim his brother king vpon Juda and Hierusalem, & turned his name to Ioiacim: and Necho toke Joahaz his brother, and caryed him to Egypt.

5 Ioiacim was twentie & fiue yeres olde when he began to raigne, and he rained eleuen yeres in Hierusalem, and he did euyll in the sight of the Lorde his God. 6 Agaynst him came vp Nabuchodonosor king of Babylon, and bound him with two chaynes to cary him to Babylon. 7 Nabuchodonosor also caryed of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon. 8 The rest of the actes of Ioiacim, and his abhominations which he dyd, (a) and that which was founde vpon him, beholde they are written in the booke of the kinges of Israel and Juda: and Ioiacin his sonne raigned in his stead. 9 And Ioiacin was eyght yeres olde when he began to raigne, and he raigned three monethes and ten dayes in Hierusalem, and did euyll in the sight of the Lord. 10 And when the yere was out, king Nabuchodonosor sent and set him to Babylon with the goodly vessels of the house of the Lorde, and made Zedekia his fathers brother king ouer Juda and Hierusalem. 11 Zedekia was one and twentie yeres olde when he began the raigne, and raigned eleuen yeres in Hierusalem. 12 And he did euyll in the sight of the Lorde his God, and humbled not him selfe before Jeremi the prophete at the mouth of the Lorde. 13 And he rebelled agaynst king Nabuchodonosor, which had receaued an oth of him by God: but he was stifnecked, and to harde hearted to turne vnto the Lorde God of Israel. 14 Moreouer all the cheefe of the prieſtes and the people transgressed wonderfully after all maner of abhominations of the heathen, and polluted the house of the Lorde which he had halowed in Hierusalem. 15 And the Lorde God of their fathers sent to them by his messengers, risyng vp betymes and sendyng: for he had compassion on his people, and on his dwelling place. 16 But they mocked the messengers of God, and dispised his wordes, and misused his prophetes, vntyll the wrath of the Lorde arose agaynst his people, and till there was no remedie. 17 And so he brought vpon them the king of Chaldee, which slue their young men with the swoorde in their holy temple, and spared neither young man, mayden, olde man, nor him that stowped for age: he gaue them all into his hande. 18 And all the vessels of the house of God, both great & small, and the treasures of the house of the Lorde, and the treasures of the king, & of his lordes: all these caryed he to Babylon. 19 And they burnt the house of God, and brake downe the wall of Hierusalem, and burnt all the pallaces therof with fire, and destroyed all the goodly iewels thereof.

20 And the rest that had escaped the swoorde caryed he to Babylon: where they were bondmen to him and his children, vntyll the tyme that Persia had the Empire: 21 To fulfyll the worde of the Lorde by the mouth of Jeremi, vntyll the lande had her pleasure of her sabbathes: for as long as she lay desolate, she kept sabbath, vntyll threescore & ten yeres were fulfylled. 22 And the (b) first yere of Cyrus king of Persia (when the worde of the Lorde spoken by the mouth of Jeremi was finished) the Lorde stirred vp the spirite of Cyrus king of Persia, that he made a proclamation throughout all his kingdome, and that by writyng, saying, 23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lorde God of heauen geuen me, and hath (c) charged me to builde him an house in Hierusalem, that is in Juda: Wherfore whosoeuer is among you of all his people, the Lorde his God be with him, and let him go vp.

¶ The ende of the seconde booke of the Chronicles.

(a) He meaneth the markes of idolatrie, which were found printed in his body when he was dead.

(b) That is in the first yere that he raigned ouer the Chaldeans. Jere. 25.c and. 29.

(c) God had so spoken about an hundred yeres before Cyrus was borne, Esai. 29. that Hierusalem and the temple shoulde be built againe by Cyrus his annoynted. So called, because god vsed his seruice for a tyme to deliuer his Churche.

2.king.24.8 Jere.52.8. 2.king.24.d Jere.25.8 2.king.25.8 Jere.25.b

¶ *A very profitable declaration for the* vnderſtanding of the Hiſtories of Eſdras, Nehemias, Eſter, Daniel, and diuers other places of ſcripture, very darke

by reaſon of the diſcorde that is among Hiſtoriographers, and amongſt the expoſitours of the holy ſcriptures touchyng the ſucceſſiue order of the kinges or monarches of Babylon and of Perſia: of the yeres that the ſayde monarches laſted, from the tranſmigration of the Iewes vnder Nabuchodonoſor, vntyll the monarchie of the grekes, and of the confuſion that is in the names of the kinges of Perſia.

¶ That which happened to the people of Iſrael duryng theſe monarchies.

Nabuchodonoſor, the. 19. yere of his raigne deſtroyed Hieruſalem, and led the people captiue. 2. king. 24. and Jere. 29.

The. 25. yere of his ſayde raigne he inſtituted his monarchie: in the ſeconde yere of the ſame, he ſawe the dreame of the foure monarchies. Daniel. 2.

The. 5. yere he ſawe the dreame of the tree hewē downe. Daniel. 4.

The. 6. yere he was driuen amongſt the wylde beaſtes by the ſpace of 7. yeres. Dan. 4.

Euilmerodach, the. 1. yere of his raigne deliuered Jechonias whom his father had put in priſon. 2. king. 25. and Jer. 52.

The. 1. yere of Balthaſar, Daniel ſawe the dreame of the foure beaſtes, ſignifyng the. 4. monarchies. Dan. 7.

From the time that Nabuchodonoſor carryed the people into Babylon, vntill the ende of the monarchie of Balthaſar, it amounteth to. 70. yeres, foretolde by Jeremi.

Cyrus deliuered the people from captiuitie the ſame yere that he toke Babylon, and gaue them great treaſures to build vp the temple of Hieruſalem: whyther he ſent them vnder the con-

The monarchie of Babylon.

1 Nabuchodonoſor after the captiuitie raigned 26. yeres.

2 Euilmerodach his ſonne. 30.

3 Regaſar. 3. yeres.

4 Labarſadach 6. yeres.

5 Balthaſar. 5.

The monarchie of the Perſians.

1 Cyrus with Darius his vncle raigned 2. yeres.

1 Cyrus raigned alone. 22. yeres.

¶ Of the yeres that the monarches of Perſia raigned. Of the difference of authors therin: and of the diuerſitie & confuſion of the names of the ſayde monarches.

The difference of authours, aſwell hiſtoriographers as expoſitours of the holy ſcriptures is great, touchyng the tyme and yeres that the two monarchies of the Babylonians and Perſians continued, and alſo touchyng the names of the monarches herin deſcribed, wherin there is great confuſion. And therfore all other opinions ſet apart, we wyll herein folowe Philo Judeus and Metaſthene auncient auctheurs, whoſe opinions do neareſt agree with the holy ſcripture.

Cyrus hauyng conquered the kingdome of the Medes agaynſt Aſtyages, left the ſayde kingdome to his vncle Darius: by whoſe ayde he toke Babylon, and tranſported the monarchie of Babylon to the Perſians. Two yeres after, the ſayd Darius returned into Mede, and Cyrus raigned alone in Babylon. Then he moued war agaynſt the Scythians, and marched towarde them, and in the meane whyle left Cambyſes his ſon king of the countrey in his abſence, accordyng to the cuſtome of the Perſians: whiche was to appoynt the neareſt of the kinges blood to be king ouer the countrey, when the king went out to fyght agaynſt

conduct of Zorobabel. Esdras. 1.		
Artaxerxes his successour	2	Darius the sonne of Hystaspis beyng chosen king, and surnamed Artaxerxes Assuerus, raigned 20. yeres.
hyndred the buildyng of the temple. Esdras. 4.		
The. 2. yere of Artaxerxes, Aggie and Zacharie prophecied, stirryng the people to go forwarde with the buildyng of the temple, notwithstandyng the hyndraunce. Esdras. 5.		
The. 3. yere began the historie of Hester.		
The. 7. yere Hester is brought in to him. Hes. 2		
The. 12. yere Aman threatneth the Jewes. Hest. 3.		
Darius longhand the. 2. yere of his raigne commaunded the temple to be made an ende of. Esd. 6.	3	Darius Artaxerxes longhande. 37. In the tyme of this Darius began the 70. weekes of Daniel.
The. 6. yere the temple was ended. Esdras. 6.		
The. 7. yere Esdras went into Juda. Esdras. 7.		
The. 20. yere began the 70. weekes foreshewed by Daniel. Dan. 9. And the said yere Nehemias went into Juda to build vp the walles of Hierusalem. Nehemias. 2.	4 5 6 7	Darius Nothus. 19 Artaxerxes Mnemon. 55. yeres. Darius Ochus, 26. Arsenes. 4. yeres.
The. 32. yere Nehemias returned agayne to Darius accordyng to his promise, and obtayned leaue of him to returne to Hierusalē. Nehe. 13.	8	Darius the last monarche ouercome by Alexander the great whiche transported the monarchie to the Grekes, raigned. 6. yeres.
All the tyme of the Persians monarchie amounteth to 191. yeres.		The summe of the yeres of the monarchie of the Persians is, 191. and of Nabuchodonosor. 261.
Alexander the great transported the same yere the saide monarchie to the Grekes: which was in the. 20. weeke reuealed to Daniel. Dan. 9.		

gaynst any straunge nation. This is the cause why Cambyses was not set in the successiue order of the monarches. Neither is there any mention of two brethren that were Magitās, which guilefully vsurped the kingdome: but their guile beyng knowen, they continued but a fewe monethes, and Darius son to Hystaspis was chosen king.

Xerxes the son of the sayde Darius succeeded him: but is not here placed in ꝑ number of the monarches, for that he left his kingdome to Darius longhande his son, (accordyng to the custome of the Persians) when he went to war agaynst the Grekes. The Greke historiographers not respectyng that custome, number the sayd Xerxes and Cambyses aboue mētioned among the sayd monarches successiuely in order, which is the cause that they count more yeres in the sayde monarchie: that is to say, 226. yeres.

As touching their confused names, ye shall vnderstande that among the Persians, Darius signifieth he that subdueth: Xerxes, a warriour: Artaxerxes, a great warriour. Also, that this name Assuerus is drawen from the Hebrues in steede of Artaxerxes. Further, that Artaxerxes was the cōmon name of all kinges of Persia, as Pharao was the common name of the kinges of Egypt, & Caesar of the Romishe Emperours. Therfore where ye finde many indifferently named Darius or Artaxerxes, or both together, that is the cause of the difficultie, howe to vnderstande vnder what king that happened which is rested in the sayd bookes of Esdras, Nehemias, Esther, Daniel, and other places of the holy scriptures, except ye well marke them, and wel vnderstande the contents of this table.

¶ The first Chapter.

1 Cyrus sendeth agayne the people that was in captiuitie, 8 and restoreth them their holy vessels.

IN the (a) first yere of Cyrus king of Persia (that the worde of the Lorde spoken by the mouth of Jeremi myght be fulfilled) the Lorde stirred vp the spirite of Cyrus king of Persia, that he caused to be proclaymed throughout all his empire, and to be written, saying,

2 Thus saith Cyrus the king of Persia, The Lorde God of heauen hath geuen me (b) all the kingdomes of the earth, and hath commaunded me to builde him an house at Hierusalem, which is in Juda. 3 Whosoeuer now among you is of his people, the Lord his God be with him, and let him go vp to Hierusalem in Juda, and builde the house of the Lord God of Israel (he is the god) that is at Hierusalem.

4 And whosoeuer remayneth yet in any maner of place where he is a straunger, let the men of that place helpe him with siluer and golde, with good & cattell, beside that which they willyngly offer for the house of God that is at Hierusalem. 5 Then gat vp the principall fathers of Juda and Beniamin, and the priestes & leuites, and all they whose spirite God had raysed to go vp & to builde the house of the Lorde which is at Hierusalem.

6 And (c) all they that were about them strengthed their hande with vessels of siluer & golde, with goodes, and cattel, and iewels, besides all that was willyngly offered. 7 And king Cyrus brought forth the vessels of the house of the Lorde which Nabuchodonosor had taken out of Hierusalem, & had put in the house of his God. 8 Those did Cyrus the king of Persia bryng forth by the hande of Mithridates the treasurer, and numbred them vnto (d) Sesbazer the prince of Juda. 9 And this is the number of them: thirtie chargers of golde, a thousande chargers of siluer, twentie and nine knyues: 10 Thirtie basons of golde, and of other siluer basons foure hundred and ten: and of other vessels a thousande. 11 All the vessels of golde and siluer were fiue thousande and foure hundred: All these dyd Sesbazer cary away with them that came vp out of the captiuitie of Babylon vnto Hierusalem.

(a) After that he & Darius had won Babylon. 2. Chr. 36. d Jere. 25. 6.

(b) For he was cheefe monarche of the worlde, and had manye nations vnder his dominion.

(c) The Babylonians & Chaldeans gaue them these gifts. Thus rather the the children of god should want for their necessities, he would stirre vp the hearts of very infidels to helpe them.

(d) So the Chaldeans called Zorobabel, who was the cheefe gouernour: so that the preeminence still remained in the house of Dauid.

¶ The.ii. Chapter.

The number of them that returned from the captiuitie.

THese are the children of the (a) prouince that went vp out of the captiuitie, whom Nabuchodonosor the king of Babylon had caryed away vnto Babylon: and came agayne vnto Hierusalem and into Juda, euery one vnto his citie.

2 They that came with (b) Zorobabel (are these:) Josue, Nehemia, Saraia, Rahelaia, Mardochai, Bilsan, Mispar, Bigual, Rehum, Baana. This is the number of the men of the people of Israel: 3 The children of Pharos, two thousande an hundred seuentie & two. 4 The children of Sephatia, three hundred seuentie and two. 5 The children of Arath, seuen hundred seuentie and fiue. 6 The children of the "captayne of Moab, of the children of Josue and Joab, two thousande eyght hundred and twelue. 7 The children of Elam, a thousande two hundred fiftie and foure. 8 The children of Zathu, nine hundred and fourtie and fiue. 9 The children of Zaccai, seuen hundred and threescore. 10 The children of Bani, fiue hundred fourtie and two. 11 The children of Bebai, fiue hundred twentie and three. 12 The children of Asgad, a thousande two hundred twentie and two. 13 The children of Adonicam, fiue hundred fiftie and fiue. 14 The children of Beguai, two thousande fiftie and fiue. 15 The children of Adin, foure hundred fiftie and foure. 16 The children of Ater of Hezekia, ninetie and eyght. 17 The children of Bezai, three hundred twentie and three. 18 The children of Joza, an hundred and twelue. 19 The children

(a) Meanyng Iudea, which was a prouince, that is, a countrey which was in subiection.

(b) Who was cheefe captayne, and Iosue the hye priest.

" Hebr. Pahath.

of Hasum, two hundred twentie and three. 20 The children of Gebbar, ninetie and five. 21 The children of Bethlehem, an hundred twentie and three. 22 The men of Netopha, fiftie and six. 23 The men of Anathoth, an hundred twentie & eyght. 24 The children of Asmaueth, fourtie & two. 25 The children of Kiriathiarim, of Cephira and Beeroth, seuen hundred fourtie and three. 26 The children of Harama and Geba, six hundred twentie and one. 27 The men of Michmas, an hundred twentie and two. 28 The men of Bethel and Hay, two hundred twentie and three. 29 The children of Nebo, fiftie and two. 30 The children of Magbis, an hundred fiftie & six. 31 The children of the other Elam, a thousande two hundred fiftie and foure. 32 The children of Harim, three hundred and twentie. 33 The children of Lodhadid and Ono, seuen hundred twentie and five. 34 The children of Jericho, three hundred fourtie & five. 35 The children of Senaa, three thousand six hundred & thirtie. 36 The priestes: the children of Jedaia of the house of Josue, nine hundred seuentie & three. 37 The children of Immer, a thousand fiftie and two. 38 The children of Phashur, a thousande two hundred fourtie and seuen. 39 The children of Arim, a thousande and seuenteene.

40 The Leuites: the children of Jesua and Cadmiel, of the children of Hodauia, seuentie and foure. 41 The singers: the children of Asaph, an hundred twentie and eyght. 42 The children of the dooze keepers: the children of Sallum, the children of Ater, the children of Talmon, the children of Accub, the children of Hatita, the children of Sobai, altogether an hundred thirtie and nine. 43 The Nethinims: the children of Ziha, the children of Aspha, the children of Tabaoth, 44 The children of Ceros, the children of Siaa, the children of Padon, 45 The children of Libana, the children of Hagaba, the children of Accub, 46 The children of Hagab, the children of Semlai, the children of Hanan, 47 The children of Giddel, the children of Gahar, the children of Reaia, 48 The children of Rasin, the children of Necoda, the children of Gasam, 49 The children of Asa, the children of Phaseah, the children of Besai, 50 The children of Asna, the children of Mehunim, the children of Nephusim, 51 The children of Bacbuc, the children of Hacupa, the children of Harhur, 52 The children of Bazluth, the children of Mehida, the children of Harsa,

53 The children of Barcos, the children of Sisara, the children of Thamah. 54 The children of Neziah, the children of Hatipha. 55 The children of Solomons seruaunts, the children of Sotai, the children of Sopheret, the children of Perida, 56 The children of Jaala, the children of Darcon, the children of Giddel, 57 The children of Sephatiah, the children of Hattil, the children of Pocherethhazbaim, the children of Ami. 58 All the Nethinims, and the children of Solomons seruauntes, were altogether three hundred ninetie and two.

59 And these went vp from Thelmelah, and from Thelharsa, Cherub, Addon, and Immer: but they coulde not discerne their fathers house and their seede, whether they were of Israel.

60 The children of Delaia, the children of Tobia, the children of Necoda, six hundred fiftie and two. 61 And of the children of the priestes: the children of Habaia, the children of Accos, the children of (d) Berzillai, which toke one of the daughters of Berzillai the Gileadite to wyfe, and was called after their name. 62 These sought the regester of their petigree, and were not founde, therefore were they put from the priesthood. 63 And Hathirsatha said vnto them that they should not eate of the most holy, tyll ther rose vp a priest (to weare) Vrim and Thummim. 64 The whole congregation together, was twoand fourtie thousand, three hundred and threescore: 65 Besde their seruauntes and maydens, of whom there were seuen thousande three hundred thirtie and seuen: And there were among them two hundred singing men and women. 66 Their Hozses were seuen hundred thirtie and six: their Mules two hundred fourtie and five: 67 And their Camels foure hundred thirtie and five: their Asses six thousande seuen hundred and twentie.

68 And certaine of the chiefe fathers, when they came to the house of the Lord at Hierusalem, they offred them selues willing for the house of God, to set it vp in his place: 69 And gaue golde after their habilitie, vnto the

(d) Of hym is made mention. 2. king. 17. and. 19. and because the priestes office was had in contempt, these would haue chaunged their estate by their name, and so by gods iust iudgement both lost the estimation of the world, and the dignitie of their office.

Exo. 28. c.

" Or, light and perfectnesse.

treasure of the worke, threescore and one thousande peeces, and fiue thousand pounde of siluer, and an hundred priestes garmentes. 70 So the Priestes, & the Leuites and certayne of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, & al Israel in their cities.

The.iii. Chapter.

1 The Israelites buylde the aulter of God. 6 They offer to the Lord. 7 They prepare for the temple, 11 and sing vnto the Lorde.

A 2. Esd. viij. a

AND when the seuenth moneth came, and the chyldren of Israel were now in their cities, the people came together as one man to Hierusalem. 2 And there stoode vp Iosue the sonne of Iosedec, and his brethren the priestes, and Zorobabel the sonne of (a) Salathiel & his brethren, and buylded the aulter of the God of Israel, to offer whole burnt offerings theron, as it is written in the lawe of Moyses the man of God. 3 And the aulter set they vpon his sockets: for there was a fearefulnes among them, because of the people of those countreys, therefore they offered whole burnt offeringes thereon vnto the Lord, (euen) whole burnt offeringes morning and euening. 4 And they helde the feast of tabernacles as it is written, and offered whole burnt sacrifices dayly, according to the number and custome day by day. 5 Afterwarde they offered dayly whole burnt offeringes also, & in the new mooones, and in all the feast dayes that were consecrated vnto the Lord, and al maner of freewill offeringes which they did of their owne free will offer vnto the Lorde. 6 From the first day of the seuenth moneth began they to offer whole burnt sacrifices vnto the Lorde: but the foundation of the temple of the Lorde was not yet layde.

(a) That is, the nephewe of Salathiel, for he was the sonne of Pedaia. Reade 1. Chro. 3. verse. 19.

Exod. 23. verse. 16.

B

7 They gaue money also vnto the masons and "carpenters, and meate and drinke, and oyle vnto them of Sidon and of Tyre, to bryng the Cedar timber from Libanus by sea vnto Joppa, according to the graunt that they had of Cyrus the king of Persia.

" Or, workmen.

8 In the seconde yere of their comming vnto the house of God at Hierusalem in the seconde moneth, began Zorobabel the sonne of Salathiel, and Iosue the sonne of Iosedec, and the remnaunt of their brethren, the Priestes and Leuites, and all they that were come out of the captiuitie vnto Hierusalem: and appointed the Leuites from twentie yeres olde and aboue, to see that the worke of the house of the Lorde went forwarde.

9 And Iosue stoode with his sonnes and brethren, and Cadmiel with his sonnes and the chyldren of Iuda, as one man, to set forwarde the worke-men of the house of God, the chyldren of Henadad, with their chyldren, and their brethren the Leuites. 10 And when the buylders layde the foundation of the temple of the Lorde, they appointed the Priestes in their "aray with trumpets, and the Leuites the chyldren of Asaph with cymbals, to prayse the Lorde after the" maner of Dauid king of Israel. 11 And they sang together when they gaue prayse and thankes vnto the Lorde, Because he is gracious, and because his mercy endureth for euer vpon Israel: And all the people showted loude in prayssing the Lorde, because the foundation of the house of the lord was layde.

C

" Or, appoynted. (b) Because thei saw that it was nothing so glorious as the temple which Solomon had built. Notwithstanding Aggeus comforteth them & prophesieth that it shalbe more beautifull then the first, Agge. 2. meaning because Christ and his apostles should preache the gospell and worke miracles there. (a) Meaning the inhabitantes of Samaria, whom the kyng of Assyria had placed in the steede of the ten tribes, 4. king. 17. verse. 24. and. 29. verse. 37. these partly professed god: and partly worshipped idols also, therefore they were great enemies to the Iewes.

12 But many of the Priestes and Leuites and cheefe fathers, and auncient men whiche had seene the first house, when the foundation was laide before their eyes, (b) wept with a loude voyce, and many showted aloude with ioy: 13 So that the people could not discerne the ioyfull sounde and gladnesse, from the noyse of the weeping among the people: for the people showted with a loude crye, and the noyse was heard farre of.

The.iiii. Chapter.

1 The buylding of the temple is hindred, and howe. 11 Letters to Artaxerxes, and the aunswere.

NOw the (a) aduersaries of Iuda and Beniamin, heard that the chyldren of the captiuitie buylded the temple vnto the Lorde God of Israel: 2 And they came to Zorobabel and to the principall fathers, and sayde vnto them, We will buylde with you, for we seeke the Lorde your God, as ye do, and we haue done sacrifice vnto hym since the tyme of Asor Haddon the king of Assur whiche brought vs vp hither. 3 And Zorobabel, & Iosue, and the other auncient fathers of Israel sayde vnto them, It can not be that you and we together should build the house vnto our God: for we our selues will build alone vnto the Lord our God of Israel, as Cyrus the kyng of Persia hath commaunded vs.

4 And

4 And the folke of the land "discouraged the people of Juda, and troubled them as they were buylding: 5 And hyred counsellers against them, to hinder their deuice as long as Cyrus the king of Persia lined, vntyll the raigne of Darius kyng of Persia.

6 And in the raigne of (b) Asuerus, at the beginning of his raigne wrote they vnto him a complaint against the inhabiters of Juda and Hierusalem.

7 And in the dayes of Artaxerxes wrote Mithridath, Tabel, & the other of his counsell, vnto Artaxerxes the kyng of Persia with fayre wordes: and the writing of the letter was in the Syrians speache, and interpreted in the language of the Syrians:

8 Rehum the recorder, and Samsai the scribe wrote a letter "from Hierusalem to Artaxerxes the king, as it foloweth. 9 Then Rehum the recorder, and Samsai the scribe, and other of their company, they of Dina, of Apharsath, of Tarpelai, of "Persia, of Arache, of Babylon, of Susan, of Deha, of Elan, 10 And other of the people whom the great and noble Asnapper brought ouer, and set in the cities of Samaria, and other that are now beyond the water, & "Cheeneth.

11 This is the tenure of the letter that they sent vnto kyng Artaxerxes, Thy seruauntes, and the men that are nowe beyond the water, and in Cheeneth (salute thee.) 12 Be it knowen vnto the kyng that the Jewes whiche came vp from thee to vs, are come vnto Hierusalem, a citie seditious and frowarde, and builde the same, and set vp the walles thereof, & lay the foundations. 13 Be it knowen now vnto the king, that if this citie be buylded, and the walles made vp agayne, then shall not they gene roule, tribute, and custome, and so they shall hinder the kinges tribute. 14 And nowe we remembring that we were brought vp in the kinges pallace, & would no longer see the kinges dishonour, therfore sent we out also & certified the kyng, 15 That it may be sought in the booke of the cronicles of thy progenitours, and so shalt thou finde in the booke of the cronicles, and perceaue that this citie is seditious and noysome vnto the kinges and "lands, and that they cause other also among them to rebell of olde: and for the same cause was this citie destroyed. 16 Therfore do we certifie the kyng, that if this citie be buylded agayne, & the walles therof made vp, thou shalt hereafter haue no portion beyonde the water.

17 Then sent the kyng an aunswere vnto Rehum the recorder and Samsai the scribe, and to the other of their companions that dwell in Samaria, and vnto the other that were beyond the water "in Selam, and "Cheeth.

18 The letter which ye sent vnto vs, hath ben openly read before me.

19 And I haue commaunded to make searche, and it is found that this citie of old hath made insurrection against kinges, and that rebellion and sedition hath ben committed therein.

20 There haue ben mightie kinges also at Hierusalem, which haue raigned ouer all countreys beyond the water: and roule, tribute, and custome was geuen vnto them. 21 Geue ye nowe therefore commaundement that the same men be forbidden, and that the citie be not buylded againe, till I haue geuen another commaundement.

22 Take heede nowe that ye be not negligent to do this: for why should the kinge haue harme therby? 23 Now when the tenure of kyng Artaxerxes letter was read before Rehum and Samsai the scribe, and their companions, they went vp in all the haste to Hierusalem vnto the Jewes, and forbad them with violence and power.

24 Then (c) ceassed the worke of the house of God at Hierusalem, and continued so vnto the second yere of Darius kinge of Persia.

The .v. Chapter.

1 Aggeus & Zachari do prophecie. 3 The worke of the temple goeth forwarde, contrary to the mynde of Thathanai. 6 His letter: were sent to Darius.

THe prophetes Aggeus and Zachart the sonne of Jddo, prophecied vnto the Jewes that were in Juda and Hierusalem in the name of the God of Israel. 2 Then gat vp Zorobabel the sonne of Salathiel, and Josue the sonne of Josedec, and began to buylde the house of God at Hierusalem: and with them were the prophetes of God, (a) whiche helped them. 3 At the same tyme came to them Thathanai whiche was captayne beyonde the water, and Sthabuzanai, and their companions, and sayde thus vnto them, Who hath commaunded you to buylde this house, and to make vp these walles?

"Heb, made their handes weake.

(b) He was also called Artaxerxes, whiche is a Persian name, and signifieth an excellent warriour.

"Or, against.

"Or, Apharsia. 2. Esd. 18. 8.

"Or, Chaldaei.

"Or, prouinces.

"Or, peace and saluation.

"Or, Cheeneth.

(c) Not altogether, for the prophets exhorted them to continue, cap. 5. verse. 1. but thei vsed the lesse diligence, because of their troubles.

(a) Which encouraged them to go forwards.

4 Then sayd we vnto them after this maner, What are the names of the men that make this building? 5 But the (b)eye of their God was vpon the elders of the Jewes, that they coulde not cause them to cease, tyll the matter was brought to Darius: and then they aunswered by letters thervnto.

(b) His fauour and the spirite of strength.

6 This is the tenure of the letter that Thathanai which was captayne beyonde the water, and Sthar-buzanai, and the counsaylours of Aphar-sath whiche were beyonde the wa-ter, sent vnto kyng Darius. 7 And the matter that they sent vnto hym, was witten thus within the letter, Vnto Darius the kyng, all peace.

B

8 Be it knowen vnto the kyng that we went into the prouince of Jurie to the house of the great God, whiche is buylded with mightie great stones, & beames are layde in the walles, and the worke goeth fast forth, and prof-pereth in their handes. 9 Then as-ked we the elders, and sayd vnto them thus, Who cõmaunded you to builde this house, and to make vp the walles therof? 10 We asked their names also, that we might certifie thee, and write the names of the men that were their rulers. 11 But they aunswered vs with these wordes, and sayde, We are the seruauntes of the God of hea-uen and earth, and buylde the house

1. king. 6. a. that was buylded of olde and many yeres ago, whiche the great kyng of

2. kin. 24. b. Israel buylded, and set vp. 12 But after that our fathers had prouoked the God of heauen vnto wrath, he gaue them ouer into the hand of Na-buchodonosor the kyng of Babylon and of the Chaldees, whiche brake downe this house, and caryed the peo-ple away captiue vnto Babylon.

1. Esd. 1. a. 13 But in the first yere of Cyrus the kyng of Babylon, the same kyng Cy-rus gaue commaundement concer-ning this house of God, that it should

C be buylt agayne. 14 And the vessels of the golde and syluer of the house of God whiche Nabuchodonosor toke out of the temple that was at Hieru-salem, and brought them into the tem-ple at Babylon: those dyd Cyrus the

3. Esd. 1. d. kyng take out of the temple at Baby-lon, and they were deliuered vnto one Sasbazar by name, whom he made captaine, 15 And said vnto him, Take these vessels, and go thy way, and set them in the temple that is at Hieru-salem, and let the house of God be buylded in his place. 16 Then came the same Sasbazar, & layde the foun-dation of the house of God whiche is at Hierusalem: Since that tyme also vntyll nowe hath it ben in buylding, and yet it is not finished. 17 Nowe therefore if it please the kyng let there be searche made in the kynges (c) treasure house whiche is there at Ba-bylon, whether it hath ben kyng Cy-rus commaundement that this tem-ple of God at Hierusalem shoulde be buylded: and let the kyng sende his minde concerning the same matter.

(c) Where lay the regi-sters or re-cordes of tymes.

The. vi. Chapter.

1 At the commaundement of Darius king of Persia after the temple was buylded and dedicate, the chyldren of Israel kepe the feast of vnleuened bread.

THen commaunded kyng Darius, that searche should be made in the

A librarie of the (kinges) treasure house, which lay at Babylon: 2 And there was founde in a coffer in the palace that is in the prouince of the Medes a volume, and therin was it thus witten as a memoriall, 3 In the first yere of kyng Cyrus, gaue the same kyng Cyrus commaundement concerning the house of God at Hie-rusalem, that the same house should be buylded in the place where they of-fer the sacrifices, and to ioyne the walles together of three score cubites height, & three score cubites breadth.

4 Three rowes of rough stones, and one rowe of newe timber: and the ex-pences shalbe geuen of the kynges house. 5 And let the golde and syluer vessels of the house of God, whiche Nabuchodonosor toke out of the tem-ple at Hierusalem and brought vnto Babylon, be restored, and brought a-gayne vnto the temple at Hierusalem to their place in the house of God.

6 Nowe therefore thou Thathanai captayne beyond the water, & Sthar-buzanai, and your counsaylers, and Apherschei whiche are beyonde the water, get ye away from them.

B

7 Let the worke of the house of this God alone, that the captayne of the Jewes and their elders may buylde the house of God in his place.

8 I haue commaunded what ye shall do to the elders of Juda for the buyl-ding of the house of God, that of the kynges goodes, euen of the tri-bute beyonde the water, foorthwith expences be geuen vnto the men, that they be not hindred.

9 And

9 And if they haue neede of calues, rammes, and lammes for the whole burnt offering of the God of heauen, wheate, salt, wine, & oyle, after the custome of the priestes at Hierusalem, let the same be geuen them dayly, that there be no default: 10 That they may haue to offer sweete sauours vnto the God of heauen, and pray for the kinges life, and for his children.

11 And such a commaundement haue I geuen, that what man soeuer he be that altereth this worde, there shall a beame be taken from his house, and set vp, and he shalbe hanged thereon, and his house shalbe made a dounghill for the same thing. 12 And the God that set his name there, destroy all kinges and people that put to their hande to alter and to breake downe this house of God which is at Hierusalem. I Darius haue made a decree, that this be done with speede.

13 Then Thathanai the captayne (of the countrey) beyonde the water, and Sethrabuzanai, with their companyons, according to that whiche kyng Darius had sent, so they did speedyly.

14 And the elders of the Iewes builded, & they prospered through the prophesying of Aggeus the prophete and Zachari the sonne of Iddo, and they builded, and they finished it according to the commaundement of the god of Israel, and after the commaundement of Cyrus and Darius and Artaxerxes, kinges of Persia. 15 And this house was finished the thirde day of the moneth (a) Adar, euen in the (b) firt yere of the raigne of kyng Darius.

16 And the children of Israel, the priestes, the Leuites, & the other children of the captiuitie, helde the dedication of this house of God with ioy.

17 And offered at the dedication of this house of God an hundred calues, two hundred rammes, foure hundred lammes: and for the reconciling of al Israel twelue hee goates, according to the number of the tribes of Israel: 18 And set the priestes in their sundry courses, and the Leuites in their diuers offices, to minister vnto God at Hierusalem, as it is written in the booke of Moyses. 19 And the children of the captiuitie held the Passouer vpon the fourteenth day of the firt moneth: 20 For the priestes and Leuites were purified all together, & killed the Passouer for al the children of the captiuitie, and for their brethren the priestes, & for themselues.

21 And the children of Israel which were come againe out of captiuitie, and all such as had seperated themselues vnto them from the filthinesse of the heathen of the lande, to seeke the Lorde God of Israel, dyd eate,

22 And helde the feast of vnleauened bread seuen dayes with ioy: For the Lorde had made them glad, and turned the heart of the kyng of Assur vnto them, to strengthe their handes in the worke of the house of God, euen the God of Israel.

The. vii. Chapter.

1 By the commaundement of the kyng, Esdras and his companions come to Hierusalem. 27 He geueth thanks to God.

AFter these thinges, there was in the raigne of (a) Artaxerxes kyng of Persia, one Esdras the son of Saraia, the sonne of Azaria, the sonne of Helkia, 2 The sonne of Sallum, the sonne of Zadoc, the sonne of Ahitob, 3 The sonne of Amaria, the sonne of Azaria, the sonne of Meraioth, 4 The sonne of Zerahi, the son of Ozi, the sonne of Bikri, 5 The sonne of Abisua, the sonne of Phinehes, the sonne of Eleazar, the sonne of Aaron the chiefe priest. 6 This Esdras also went vp from Babylon, & was a perfect (b) scribe in the law of Moyses whiche the Lorde God of Israel dyd geue: and the kyng gaue hym all that he required, according to the hand of the Lord his God whiche was vpon hym. 7 And there went vp certayne of the children of Israel, of the Priestes, Leuites, singers, porters, and of the Nethinims vnto Hierusalem, in the seuenth yere of king Artaxerxes. 8 And he came to Hierusalem in the fifth moneth, euen in the seuenth yere of the king. 9 For vpon the first day of the firt moneth began he to go vp from Babylon: and on the first day of the fifth moneth came he to Hierusalem, according to the (c) good hand of his God (that was) vpon him. 10 For Esdras prepared his heart to seeke the law of the Lord, and to do it, & to teache the precepte and iudgementes in Israel. 11 And this is the tenure of the letter that kyng Artaxerxes gaue vnto Esdras the priest, and scribe, whiche was a writer of the wordes and commaundementes of the Lord, and of his statutes ouer Israel. 12 Artaxerxes

(a) That is the twelfth moneth, and contayneth part of Februarie, and part of Marche.

(b) Whiche was the two and fourtie yere after their first returne from Babylon.

Num. 3. verse. 6. Num. 8. verse. 9.

(a) The Hebrues write that the kinges of Persia were called by this name, as Pharao was a common name to the kinges of Egypt, & Cæsar to the Emperours of Rome.

(b) He sheweth here what a scribe is, who had charge to write the law, and expounde it, who Marke calleth a scribe. Mar. 12. vers. 28. Matthewe & Luke call him a lawier or doctour of lawe. Mat. 22. Luk. 15.

(c) According to the fauour and mercy of god

kyng of kinges vnto Esdras the
priest and scribe of the lawe of the
God of heauen, peace and saluta-
tion.

13 I haue commaunded that all the
people of Israel, and of the priestes
and Leuites in my realme, which are
minded of their owne good will to go
vp to Hierusalem, go with thee.

14 And therfore art thou sent of the
kyng and of his seuen counsailers, to
visit Juda and Hierusalem, according
to the lawe of thy God, which is in
thy hand: 15 And that thou shoul-
dest take with thee siluer and golde
which the kyng and his counsailers
offer of their owne good wil vnto the
God of Israel, whose habitation is at
Hierusalem: 16 And all the siluer
and golde that thou canst finde in all
the "countrey of Babylon, with it
that the people offer of their owne
good will, and the priestes geue wil-
lingly for the house of their God
which is at Hierusalem: 17 That
thou mayest bye diligently with the
same money, oxen, rams, & lammes,
with their meate offeringes & drinke
offeringes, and thou shalt offer them
vpon the aulter of the house of your
God, which is at Hierusalem.

18 And looke what lyketh thee and
thy brethren to do with the remnant
of the siluer and golde, that do after
the will of your God. 19 And the
vessels that are geuen thee for the mi-
nistration in the house of thy God,
those deliuer thou before God at Hie-
rusalem. 20 And whatsoeuer thing
more shalbe nedefull for the house of
thy God whiche is necessary for to
spend, thou shalt receaue the charges
out of the kinges treasure house.

21 I king Artaxerxes haue com-
maunded all the treasurers beyonde
the water, that loke what so euer Es-
dras the priest and scribe in the lawe
of the God of heauen requireth of
you, that ye fulfill the same speedyly,

22 Vntill an hundred talentes of
siluer, and till an hundred quarters of
wheate, and till an hundred batres of
wine, and till an hundred batres of
oyle, and salt without measure.

23 Whatsoeuer also is the commaun-
dement of the God of heauen, let the
same be done without any delay for
the house of the God of heauen, that
he be not wroth against the realme,
and against the king and his children.

24 And we certifie you, that ye haue
no authoritie to require taxing and
custome and yerely rentes vpon any
of the priestes, leuites, singers, por-
ters, Nethinims, and ministers in
the house of his God. 25 And thou
Esdras, after the wysoome of thy
God, that is in thine "hand, set iudges
and arbiters (by my authoritie) to
iudge al the people that is beyond the
wates, euen all such as know the law
of thy God: and them that knowe it
not, those see that ye teache. 26 And
whosoeuer will not fulfill the lawe of
thy God, and the kynges law, let him
haue his iudgement without delay,
whether it be vnto death, or to be roo-
ted out, or to be condemned in goods,
or to be put in pryson. 27 Blessed be
the Lorde God of our fathers, which
so had inspired the kynges heart, to
garnishe the house of the Lorde that
is at Hierusalem: 28 And hath en-
clined mercy vnto me in the presence
of the kyng and his counsaylers,
and before al the kinges high estates:
and I was comforted euen as the
hand of the Lorde my God was vpon
me, and so gathered I the heades of
Israel together, that they might go
vp with me.

The viii. Chapter.

1 The number of them that returned to Hierusalem with Esdras. 21 He causeth them to fast. 24 He admonisheth the priestes of their duetie.

THese are nowe the principall fa-
thers of them, and this is the "
regester of them that went vp
with me from Babylon, what time as
king Artaxerxes raigned. 2 Of the
chyldren of Phinehes, Gersom: of
the chyldren of Ithamar, Daniel: of
the chyldren of Dauid, Hattus: 3 Of
the chyldren of Zechania, among the
children of Pharos, Zachari, & with
hym were numbred an hundred and
fiftie men. 4 Of the chyldren of the
captayne of Moab, Elioenai the son
of Zerahia, and with hym two hun-
dred men. 5 Of the chyldren of Ze-
chania the sonne of Jahaziel, and with
hym three hundred men. 6 Of the
chyldren of Adin, Abed the sonne of
Jonathan, and with hym fiftie men.
7 Of the chyldren of Elam, Esaias
the sonne of Athalia, and with him se-
uentie men. 8 Of the children of Sa-
phatia, Zebadia the sonne of Michael, and with hym fourescore men.
9 Of the chyldren of Joab, Obadia
the sonne of Jehiel, & with hym two
hundred and eyghteene men. 10 Of
the

"Or, mine

"Or, ppo-
pince.

1.Esd.8.

"Or, pm
gree.
Reade
Chapt.7.
verse.1.

1.king.7.b.
2.Chro.2.b
verse.10.

the chyldren of Selomith, the sonne of Josaphia, and with hym an hundred and threescore men. 11 Of the chyldren of Bebai, Zachari the sonne of Bebai, and with him twentie & eyghte men. 12 Of the chyldren of Asgad, Johanan the sonne of Hakatan, and with hym an hundred and ten men.

13 Of the chyldren of Adonicam that were the last, whose names are these: Eliphelet, Jehiel, and Samaiah, and with them threescore men. 14 Of the chyldren of Biguai, Uthai, & Zabud, and with them seuentie men. 15 And I gathered them together by the water that runneth towarde Ahaua, and there abode we three dayes: and I looked among the people and the priestes, and founde there none of the chyldren of Leui. 16 Then sent I to Eliezer, to Ariel, Semeia, Elnathan, Jarib, Elnathan, Nathan, Zacharia, and to Mesullam the rulers, and to Joiarib and Elnathan, whiche were men of vnderstanding.

17 * And so those gaue I commaundement vnto Iddo the chiefest at Casphia, & I tolde them what they should say vnto Iddo and to his brethren the Nethinims at Casphia, that they shoulde cause the ministers of the house of our God to come vnto vs.

18 And through the good hand of our God vpon vs, they brought vs a very wyse man from among the chyldren of Moholi the sonne of Leui the son of Israel, & Sarabia with his sonnes and his brethren, euen eyghtreene.

19 And Hasabia, and with him Esaias of the chyldren of Merari, with his brethren, and their sonnes, twentie.

20 And of the Nethinims whom Dauid and the princes gaue to minister vnto the Leuites, two hundred and twentie of Nethinims: which al were named by name. 21 And euen there at the water beside Ahaua I proclaymed a fast, that we might humble our selues before our God, and seeke of him a right way for vs, & for our chyldren, & for al our substaunce. 22 For I was ashamed to require of the king souldiers and horsemen to helpe vs against the enemie in the way: for we had spoken vnto the king, saying, The hande of our God is vpon all them that seeke hym in goodnesse, and his power and wrath is against all them that forsake hym. 23 So we fasted, and besought our God for this, and he was intreated of vs. 24 And I tooke out twelue of the chiefe priestes, Sarabia, and Hasabia, and ten of their brethren with them. 25 And weyed them the siluer and golde, and vessels that were appointed for the house of our god, which the king and his counsaylers, and his lordes, and all Israel that were there at hand had geuen together. 26 And I weyed vnto their hande fiue hundred and fiftie talentes of siluer, and in siluer vessels an hundred talentes, and in gold an hundred talentes: 27 Twentie basons of gold of a thousande (a) drams, & two costly vessels of good braste, as cleare as golde. 28 And I said vnto them, Ye are consecrate vnto the Lorde, like as the vessels are holy also: and the gold and siluer are geuen of a good wyl vnto the Lorde God of your fathers.

29 Watch ye, and kepe them: for ye shal way them downe before the chiefe Priestes, and Leuites, & auncient fathers of Israel at Hierusalem, in the treasuries of the house of the Lorde.

30 Then toke the Priestes and Leuites the weyed siluer and golde, and vessels, to bryng it to Hierusalem vnto the house of our God. 31 And we brake vp from the water of Ahaua on the twelfth day of the first moneth, to go vnto Hierusalem: & the hande of our God was vpon vs, and deliuered vs from the hand of the enemies, and of suche as layde wayte for vs by the way. 32 And we came to Hierusalem, and abode there three dayes.

33 But on the fourth day was the siluer and gold and vessels weyed in the house of our God by the hand of Meremoth the sonne of Uria the priest, and with hym was Eleazar the sonne of Phineches, and with them was Josabad the sonne of Josue, and Noadia the sonne of Bennui the Leuites.

34 Accordyng to the number and weight of euery one, was the wayght all written vp at the same tyme.

35 And the chyldren of the captiuitie, whiche were come out of captiuitie, offred whole burnt offrynges vnto the God of Israel, twelue bullockes for all Israel, ninetie and fiue rammes, seuentie and seuen lammes, twelue hee goates for sinne (offering) all to the whole burnt offering of the Lorde.

36 And they deliuered the kings commission vnto the kinges officers, and to the captaynes (that were) beyonde the water: and they promoted the people, and the house of God.

(a) A dram is the eyght part of an ounce.

* Or, and I sent vnto

kyng of kinges vnto Esdras the
preest and scribe of the lawe of the
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13 I haue commaunded that all the
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so had inspired the kynges heart, to
garnishe the house of the Lorde that
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"Or, pro-
uince.

1.king.7.b.
2.Chro.2.d
verse.10.

"Or, with

"Or, pro-
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3.Esd.8.a
3.Esd.8.b

the chyldren of Selomith, the sonne of Josaphia, and with hym an hundred and threescore men. 11 Of the chyldren of Bebai, Zachari the sonne of Bebai, and with him twentie & eyghe men. 12 Of the chyldren of Asgad, Johanan the sonne of Hakatan, and with hym an hundred and ten men.

13 Of the chyldren of Adonicam that were the last, whose names are these: Eliphelet, Jehiel, and Samaiah, and with them threescore men. 14 Of the chyldren of Bigvai, Vthai, & Zabud, and with them seuentie men. 15 And I gathered them together by the water that runneth towarde Ahaia, and there abode we three dayes: and I looked among the people and the priestes, and sounde there none of the chyldren of Leui. 16 Then sent I to Eliezer, to Ariel, Semeia, Elnathan, Jarib, Elnathan, Nathan, Zacharia, and to Mesullam the rulers, and to Joiarib and Elnathan, whiche were men of vnderstanding.

17 * And so those gaue I commaundement vnto Iddo the chiefest at Casphia, & I tolde them what they should say vnto Iddo and to his brethren the Nethinims at Casphia, that they shoulde cause the ministers of the house of our God to come vnto vs.

18 And through the good hand of our God vpon vs, they brought vs a very wyse man from among the chyldren of Moholi the sonne of Leui the son of Israel, & Sarabia with his sonnes and his brethren, euen eyghteene.

19 And Hasabia, and with him Esaias of the chyldren of Merari, with his brethren, and their sonnes, twentie.

20 And of the Nethinims whom Wamid and the princes gaue to minister vnto the Leuites, two hundred and twentie of Nethinims: which al were named by name. 21 And euen there at the water beside Ahaua I proclaymed a fast, that we might humble our selues before our God, and seeke of him a right way for vs, & for our chyldren, & for al our substaunce. 22 For I was ashamed to require of the king souldiers and horsemen to helpe vs against the enemie in the way: for we had spoken vnto the king, saying, The hande of our God is vpon all them that seeke hym in goodnesse, and his power and wrath is against all them that forsake hym. 23 So we fasted, and besought our God for this, and he was intreated of vs. 24 And I tooke out twelue of the chiefe priestes, Sarabia, and Hasabia, and ten of their brethren with them. 25 And wayed them the siluer and golde, and vessels that were appointed for the house of our god, which the king and his counsaylers, and his lordes, and all Israel that were there at hand had geuen together. 26 And I wayed vnto their hande sixe hundred and fiftie talentes of siluer, and in siluer vessels an hundred talentes, and in gold an hundred talentes: 27 Twentie basons of gold of a thousande (a) drams, & two costly vessels of good brasse, as cleare as golde. 28 And I said vnto them, ye are consecrate vnto the Lorde, like as the vessels are holy also: and the gold and siluer are geuen of a good wyl vnto the Lorde God of your fathers.

29 Watch ye, and kepe them: for ye shal way them downe before the chiefe Priestes, and Leuites, & auncient fathers of Israel at Hierusalem, in the treasuries of the house of the Lorde.

30 Then tooke the Priestes and Leuites the wayed siluer and golde, and vessels, to bryng it to Hierusalem vnto the house of our God. 31 And we brake vp from the water of Ahaua on the twelfth day of the first moneth, to go vnto Hierusalem: & the hande of our God was vpon vs, and deliuered vs from the hand of the enemies, and of suche as layde wayte for vs by the way. 32 And we came to Hierusalem, and abode there three dayes.

33 But on the fourth day was the siluer and gold and vessels wayed in the house of our God by the hand of Meremoth the sonne of Vria the priest, and with hym was Eleazar the sonne of Phinehes, and with them was Josabad the sonne of Josue, and Noadia the sonne of Bennui the Leuites.

34 According to the number and weight of euery one, was the wayght all written vp at the same tyme.

35 And the chyldren of the captiuitie, whiche were come out of captiuitie, offred whole burnt offrynges vnto the God of Israel, twelue bullockes for all Israel, ninetie and sixe rammes, seuentie and seuen lammes, twelue hee goates for sinne (offering) all to the whole burnt offering of the Lorde.

36 And they deliuered the kings commission vnto the kinges officers, and to the captaynes (that were) beyonde the water: and they promoted the people, and the house of God.

(a) A dram is the eyght part of an ounce.

* Or, and I sent vnto

The.ix. Chapter.

1 Esdras complayneth on the people that had turned them selues from God, and maried with the gentiles. 6 He prayeth vnto God.

A

WHen these things were done, the rulers came to me, and sayd, The people of Israel, and the Priestes and Leuites are not separated from the people of the landes, as touching their abhominations: namely of the Chanaanites, Hethites, Pherezites, Iebusites, Ammonites, Moabites, Egyptians, and Amozites. 2 For they haue taken the daughters of the same to them selues and to their sonnes, and the holy seede is mixed with the nations of the landes, and the hande of the princes and rulers hath ben principall in this treſpaſſe.

3 And when I heard this saying, I rent my clothes and my garment, and pluckt of the heere of my head and of my beard, & " sate mourning. 4 And there resorted vnto me all suche as feared the wordes of the God of Israel, because of the transgression of the (people) of the captiuitie: And I sate " mourning vntyll the euening sacrifice. 5 And about the euening sacrifice I arose vp from my heauinesse, and rent my clothes and my rayment, and fell vpon my knees, and spread out my handes vnto the Lord my God,

6 And sayd, My God, I am ashamed, and dare not lyft vp myne eyes vnto thee my God: for our wickednesses are growen ouer our head, and our treſpaſſe is waxed great vnto the (a) heauen. 7 Sence the time of our fathers haue we ben in great treſpaſſe vnto this day, and because of our wickednesse haue we and our kinges and our prieſtes ben deliuered into the hande of the kinges of the nations, vnto the swarde, into captiuitie, into a spoyle, and into confusion of face, as (it is to see) this day. 8 And nowe for a litle space grace hath ben shewed from the Lorde our God, in causing a remnaunt to escape, and in geuing vs (b) a nayle in his holy place, that our God may lighte our eyes, and gene vs a litle lyfe to take breath in our bondage: 9 For we were bondmen, and yet our God hath not forsaken vs in our bondage, but hath enclined mercy vnto vs in the sight of the kyng of Perſia to gene vs lyfe, to set vp the house of our God, and to redreſſe the desolation thereof, and to geue vs a wall in Juda & Hierusalem. 10 And now O our God, what shall we say after this? for we haue forsaken thy commaundementes, 11 Which thou hast commaunded by thy seruauntes the prophetes, saying, The land vnto whiche ye go to polleſſe, it is an vncleane lande because of the filthynesse of the people of the landes, whiche with their abhominations haue made it full of vncleannesse on euery side.

12 Therefore shall ye not geue your daughters vnto their sonnes, & them daughters shall ye not take vnto your sonnes, nor seeke their peace & wealth for euer: that ye may be strong and " enioy the goodnesse of the lande, and that ye and your chyldren may haue the inheritaunce of it for euermore.

13 And after that all these thinges are come vpon vs because of our euill deedes and great treſpalles (seing that thou our God hast " stayed vs from beyng (c) beneath for our iniquities) and hast geuen vs such deliuerance.

14 Should we returne to breake thy commaundementes, and ioyne in affinitie with the people of these abhominations? wouldest not thou be angry towardes vs tyl thou hadst consumed vs, so that there shoulde be no remnaunt, nor any escaping? 15 O Lorde God of Israel, thou art righteous, for we remayne yet escaped, as (it is yet to see) this day: Beholde also in thy presence are we in our treſpaſſes, and because of it may we not stande before thee.

The.x. Chapter.

1 The people repent and turne, and put away their straunge wyues.

AND when Esdras prayed after this maner, and (a) knowledged, wept, and lay before the house of God, there resorted vnto hym out of Israel a very great congregation, of men, and women, and chyldren: and the people wept very sore. 2 And Sechania the sonne of Jehiel, one of the children of Elam, aunswered, and said vnto Esdras, We haue treſpalled against our God, & haue taken straunge wiues of the people of the lande: Yet now there is (b) hope in Israel concerning this thing. 3 For nowe we will make a couenaunt with our god, & put away all the wiues & such as are borne of them, according to the counsell of the Lorde, and of those that feare the commaundementes of our God, that we may do according to the lawe.

4 Set

Deut. 7. d. Josu. 23. c. Judg. 3. a.

1. Esd. 9. verse. 6.

Deut. 7. d.

Deut. 23. verse. 3.

C

Deut. 7. d.

Deut. 23. verse. 5.

" Or, eate.

D

" Or, pardon our iniquities.

(c) That is, hast not vtterly cast vs downe, and destroyed vs for our sinnes. Deut. 28. verse. 43.

" Or, astonied.

Ezod. 29. verse. 39. Num. 28. verse. 3.

B

(a) They so exceede, that they can growe no greater.

Deut. 28. d. 2. Chr. 32. b 1. King. 24. d

A

(a) His sinnes and the sinnes of the people.

(b) Meaning that Israel may repent, and God ceaue them to mercy.

(b) That is, a resting place: it is a similitude taken of them that remaine styll in a place. Esai. 22. verse. 23.

4 Get thee vp, for this matter belongeth vnto thee, we also will be with thee: be of good comfort therefore, and do it. 5 Then arose Esdras, and toke an othe of the cheefe priestes and Leuites, and of all Israel, that they should do according to this word: and they swore. 5 And Esdras rose vp from before the house of God, & went into the chamber of Johanan the sonne of Eliasib: and when he came thyther, he dyd eate no bread, nor drunke water: for he mourned because of the transgression of the people that had ben in captiuitie. 7 And they caused a proclamation to go throughout Juda and Hierusalem vnto al them of the captiuitie, that they should gather them selues together vnto Hierusalem: 8 And that whosoeuer came not within three dayes, according to the deuice of the rulers and elders, all his substaunce should be forfayted, and he should be put out from the congregation of them of the captiuitie. 9 Then al the men of Juda and Beniamin gathered them selues together vnto Hierusalem within three dayes, euen the twentieth day of the ninth moneth, and all the people sate in the streete of the house of God, and trembled because of this matter, and for the raine.

10 And Esdras the priest stoode vp, and sayde vnto them, Ye haue transgressed, & haue taken straunge wiues, to make the trespalle of Israel yet more. 11 " Confelle nowe therefore vnto the Lorde God of your fathers, and do his pleasure: and separate your selues from the people of the lande, and from the straunge wiues. 12 And all the congregation aunswered, and sayde with a loude voyce, It shalbe so, and we will do as thou hast sayde, 13 But the people are many, and it is a rayny weather, and the people are to fayne to tary without in the streete, neither is this a worke of one day or two: for " we haue offended very sore in this thing. 14 Let our rulers stand therefore in all the congregation, and let al them which haue taken straunge wiues in our cities come at the tyme appoynted, and let the elders of euery citie and their iudges be with them, til the fierce wrath of our God for this matter be turned from vs. 15 Then were appoynted Jonathan the sonne of Asahel & Jahasia the sonne of Thecua ouer this matter: & Mesullam and Sabathai the Leuites helped them.

16 And the children of the captiuitie did euen so: and Esdras the priest, and the auncient heads throughout the house of their fathers, al men of great fame, separated them selues, and sate them downe in the first day of the tenth moneth to examine the matter. 17 And vntyll the first day of the first moneth, they were finishing the busines with all the men that had taken straunge wiues. 18 And among the children of the priestes ther were men found that had taken straunge wyues: namely among the children of Josue the sonne of Josedec, and of his brethren, Maasia, and Eliezer, Jarib, and Gedalia.

19 And they gaue their handes that they would put away their wiues: and they that had trespalled, gaue a ramme for their trespalle. 20 And among the children of Immer: Hanani, and Zebadia. 21 Among the children of Harim: Maasia, Elia, Semeia, Jehiel, Ozias. 22 Among the children of Pashur: Elioenai, Maasia, Ismael, Nethanael, Josabad, and Elasah.

23 Among the Leuites: Josabad, Semei, and Celaia (whiche same is Celitah) Phathaiah, Juda, and Eliezer. 24 Among the singers also, Eliasib: and among the porters, Sellum, and Telem, and Uri. 25 And of (c) Israel: among the children of Pharos, Remeia, Jesia, Melchia, Miamin, Eliezer, Melchia, and Banaiah.

26 Among the children of Elam: Mathania, Zacharia, Jehiel, Abdi, Jerimoth, and Elia. 27 Among the children of Zaeth: Elioenai, Eliasib, Mathania, Jerimoth, Zabad, and Aziza. 28 Among the children of Bebai: Jehohanan, Hanania, Zabbai, & Athalai. 29 Among the children of Bani: Mesullam, Malluch, Adaiah, Jasub, Saal, and Jeramoth. 30 Among the children of the captayne of Moab: Adna, Chelal, Benaia, Maasia, Mathania, Besaleel, Bennui, & Manasse. 31 Among the children of Harim: Eliezer, Jsiah, Melchia, Semeia, & Simeon, 32 Beniamin, Malluch, and Semariah. 33 Among the children of Hasum: Matthenai, Mathatha, Zabad, Eliphelet, Jeremai, Manasse, & Semei. 34 Among the children of Bani: Maadai, Amram, & Uel, 35 Banea, Badaia, Cheliau, 36 Vaniah, Maremoth, Eliasib, 37 Mathaniah, Mathanai, Jasi, 38 Bani, Binnui, and Semei, 39 Selemia, Nathan, Adaiah, 40 Machnadebai, Sasai,

1. Esdr. 9. a.

Deut. 7. a. Jud. 3. a.

" or, geue prayse.

" or, we are many that haue offended in this thyng.

(c) Meaning of the common people; for before he spake of the priestes.

kal, Sarai, 41 Aſarel, Selemia, and Semariah, 42 Sallum, Amaria, and Joſeph. 43 Among the chyldren of Nebo, Jehiel, Mathathia, Zabad, Zabina, Jadau, Joel, and Banaia. 44 All theſe had taken ſtraunge wynes, and among the ſame there were ſome that had chyldren.

¶ The booke of Nehemias, or ſeconde booke of Eſdras.

¶ The firſt Chapttr.

1 Nehemias bewayleth the calamitie of Hieruſalem. 5 He confeſſeth the ſinnes of the people, and prayeth to God for them.

THe wordes of Nehemias the ſonne of Hachalia. In the moneth (a) Cheſleu, in the twentith yere, as I was in the caſtel at Suſan, 2 Came Hanani, one of my brethren, he and the men of Juda: and I aſked them how the Jewes dyd that were delyuered and eſcaped from the captiuitie, and howe it went at Hieruſalem. 3 And they ſayde vnto me, The remnaunt that are left of the captiuitie there in the lande, are in great affliction and rebuke: the wal of Hieruſalem alſo is broken downe, and the gates thereof are burnt with fire. 4 And when I heard theſe wordes, I ſate downe and wept, and mourned (certayne) dayes, and faſted and prayed before the God of heauen: 5 And ſaid, O lord God of heauen, thou great and terrible God, thou that kepeſt couenaunt and mercy for them that loue thee and obſerue thy commaundementes: 9 Let thine eares hearken I beſeeche thee, and let thine eyes be open, that thou mayeſt heare the prayer of thy ſeruaunt, which I now pray before thee day and night for the chyldren of Iſrael thy ſeruauntes, and knowledge the ſinnes of the chyldren of Iſrael whiche we haue ſinned againſt thee: both I and my fathers houſe haue ſinned, 7 We haue greeuously ſinned againſt thee, and haue not kept thy commaundementes, ſtatutes, and iudgementes, whiche thou commaundeſt thy ſeruaunt Moyſes. 8 I beſeche thee call to remembraunce the worde that thou commaundeſt thy ſeruaunt Moyſes, and ſaydeſt, Ye wyll tranſgreſſe, and I wyll ſcatter you abroade among the nations. 9 But yf ye turne vnto me, and kepe my commaundementes, and do them: though ye were caſt out vnto the vttermoſt part of heauen, yet wyll I gather you from thence, and wyll bryng you vnto the place that I haue choſen to ſet my name there. 10 They are thy ſeruauntes and thy people, whom thou haſt delyuered through thy great power, and in thy myghtie hande. 11 O Lorde I beſeeche thee, let thine eare hearken to the prayer of thy ſeruaunt, and to the prayer of thy ſeruauntes, whoſe deſire is to feare thy name: and let thy ſeruaunt proſper this day, and graunt hym mercie in the ſight of (b) this man. For I was the kynges butler.

(a) Which conteyneth part of November, and part of December, and was their ninth moneth.

2.king.25.b

Dan.9.a. Exod.33.a. Deut.7.b.

Deut.30.b.

(b) That is of king Artaxerxes.

The.ii. Chapter.

1 After Nehemias had obteyned letters of Artaxerxes, 11 he came to Hieruſalem, 17 and buylded the walles.

IN the moneth (a) Niſan in the twentith yere of king Artaxerxes, the wine ſtoode before him: & I toke vp the wine, & gaue it vnto the kyng: and I had not ben before heaup in his preſence. 2 And the kyng ſayde vnto me, Why looketh thou ſo ſadly, ſeeyng thou art not ſicke? It is nothyng els but that thou art heauy hearted. And I was ſore afrayde, 3 And ſayd vnto the king, God ſaue the kyng for euer: howe ſhoulde I not looke ſadly, when the citie and place of my fathers buriales lye waſte, and the gates thereof are conſumed with fire? 4 And the kyng ſayde vnto me, What is then thy requeſt? I made my prayer alſo to the God of heauen: 5 And ſayde vnto the kyng, If it pleaſe the kyng, and yf thy ſeruaunt haue founde fauour in thy ſight, ſend me vnto Juda vnto the citie of my fathers buriales, that I may buylde it. 6 And the king ſayde vnto me (the queene ſittyng by hym,) howe long ſhall thy iourney continue, and when wylt thou come agayne? And it pleaſed the kyng to ſende me, and I ſet hym a tyme.

(a) Which was the firſt moneth of the yere, and conteyneth part of March and part of Aprill.

7 And ſayde vnto the kyng, If it pleaſe the kyng, let hym geue me letters

ters to the captaynes whiche are beyonde the water, that they may conuay me ouer, till I come into Iuda:
8 And letters vnto Asaph the lorde of the kynges wood, that he may geue me tymber to make beames for the gates of the palace which is harde by the house, and for the walles of the citie, and for the house that I shall enter into. And the kyng gaue me according to the * hande of my God whiche was good vppon me.

* or, fauour.

9 And when I came to the captaynes beyonde the water, I gaue them the kinges letters: And the kyng had sent captaynes of the armie and horsemen with me. 10 Sanaballat also the Horonite, and Tobia a seruaunt the Ammonite hearde of it, and it greeued them sore, that there was come a man whiche sought the wealth of the children of Israel. 11 And I came to Hierusalem, and was there three dayes. 12 And I gat me vp in the night season, and a fewe men with me, neither tolde I any man what God had geuen me in my heart to do at Hierusalem: and there was not one beast with me, saue it that I rode vpon. 13 And I departed in the night by the valley port, before the Dragon well, and to the Doung port, and considered the walles of Hierusalem how they were broken downe, and the portes thereof consumed with fyre.

* or, fyrche poole.

14 And I went ouer vnto the Well port, and to the kynges * Conduite, and there was no roome for the beast that was vnder me to passe.
15 Then went I in the night by the brooke side, and considered the wall, and turned backe, and came home agayne by the Valley port. 16 And the rulers knewe not whyther I went or what I dyd: neither dyd I as yet tell it vnto the Iewes, to the priestes, to the noble men, to the rulers, and to the other that laboured in the worke.
17 Afterwarde saide I vnto them, Ye see the miserie that we are in, howe Hierusalem lyeth waste, and howe the gates therof are burnt with fire: come therefore, and let vs builde vp the wall of Hierusalem, and that we be no more a rebuke. 18 Then I tolde them of the hande of my God that it was gratious ouer me, and the kinges wordes that he had spoken vnto me: and they saide, Let vs get vp and builde. And they (b) strengthed their handes to good. 19 But when Sanaballat the Horonite, and Tobia the seruaunt an Ammonite, and Gesem the Arabian hearde it, they laughed vs to scorne, and despised vs, and saide, What is this that ye do? Will ye * fall (c) away from the kyng?

* or, rebell.

20 Then answered I them, and saide, The God of heauen, he it is that hath graunted vs prosperitie, and we his seruauntes will get vp and builde: as for you, ye haue no portion, nor right, nor remembraunce in Hierusalem.

The. iii. Chapter.

The number of them that buylded the walles.

AND Eliasib the hye priest gat him vp with his brethren the priestes, & they buylded the Sheepe gate: they repayred it, and set vp the doores of it, euen vnto the towre Mea (a) repaired they it, and vnto the towre of Hananeel. 2 Next vnto him also buylded the men of Iericho: and beside him buylded Zachur the sonne of Amri. 3 But the Fishe port dyd the children of Asnaa buylde, which also layed the beames thereof, and set on the doores, lockes, and barres of it. 4 And next vnto them builded Meremoth the sonne of Uria the sonne of Haccos: and next vnto them buylded Mesullam the sonne of Berachia the sonne of Mesesabel: and next vnto them buylded Zadoc the sonne of Baana. 5 And next vnto hym buylded they of Thecoa: but the great men that were among them (b) put not theyr neckes to the worke of theyr Lorde. 6 The Olde gate buylded Iehoiada the sonne of Phaseah, and Mesullam the sonne of Besodia, they layed the beames therof, and set on the doores, lockes, & barres of it. 7 Next vnto them buylded Melatiah of Gibeon, and Iadon of Meronа, men of Gibeon and of Mispah, vnto the throne of the duke (which was) beyonde the ryuer.
8 Next vnto hym buylded Esiel the sonne of Harhaiah of the goldesmythes: next vnto him also buylded Hananiah the sonne of Harakahim, & they repaired Hierusalem vnto the broade wall. 9 Next vnto them builded Raphaiah the sonne of Hur, the ruler of the halfe part of Hierusalem.
10 Next vnto hym buylded Iedaia the sonne of Harumaph ouer agaynst his house: and next vnto hym buylded Hattus the sonne of Hasabnia.

11 But

(a) They were encouraged and gaue them selues to do well, and to trauaile in his worthy enterprise

(b) The ryche and myghtie woulde not obey them which were appoynted officers in this worke, neither would they helpe thereto.

(c) Thus the wicked when they will burthen the children of god, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of princes most against them.

(a) In Hebreiwe they sanctified it, that is, they finished it, & so dedicated it to the lord by prayer in desiryng him to maynetayne it.

11 But Melchia the sonne of Harim, & Hasub the sonne of the captaine of Moab buylded the other peece, and the towre beside the Furnaces.

12 Next vnto hym builded Sallum the sonne of * Hallohes, the ruler of the halfe part of Hierusalem, he & his daughters. 13 The valley gate buylded Hanun and the citizens of Zanoa: they builded it, and set on the doores, lockes, and barres therof, and a thousande cubites on the wall, vnto the Doung port. 14 But the Doung port builded Melchiah the son of Rechab, the ruler of the fourth part of Bethacharem: he repayred it, and set on the doores, lockes, and barres therof.

15 But the Well gate repaired Sallum the sonne of Cholhosah, the ruler of the fourth part of Mispah: he builded it, and couered it, and set on the doores, lockes, and barres therof: and the wal vnto the Fyshe poole Siloah by the kynges garden, and vnto the steps that go downe from the citie of Dauid. 16 After him builded Nehemias the sonne of Asbok, the ruler of the halfe part of Bethzur, vntyll the other side ouer against the Sepulchres of Dauid, and to the Fishe poole that was repayred, and vnto the house of the Mighty. 17 After him builded the Leuites, Rehum the sonne of Bani: and next vnto him builded Hasabia the ruler of the halfe part of Keilah in his quarter. 18 After him builded their brethren Banai the sonne of Henadad the ruler of the halfe part of Keilah. 19 And after him builded Ezer the sonne of Josue the ruler of Mispah the other peece, harde ouer against the goyng vp to the house of armure (that was) in the corner.

20 Againe, after him brake forth Baruch the son of Zachai of (c) indignation, and repaired the other peece from the turning corner, vnto the doore of the house of Eliasib the hye priest.

21 After him also builded Merimoth the sonne of Vria the sonne of Haccos the other peece, from the doore of the house of Eliasib, euen as long as the house of Eliasib extended. 22 After him builded the priestes, the (d) men of the playne. 23 After hym buylded Beniamin and Hasub ouer against their house: and after hym wrought Azaria the sonne of Maasia the sonne of Anania by his house. 24 After him also buylded Bennui the sonne of Henadad the other peece, from the house of Azaria vnto the turnyng (of the wal) and vnto the corner. 25 After hym builded Pala the sonne of Vsai ouer against the corner, and the hygh towre which lyeth out ouer from the kinges house, that was beside the court of the prison: after hym Phadaia the sonne of Pharos. 26 As for the Nethinims they dwelt in the strong holde vnto the water gate towarde the east, and to the towre that lyeth out.

27 After hym buylded they of Thecua the other peece ouer against the great towre that lyeth outwarde, vnto the wall of the strong holde. 28 But from aboue the Horse gate forth builded the priestes euery one ouer against his house. 29 And after them buylded Zadoc the sonne of Immer ouer against his house: after hym buylded also Semeia the sonne of Sechania the keper of the east gate. 30 After hym buylded Hanania the sonne of Selemia, and Hanun the sonne of Zalaph the sixt, the other peece: and after him buylded Mesullam the sonne of Barachia ouer against his * lodge house. 31 After hym buylded Melchia the goldsmithes sonne vnto the house of the Nethinims and of the marchauntes, ouer against the gate Mephkad, and to the parlour in the corner. 32 And betweene the parlour of the corner vnto the sheepe gate buylded the goldsmithes and the marchauntes.

The. iiii. Chapter.

3 The buyldyng of Hierusalem is hyndred. 15 But God breaketh theyr enterprise. 17 The Iewes buylde with one hande, and holde theyr weapon in the other.

BVt when Sanaballat heard that we buylded the wall, he was wroth in him selfe, and toke great indignation, and mocked the Iewes:

2 And sayde before his brethren and the souldiers of Samaria, What do these impotent Iewes? * will the (heathen) suffer them? shall they offer? shall they perfourme it in one day? shall they make the stones whole againe that are brought to dust and brent? 3 And Tobiah the Ammonite was beside him, and said, Though they build, yet yf a fore go vp, he shall breake downe theyr stony wall.

4 Heare O thou our God, for we are despised, turne their shame vpon their owne head, and geue them ouer * into despising in the lande of their captiuitie,

* or, the inchaunters sonne.

(c) Against him selfe, considering his owne slackenesse.

(d) which dwelt in the plaine countrey by Iordan & Iericho, & yet had houses in Hierusalem.

* or, lodging house.

* or, will they sacrifice?

* or, into a prey.

tie. 5 (a)Couer not their wickednes, and let not their sinne be put out in thy presence: for they haue prouoked the builders. 6 And so builded we the wal, and it was ioyned whole together vnto the halfe heyght therof: and the people were minded to labour.

7 But when Sanaballat, and Tobiah, and the Arabians, Ammonites, and Asdodites heard that the walles of Hierusalem were made vp, and that the breaches began to be stopped, they were very wroth, 8 And conspired al together to come and fight against Hierusalem, and to make an "hynderaunce therein. 9 Neuertheless, we made our prayer vnto our God, and set watchmen by them day and nyght, because of them. 10 And Juda sayd, The strength of the bearers is feeble, and there is yet muche more moter, and we are not able to buylde on the wall. 11 And our aduersaries sayde, They shall not knowe, neither see, tyll we come in the middes among them, and slay them, and cause the worke to ceasse. 12 But when the Jewes (which dwelt beside them,) came, they told vs (b)ten times, that in all places where ye go vnto, they are appointed to fall vpon vs. 13 Therefore set I the people after their kinredes, with their swordes, speares, and bowes, beneath in the lowe places behinde the wall vpon the toppes of the stones. 14 And I loked, and gat me vp, and sayd vnto the cheefe men, to the rulers, and to the other people, Be not ye afrayde of them: but thinke rather vpon the great Lorde whiche ought to be feared, and fight for your brethren, your sonnes, your daughters, your wiues, and your houses. 15 Neuertheless, when our enemies heard that we had gotten worde of it, God brought their counsel to naught: and we turned all againe to the wall, euery one vnto his labour.

16 And from that time forth, the halfe part of the young men dyd the labour, & the other halfe part of them held the speares, shieldes, bowes, and brestplates, and the rulers (stoode) (c) behind al the house of Juda. 17 They whiche buylded on the wall, and they that bare burthens, and those that laded them, with one hande dyd euery one his worke, & with the other helde his weapon. 18 For euery one that buylded had his sworde girded by his thigh, and so buylded they: And he that blewe the trumpet was beside me. 19 And I said vnto the principal men, to the rulers, and to the other people, The worke is great and large, and we are separated vpon the wal one farre from another. 20 Loke in what place therfore ye heare the noise of the trumper, resort ye thyther vnto vs, and our god shall fight for vs:

21 And we will be labouring in the worke. And the halfe part of them helde their speares from the morning spring, tyll the starres came forth.

22 And at the same time sayd I vnto the people, Let euery one with his seruant lodge within Hierusalem, that in the night season we may watch, and labour on the day tyme. 23 As for me and my brethren, my seruauntes, and the men of the watch which followed me, we put neuer of our clothes, saue only because of the washyng.

The. v. Chapter.

1 The people are oppressed and in necessitie. 7 Nehemias forbiddeth vsurie.

AND there arose a great complaynt of the people and their wyues against their brethren the Jewes.

2 For there were some that said, Our sonnes and daughters and we are very many: therefore will we take corne for them that we may eate and lyue.

3 Some also there were that sayde, Let vs set our lande, vineyardes, and houses to pledge, and take vp corne in the dearth. 4 But some there were that sayde, We haue borowed money for the kinges tribute, and that vpon our landes and vineyardes. 5 And now our flesh is as the (a)flesh of our brethren, and our children as their children: and loe we bring into subiection our sonnes and our daughters as seruantes, and some of our daughters are subdued vnto bondage already, and no strength is there in our handes to redeeme them, & other men haue our landes and vineyardes. 6 And when I heard their complaynt and suche wordes, it displeased me sore. 7 And I aduised so in my minde, that I rebuked the counsellers and the rulers, and sayd vnto them, Euery one of you taketh vsury of his brother. And I brought a (b) great congregation against them, 8 And sayde vnto them, We after our abilitie haue redeemed our brethren the Jewes, whiche were solde vnto the heathen: And wil you sell your brethren againe, and shall they be solde vnto vs? Then held they their peace, and could fynde nothyng

(a) Let thy plagues declare to the worlde that thei set them selues against thee and thy church; thus he prayeth only, hauyng respect to gods glorie, and not for any priuat affection or grudge.

"Heb. made a staye.

(b) That is, often times.

2. Esd. 7. b. and, 9. f.

(c) To ouersee them, and to encourage them in their worke.

(a) That is, although we are of the kinred and stocke that our rulers be of: yet they not regarding our necessitie, do take our children and landes to gage: and so bring vs in like bondage as our brethren whiche remayne styll in the captiuitie.

(b) Or multitude of people, either because they should be moued with pitie, or els ashamed, seeing how many were oppressed by them: & also might heare the iudgmene of others, which should be as it were witnesses of their cruell dealing toward their brethren.

nothyng to aunswere. 9 And I sayd, It is not good that ye do: ought ye not to walke in the feare of our God because of the (c) rebuke of the heathen that are our enemies? 10 I and my brethren and my seruauntes do lende them money and corne: I pray you let vs leaue of this vsurie. 11 Therefore this same day I pray you see that ye restore them theyr landes againe, their vineyardes, olive gardens, and theyr houses, and remit the hundred part of the money, of the corne, wine, and oyle that ye haue exacted of them. 12 Then sayde they, We will restore them againe, & will require nothyng of them, and will do as thou hast spoken. And I called the priestes, and toke an othe of them that they should do accordyng to this promise. 13 And I shooke my lappe and sayde, God shake out euery man after the same manner from his house and labour that maynteyneth not this word, euen thus be he shaken out, and voyde. And all the congregation said, Amen, and praysed the Lorde: And the people dyd accordyng to this promise. 14 And from the time forth that the (kyng) committed vnto me to be captayne of them that were in the land of Iuda, euen from the twentith yere vnto the thirtie and two yere of king Artaxerxes, that is twelue yeres, I with my brethren lyued not of suche sustinaunce as was geuen to a captayne. 15 For the olde captaines that were before me, had ben chargeable vnto the people, and had taken of them bread and wine, beside fourtie sicles of syluer, yea and theyr seruantes had oppressed the people: but so dyd not I, and that because of the feare of God. 16 * But I laboured also in the worke vpon the wall, and we bought no lande: and all my seruauntes came thyther together vnto the worke. 17 Moreouer, there were at my table an hundred and fiftie of the Iewes and rulers, whiche came vnto vs from among the heathen that are about vs. 18 And there was prepared for me dayly on ore and sixe chosen sheepe, and birdes were prepared for me: and euer once in ten dayes wine for all in aboundaunce: yet required not I the * liuing of a captayne, for the bondage was greeuous vnto the people. 19 Thinke vpon me my God vnto the best, accordyng to all that I haue done for this people.

(c) Who by this occasion wyll blaspheme the name of god, seeyng that our doynges are no better then theyrs.

C

* or, but rather I fortified a portion in the worke of this wall.

* or, bread.

2. Esd. 5. d.

The. vi. Chapter.

8 Nehemias aunswereth with great wisdome & zeale to his aduersarie. 11 He is not discouraged by the false prophetes.

A

AND when Sanaballat, Tobia, and Gesem the Arabian, and the other of our enemies hearde, that I had buylded the wall, and that there were no mo * gappes therein: (howbeit at the same time had I not hanged the doores vpon the gates,) 2 Sanaballat and Gesem sent vnto me, saying, Come, that we may meete and take counsel together in the vyllages that are in the playne of the citie Ono. Neuertheleese they thought to do me euil. 3 And I sent messengers vnto them, saying, I haue a great busines to do, and I can not come downe: Why shoulde the worke ceasse, whileft I leaue it and come downe to you?

* or, hys thes.

4 Howbeit they sent vnto me foure tymes after the same maner: and I gaue them the same aunswere. 5 Then sent Sanaballat his seruaunt agayne vnto me the fift time, with an open letter in his hande, 6 Wherein was written, It is tolde the heathen, and Gesem hath sayde it, that thou and the Iewes thinke to rebell: for the which cause thou buildest the wall, that thou mayst be theyr king, accordyng to these (a) wordes: 7 And hast ordeyned the prophetes to preach of thee at Hierusalem, and to say, He is king of Iuda. And now shall this come to the kings eares: come nowe therfore, and let vs take our counsell together. 8 And I sent vnto hym, saying, There is no such thing done as thou sayst, for thou fayneste them of thyne owne heart.

(a) As the same goeth

B

9 For they were all minded to make vs afrayde, saying, They shall withdrawe their handes from their worke, that it shall not be finished: Nowe therefore strengthen thou my hande.

10 And I came vnto the house of Semaia the sonne of Delaia, the sonne of Mehetabeel, and he had shut hymselfe within, and said, Let vs come together in the house of god, euen vnto the middest of the temple, and shut the doores of the temple, for they wyll come to slay thee, yea euen in the night wyll they come to put thee to death.

11 And I sayde, Shoulde any suche man as I flee? Who is that being as I am wyll go into the temple to saue his lyfe? I wyll not go in. 12 And loe, I perceaued that God had not sent

sent hym, but that he pronounced this prophecie agaynst me: for Tobia and Sanaballat had hired him for money.
13 Therefore was he hyred, that through feare I shoulde so do, & sinne, that they myght haue an euyll reporte of me to lay to my charge. 14 My God thinke thou vppon Tobia and Sanaballat according vnto these their workes, and on the prophetisse Noadia, and the other prophetes that woulde haue put me in feare. 15 And the wall was finished in the twentie and fifth day of the moneth (b) Elul, in (c) fiftie and two dayes. 16 And when all our enemies hearde thereof, all the heathen that was about vs were afrayde, and their courage fayled them: for they perceaued that this worke came of our God. 17 And at the same tyme were there many of the chefe of Juda whose letters went vnto Tobia, and agayne from Tobia vnto them. 18 For there were many in Juda that were sworne vnto hym: for he was the sonne in lawe of Sechania the sonne of Arah, and his sonne Johanan had the daughter of Mesullam the sonne of Barachia.
19 And they spake good of him before me, and tolde hym my wordes: and Tobia sent letters to put me in feare.

(b) Whiche was the sixt moneth, and conteyneth part of August, & parte of September
(c) After that I had sent Sanaballat his answere

The. vii. Chapter.

1 After the wall once buylded, is the watch appoynted. 6 They that returned from the captiuitie are numbred.

NOw when the wall was buylded, I hanged on the * doores also, and the porters, singers, and Leuites were appoynted: 2 And I commaunded my brother Hanani, and Hanania the * ruler of the castell at Hierusalem, (for he was a faythfull man, and feared God more then dyd many other) 3 And I said vnto them, Let not the gates of Hierusalem be opened vntyll the sunne be whot: and whyle they stande by, let them shut the doores and barre them. And we appoynted certayne citizens of Hierusalem to be watchemen, euery one to kepe his watche, and euery one to be ouer agaynst his house. 4 As for the citie it was large of roome and great, but the people were fewe therin, and the houses were not buylded. 5 And God gaue me in mine heart that I gathered together the principall

A Eccle. 49. b.
* or, gates.
* or, prince of the palace.

men, and the officers, and the people, to * number them: and I founde a register of the number of them which came vp * before, and founde written therin, 6 These are the (a) sonnes of the * lande that went vp from the captiuitie that was caried away, whom Nabuchodonosor the king of Babylon had brought away, and came agayne to Hierusalem and Juda, euery one vnto his citie. 7 They whiche came with Zorobabel are these: Josue, Nehemia, Asariah, Raamia, Nahamani, Mardochee, Belsan, Mesperath, Beguai, Nahum, and Baanah. This is the number of the men of the people of Israel. 8 The chyldren of Pharos, were two thousand an hundred seuentie and two. 9 The children of Saphatia, three hundred seuentie and two. 10 The chyldren of Arah, fyue hundred fiftie and two.
11 The children of the captayne of Moab among the children of Josue & Joab, two thousand eight hundred & eyghteene. 12 The children of Elam, a thousande two hundred fiftie and foure. 13 The chyldren of Zathua, eyght hundred fourtie and fiue.
14 The chyldren of Zachai, seuen hundred and three score. 15 The chyldren of Bannui, fyue hundred fourtie and eyght. 16 The chyldren of Bebai, fyue hundred twentie and eyght.
17 The chyldren of Asgad, two thousande three hundred twentie and two.
18 The chyldren of Adonicam, fyue hundred three score and seuen. 19 The chyldren of Beguai, two thousande three score and seuen. 20 The children of Adin, fyue hundred fiftie and fiue.
21 The children of Ater of Hezekia, ninetie and eight. 22 The children of Hasem, three hundred twentie and eight. 23 The children of Besai, three hundred twentie & foure. 24 The children of Hariph, an hundred & twelue.
25 The chyldren of Gibeon, ninetie and fiue. 26 The men of Bethlehem and Nethophah, an hundred fourescore and eyght. 27 The men of Anathoth, an hundred twentie and eyght. 28 The men of Bethasmaueth, fourtie and two. 29 The men of Kiriath iarim, Cephira, and Beerothi, seuen hundred fourtie and three.
30 The men of Ramath and Geba, six hundred twentie and one. 31 The men of Michmas, an hundred twentie and two. 32 The men of Bethel & Ai, an hundred twentie and three.

33 The

* or, to count their genealogies.
* or, at the first.
(a) That is, the inhabitantes of Iuda.
* or, prouince.

33 The men of the other Nebo, fiftie & two. 34 The chyldren of the other Elam, a thousande two hundred fiftie and foure. 35 The children of Harim, three hundred and twentie.

36 The chyldren of Jericho, three hundred fourtie and fyue. 37 The chyldren of Lodhadid and Ono, seuen hundred twentie and one. 38 The chyldren of Senaa, three thousande nine hundred and thirtie. 39 The preistes: The children of Jedaia, of the house of Iosue, nine hundred seuentie and three. 40 The chyldren of Immer, a thousande fiftie and two.

41 The chyldren of Pashur, a thousande two hundred fourtie and seuen. 42 The chyldren of Harim, a thousande and seuentreene. 43 The Leuites: The children of Iosue, of Cadmiel and of the children of Hodiuah, seuentie and foure. 44 The singers: The chyldren of Asaph, an hundred fourtie and eyght. 45 The porters: The children of Sallum, the children of Ater, the children of Talmon, the children of Accub, the children of Hatita, the children of Sobai, (altogether) & an hundred thirtie and eyght.

46 The Nethinims: The children of Siha, the chyldren of Hasupha, the chyldren of Tebbaoth, 47 The chyldren of Ceros, the children of Sia, the children of Phadon, 48 The chyldren of Lebanah, the chyldren of Hagaba, the chyldren of Salmai,

49 The children of Hanan, the chyldren of Giddel, the children of Gaher, 50 The chyldren of Reaiah, the chyldren of Resin, the children of Necodah, 51 The chyldren of Gazzam, the chyldren of Asa, the chyldren of Phasea, 52 The chyldren of Besai, the chyldren of Meunim, the chyldren of Nephussim, 53 The children of Bacbuc, the chyldren of Hacupha, the children of Harhur, 54 The chyldren of Bazlith, the chyldren of Mehida, the chyldren of Harsa, 55 The chyldren of Barcos, the chyldren of Sisera, the chyldren of Thamah, 56 The chyldren of Nesiah, the chyldren of Hatipha, 57 The chyldren of Solomons seruauntes, the chyldren of Sotai, the chyldren of Sophereth, the children of Pharida, 58 The children of Iaala, the chyldren of Darcon, the chyldren of Giddel, 59 The chyldren of Sephatiah, the children of Hattil, the chyldren of Phochereth of Sabaim, the children of Amon. 60 All these Nethinims, and the chyldren of Solomons seruauntes, were three hundred ninetie and two. 61 And these went vp also from Thelmela: Thelharsa, Cherub, Addon, and Immer: but they coulde not shewe theyr fathers house, nor their seede, and that they were of Israel. 62 The chyldren of Dalaiah, the chyldren of Tobia, and the chyldren of Necoda, fyue hundred fourtie and two. 63 And of the preistes: the chyldren of Habaiah, the children of Haccos, the children of Barzillai, whiche toke one of the daughters of Barzillai the Gileadite to wife, and was named after theyr name. 64 These sought theyr writyng in the register in theyr generation, but they were not founde: therefore they were put from the priesthood. 65 And (b) Athirsatha sayde vnto them that they shoulde not eate of the most holy, tyll there came vp a priest which shoulde were "Urim and Thummim. 66 And so the whole congregation together was fourtie and two thousand three hundred and three score, 67 Beside theyr seruauntes and maydens, of whom there were seuen thousande three hundred thirtie and seuen: And they had two hundred fourtie and fiue singyng men and women. 68 Their horses seuen hundred thirtie and fyue: and theyr mules two hundred fourtie and fiue: 69 The Camels foure hundred thirtie and fiue: fyue thousand seuen hundred and twentie asses. 70 And certayne of the auncient fathers gaue vnto the worke: Athirsatha gaue to the treasure a thousande "peeces of golde, fiftie basons, fiue hundred and thirtie preistes garmentes. 71 And some of the cheefe fathers gaue to the treasure of the worke, twentie thousands peeces of golde, and two thousand and two hundred pounde of syluer.

72 And the other people gaue twentie thousande peeces of golde, and two thousande pounde of syluer, and threescore and seuen preistes garmentes. 73 And the preistes and Leuites, the porters, and the singers, and the other of the people, and the Nethinims, and all Israel, dwelt in theyr monethy came, the chyldren of Israel were in theyr cities.

(b) Meaning Nehemias, Chap. 8. verse. 9. For Athirsatha in the Chalde toung, signifieth a bridle. "Vrim perfection. Exod. 28. verse. 30.

"or, by meanes.

Nehe. 7. verse. 65. (a) The Iewes do reproue for mourning for their sinnes, but assure them of gods mercies, for as much as they are repentaunt.

The

The viii. Chapter.

[a] 2 Esdras gathereth together the people, [b] and readeth to them the lawe.

A ND all the people gathered them
A selues together as one man in
1. Esd. 3. a. 1. Esdras. 7 vers. 6. Deut. 31. f. the streete that was before the water gate, and they said vnto Esdras the scribe that he should fetch the booke of the lawe of Moyses, whiche the Lorde commaunded to Israel.

2 And Esdras the priest brought the lawe before the congregation both of men and women, and all that could vnderstande syd hearken vnto it vpon the first day of the seuenth moneth.

3 And he red therein in the streete that was before the Water gate, from the morning vntyll the noone day before men and women that syd hearken to it: and the eares of all the people were (inclined) vnto the booke of the lawe. 4 And Esdras the scribe stoode vpon a pulpet of wood whiche they had made for the preachyng, and beside him stoode Matthathia, Sema, and Anaiah, Vriah, Helkia, and Maaseiah, on his eyght hande: and on his left hande stoode Iedaia, Misael, and Melchia, and Hasum, Hasbadana, Zachari, and Mesullam. 5 And Esdras opened the booke before all the people, (for he stoode aboue all the people:) and when he opened it, al the people stoode vp. 6 And Esdras prayed the Lorde the great God: and al the people answered, Amen, Amen, lifting vp their handes, and bowed themselues and worshipped the Lorde, fallyng downe vpon their faces to the grounde. 7 And Iosue, Bani, Serebia, Iamin, Accub, Sebbethai, Hodaia, Maasia, Celita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites caused the people to geue heede vnto the lawe: and the people stoode in their place. 8 And they red in the booke of the law of God distinctly, and gaue the sense, and caused them to vnderstand the readyng. 9 And Nehemias which is Athirsatha, and Esdras the priest and scribe, and the Leuites that caused the people to take heede, saide vnto all the people, This day is holy vnto the Lorde your God, be not ye sory, and (a) weepe not. For al the people wept when they heard the wordes of the lawe. 10 And he saide vnto them, Go your way, and eate the fat, and drynke the sweete, and sende part vnto them also that haue not prepared for them selues, for this day is holy vnto our Lorde: be not ye sory therefore, for the ioy of the Lorde is your strength. 11 And the Leuites stilled all the people, and saide, Holde your peace, for the day is holy, be not sad therefore. 12 And all the people went their way to eate, and to drinke, and to sende part vnto other, and to make great mirth, because they had vnderstand the wordes that were declared vnto them. 13 And on the next day were gathered together the chiefe fathers among all the people, and the priestes, and Leuites, vnto Esdras the scribe, that they might vnderstand the wordes of the lawe. 14 And they founde written in the lawe which the Lorde had commaunded by Moyses, that the children of Israel should dwell in boothes in the feast of the seuenth moneth: 15 And that they should cause it to be declared and proclaymed in all their cities, & throughout Hierusalem, saying, Go forth vnto the mount, & fetch Olyue braunches, Pine braunches, Myrtel braunches, Paulme braunches, and braunches of the thicke tree, to make boothes, as it is wrytten. Leuit. 23. f. C

16 And so the people went forth, and set them, and made them boothes, euery one vpon the roofe of his house, and in their courtes, and in the courtes of the house of God, and in the streete by the Water gate, and in the streete of the port of Ephraim.

17 And all the congregation of them that were come agayne out of the captiuitie, made boothes, and sate vnder the boothes: for since the time of Iosua the sonne of Nun, vnto this day, had not the children of Israel (b) done so: and there was very great gladnes.

(b) That is, were not so vniuersally gathered together as one man, as vers. 1.

18 And euery day from the first day vnto the last read Esdras in the booke of the lawe of God: and seuen dayes held they the feast, and on the eyght day they gathered together accordyng vnto the maner.

The. ix. Chapter.

1 The people repent, and forsake their straunge wyues. 5 The Leuites exhort them to prayse God.

A

IN the twentie and fourth day of (a) this moneth came the children of Israel together agayne, with fasting, and sackeclothes, and earth vpon them. 2 And they that were of the seede of Israel, were separated from all the straunge children, and stoode and knowledged their sinnes, and the

(4) Meanyng the seuenth moneth, as Chap. 8. vers. 2.

Nehe. 7. vers. 65. (a) The Leuites do not reproue the for mourning for their sinnes, but assure them of gods mercies, for as much as they are repentaunt.

33 The men of the other Nebo, fiftie & two. 34 The chyldren of the other Elam, a thousande two hundred fiftie and foure. 35 The chyldren of Harim, three hundred and twentie.

36 The chyldren of Jericho, three hundred fourtie and fyue. 37 The chyldren of Lodhadid and Ono, seuen hundred twentie and one. 38 The chyldren of Senaa, three thousande nine hundred and thirtie. 39 The preistes: The children of Jedaia, of the house of Josue, nine hundred seuentie and three. 40 The chyldren of Immer, a thousande fiftie and two.

41 The chyldren of Phashur, a thousande two hundred fourtie and seuen. 42 The chyldren of Harim, a thousande and seuenteene. 43 The Leuites: The children of Josue, of Cadmiel and of the children of Hodduah, seuentie and foure. 44 The singers: The chyldren of Asaph, an hundred fourtie and eyght. 45 The porters: The children of Sallum, the children of Ater, the children of Talmon, the children of Accub, the children of Hatita, the children of Sobai, (altogether) & an hundred thirtie and eyght.

46 The Nethinims: The children of Siha, the chyldren of Hasupha, the chyldren of Tebbaoth, 47 The chyldren of Ceros, the children of Sia, the children of Phadon, 48 The chyldren of Lebanah, the chyldren of Hagaba, the chyldren of Salmai.

49 The children of Hanan, the chyldren of Giddel, the children of Gaher, 50 The chyldren of Reaiah, the chyldren of Rezin, the children of Necodah, 51 The chyldren of Gazzam, the chyldren of Asa, the chyldren of Phasea, 52 The chyldren of Besai, the chyldren of Meunim, the chyldren of Nephussim, 53 The children of Bacbuc, the chyldren of Hacupha, the chyldren of Harhur, 54 The chyldren of Bazlith, the chyldren of Mehida, the chyldren of Harsa, 55 The chyldren of Barcos, the chyldren of Sisera, the chyldren of Thamah, 56 The chyldren of Nesiah, the chyldren of Hatipha, 57 The chyldren of Solomons seruauntes, the chyldren of Sotai, the chyldren of Sophereth, the children of Phaarida, 58 The children of Jaala, the chyldren of Darcon, the chyldren of Giddel, 59 The chyldren of Sephatiah, the children of Hattil, the chyldren of Phochereth of Sabaim, the children of Amon. 60 All these Nethinims, and the chyldren of Solomons seruauntes, were three hundred ninetie and two. 61 And these went vp also from Thelmela: Thelharsa, Cherub, Addon, and Immer: but they couldе not shewe theyr fathers house, nor their seede, and that they were of Israel. 62 The chyldren of Dalaiah, the chyldren of Tobia, and the chyldren of Necoda, sixe hundred fourtie and two. 63 And of the preistes: the chyldren of Habaiah, the children of Haccos, the children of Barzillai, whiche tooke one of the daughters of Barzillai the Gileadite to wife, and was named after theyr name. 64 These sought theyr writyng in the register in theyr generation, but they were not founde: therefore they were put from the preisthood. 65 And (b) Athirsatha sayde vnto them that they shoulde not eate of the most holy, tyll there came vp a priest which shoulde were "Urim and Thummim. 66 And so the whole congregation together was fourtie and two thousand three hundred and three score, 67 Beside theyr seruauntes and maydens, of whom there were seuen thousande three hundred thirtie and seuen: And they had two hundred fourtie and fiue singyng men and women. 68 Their horses seuen hundred thirtie and sixe: and theyr mules two hundred fourtie and fiue: 69 The Camels foure hundred thirtie and fiue: sixe thousand seuen hundred and twentie asses. 70 And certayne of the auncient fathers gaue vnto the worke: Athirsatha gaue to the treasure a thousande "peeces of golde, fiftie basons, fiue hundred and thirtie preistes garmentes. 71 And some of the cheefe fathers gaue to the treasure of the worke, twentie thousande peeces of golde, and two thousand and two hundred pounde of syluer.

72 And the other people gaue twentie thousande peeces of golde, and two thousande pounde of syluer, and threescore and seuen preistes garmentes. 73 And the preistes and Leuites, the porters, and the singers, and the other of the people, and the Nethinims, and all Israel, dwelt in theyr cities: And when the seuenth moneth came, the chyldren of Israel were in theyr cities.

(b) Meaning Nehemias. Chap. 8. verse. 9. For Athirsatha in the Chalde toung, signifieth a ruler.

" Lyra perfourme.

" or, by mes.

The

The viii. Chapter.

[a] 2 Esdras gathereth together the people, [b] and readeth to them the lawe.

A ND all the people gathered them selues togethet as one man in the streete that was before the water gate, and they said vnto Esdras the scribe that he should fetch the booke of the lawe of Moyses, whiche the Lorde commaunded to Israel.

a 1. Esd. 3. 8. 4. Esdras. 7 vers. 6. Deut. 31. f.

2 And Esdras the priest brought the lawe before the congregation both of men and women, and all that could vnderstande dyd hearken vnto it vpon the first day of the seuenth moneth.

3 And he red therein in the streete that was before the Water gate, from the morning vntyll the noone day before men and women that dyd hearken to it: and the eares of all the people were (inclined) vnto the booke of the lawe. 4 And Esdras the scribe stoode vpon a pulpet of wood whiche they had made for the preachyng, and beside him stoode Matthathia, Sema, and Anaiah, Vriah, Helkia, and Maasseiah, on his eyght hande: and on his left hande stoode Pedaia, Misael, and Melchia, and Hasum, Hasbadana, Zachari, and Mesullam. 5 And Esdras opened the booke before all the people, (for he stoode aboue all the people:) and when he opened it, al the people stoode vp. 6 And Esdras prayed the Lord the great God: and al the people answered, Amen, Amen, lifting vp their handes, and bowed them selues and worshipped the Lorde, falling downe vpon their faces to the grounde. 7 And Iosue, Bani, Serebia, Iamin, Accub, Sebbethai, Hodaia, Maasia, Celita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites caused the people to geue heede vnto the lawe: and the people stoode in their place. 8 And they red in the booke of the law of God distinctly, and gaue the sense, and caused them to vnderstand the readyng. 9 And Nehemias which is Athirsatha, and Esdras the priest and scribe, and the Leuites that caused the people to take heede, saide vnto all the people, This day is holy vnto the Lorde your God, be not ye sory, and (a) weepe not. For al the people wept when they heard the wordes of the lawe. 10 And he saide vnto them, Go your way, and eate the fat, and drynke the sweete, and sende part vnto them also that haue not prepared for them selues, for this day is holy vnto our Lord: be not ye sory therefore, for the ioy of the Lorde is your strength. 11 And the Leuites stilled all the people, and saide, Holde your peace, for the day is holy, be not sad therefore. 12 And all the people went their way to eate, and to drinke, and to sende part vnto other, and to make great mirth, because they had vnderstand the wordes that were declared vnto them. 13 And on the next day were gathered together the chiefe fathers among all the people, and the priestes, and Leuites, vnto Esdras the scribe, that they might vnderstand the wordes of the lawe. 14 And they founde written in the lawe which the Lorde had commaunded by Moyses, that the children of Israel should dwell in boothes in the feast of the seuenth moneth: 15 And that they should cause it to be declared and proclaymed in all their cities, & throughout Hierusalem, saying, Go forth vnto the mount, & fetch Olyue braunches, Pine braunches, Myrtel braunches, Palme braunches, and braunches of the thicke tree, to make boothes, as it is wrytten. Leuit. 23. f. C

16 And so the people went forth, and fet them, and made them boothes, euery one vpon the roofe of his house, and in their courtes, and in the courtes of the house of God, and in the streete by the Water gate, and in the streete of the port of Ephraim.

17 And all the congregation of them that were come agayne out of the captiuitie, made boothes, and sate vnder the boothes: for since the time of Iosua the sonne of Nun, vnto this day, had not the children of Israel (b) done so: and there was very great gladnes.

(b) That is, were not so vniuersally gathered together as one man, as vers. 1.

18 And euery day from the first day vnto the last read Esdras in the booke of the lawe of God: and seuen dayes held they the feast, and on the eyght day they gathered together accordyng vnto the maner.

Nehe. 7. vers. 65. (a) The Leuites do not reproue the for mourning for their sinnes, but assure them of gods mercies, for as much as they are repentaunt.

The. ix. Chapter.

1 The people repent, and forsake their straunge wyues. 5 The Leuites exhort them to prayse God.

A

IN the twentie and fourth day of (a) this moneth came the children of Israel together agayne, with fasting, and sackeclothes, and earth vpon them. 2 And they that were of the seede of Israel, were separated from all the straunge children, and stoode and knowledged their sinnes, and the

(a) Meanyng the seuenth moneth, as Chap. 8. vers. 2.

wickednesse of their fathers. 3 And stoode vp in their place, and read in the booke of the lawe of the Lorde their God foure times on the day, and they knowleged and worshipped the Lord their God foure times (on the day.) 4 Then stoode vp vpon the stayres of the Leuites, Iosue, Bani, Cadmiel, Sabanthah, Bunni, Serebiah, Bani, and Chanani, and cryed loud vnto the Lord their God: 5 And the Leuites, Iosue, and Cadmiel, Bani, and Hasabnia, Serebiah, and Hodia, Sebania, and Phathahia, said, Stand vp, and prayse the Lorde your God for euer, and let thankes be geuen vnto the name of thy glory, which excelleth all thankes geuing and prayse.

6 Thou art Lorde alone, thou hast made heauen and the heauen of all heauens with all their hoast, the earth and all thinges that are therein, the sea and all that is therein, and thou preseruest them all, and the hoast of heauen worshippeth thee. 7 Thou art, O Lorde, the God that hast chosen Abram, and broughtest him out of Ur in Chaldea, and calledst him Abraham: 8 And foundest his heart faithful before thee, and madest a couenant with him, to geue vnto his seede the lande of the Chanaanites, Hethites, Amorites, Pherezites, Iebusites, and Gergesites, and hast made good thy wordes: for thou art righteous,

9 And hast considered the miserie of our fathers in Egypt, and heard their complaynt by the red sea: 10 And shewed tokens and wonders vppon Pharao and all his seruauntes, and on all the people of his lande: for thou knewest that they were prelumptuous and cruell agaynst them: and so madest thou thee a name as it is this day. 11 And the (red) sea diddest thou diuide in sunder before them, so that they went through the middest of the sea * drye shod: and their persecuters threwest thou into the deepe, as a stone in the mightie waters: 12 And leddest them on the day time in a cloudie piller, and on the night season in a piller of fire, to shew them light in the way that they went. 13 Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgementes, true lawes, good commaundementes and statutes: 14 And declaredst vnto them thy holy sabbath, and commaundedst them precepte, ordinaunces, & lawes by the hand of Moyses thy seruaunt:

15 And gauest them bread from heauen when they were hungery, & broughtest foorth water for them out of the rocke when they were thirstie, & promisedst them that they should go in and take possession of the lande ouer which thou haddest lyft vp thyne hand for to geue them. 16 But they and our fathers were proude and hardenecked, so that they folowed not thy commaundementes: 17 And wouldе not obey, neither were mindefull of the wonders that thou dyddest for them: but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou O God of mercies, gracious, and full of compassion, of long suffering, and of great mercie, yet forsookest them not,

18 Moreouer when they had made them a moulten calfe, and saide, This is thy God that brought thee out (of the lande) of Egypt, and dyd blasphemies: 19 Yet forsookest thou them not in the wyldernesse according to thy great mercies: and the cloudie piller departed not from them on the day time to leade them the way, neither the piller of fire in the night season to shewe them light in the way by which they should go. 20 And thou gauest them thy good spirite to enfourme them and withheldest not thy Manna from their mouth, and gauest them water when they were thirstie.

21 Fourtie yeres long dyddst thou feede them in the wyldernesse, so that they lacked nothing: their clothes waxed not olde, and their feete swelled not.

22 And thou gauest them kingdomes and nations, & diddest, (b) scatter them into corners: so they possessed the land of Sehon and the lande of the king of Hesbon, and the lande of Og king of Basan. 23 And their children multipliedst thou as the starres of heauen, and broughtest them into the lande whereof thou haddest spoken to their fathers that they should go into it and haue it in possession. 24 And the children went in, and possessed the lande, and thou subduedst before them the inhabiters of the lande, euen the Chanaanites, & gauest them into their handes, with their kinges & the people of the lande, that they might do with them what they would. 25 And they wanne their strong cities, and a fat lande, and toke possession of houses that were full of all maner of goodes.

Gen.xi. vers.31. Gen.17. vers.5. Gen.15.

Exod.iiii.d.

Exod.14. vers.22.

* Or, on dry lande.

Exod.13. vers.21.

Exod.19.a. Exod.20. vers.1.

prayer

Exod.16.b Exod.17.a Deut.1. vers.1.

Exod.13. vers.4. D Exod.13.b Num.14. vers.14. 1.Cor.10. vers.1.

Exod.16.b

Exod.17.a

Deut.1.b

(b) Meaning the Heathen. Num.21.

Iosue.11. E

Le

goodes, " welles digged out, vineyardes, oliue gardens, & many fruiteful trees: and they dyd eate, & were filled, and became fat, & lined in pleasure thoughe thy great goodnesse. 26 Neuertheleſſe, they were disobedient, and rebelled against thee, & cast thy law behynde their backes, and slue thy prophetes, " whiche exhorted them earnestly that they myght bring them agayne vnto thee, & dyd great blasphemies. 27 Therfore thou gauest them ouer into the hande of their enemies that vexed them: & in the time of their trouble when they cryed vnto thee thou heardest them from heauen, and thoughe thy great mercie thou gauest them sauiours which helped them out of the hand of their enemies. 28 But when they came to rest, they turned backe agayne to do euyll before thee: therfore leftest thou them in the hand of their enemies, so that they had the dominion ouer them: and when they conuerted, and cryed vnto thee, thou heardest them from heauen, and many times hast thou deliuered them accordyng to thy great mercie, 29 And " testifiedst vnto them, that thou mightest bring them agayne vnto thy law: notwithstandyng they were proude, and hearkened not vnto thy cõmaundementes, but sinned " in thy lawes, whiche yf a man do, he shall lyue in them: & (c) turned the shoulder away, and were stifnecked, and wouldе not heare. 30 Yet many yeres dyddest thou forbeare them, and " testifiedst vnto them thoughe thy spirite by the hande of thy prophetes, and yet would they not heare: therfore gauest thou them into the hande of the nations of the landes. 31 And for thy great mercies sake thou hast not vtterly consumed them, neither forsaken them: for thou art a gracious & mercifull God. 32 Now therfore our God, thou great God mighty and terrible, thou that kepest couenaunt & mercie, regard not a litle all the trauaile that hath come vnto vs, & our kinges, our princes our priestes, our prophetes, & our fathers, & all the people since the time of the kinges of Assur, vnto this day. 33 And truely thou art iust in all that thou hast brought vpon vs, for thou hast done right: as for vs, we haue ben vngodly, 34 And our kings, and our princes, our priestes, and our fathers haue not done thy lawe, nor regarded thy commaundementes, and thy " earnest exhortatiõs wherwith thou hast " exhorted them. 35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou gauest them, and in the large and " plenteous lande which thou gauest before them, and haue not conuerted from their wicked workes.

36 Beholde we are in bondage this day, and so is the lande that thou gauest vnto our fathers to eate the fruites & goodnesse therof, behold there are we bondmen. 37 And great is the increase of it vnto the kinges whom thou hast set ouer vs because of our sinnes, and they haue dominion ouer our bodyes and cattell, euen as they wyll them selues: and we are in great trouble. 38 Now because of all this, make we a sure couenaunt and write it, and our princes, Leuites, and priestes seale vnto it.

The .x. Chapter.

1 The names of them that sealed the couenaunt betweene god and the people.

THe sealers were Nehemias (that is) " Athirsatha the sonne of Hachaliah, & Sedecias, 2 Seraiah, Azariah, Iermiah, 3 Pashur, Amariah, Malachiah, 4 Hattus, Sebeniah, Malluch, 5 Harim, Meremoth, Obadiah, 6 Daniel, Ginethon, Baruch, 7 Mesullam, Abiiah, Miiamin, 8 Maaziah, Bilgai, Semaiah: these were priestes. 9 The Leuites were, Iosue the sonne of Azaniah, Bennui, among the children of Henadad, and Cadmiel. 10 And their brethren, Sebaniah, Hodiiah, Celita, Pelaiah, Hanan, 11 Micha, Rehob, Hasabiah, 12 Zacchur, Serebiah, Sebaniah, 13 Hodiiah, Bani, Beninu. 14 The heads of the people were, Pharos the captaine of Moab, Elam, Zatthu, Bani, 15 Bunni, Azgad, Bebai, 16 Adonikam, Biguai, Adin, 17 Ater, Hizkiah, Azur, 18 Hodiiah, Hasum, Bessai, 19 Hariph, Anathoth, Nebai, 20 Magpias, Mesullam, Hezir, 21 Meselsabel, Sadoc, Iaddua, 22 Phelatia, Hanan, Anaia, 23 Hosea, Hananias, Hasub, 24 Halohes, Phaleha, Sobek, 25 Rehum, Hasebna, Maasia, 26 Ahia, Hanan, & Anan, 27 Malluch, Harim, and Baana.

28 And the other people, the priestes, Leuites, porters, singers, Nethinims, and all they that had separated them selues from the people of the landes vnto the law of god, with their wiues, their sonnes, and their daughters, and as many as couldе vnderstande,

* Or, resternes.

2 Chro. 24. * Or, whyche protested among them to turne them to thee.

* Or, protested.

" Or, against thy iudgemẽtes Leuit. 18. a. (c) Which is a similitude taken of oxen that shrinke at the yoke or burden, as Zachari. 7. vers. 11.

" Or, protested.

* Or, protestations.

" Or, protested amongst thẽ. " Or, latter.

A

" Or, but ler.

B

Esdras. 2. vers. 43.

C

29 And their lordes that had rule of them, receaued it for their brethren: and they came to sweare, and to binde them selues with an oth to walke in Gods lawe, whiche was geuen by Moyses the seruaunt of God, and that they woulde obserue and do according vnto all the commaundementes, iudgementes, and statutes of the Lorde our God: 30 And that we would not geue our daughters vnto the people of the lande, neither to take their daughters for our sonnes.

31 And yf the people of the lande brought ware on the sabbath, and all maner victailes to sell, that we would not take it of them on the sabbath and on the holy dayes, and that we would let the seuenth yere be free, and the debtes of euery person. 32 And we decreed a statute vpon our selues, to geue yerely the third part of a sicle to the ministration in the house of our God, 33 To the shewe bread, to the dayly meate offering, to the dayly whole burnt offering, of the sabbathes, of the newe moones, and feast dayes, and to the thinges that were sanctified, and to the offeringes of atonement, to reconcile Israel withall, and to all the busines in the house of our God. 34 And we cast the lot among the prieſtes, Leuites, and the people, for the offering of the wood, to be brought vnto the house of our God from yere to yere, after the houses of our fathers, that it might be dyent at times appoynted vpon the aulter of the Lorde God, as it is written in the lawe: 35 And to bring the first frutes of our lande, and the firstlinges of our frutes of all trees yere by yere vnto the house of the Lorde. 36 And the first borne of our sonnes, and of our cattel, (as it is written in the law) and the firstlinges of our oxen and of our shepe, which we shoulde bring to the house of our God vnto the prieſts that minister in the house of our God.

37 And that we shoulde bryng the first frutes of our dough & our heaue offeringes, and the frutes of all maner of trees, of wine also and of oyle, vnto the prieſtes to the * chestes of the house of our God, and the tythes of our lande vnto the Leuites, that the Leuites might haue the tythes in all the cities of our ministration.

38 And the prieſt the sonne of Aaron shalbe with the Leuites when the Leuites take tythes, so that the Leuites shall bring vp the tythes of their tythes vnto the house of our God, to the store houses and to the treasure houses. 39 For the children of Israel and the children of Leui shal bring vp the heaue offeringes of the corne, wine, and oyle, vnto the store houses, there as are the vessels of the sanctuarie and the prieſtes that minister, and the porters and singers, and we wyl not forsake the house of our god.

The .xi. Chapter.

1 Who dwelled in Hierusalem after it was builded. 25 And who in the cities of Iuda.

AND the rulers of the people dwelt at Hierusalem: the other people also cast (a) lottes, that among ten one part should go to Hierusalem into the holy citie to dwell, and nyne partes to be in the cities. 2 And the people thanked all the men that were wylling to dwell at Hierusalem.

3 These are the heades of the prouince that dwelt in Hierusalem: and in the cities of Iuda euery one in his possession and in their cities, they of Israel, the prieſts, Leuites, the Nethinims, and the children of Solomons seruauntes. 4 And at Hierusalem dwelt certayne of the children of Iuda and of Beniamin: of the children of Iuda, Athai the sonne of Azia, the sonne of Zacharia, the sonne of Amaria, the sonne of Saphatia, the sonne of Mahalaleel, of the children of Phares. 5 And Maasia the sonne of Baruch, the sonne of Chol Hoza, the sonne of Hasaia, the sonne of Adaia, the sonne of Joiarib, the sonne of Zacharia, the sonne of Siloni. 6 All these were the children of Phares that dwelt at Hierusalem, euen foure hundred threescore and eyght valiaunt men. 7 These are the children of Beniamin: Salu the sonne of Mesullam, the sonne of Joed, the sonne of Pedaia, the sonne of Colaia, the sonne of Maasia, the sonne of Ithiel, the sonne of Esai. 8 And after him Sabai, Sellai, nine hundred and twentie and eyght. 9 And Joel the sonne of Zichri had the ouersight of them: and Juda the sonne of Senua was the seconde ouer the citie.

10 Of the prieſtes: Jedaiah the sonne of Joiarib, Jachin, 11 Saraiah the sonne of Helkia, the sonne of Mesullam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob, was chiefe in the house of God. 12 And

Josu. 24. e. 2. Chr. 15. c.

Deut. 25. vers. 15.

Deut. vii. a.

Nehemi. 13 vers. 23. Leuit. 25. a. Deut. 15. vers. 1.

* Or, chambers.

Num. 18. vers. 26. f

(a) The people were vnwyllyng to dwell in Hierusalem, because of the continuall troubles of their enemies, which often tymes inuaded the and therfore the rulers vsed this policie, that the citie might be replenished with men.

(b) That is was their priest.

their bzethren that dyd the wozke of the temple, eyght hundzed and twentie and two: and Adaia the ſonne of Jeroham, the ſonne of Pelaliah, the ſonne of Amzi, the ſonne of Zechari, the ſonne of Phaſhur, the ſonne of Malchia, 13 And his bzethren chiefe among the fathers, two hundzed and fourtie & two: and Amaſai the ſonne of Azrael, the ſonne of Ahaſai, the ſonne of Moſelemoth, the ſonne of Immer, 14 And their bzethren valiaunt men, an hundzed and twentie and eyght: and their ouerſear was Zabdiel a " ſonne of one of the great men.

" Haggedolim.

C 15 Of the Leuites: Semeia the ſonne of Haſub the ſonne of Azarikam, the ſonne of Haſabia, the ſonne of Buni, 16 And Sabathai, and Joſabad of the chiefe of the Leuites had the ouerſight of the outwarde buſineſſe of the houſe of God. 17 And Mathania the ſonne of Micha, the ſonne of Zabdi, the ſonne of Aſaph, was the principall to begin the thankes geuing and prayer: and Bacbuſia the ſeconde among his bzethren, & Abda the ſonne of Sammua, the ſonne of Galal the ſonne of Jeduthun. 18 All the Leuites in the holy citie, were two hundzed foureſcoze and foure. 19 And the porters Accub and Talmon, and their bzethren that kept the (c) portes, were an hundzed and ſeuentie and two.

1. Chro. 9. b.

2. Chro. 8. c.

(c) Of the temple.

20 As for the reſidue of Iſrael, of the prieſtes and Leuites, (they were) in all the cities of Juda, euery one in his inheritaunce. 21 And the Nethinims dwelt " in Ophel: and Ziha and Giſpa were ſet ouer the Nethinims.

" Oz, in the foꝛnelle.

D 22 The ouerſear of the Leuites at Hieruſalem was Azzi the ſonne of Bani, the ſonne of Haſabia, the ſonne of Matthania, the ſonne of Micha: of the chyldzen of Aſaph, ſingers were ouer the buſineſſe in the houſe of god:

23 For it was the kinges commaundement concerning them, that the ſingers ſhould deale faithfully euery day.

24 And Pathaia the ſonne of Mezebel of the chyldzen of Zerah the ſonne of Juda, was " next the kyng in all matters concernyng the people.

" Oz, was at the kinges hande.

25 And in the villages in their landes, ſome of the chyldzen of Juda dwelt at Kiriath arba, and in the villages therof: and in Dibon and in the villages thereof, and at Jecabzeel and in the villages therof: 26 At Jeſua, Molabath, Bethphalet: 27 In " the towne of Sual, Bereſeba, and in the villages thereof: 28 At Siklag, & Moconah, and the villages thereof: 29 And at Enrimmon, Zarah, Jerimuth, 30 Zanoa, Odollam, and in their villages: at Lachis, and in the feeldes therof: at Aſeka, and in the villages therof. And they dwelt from Beerſeba vnto the valley of Hinnom. 31 The chyldzen alſo of Beniamin from Geba (dwelt) at Machmas, Aia, Bethel, & in their villages, 32 And at Anathoth, Nob, Ananiah, 33 Hazoz, Ramah, Gethaim, 34 Hadid, Zeboim, Neballath,

E

35 Lod, and Ono, in the carpenters valley. 36 And the Leuites had poſſeſſion both in Juda & in Beniamin.

" Oz, Hazer-ſual.

The .xii. Chapter.

1 The prieſtes and Lenites whiche came with Zorobabel vnto Hieruſalem, are numbred, 27 and al the wall is dedicated.

A THeſe are the prieſtes and Leuites that went vp with Zozobabel the ſonne of Salathiel: and with Joſue, Saraia, Jeremia, and Eſdzas,

Eſdras. 2. verſ. 1.

2 Amaria, Malluch, Hattus, 3 Sechania, Rehum, Merimoth, 4 Iddo, Genthon, Abia, 5 Miamin, Madata, Belga, 6 Semaia, Joiarib, Jedaia, 7 Salu, Amok, Helkia, and Jedaia: theſe were the heades among the prieſtes and their bzethren in the dayes of Joſue. 8 The Leuites were theſe: Jeſua, Bennui, Cadmiel, Sarebia, Juda, & Matthania, which was ouer (the office) of thankeſgeuing, he & his bzethren. 9 Bacbucia, & Hanni, and their bzethren, were about them in the watches. 10 Joſue begat Joakim, Joakim alſo begat Eliaſib, & Eliaſib begat Joiada: 11 Joiada begat Jonathan, & Jonathan begat Jaddua. 12 In the dayes of Joakim were theſe the chiefe fathers among the prieſtes: " vnder Saraia, Maraia: vnder Jeremi, Hanania: 13 Vnder Eſdras, Meſſullam: vnder Amaria, Jehoanan: 14 Vnder Milico, Jonathan: vnder Sebania, Joſeph: 15 Vnder Horim, Adna: vnder Maraioth, Helkia: 16 Vnder Iddo, Zacharia: vnder Genthon, Meſullam: 17 Vnder Abia, Zichri: vnder Miniamin, and Moadia, Piltai:

1. Chro. 23. verſ. 6.

B

" Oz, next.

18 Vnder Belga, Sammua: vnder Semaia, Jonathan: 19 Vnder Joiarib, Matthenai: vnder Jadaia, Azzi: 20 Vnder Selai, Kellai: vnder Amok, Eber: 21 Vnder Helkia, Haſabia: vnder Jedaia, Nathanael. 22 And in the tyme of Eliaſib, Joiada, Johanan, and Jadua were the chiefe fathers a-

Yhuj mong

mong the Leuites and the prieſtes written, in the raigne of Darius the Perſian. 23 The chyldren of Leui the principall fathers were written in the chronicles, vntyll the tyme of Jonathan the ſonne of Eliaſib.

24 And theſe were the chiefe among the Leuites: Haſabia, Serebia, and Jeſua the ſonne of Cadmiel, and their brethren " in their preſence, to geue prayſe and thankes, accordyng as Dauid the man of God had ordeyned it, one watch ouer againſt another.

" Or, about them.

25 Matthania, Bacbukia, Obadia, Meſullam, Talmon, and Accub, were porters " in the watch at the threſholdes of the gates. 26 Theſe were in the dayes of Joiakim the ſonne of Joſue the ſonne of Joſedec, and in the dayes of Nehemias the captayne, & of the prieſt Eſdras the ſcribe. 27 And in the dedication of the wall at Hieruſalem they ſought the Leuites out of all their places, that they might be brought to Hieruſalem, to kepe the dedication and gladnes with thankeſgeuinges, and ſinging, with cymbales, " plaiferies, and harpes. 28 And the chyldren of the ſingers gathered them ſelues together from euery ſide, out of the playne countrey about Hieruſalem, and from the villages of (a) Nethophathi, 29 From the houſe of Gilgal, and out of the countreys of Geba, and Aſmaueth: for the ſingers had buylded them villages rounde about Hieruſalem. 30 And the prieſtes and Leuites were purified, and clenſed the people, and the gates, and the wal.

" Or, kepyng the warde.

" Or, viols

(a) Whiche were a certayne familye, and had three poſſeſſions in the ſeeldes, as 1. Chro. 2. verſ. 54.

31 And I brought the princes of Juda vpon the wall, and appoynted two great " quiers of men to geue thankes, which went on the right hand of the wall towarde the Doung gate.

" Or, companies.

32 And after them went Hoſaia, and halfe of the princes of Juda, 33 And Azaria, Eſdras, & Meſullam, 34 Juda, Beniamin, Semeia, and Jeremi,

35 And certayne of the prieſtes chyldren with trumpettes: namely Zacharie the ſonne of Jonathan, the ſonne of Semeia, the ſonne of Matthania, the ſonne of Michaia, the ſone of Zaccur, the ſone of Aſaph. 36 And his brethren, Semeia, Azarael, Melalai, Gilalai, Maai, Nathanael, & Juda, and Hanani, with the muſicall inſtrumentes of Dauid the man of God: and Eſdras the ſcribe (went) before them. 37 And beſide the Well gate, they went vp ouer againſt them vpon the ſteps of the citie of Dauid at the goyng vp of the wall, beyonde the houſe of Dauid vnto the water gate eaſtwarde. 38 The other quier of them that gaue thankes went ouer againſt them, and I after them, and the halfe part of the people vpon the wall beyonde the Furneſſe gate vnto the brode wall. 39 And beyond the port of Ephraim, and beyonde the old gate, beyonde the fiſhe gate, and the towre of Hananeel, and the towre of Mea, euen vnto the Sheepegate, & they ſtoode ſtill in the " priſon gate.

" Or, the gate of the warde. G

40 And ſo ſtoode the two quiers of them that gaue thankes in the houſe of God, and I and the halfe of the rulers with me: 41 And the prieſtes, namely Eliakim, Maaſia, Miniamin, Michaia, Elioenai, Zachari, and Hanania, with trumpettes: 42 And Maaſia Semeia, Eleaſer, Azzi, Jehohanan, Melchiah, Elam, and Eſer: and the ſingers ſang loude, hauing Jeſrahiah for their ouerſear. 43 And the ſame day they offered great ſacrifices, and reioyced: for God had geuen them great gladneſſe, ſo that both the wyues and chyldren were ioyfull, and the mirth of Hieruſalem was hearde farre of. 44 At the ſame time were the men appoynted ouer the treaſure houſes, wherein were the heaue offeringes, the firſtlinges, and the tythes, that they ſhoulde gather them out of the feeldes about the cities, to diſtribute them vnto the prieſtes and Leuites accordyng to the lawe: for Juda was glad of the prieſtes and Leuites that ſerued. 45 And both the ſingers and porters kept the warde of their God, and the warde of the purification, accordyng to the commaundement of Dauid and of Solomon his ſonne. 46 For in the tyme of Dauid & Aſaph of old were the cheefe ſingers (ordayned) and the ſonges of prayſe and thankeſgeuing vnto God. 47 In the time of Zorobabel and Nehemias dyd all Iſrael geue portions vnto the ſingers and porters euery day his portion: and they " gaue tythes vnto the Leuites, and the Leuites " gaue tythes againe vnto the childre of Aaron.

1. Chro. 9. verſ. 22.

2. Chro. 31. verſ. 11.

2. Chro. 24. verſ. 13.

" Or, ſanctified.

" Or, ſanctified.

The .xiii. Chapter.

1 The lawe is read. 3 They ſeparate from them all ſtraungers. 30 An ordinaunce to ſerue god.

AND that day dyd they reade in the booke of Moyſes in the audience of the people, and therein was founde written, that the Ammonites and

I Num. 22. verſ. 5. Deut. 23. verſ. 3.

and Moabites shuld neuer come into the congregation of God: 2 Because they met not the chyldren of Israel with bread and water, but hyred Balaam agaynst them that he shoulde curse them: and our God turned the curse into a blessing. 3 Nowe when they had heard the lawe, they separated from Israel euery one that had "mixt him selfe therein. 4 And before (a)this had the priest Eliasib the ouersight of the treasurie of the house of our God, and he was kinsman vnto Tobia, 5 And had made him a great chamber, and there had they afore time layed the offringes, frankincense, vessels, and the tythes of corne, wine, and oyle, which was commaunded to be geuē to the Leuites, singers, and porters, and the heaue offringes of the priestes. 6 But in all this (time) was not I at Hierusalem: for in the two and thirtie yere of Artarxerxes kyng of Babylon came I vnto the kyng, and after certayne dayes obtayned I licence of the king to come to Hierusalem. 7 And I gat knowledge of the euyll that Eliasib dyd for Tobia, in that he had made him a chāber in the court of the house of God.

8 And it greeued me sore: therefore I cast forth all the vessels of the house of Tobia out of the chamber:

9 And commaunded them to clense the chambers, and thyther brought I againe the vessels of the house of god, with the meate offring, & the incense.

10 And I perceaued that the portions of the Leuites had not ben geuen them, and that euery one was fled to his lande, euen the Leuites and singers that executed the worke. 11 Thē reproued I the rulers, and saide, Why is the house of God forsaken? And I gathered them together, and set them in their place. 12 Then brought all Juda the tythes of corne, and wine, & oyle, vnto the treasures. 13 And I made treasurers ouer the treasure, Selemiah the priest, and Zadoc the scribe, and of the Leuites, Phadata: and vnder their hand was Hanan the sonne of Zaccur the sonne of Mathania: for they were counted faythfull, and their office was to distribute (the portions) vnto their brethren.

14 Thinke vpon me O my God herein, and wype not out (b) my "mercie that I haue shewed on the house of my God, and on the officers thereof.

15 And the same time sawe I in Juda some treadyng wine prestes on the sabbath, and bringing in sheaues, and which laded asses also with wine, grapes, and figges, and all burthens, and brought them into Hierusalem vpon the sabbath day: and I rebuked them earnestly the same day that they solde the victailes. 16 There dwelt men of Tyre also therein, which brought fishe and all maner of ware, and solde on the sabbath vnto the chyldren of Juda in Hierusalem. 17 Then reproued I the rulers in Juda, and saide vnto them, What euyll thing is this that ye do, and breake the sabbath day?

18 Dyd not your fathers euen thus, and our God brought all this plague vpon vs, and vpon this citie? and ye make the wrath more yet vpon Israel, in that ye breake the sabbath?

19 And when the portes of Hierusalem began to be (c) darke in the euenyng before the sabbath, I commaunded to shut the gates, and charged that they shoulde not be opened tyll after the sabbath: and some of my seruants set I at the gates, that there should no burthen be brought in on the sabbath day. 20 Then remayned the chapmen and marchauntes once or twyse ouer night without Hierusalem with all maner of wares. 21 Then reproued I them sore, and saide vnto them, Why tary ye all nyght about the wal? If ye do it once agayne, I wyll lay handes vpon you: from that tyme forth came they no more on the sabbath. 22 And I saide vnto the Leuites that they shoulde clense themselues, and that they should come and kepe the gates, to halowe the sabbath day: Thinke vpon me O my God concernyng this also, and spare me accordyng to thy great mercie. 23 In those dayes also sawe I Jewes that maryed wyues of Asdod, of Ammon, and of Moab, 24 And their chyldren spake halfe in the speache of Asdod, and coulde not speake in the Jewes language, but accordyng to the language of the one people and of the other people. 25 Then I reproued them, & (d)cursed them, and smote certaine of them, & "made them bare: & take an oth of them by god, Ye shall not geue your daughters vnto their sonnes, neither shall ye take their daughters vnto your sonnes, or for your selues. 26 Did not Solomō the king of Israel sinne by these thinges? & yet among many heathen was there no king like him,

*Num. 22. vers. 5.

*Or, strangers.

(a) That is, before the chyldren of Israel had separated the straungers from among them

(b) He protesteth that he dyd his duetie with a good conscience, yet he iustifieth not him self herein, but desireth god to fauour him, and to be mercifull vnto him for his owne goodnesse sake, as vers. 22.

"Or, kindnesse.

(c) About the time that the sonne went downe, for the sabbath lasted from the sunne goingdowne of the one day, to the sunne setting of the other.

(d) That is, dyd excommunicate them, or diryue them out of the congregatiō.

"Or, place of their heere.

2. kin. 4. b.

3.king.xi.a. him, which was deare vnto his God, and God made him kyng ouer all Israel: and yet neuertheleſſe outlandiſhe women cauſed him to ſinne. 27 Shal we then obey vnto you to do all this great euyll, and to tranſgreſſe agaynſt our God, and marrie ſtraunge wyues? 28 And one of the chyldrē of Jehoiada the ſonne of Eliaſib the hie prieſt, was the ſonne in lawe of Sanaballat the Horonite: but I chaſed him from me. 29 O my God, thinke thou vppon them that defile the prieſthod, and the couenaunt of the prieſthod and of the Leuites. 30 Thus clenſed I them from all ſuch as were outlandiſhe, and appoynted the courſes of the prieſtes and Leuites, euery one in his office: 31 And to offer the wood at times appoynted, and the firſt fruites: Thynke thou vppon me O my God for the beſt.

¶ The ende of the booke of Nehemias, or ſeconde booke of Eſdras.

The Booke of Esther.

¶ The firſt Chapter.

1 Kyng Ahaſuerus maketh a royall feaſt. 10 Wherevnto the queene Vaſthi wyll not come. 19 For which cauſe ſhe is put away. 20 The kynges decree touchyng the preeminence of man ouer his wyfe.

A

IN the dayes of Ahaſuerus, (this is Ahaſuerus whiche raigned from India vnto Ethiopia ouer an hundred and twentie and ſeuen prouinces.) 2 In thoſe dayes when the kyng Ahaſuerus ſate on his ſeate(a) royall whiche was in the palace of Suſan: 3 In the thirde yere of his raigne, he made a feaſt vnto all his princes and ſeruauntes: and the mightie men of Perſia and Media, the captaynes alſo and rulers of his countreys were before him. 4 And he ſhewed the richeſſe and glorie of his kingdome, and the glorious worſhip of his greatneſſe many dayes long, an hundred & foureſcore dayes.

5 And when theſe dayes were expired, the kyng made a feaſt vnto all the people that were in the palace of Suſan, both vnto great and ſmall, ſeuen dayes long, in the court of the garden by the kinges palace, 6 Where there hanged white, greene, and " yelowe clothes, faſtened with cordes of fine ſilke and purple in ſiluer rinages, vpon pillers of marble ſtones: the " benches alſo were of gold and ſiluer made vpon a pauement of " greene, white, yelowe, and blacke marble. 7 And they dranke in veſſels of golde, and chaunged veſſell after veſſell, and royall wine in aboundaunce according to the power of the kyng. 8 And the drynkyng was by an order, none might compell: for ſo the kyng had appoynted to all the officers of his houſe, that they ſhoulde do according to euery mans pleaſure. 9 And the queene Vaſthi made a feaſt alſo for the women in the palace of Ahaſuerus. 10 And on the ſeuenth day when the kyng was merry after the wine, he cōmaunded Mehuman, Biztha, Harbona, Bigtha, Abagthan, Zethar, and Charchas, the ſeuen chamberlaynes that dyd ſeruice in the preſence of kyng Ahaſuerus, 11 To fetch the queene Vaſthi with the crowne regal into the kinges preſence, that he might ſhewe the people and princes her fairenelle: for ſhe was beautifull.

13 But the queene Vaſthi would not come at the kinges woorde by his chamberlaynes: then was the kyng very wroth, and his indignation kindled in him. 13 And the kyng ſpake to the wyſe men whiche (b)knewe the times (for ſo was the kinges maner towardes al that knewe the lawe and the iudgementes: 14 And the next vnto him were, Carſena, Sethar, Admata, Tharſis, Mares, Marſena, and Memuchan, the ſeuen princes of Perſia & Media, which (c)ſawe the kinges face, & ſate the firſt in the kyngdome.)

15 What, ſhall we do vnto the queene Vaſthi according to the lawe, becauſe ſhe dyd not according to the woorde of the kyng Ahaſuerus whiche he commaunded by his chamberlaynes?

16 And Memuchan anſwered before the kyng and the princes. The queene Vaſthi hath not onely done euyl agaynſt the kyng, but alſo agaynſt all the princes, and agaynſt all the people that are in all the prouinces of kyng Ahaſuerus.

17 For this deede of the queene ſhall come abrode vnto all women, ſo that they

(a) That is, had reſt and quietnes.

" Or, blew, or violetcoloured clothes.

" Or, beds or tables.

" Or, porphyre, marble, alabaſter, & blew colour.

(b) That is, which were lerned men and knewe the lawes & actes of their elders in tymes paſt.

(c) Which were his cheef counſeilers, and might haue alwayes acceſſe vnto him.

they shall despise their husbandes before their eyes, and shal say, The king Ahasuerus commaunded Vasthi the queene to be brought in before him, but she wolde not come. 18 And so shall the princesses in Persia & Media say likewise this day vnto all the kinges princes when they heare of this deede of the queene: thus shall there arise to much displeasurefulnesse and wrath. 19 If it please the king, let there go a cõmaundement from him, and let it be written accordyng to the lawes of the Persians and Medians, and not to be transgressed, that Vasthi come no more before king Ahasuerus, and let the king geue her royal estate vnto another that is better then she.

D 20 And when this commaundement of the king which shalbe made is published throughout all his empire, which is great, all women shall honde their husbandes in honour both among great and smal. 21 This saying pleased the king and the princes, & the king did accordyng to the worde of Memuchã. 22 For he sent letters foorth into all the kinges prouinces, into euery lande accordyng to the writyng therof, and to euery people after their language, that euery man should be lorde in his owne house: and this to be published after the language of his people.

¶ The. ii. Chapter.

1 After the queene is put away, certayne young maydes are brought to the king. 14 Esther pleaseth the king, and is made queene.

A Fter these actes, when the displeasure of king Ahasuerus was nowe * alayed, he thought vpon Vasthi, and what she had done, & what was decreed agaynst her. 2 Then sayde the kinges seruauntes that ministred vnto him, Let there be faire young virgins sought for the king.

3 And let the king appoynt officers in all the prouinces of his empire, that they shulde bryng together all the faire young virgins vnto the palace of Susan to the womens * house, dyng, vnder the hande of Hegai the kinges chamberlayne that kept the women, to geue them their apparell. 4 And that the mayden which pleased the king, should be queene in Vasthis stead. And this pleased the king, and he did so. 5 In the palace of Susan there was a certayne Iewe, whose name was Mardocheus the sonne of Iair, the sonne of Semei, the sonne of Cis, a man of Iemini, 6 Which was caryed away from Hierusalem with the captiuitie when Iechonia the king of Iuda was led away, whom Nabuchodonosor the king of Babylon caryed thence: 7 And he nourished Hadassa (that is Esther) his vncles daughter: for she had neither father nor mother, and she was a faire and beautifull mayden, whom Mardocheus (when her father and mother were dead) receaued for his owne daughter.

8 So when the kinges commaundement and commission was published, and many maydens were brought together into the palace of Susan vnder the hande of Hegai, Esther was brought also vnto the kinges house vnder the hand of Hegai the keper of the women. 9 And ỹ mayden pleased him, & she founde fauour in his sight: and he caused * ornamentes to be geuen her speedyly, and such thinges as belonged to her, and appoynted her seuen comely maydens out of the kinges house, * and fauoured both her and her gentlewomen singularly in the house of the women. 10 But Esther shewed not her people and her kinrede: for Mardocheus had charged her that she shulde not tell it.

11 And Mardocheus walked euery day before the court of the womens house, that he might knowe how Esther did, & what shulde become of her.

12 And when the appoynted tyme of euery mayden came that she should go in to the king Ahasuerus, after that she had ben twelue monethes accordyng to the maner of the women (for so were the dayes of their purification accomplished, sire monethes with oyle of myrre, and sixe monethes with sweete odours, and in the purifiyng of the women: 13 And thus went the maydens vnto the king) whatsoeuer she required, that must be geuen her to go with her out of the (a) womens * buildyng vnto the kinges palace.

14 In the euenyng she went, and on the morowe she returned into the seconde house of the women (abidyng) vnder the hand of Saasgaz the kinges chamberlayne, which kept the concubines: and she came in vnto the king no more, except it pleased the king to haue her, and that she were called by name. 15 Nowe whē the course came of Esther the daughter of Abihail, the vncle of Mardocheus (which had receaued

2. king. 24. & Jere. 24. 8.

* Or, alayed.

* Or, house * or, things for purification, ver. 12.

* Or, her thinges for purificatiõ. * Or, and he gaue change to her, & to her maides, of the best in the house of the women.

* Or, house

(a) There were three houses appoynted for women: one for virgins, another for concubines, the thirde for queenes.

C

receaned her as his owne daughter) that he should come in vnto the king, she desired nothyng but what Hagai the kinges chamberlayne the keper of the women sayde: and Esther founde fauour in the sight of all them that loked vpon her. 16 And Esther was taken vnto king Ahasuerus into his house royal, in ỹ tenth moneth (which is the moneth (b) Tebeth) in the seuẽth yere of his raigne. 17 And the king loued Esther aboue all the women, & she founde grace & fauour in his sight more then all the virgins, so that he set the crowne of the kingdome vpon her head, & made her queene in stead of Vasthi. 18 And the king made a great feast vnto all his princes & seruauntes, which feast was because of Esther, and caused the prouinces to be in (c) quietnes, and gaue giftes as became the royaltie of a king. 19 And when the virgins were gathered together the seconde tyme, Mardocheus sate in the kinges gate. 20 And as yet had not Esther shewed her kinred and her people, accordyng as Mardocheus had bidden her: for Esther dyd after the worde of Mardocheus lyke as if she had ben yet vnder his gouernaunce. 21 At the same tyme (whyle Mardocheus sate in the kinges gate) two of the kinges chamberlaynes Bigthan and Theres which kept the doore, were wroth, and sought to lay their handes on the king Ahasuerus: 22 Whereof also Mardocheus gate knowledge, and tolde it vnto queene Esther, and Esther certified the king thereof in Mardocheus name. 23 And when inquisition was made, it was founde so, and they were both hanged on tree: and it was written in the chronicles before the king.

(b) Whiche conteyneth part of December, and part of Ianuarie.

(c) He released their tribute.

(a) This fact of Mardocheus semed to come by the singuler motion of gods spirite, to thende he might execute his iust iudgement against wicked Haman, and also bring Mardocheus to honour for the preseruation of his people: for otherwise to obey magistrates in all ciuile behauiour, is gods commaundement.

¶ The. iii. Chapter.

1 Haman after he was exalted, obteyned of the king that al the Iewes should be put to death, becaus Mardocheus had not done him worshipe as other had.

AFter these actes did king Ahasuerus promote Haman the sonne of Amadatha the Agagite, and set him on hie, and set his seate aboue all the princes that he had with him.

2 And all the kinges seruauntes that were in the kinges gate, bowed their knees, and reuerenced Haman, for the king had so commaunded concernyng him: but Mardocheus (a) bowed not the knee, neither did him reuereace. 3 Then the kinges seruauntes which were in the kinges gate sayde vnto Mardocheus, Why transgressest thou the kinges commaundement?

4 And though they spake this dayly vnto him, yet would he not heare the, therfore they tolde Haman, that they might see how Mardocheus matters would stande, for he had tolde them that he was a Iewe. 5 And when Haman sawe that Mardocheus bowed not the knee vnto him, nor dyd reuerence vnto him, he was full of indignation, 6 And thought it to litle to lay handes only on Mardocheus, for they had shewed him the nation of Mardocheus: wherfore he sought to destroy all the Iewes that were throwout the whole empire of Ahasuerus, and that were of the nation of Mardocheus. 7 In the first moneth (that is the moneth Nisan) in the twelfth yere of king Ahasuerus, they cast Phur, that is a (b) lot, before Haman from day to day, & from moneth to moneth to the twelfth moneth, that is, the moneth Adar. 8 And Haman sayd vnto king Ahasuerus, There is a people scattered abrode, & dispearsed among all people in all the prouinces of thine empire, & their lawes are diuers from all people, and do not after the kinges lawes, therfore it is not the kinges profite to suffer them. 9 If it please the king, let it be written that they may be destroyed: and so wil I * way downe ten thousand talentes of syluer by the handes of them that haue the charge of this businesse, to bryng it into the kinges treasurie.

10 And the king toke his ryng from his hande, & gaue it vnto Haman the sonne of Amadatha the Agagite, the Iewes enemie. 11 And the king sayde vnto Haman, Let the siluer be thyne, and do with that people as it pleaseth thee. 12 Then were the kinges * scribes called on the thirteenth day of the first moneth, and there was written accordyng as Haman cõmanded vnto all the kinges officers, and to the captaynes that were ouer euery prouince, and to the rulers of euery people in the countreys on euery side accordyng to the writyng therof, and to euery nation after their language, in the name of king Ahasuerus was it written, & sealed with the kinges ryng. 13 And the letters were sent by postes into all the kinges prouinces, to roote out, to kil, & to destroy all Iewes both

(b) To know what moneth & day should be good to go about this thing, that it might haue good successe, but god disapoynted their lottes and expectation.

* Or, pay.

* Or, secretaries.

young

Reade Deu. 7.

young and olde, childrẽ & women, in one day, vpon the thirteenth day of the twelfth moneth (which is the moneth Adar) & to spoyle them as a pray.
14 This was the tenure of ỹ writyng, that there should be a cõmaundement geuen in all prouinces, and published vnto all people, that they shoulde be redy against the same day. 15 And the postes went in all haste accordyng to the kinges cõmaundement, and in the palace of Susan was the commaundement deuised: and the king & Haman sate & dranke, when in the meane time the (c) citie of Susan was disquieted.

(c) That is, the Iewes which were in Susan.

¶ The. iiii. Chapter.

Mardocheus geueth the queene knowledge of the cruel decree of the king agaynst the Iewes. 16 She willeth that they pray for her.

WHen Mardocheus perceaued all that was done, he rent his clothes, and put on sackcloth with ashes, and went out into the middes of the citie, and cried loude and lamentably, 2 And came before the kinges gate: but he might not enter within the kinges gate, because he had sackcloth on. 3 And in all prouinces, countreys, and places, as farre as the kinges worde and commaundement came, there was great lamentation among the Iewes, fastyng, weepyng, and mournyng, and many lay in sackclothes and in ashes. 4 So Esthers maydens & her chamberlaynes came, and tolde it her: then was the queene exceedingly astonied, and sent rayment that Mardocheus shoulde put on, & lay the sackcloth from him: but Mardocheus would not take them.
5 Then called Esther Hathach (one) of the kinges chamberlaynes which stoode before her, and gaue him a commaundement vnto Mardocheus to know what it was wherfore he did so.
6 So Hathach went forth to Mardocheus vnto the streete of the citie which was before the kinges gate:
7 And Mardocheus tolde him of all that had come vnto him, and of " the summe of siluer that Haman had promised to way downe into the kinges treasurie, because of the Iewes ỹt he woulde destroy them. 8 And he gaue him the copie of the kinges cõmaundement that was deuised at Susan to destroy them, that he might shewe it vnto Esther, and to speake to her, and charge her that she shoulde go in vnto the king, and make her prayer and supplication vnto him for her people.
9 And whẽ Hathach came in, he tolde Esther the wordes of Mardocheus.
10 And agayne Esther spake vnto Hathach, and commaunded him (to say) vnto Mardocheus, 11 All the kinges seruauntes, and the people in the prouinces of the king know, that whosoeuer commeth within the court vnto the king, whether it be man or woman, which is not called, " the cõmaundement is, that the same shall dye, except the king holde out the golden scepter vnto him, for then he shall lyue: but I haue not ben called to come in vnto the king nowe this thirtie dayes. 12 And when Mardocheus was certified of Esthers wordes,
13 Mardocheus bad say agayne vnto Esther, Thinke not with thy selfe that thou shalt escape in the kinges house more then all the Iewes.
14 For if thou holdest thy peace at this tyme, then shall the Iewes haue " helpe and deliueraunce out of an (a) other place, and thou and thy fathers house shalbe destroyed: And who knoweth whether thou art come to the kingdome " for this cause sake?
15 Esther bad them gene Mardocheus this answere, 16 Go, and gather all the Iewes that are founde at Susan, and fast ye for me, that ye eate not and drinke not in three dayes neither day nor nyght, I and my maydens will fast likewise: and so will I go in vnto the king, which thing is yet contrary to the commaundement: and (b) yf I perishe, I perishe. 17 So Mardocheus went his way, and did accordyng to all that Esther had commaunded him.

" Heb. declaration.

" Or, there is a lawe of his.

" Or, byeathyng.

(a) This Mardocheus spake in the confidence of that faith which all gods childrẽ ought to haue, which is, that god woulde deliuer them by one meanes or other.

" or, for such a time.

(b) I will put my life in daunger, and referre the successe to god, seyng it is for his glorie, & the deliueraunce of his people.

¶ The. v. Chapter.

Esther entreth in vnto the king, and biddeth him and Haman to a feaste, 11 Haman prepareth a gallous for Mardocheus.

AND on the thirde day Esther put on her royall apparell, and stoode in the court of the kinges palace within ouer against the kings house: and the king sate vpon his roall seate in the kinges palace ouer against the gate of the house. 2 And when the king sawe Esther the queene standyng in the court, she founde grace in his sight: and the king helde out the golden

A

golden scepter that was in his hande: So Esther stept foorth and touched the top of the scepter. 3 Then sayde the king vnto her, What wylt thou queene Esther? and what requirest thou? (aske) euen the halfe of ℘ empire, and it shalbe geuen thee. 4 And Esther answered, If it please the king, let the king & Haman come this day vnto the banket that I haue prepared for him. 5 And the king sayd, Cause Haman to make haste, that he may do as Esther hath sayd. So the king and Haman came to the banket that Esther had prepared. 6 And the king sayde vnto Esther at the banket of wine, What is thy petition that it may be geuen thee? And what requirest thou? If it be euen the halfe of the empire, it shalbe done. 7 Then answered Esther, and sayd, My petition and desire is, 8 If I haue found grace in the sight of the king, and if it please the king to geue me my petition, and to fulfill my request, then let the king and Haman come to the banket that I shal prepare for them: and so will I do to morowe as the king hath sayde.

9 Then went Haman foorth in the same day ioyful & merry in his minde: but when Haman sawe Mardocheus in the kinges gate, that he stoode not vp nor moued for him, he was full of indignation at Mardocheus. 10 Neuerthelelle Haman refrayned him selfe, and when he came home, he sent and called for his freendes and Zares his wife. 11 And Haman tolde them of the glorie of his riches, and the multitude of his children, and all the thinges wherein the king had (a) promoted him so greatly, and howe that he had set him aboue the princes and seruauntes of the king. 12 Haman sayde moreouer, Yea Esther the queene did let no man come in with the king vnto the banket that she had prepared, except me: and to morowe am I bidden vnto her also with the king. 13 But in all this am I not satisfied, as long as I see Mardocheus the Iewe sitting at the kinges gate.

14 Then sayde (b) Zares his wife and all his freendes vnto him, Let them make a gallous of fifte cubites hye, and to morowe speake thou vnto the king that Mardocheus may be hanged theron: then go thou in merily with the king vnto the banket. And Haman was well content withal, and caused the gallous to be made.

Mark. 6. d.

(a) Thus the wicked whē they are promoted, in stead of consideryng their charge and humblyng themselues, waxe ambitious, disdaynfull, and cruel.

(b) The comfort & counsell which he receaued of his wife and freendes, through the prouidence of god was turned to his destruction.

¶ The. vi. Chapter.

1 The king turneth ouer the chronicles, and findeth the fidelitie of Mardocheus, 10 and commaundeth Haman to cause Mardocheus to be had in honour.

THe same nyght coulde not the king sleepe, and he commaunded to bryng "the chronicles and stories: and they were read before the king. 2 Then it was founde written howe Mardocheus had tolde that Bigthana & Theres the kinges two chamberlayngs which kept the "doores, sought to lay handes on king Ahasuerus. 3 And the king sayde, What honour and dignitie hath ben geuen to Mardocheus therefore? Then sayde the kinges seruauntes that ministred vnto him, There is nothyng at all done for him. 4 And the king sayde, Who is in the court? (for Hamā was come into the court without before the kinges house, that he might speake vnto the king to hang Mardocheus on the tree that he had prepared for him.) 5 And the kinges seruauntes sayde vnto him, Beholde Haman standeth in the court. And the king sayde, Let him come in. 6 And when Haman came in, the king sayde vnto him, What shalbe done vnto the man whom the king woulde fayne bring vnto worship? (Haman thought in his heart, Whom desireth the king to bring vnto worship more then me?) 7 And Haman aunswered the king, Let the man whom the king pleaseth to bryng vnto worship, be brought hither, 8 That he may be arayed with the royall garmentes which the king vseth to weare, and the horse that the king rideth vpon, and that the crowne royal may be set vpon his head:

9 And let this rayment & horse be deliuered vnder the hande of one of the kinges most noble princes, that they may aray the man withall whom the king is disposed to bryng to honour, and cause him to ryde vpon the horse through the streete of the citie, and proclayme before him, Thus shall it be done to the man whom the king pleaseth to bryng to honour. 10 And the king sayd to Haman, Make haste, and take as thou hast sayde the rayment and the horse, and do euen so vnto Mardocheus the Iewe that sitteth before the kinges gate: & let nothyng fayle of al that thou hast spoke. 11 Then toke Haman the rayment and

1 "Or, the booke of recordes & the chronicles. Esth. 2. b.

"Or, that holdes.

Gen. 41. f.

and the horse, and arayed Mardocheus, and brought him on horsebacke throughe the streete of the citie, and proclaymed before him, Thus shall it be done vnto the man whom the king is disposed to honour. 12 And Mardocheus came agayne to the kinges gate: but Haman gat him home in all the haste mournyng, and his head couered: 13 And tolde Zares his wife and all his frendes euery thyng that had befallen him. Then sayd his wise men and Zares his wife vnto him, If it be Mardocheus of the seede of the Iewes, before whom thou hast begun to fall, thou shalt not preuayle against him, but shalt surely (a) fal before him. 14 And whyle they were yet talkyng with him, came the kinges chamberlaynes, and caused Haman to make haste to come vnto the banket that Esther had prepared.

(a) Thus god sometyme putteth in the mouth of the very wicked to speke that thyng whiche he hath decreed to come to passe.

¶ The. vii. Chapter.

1 The queene prayeth for her selfe and her people. 6 She accuseth Haman, & he is hanged on the gallous which he had prepared for Mardocheus.

So the king and Haman came to banket with queene Esther.

2 And the king sayde agayne vnto Esther on the seconde day at the banket of wine, What is thy petition queene Esther, that it may be geuen thee? And what requirest thou? If it be euen to halfe of the empire, it shall be done. 3 And Esther the queene answered, and sayd, If I haue found grace in thy sight O king, & if it please the king, then graunt me my life at my desire, and my people for my petitions sake. 4 For we are solde I and my people to be destroyed, to be slayne, and to perishe: and would God that we were solde to be bondmen and bondwomen, then would I haue holde my tongue: although the enemie could not recompence the kinges (a) losse. 5 The king Ahasuerus answered and sayd vnto queene Esther, Who is he? and where is he, that dare presume in his mynde to do after that maner? 6 And Esther sayd, The enemie and aduersarie is this wicked Haman. Then Haman was exceedingly afrayde before the king & the queene. 7 And the king arose from the banket and from the wine in his displeasure, and (went) into the palace garden: and Haman stoode vp, and besought queene Esther for his life: for he saw that there was a mischeefe prepared for him of the king alredie.

Esth. 5. a.

(a) Meanyng the tribute which the Iewes payde vnto the king.

8 And when the kyng came agayne out of the palace garden into the place where they dranke wine, Haman had layde him vpon the bed that Esther sate vpon. Then sayde the king, Wyll he force the queene also before me in the house? Assoone as that worde went out of the kinges mouth, they (b) couered Hamans face.

(b) This was the maner of the Persians, whē one was out of the kinges fauour.

9 And Harbona one of the chamberlaynes that stoode before the king, sayde, Beholde there standeth yet a gallous in Hamans house, fifte cubites hye, which he had made for Mardocheus, that spake good for the king. Then the king sayde, Hang him theron. 10 So they hanged Haman on the gallous that he had made for Mardocheus: Then was the kinges wrath pacified.

Esth. 2. b.

¶ The. viii. Chapter.

1 After the death of Haman was Mardocheus exalted. 14 Comfortable letters are sent vnto the Iewes.

The same day did king Ahasuerus gene the house of Haman the Iewes enemie vnto queene Esther, and Mardocheus came before the king: for Esther tolde what he was vnto her. 2 And the king toke of his ryng which he had taken from Haman, and gaue it vnto Mardocheus. And Esther set Mardocheus ouer the house of Haman. 3 And Esther spake yet more before the king, & fell downe at his feete weepyng, and besought him that he would put away the wickednesse of Haman the Agagite, and his deuice that he had imagined against the Iewes. 4 And the king helde out the golden sceptre towarde Esther. Then rose Esther, and stoode before the king, 5 And sayde, If it please the king, and if I haue founde grace in his sight, and if it be acceptable before the king, and I please him, then let it be written that the letters of the deuice of Haman the sonne of Hamadatha the Agagite may be called agayne, which letters he wrote to destroy the Iewes which are in all the kinges prouinces. 6 For howe can I suffer and see the euyll that shal come vnto my people? or howe can I beare and take vpon the destruction of my kinrede? 7 And the king Ahasuerus sayde vnto queene Esther and to Mardocheus the Iewe, Beholde I haue

haue genen Esther the house of Haman, whom they haue hanged vpon a tree, because he layde hande vpon the Iewes. 8 Write ye also for the Iewes as it lyketh you in the kinges name, and seale it with the kinges ryng: For the writynges that were written in the kinges name, and sealed with the kinges ryng, durst no man disanull. 9 Then were the kinges scribes called at the same tyme, euen in the thirde moneth (that is in the moneth (a) Siuan) on the three and twentie day thereof, and it was written accordyng to all as Mardocheus cõmaunded vnto the Iewes, and to the princes, to the deputies and captaynes in the prouinces which are from India vnto Ethiopia, namely an hundred twentie and seuen prouinces, vnto euery prouince accordyng to the writyng therof, and vnto euery people after their speache, and to the Iewes accordyng to their writyng and language. 10 And he wrote in the king Ahasuerus name, and sealed it with the kinges ryng, and by postes that rode vpon horses, and swyft young Mules, sent he the writynges, 11 Wherin the king graunted the Iewes in what cities soeuer they were, to gather them selues together, and to (b) stande for their life, and for to roote out, to slay and to destroy all the power of the people and prouince that woulde trouble them, both children and women, and to spoyle their goodes: 12 Vpon one day in all ℣ prouinces of king Ahasuerus, namely vpon the thirteenth day of the twelfth moneth, which is the moneth Adar. 13 The tenure of the writyng was, howe there shoulde be a commaundement geuen in all euery prouince, and published among all people, and that the Iewes shoulde be redy agaynst that day to auenge them selues on their enemies. 14 And so the postes that rode vpon the swyft horses and Mules, made haste with all speede to execute the kinges word: and the commaundement was deuised in the pallace of Susan. 15 And Mardocheus went out from the king in royall apparell, of * yelowe and whyte, and with a great crowne of golde, being arayed with a garment of * silke and purple: and the citie of Susan reioyced and was glad.

16 And vnto the Iewes there was come light and gladnesse, ioy and worship. 17 In all prouinces and cities into what places soeuer the kinges worde and commaundement reached, (there was) ioy and mirth, a feast and good dayes among the Iewes: in so much that many of the people in the lande became Iewes, for the feare of the Iewes came vpon them.

¶ The. ix. Chapter.

1 At the commaundement of the king, the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged.

IN the twelfth moneth, (that is the moneth Adar) vpon the thirteenth day of the same, when the kinges worde & commaundement drue neare to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them, it turned contrary: for the Iewes had rule ouer them that hated them. 2 For then gathered the Iewes together in their cities within all the prouinces of king Ahasuerus, to lay hande on such as woulde do them euyll, and no man coulde withstande them: for the feare of them was come ouer all people.

3 And all the rulers in the prouinces, and princes, & deputies, and officers of the king, promoted the Iewes: for the feare of Mardocheus came vpon them. 4 For Mardocheus was great in the kinges house, and the report of him was noysed in all the prouinces: for this man Mardocheus waxed greater & greater. 5 Thus the Iewes smote all their enemies with the stroke of the swoorde, and slaughter, and destruction, and did what they woulde vnto their enemies. 6 And at the palace of Susan the Iewes destroyed (a) fiue hundred men. 7 And Parshandatha, Dalphon, Aspha-
B (a) Beside those three hundred that they slue the second day as verse. 15.
tha, 8 Phoratha, Adalia, Aridatha, 9 Pharmashtha, Arisai, Aridai, and Vaizatha, 10 The ten sonnes of Haman the sonne of Hamadata the enemie of the Iewes: but * on his goodes they layde no handes. 11 At the same tyme was the king certified of the number of those that were slayne in the palace of Susan.

12 And the king sayde vnto queene Esther, The Iewes haue slayne and destroyed fiue hundred men in the palace of Susan, and the ten sonnes of Haman: What haue they done (thinkest thou) in other landes of the king? And what is thy petition, that it may be geuen thee? or what requirest thou more

(a) Which conteineth part of May, and part of Iune.

Dan. 6. c.

(b) That is, to defend them selues against al that would assaile them.

Esth. 3. b.

C

* Or, blue.

* or, fine linnen.

A Esth. 3. b.

* Or, on the pray.

more to be done? 13 Esther answered, If it please the king, let him suffer the Jewes which are in Susan to morowe also to do accordyng vnto this dayes decree, that they may hang Hamans ten sonnes vpon the tree.

C 14 And the king charged to do so: and the decree was deuised at Susan, and they hanged Hamans ten sonnes.

15 For the Jewes that were in Susan gathered them selues together vpon the fourteenth day of the moneth Adar, and slue three hundred men at Susan: but on their goodes they layde no handes. Esth.3.b. 16 As for the other Jewes that were in the kinges prouinces, they came together and stoode for their lyues, and had rest from their enemies, and slue of their enemies seuentie and fiue thousande: howbeit they layd no handes on their goodes. 17 (This they did) on the thirteenth day of the moneth Adar, and on the fourteenth day of the same moneth rested they, which day they helde with fastyng and gladnesse.

18 But the Jewes that were at Susan came together both on the thirteenth day and on the fourteenth: and on the fifteenth day of the same they rested, and held that day with feasting and gladnesse. 19 And therfore the Jewes that dwelt in the villages and vnwalled townes, helde the fourteenth day of the moneth Adar with gladnesse and feasting, and (b) kept holy day, and euery one sent presentes vnto his neighbour. (b) As the Jewes do vnto this day, callyng it in the Persians language Phurim, that is the day of lottes. 20 And Mardocheus wrote these wordes, and sent letters vnto all the Jewes that were in all the prouinces of king Ahasuerus, both nie and farre: 21 That they shoulde make a lawe among them selues, and holde the fourteenth and fifteenth day of the moneth Adar yerely, 22 As the dayes wherin the Jewes came to rest from their enemies, and as a moneth wherin their payne was turned to ioy, and their sorowe into a ioyfull day: and that in those dayes they should make feastes and gladnesse, and one to sende gifres vnto another, and to distribute vnto the poore. 23 And the Jewes promised to do as they had begun, and as Mardocheus had written vnto them: 24 Because Haman the sonne of Hamadatha the Agagite all the Jewes enemie, had deuised agaynst the Jewes howe he might destroy them, Esth.3.b. and caused to cast Phur (that is a lot) for to consume them, & to bring them to naught. 25 But whē Esther came & before the king, he cōmaunded by letters that his wicked deuice which he imagined agaynst the Jewes, shoulde be turned vpon his owne head, & that he & his sonnes shoulde be hanged on the tree. 26 For the which cause they called these dayes Phurim, because of the name of the lot, and because of all the wordes of this writyng, and what they them selues had seene, and what had come vnto them: 27 And the Jewes ordeyned, & toke it vpon them and their seede, and vpon all such as ioyned them selues vnto them, that they woulde not misse but obserue these two dayes yerely according as they were written, and appointed in their season. 28 And that these dayes are to be remembred and to be kept of children children among all kindredes in all landes & cities: in these dayes of Phurim which are not to be ouerslipt among the Jewes, & the memorial of them ought not to perish from their seede. 29 And queene Esther the daughter of Abihail, & Mardocheus the Jewe, wrote with all authoritie to confirme this second writyng of Phurim. 30 And he sent the letters vnto all the Jewes, to the hundred twentie & seuen prouinces of the empire of Ahasuerus, with wordes of peace & trueth: 31 To confirme these & dayes of Phurim in their tyme appoynted, according as Mardocheus the Jewe & Esther the queene had appoynted them: and they bounde their ^ soule and their seede to fastyng and prayer. ^ Or, selues 32 And the decree of Esther confirmed these wordes of Phurim, & was written in the booke. 33 And the king Ahasuerus layde tribute vpon the lande, and vpon the iles of the sea. 34 And all the actes of his power and of his might, and the declaration of the dignitie of Mardocheus wherwith the king magnified him, be they not writtē in the bookes of the chronicles of the kinges of Medes and Persia? 35 For Mardocheus the Jewe was the second next vnto king Ahasuerus, & great among the Jewes, and accepted among the multitude of his brethren, as one that seeketh the wealth of his people, and speaketh peaceably for all his seede.

¶ The ende of the booke of Esther.

¶ The first Chapter.

1 The holinesse and riches of Iob, hath permission to tempt him. 6 Satan the care of Iob for his children. 11 Satan 13 He tempeth him by takyng away his substaunce, and his children, 20 His fayth and patience.

IN the lande of Hus there was a man whose name was (a) Iob, and the same was a perfect and iust man, one that feared God, and eschewed euyll. 2 And he had seuen sonnes and three daughters.

3 His substaunce also was seuen thousande sheepe, and three thousand camels, fiue hundred yoke of oxen, and fiue hundred shee asses, and a very great houshold: so that he was one of the most principall "men among all them of the (b) east (countrey.) 4 And his sonnes went and banketted in their houses euery one his day, and sent and called for their three sisters to eate and drynke with them. 5 And when the dayes of their banketting were gone about, Iob sent and sanctified them, and gate vp early and offered for euery one a whole burnt offeryng: for Iob sayde, It may be that my sonnes haue done some offence, and haue ben (c) vnthankfull to God in their heartes. Thus did Iob euery day. 6 And vpon a day when the (d) children of God came and stoode before the Lorde, Satan came also among them. 7 And the Lorde sayde vnto Satan, Whence commest thou? Satan aunswered the Lorde, & sayde, From compassyng the earth to and fro, and from walkyng through it.

8 And the Lorde sayde vnto Satan, Hast thou not considered my seruaunt Iob, howe there is none lyke him in the earth? a perfect and a iust man, one that feareth God, and eschueth euyll? 9 Satan aunswered, and sayd vnto the Lorde, Doth Iob feare God (e) for naught? 10 Hast thou not "preserued him and his house, and all that he hath on euery side? Thou hast blessed the worke of his handes, and his possessiō is encreased in the lande.

11 But laye thine hande nowe vpon him, and touche all that he hath, and he shall (f) curse thee to thy face.

12 And the Lorde sayde vnto Satan, Lo, all that he hath be in thy * power, only vpon him selfe see that thou lay not thine hande. And Satan went foorth from the (g) presence of the Lorde. 13 And vpon a certayne day when his sonnes and daughters were eatyng and drynkyng wine in their eldest brothers house, 14 There came a messenger vnto Iob, and sayd, The oxen were plowyng and the asses feedyng beside them: 15 (h) And the Sabees came violently, and toke them away, yea they haue slayne thy seruauntes with the edge of the swoorde: and I only am escaped alone to tell thee. 16 Whyle he was yet speakyng there came another, and sayde, The fire of God is fallen from heauen, and hath burnt vp thy sheepe and seruauntes, and consumed them: and I only am escaped alone to tell thee. 17 And while he was yet speakyng there came another, and sayde, The Caldees made out three bandes, and fell vpon the camels, and haue carryed them away, yea and slayne thy seruauntes with the swoorde: and I only am gotten away alone to tell thee. 18 And while he was yet speakyng there came another, and sayde, Thy sonnes and thy daughters were eatyng and drynkyng wine in their eldest brothers house, 19 And beholde there came a mightie great winde from beyonde the wildernesse, and smote the foure corners of the house, which fell vpon thy children, and they are dead: and I am gotten away alone to tell thee. 20 Then Iob stoode vp, and (i) rent his clothes, and shaued his head, fell downe vpon the grounde, worshipped, 21 And sayde, Naked came I out of my mothers wombe, and naked shal I turne (k) thither agayne: the Lorde gaue, and the Lorde hath taken away, blessed be the name of the Lorde. 22 In all these thinges did Iob not offende, nor charged God foolishly.

¶ The.ii. Chapter.

9 Iobs wife tempteth him to forsake God. 11 His three freendes visite him.

AND on a day the children of God came and stoode before the Lord, ¶ Satan came also among them, and stoode before the Lorde. 2 And the Lorde sayde vnto Satan, From whence commest thou? Satan aunswered

(a) This Iob was a gentile, declaryng hereby that god hath his, euē among the heathen.
"Ebre, childzen.
(b) Aswell Arabians, Caldeans, Idumeans, as other.
(c) The Ebrue is, blesse god, which is sometymes taken for to curse or blaspheme, as here and 1. king. 21. b
(d) Meanyng the angels, which are called the children of god, because they are willyng & redy to execute his wyll,
(e) He feareth thee, not for thine owne sake, but for the commeditie that he receaueth by thee.
"Heb, made an hedge about him.
(f) The Ebrue is blesse thee, as it is before take the fift verse to curse.
* Or, hande

(g) That is, went to execute that which god had permitted him to do, for els he can neuer go out of gods presence.
(h) That is, the Arabiās, so called of Sheba the son of Reima, of whom Arabia felix vvas named the region of Saba.

(i) Not of impacience, but as mourners vse to do, therby declaryng that he was somethyng moued, accordyng to the weaknes of mans nature in afflictions.
(k) Whereby is meant the belly of the earth, which is the mother of vs all,

A Iob.1.b.

Iob.1.b.

swered the Lorde, and sayde, I haue gone about the lande, and walked thorowe it. 3 And the Lorde sayde vnto Satan, hast thou not considered my seruaunt Iob? how there is none like vnto hym in the earth, a perfect and a iust man? one that feareth God, and escheweth euil, and continueth still in his vprightnesse, although thou mouedst me agaynst hym, to destroy hym (a) without cause. 4 And Satan answered the Lorde, and sayd, (b) Skinne for skinne, yea a man will geue all that euer he hath for his life. 5 But lay thyne hande nowe vpon hym, and touche his bone and his flesche, and he shall curse thee to thy face. 6 And the Lorde sayde vnto Satan, Lo he is in thyne hande, but saue his life. 7 So went Satan forth from the presence of the Lorde, and smote Iob with sore biles from the sole of his foote vnto his crowne.

8 And he toke a potharde to scrape hym: and he sate downe among the asshes. 9 Then sayde his wyfe vnto hym, Doest thou continue yet in thy perfectnesse? (c) curse God, and dye. 10 But he sayd vnto her, Thou speakest like a foolishe woman: shall we receaue good at the hande of God, and (d) not receaue euyll? In all these thinges did not Iob sinne with his lippes. 11 Nowe when Iobs three freendes heard of all the trouble that came vpon hym, they came euery one from his owne place (namely) Eliphas the Themanite, Bildad the Suhite, & Zophad the Naamathite: for they were agreed together to come to shew their compassion vpon hym, and to comfort hym. 12 So when they lift vp their eyes a farre of, they knew him not: then they cryed and wept, and euery one of them rent his clothes, and sprinckled dust vpon their heades "in the ayre. 13 They sate them downe by hym also vpon the grounde seuen dayes & seuen nightes, and none spake a word vnto hym: for they sawe that his greefe was very greate.

The. iii. Chapter.

1 Iob complayneth and curseth the day of his byrth. 11 He desireth to dye, as though death were the ende of al mans miserie.

AFter (a) this opened Iob his mouth, and cursed his day. 2 And Iob answered, and sayde,

3 Let the day perishe wherein I was borne, (b) and the nyght in the whiche it was sayde, There is a man chylde conceaued. 4 The same day be (turned to) darknesse, and not regarded of God from aboue, neither let the light shine vpon it. 5 But let it be stayned with darknesse and the shadowe of death, let the (dimme) cloude fall vpon it, whiche may make it terrible as a most bitter day. 6 Let the darke stoorme ouercome that night, and let it not be ioyned vnto the dates of the yere, nor counted in the number of the monethes. 7 Desolate be that night, and without gladnesse. 8 Let them that curse the day, & that be redye to rayse vp mourning, geue it also their curse. 9 Let the starres of that "night be dimme thorow darknesse of it, let it looke for light, but haue none, (c) neither let it see the dawning of the day: 10 Because it shut not vp the dooores of my mothers wambe, nor hid sorowe from mine eyes. 11 Why dyed I not in the byrth? why dyd not I perishe assoone as I came out of the wombe? 12 Why let they me vpon their knees? why gaue they me suche with their brestes? 13 Then should I nowe haue lyen styll, I should haue slept, and ben at rest, 14 Like as the kinges & "lordes of the earth, which haue buylded them selues "spetiall places: 15 Or as the princes that haue had golde, and their houses full of syluer: 16 Or (why) was not I hid, as a thing borne out of tyme, (eyther) as young chyldren whiche neuer sawe the light? 17 There (d) must the wicked ceasse from their tyrannie, and there suche as laboured valiauntly be at rest: 18 There the (e) prisoners rest together, they heare no more the voyce of the oppressour: 19 There are small and great, and the seruaunt (is) free from his maister. 20 Wherfore is the light geuen to hym that is in miserie? and lyfe vnto them that haue heauie heartes? 21 Which long for death and finde it not, though they searche more for it then for treasures: 22 Which reioyce exceedingly, and be glad when they can finde the grane, 23 From who their endes are hidde conceiled by God? 24 For my sighes come before I eate, and my teares are powred out like the water: 25 For the thing that (f) I feared is come vpon me, and the thing that I was afeayde of is happened vnto me. 26 Was I not happy? had I not quietnesse?

(a) God alloweth Iobs innocencie, because he ceassed not to feare God, although God tried him with plagues causelesse at Satās request.

(b) That is, a man will be content with the losse of another mans skin, so he may spare his owne: so is Iob content to beare the losse of his chyldrens skins, lyues, & bodyes in patience, rather then to suffer his owne skinne and body to be touched.

(c) For death was appointed to hym that blaspheme & curseth God, as Leuit. 24. verse. 15. meaning that he shuld be soone rid out of his payne.

(d) That is, to be patient in aduersitie, as we reioyce whe he sendeth prosperitie.

"Hebr. Towardes the heauen.

(a) That is, after that seuen dayes were fully finished.

(b) He curseth not his daie because he was weerie of it as one desperate, but rather wishing to be dissolued, lest by farther troubles he should be forced to offende God.

"Hebr. twy light.

(c) The Hebrue speache is, the eye liddes of the morning.

"Hebr. counsellers.

"Hebr. be solate.

(d) That is death is the end & helpe from the tyrannie and wickednesse of them.

(e) Here Iob declareth the sore plagye he hare, cutting hym self in worse state the the vilest persons & bound prisoners, of which cares, after opinio of the flesche, he accompteth death the only end.

(f) That is, aduersitie, whiche being so prosperous he beleeued

ernesse? was I not in rest? and nowe commeth such miserie vpon me.

The. iiii. Chapter.

5 Eliphaz blameth Iob for impacience, 7 vniustice, and for the presumption of his owne righteousnesse.

AND Eliphaz the Themanite answered, and sayde, 2 If we assay to commune with thee, wylt thou be discontent? (a) But who can withhold him selfe from speaking? 3 Beholde, thou hast ben an instructer of many, & hast strengthned the (b) weerie handes. 4 Thy wordes haue set vp him that was falling, thou hast refreshed the weake knees. 5 But nowe it is come vpon thee, & thou art greeued: it toucheth thee, & thou art troubled. 6 Is this thy feare, thy confidence, thy hope, and thy (c) vpright liuing? 7 Consider I pray thee who euer perished beyng an innocent? or when were the godly destroyed?

8 For as I haue proued by experience, they that plowe iniquitie and sowe wretchednes, reape the same. 9 With the blast of God they perishe, with the breath of his nosthrils are they consumed away. 10 The roring of the lion, and the voyce of the lion, and the teeth of the lions whelpes are pulled out. 11 The (d) lion perisheth for lacke of pray, and the lions whelpes are scattered abrode. 12 But whereas a thing was (e) hid from me, yet myne eare hath receaued a litle thereof.

13 In the thoughtes and visions of the night when sleepe commeth on men, 14 Feare came vpon me and dread, whiche made all my bones to shake. 15 The winde passed by before my presence, and made the heeres of my flesh to stand vp. 16 It stoode and I knewe not the face thereof, an image there was before myne eyes, and in the stylnesse hearde I a voyce.

17 Shall man be more iust then god? or shall a man be purer then his maker? 18 Behold he found not truely in his seruaunts, and in his angels there was folly: 19 Howe muche more in them that dwell in (f) houses of clay, and whose foundation is but dust, whiche shall be consumed as it were with a moth? 20 They shalbe smitten from the morning vnto the euening: yea they shall perishe for euer when no man regardeth them. 21 Is not their royaltie gone away with them? they shall dye truely, and not in wysdome.

(a) Because of thy sore affliction, & thy impacience.

(b) Meaning, thou hast holpen and comforted many in miserie, & canst thou not rule thy self now?

(c) By this he gathereth that Iob was but an hypocrite, and had not perfect feare nor trust in god.

(d) That is, God wyl punish tirantes whiche are compared to lions, although men neglecting their office, do winke at them.

(e) Here Eliphaz sheweth the maner of diuine reuelatiō by the holy ghost, saying that that whiche he wyl now declare is not humane reason, but as reuealed vnto him frō God.

(f) Meaning mans body, which is nothing but dust and clay. 2. Cor. 5. verse. 1.

The. v. Chapter.

1. 2 Eliphaz sheweth the difference betweene the children of God and the wicked.

CRye I pray thee, if there be any that wyll aunswere thee, and (a) looke thou vpon any of the holy. 2 As for the foolishe man wrathfulnesse killeth hym, and enuie slayeth the ignorant. 3 I haue seene my selfe when the foolish was deepe rooted, and sodenly I cursed his habitation. 4 His children were farre from prosperitie, and they were slayne in the gate, and there was no man to deliuer them. 5 His harnest was eaten of the hungrie, and taken from among the thornes, and the thirstie dronke vp their labour: it is not the earth that bringeth forth iniquitie,

6 Neither commeth sorowe out of the grounde: 7 But man is borne vnto labour, lyke as the sparkes flee vp. 8 But (b) I woulde alle counsell at the Lorde, and talke with God:

9 Which doth great thinges and vnsearcheable, (and) maruels without number. 10 He geueth rayne vpon the earth, and powreth water vpon the streetes, 11 To set vp them that be of low degree, and that those which are in heauinesse may be exalted to saluation. 12 He destroyeth the deuices of the subtyll, so that their handes are not able to performe that whiche they do enterprise. 13 He compasseth the wyse in their owne craftinesse, and maketh foolishe the counsell of the wicked. 14 They run into (c) darknesse by fayre day, and grope at the noone day as in the night. 15 But he deliuereth the poore from the swoorde, from their threatninges, and from the violence of the mightie. 16 So is the hope of the poore, and the mouth of the wicked shalbe stopped. 17 Beholde, blessed is the man whom God correcteth, therefore refuse not thou the chastening of the almightie: 18 For he maketh a wounde, and he healeth: he smyteth, and his hand maketh whole agayne. 19 He shall deliuer thee in (d) sixe troubles, and in the seuenth there shall no euyll come to thee.

20 In hunger he shall saue thee from death, and when it is warre, from the power of the swoorde. 21 Thou shalt be hid from the scourge of the tongue, and when destruction commeth thou shalt not neede to feare. 22 In destruction

(a) He wylleth Iob to cōsider the example of all them that haue lyued godly, whether any of them were plagued in such sorte as he was.

(b) If I were in thy case, I woulde craue helpe of God sayth Eliphaz.

(c) That is, in thinges manifest and playne, they want Godly wysdom and grace to see.

(d) Alluding to the sixe dayes of gods first worke, and the seuenth day he rested: meaning that of al thy cares and troubles god wyll deliuer thee, and bring thee to rest, as in the seuenth day.

(c) Shewing that whē we haue god our freende, all creatures of his, wil serue to our good.
(f) God shal so blesse thee, that thou shalt haue occasiō to reioyce in al thinges, and not to be greeued.
(a) Meaning that his troubles are excessiue, and vnmeasurable, as the sandes of the sea.
(b) Declaring that he was not afflicted only bodyly, but also prickt inwardly in his minde.
(c) Can we beare tribulations that are vnsauerie and vnpleasaunt, seing we cannot away with thinges that are vnsauerie to the mouth.
(d) Meaning that he had rather dye, thē to denie the words of the holi one, that is, then through his impacience to distrust in gods promise. "Hebr. If I should prolong my life.
" Or, strēgth, wisdom, or lawe

struction and dearth thou shalt be meerie, and shalt not be afraide of the beastes of the earth. 23 For the (c) stones of the lande shalbe confederate with thee, & the beastes of the feelde shalbe at peace with thee. 24 And thou shalt knowe that thy dwelling place shalbe in rest, and thou shalt visite thy habitation, and shalt (f) not sinne. 25 Thou shalt see also that thy seede shall be great, and thy posteritie as the grasse vpon the earth.
26 Thou shalt come also to thy graue in a full age, lyke a corne sheafe cut downe in due season. 27 Lo, this we our selues haue proued by experience, and euen thus it is: hearken thou to it also, that thou mayest take heede to thy selfe.

The. vi. Chapter.

1 Iob aunswereth, that his payne is more greeuous then his fault. 8 He wisheth death. 14 He complayneth of his frendes.

BVt Iob aunswered, and sayde,
2 O that my complaynt were (a) truely wayed, and my punishment layde in the balaunces together:
3 For nowe it would be heauier then the sande of the sea: and this is the cause that my wordes fayle me. 4 For the arrowes of the almightie are vpon me, the goyso therof hath drunke vp my spirite, & the terrible (b) feares of God are set against me. 5 Doth the wylde asse roze when he hath grasse? or loweth the ore when he hath fodder? 6 That whiche is vnsauerie, (c) shall it be eaten without salt? or is there any taste in the whyte of an egge? 7 The thinges that sometime I might not away withall, are nowe my meate for very sorowe.
8 O that I might haue my desire, and that God would graunt me the thing that I long for: 9 O that God would begin and smyte me, that he would let his hande go & take me cleane away:
10 Then should I haue some comfort, yea I would desire hym in my payne that he would not spare, (d) for I wyll not denye the wordes of the holy one. 11 For what power haue I to endure? and what is myne ende, "that my soule myght be patient: 12 Is my strength the strength of stones? or is my flesche of brasse?
13 Is it not so that there is in me no helpe? and that my "substaunce is taken from me? 14 He that is in tribulation, ought to be comforted of his neighbour: but the feare of the almightie is cleane away. 15 Myne owne brethren passe ouer by me as the water brooke, and as the ouerflowing of waters whiche do hastely go away, 16 Which are blackishe by reason of the ice, and wherin the snow is hid. 17 Whiche when they haue passed by, do vanishe: and when the heate commeth, they fayle out of their place. 18 They depart from the course of their wonted chanell to other places, they runne in payne, and perishe. 19 They that went to (e) Theman considered them, and they that went to Saba wayted for them. 20 But they were confounded in their hope, they came thyther and were ashamed. 21 Euen suche truely are ye, nowe that ye see my misserie ye are afraide. 22 Did I desire you to bryng vnto me, or to gene me any of your substaunce? 23 To deliuer me from the enemies hande, or to saue me from the hande of the tiraunnes? 24 Teache me, and I will holde my tongue: and wherin I haue erred, cause me to vnderstande.
25 Howe strong are the wordes of trueth? and whyche of you can rebuke or reproue them? 26 Do ye imagine to reproue (f) wordes, that the talke of the afflicted should be as the wind?
27 Ye fall vpon the fatherlesse, and digge a pit to ouerthrowe your owne freende. 28 And therefore be content, and (g) looke nowe vpon me, and I wyll not lye before your face.
29 Turne I pray you, "be indifferent iudges: turne agayne (and ye shall see) myne vnguiltinesse, whether there be any vnrighteousnesse in my tongue, or payne wordes in my mouth.

The. vii. Chapter.

1 Iob sheweth the shortnesse and miserie of mans lyfe.

IS there not an appoynted tyme to man vpon earth? are not his dayes also lyke the dayes of an (a) hyred seruaunt? 2 For lyke as a bonde seruaunt desireth the shadowe, and as an hyreling woulde fayne haue the reward of his worke: 3 Euen so haue I labboured whole monethes long in vayne, and many a carefull night haue I tolde. 4 When I layde me downe to sleepe, I sayde, O when shall I aryse? and (b) measuring the euening, I am euen full with tossing to & fro vnto the dawning of the day.

(e) Theman was one of the twelue princes of Israel, and inhabited the south part of Arabia, of whom the region was called Thema, by the which men passe into the whole countreys of Arabia, thinking to finde water there to quenche their thirst, but they are deceaued.
(f) Do ye go about by your tauntes to make me deeme that I speake fondly, because I am in this miserable state.
(g) To consider my cause whether I fayne or no. "Heb. Let there be none iniquitie.

(a) Meaning that his case is worse then eyther the hireling, or bondman
(b) Declaring his sore paynes, in that eche houre was lothsome & greeuous vnto hym.

(e) Hereby he sheweth why he was so dispised, in that his disease was very straūge

(d) That is, fasten thy iudgement, which is so heauie, that I can not beare it.

(e) Before the generall iudgement.

(f) That is, seeing my life vanisheth as the winde, and that there is no returne after death, I will refrethe my selfe by expressing the greefes of my burdened minde.

(g) That is, I am in extreme affliction cōtinually night & day.

(h) Seeing I haue so litle tyme to liue, geue me some rest.

(i) As though Iob had said, there is no cause why thou shouldest esteeme man.

(k) Why doest thou not cease to punishe me.

(a) He declareth that those mens words which wil deminith any thing frō the iustice of God, are but as a puff of winde that vanisheth away.

5 My flesshe (c) is clothed with wormes, and dust of the earth: my skinne is withered and become horrible. 6 My dayes passe ouer more speedily then a weauers shuttle, and are spent without hope. 7 O remember that my lyfe is but a winde, and that mine eye shall no more see pleasures: 8 yea and the eye that hath seene me, shall see me no more: for yet thou (d) fasten thyne eye vpon me, I come to naught. 9 The cloude is consumed and banished away: so he that goeth downe to the graue (e) shall come no more vp, 10 Nor turne againe into his house, neither shal his place know him any more. 11 Therfore (f) I will not spare my mouth, but I will speake in the trouble of my spirite, and muse in the bitternesse of my mynde. 12 Am I a sea or a whale fish, that thou kepest me (so) in prison?

13 When I say, My bed shall comfort me, I shall haue some refreshing by talking to my selfe vpon my couche: 14 Then fearest thou me (g) with dreames, and makest me so afrayde through visions, 15 That my soule wisheth rather to perishe and die, then my bones to remayne. 16 I am weery, I shall not liue alway: (h) O spare me then, for my dayes are but vanitie.

17 What (i) is man that thou doest magnifie him? and that thou settest thy heart vpon hym? 18 Thou visitest him early and euery day, euery moment doest thou trie him. 19 Why (k) goest thou not fro me, nor lettest me alone, so long till I may swalowe downe my spirite? 20 I haue offended, what shall I do vnto the O thou preseruer of me? Why hast thou set me (as a marke) against thee, so that I am a burden to my selfe?

21 Why doest thou not pardon my trespasses, and take away myne iniquitie? Beholde nowe must I sleepe in the dust, and if thou seekest me in the morning, I shall not be.

The. viii. Chapter.

1 Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and preserueth the good.

THen aunswered Bildad the Suhite, and sayde, 2 Howe long wylt thou talke of suche thinges? howe long shall the wordes of thy mouth be as a (a) mightie winde? 3 Doth God peruert the thing that is lawfull? or doth the almightie destroy the thing that is right? 4 For seeing that (b) thy sonnes sinned against him, did not he send them into the place of their iniquitie? 5 If thou wouldest nowe resort vnto God betymes, and make thy prayer to the almightie,

6 If thou wouldest liue a pure and godly lyfe: shoulde he not awake vp vnto thee immediatly, and make the habitation of thy righteousnesse prosperous? 7 Insomuch that wherin soeuer thou haddest litle afore, thou shouldest haue nowe great aboundaunce. 8 Enquire I pray thee (c) of the former age, and search diligently among their fathers: 9 (For we are but of (d) yesterday, and conſider not that our dayes vpon earth are but a shadowe.) 10 Shall not they shewe thee, and tell thee, & vtter the wordes of their heart? 11 May a (e) rushe growe without moystnesse? or may the grasse growe without water?

12 No, but whylst it is nowe in his greennesse, though it be not cut down, yet withereth it before any other hearbe: 13 So are the pathes of all that forget God, and the hypocrites hope shall come to naught. 14 His confidence shalbe destroyed, and his trust shalbe a (f) spiders webbe.

15 He shall leane vpon his house, but it shall not stande: he shall holde hym fast by it, yet shall it not endure.

16 (But) the greene (tree) in the sunne shooteth foorth his braunches in the garden. 17 The rootes thereof are wrapped about the fountayne, & are fouldē about the house of stoneg. 18 If any pluckе it from his place, & it denie (g) saying, I haue not seene thee: 19 Beholde it wyll (g) reioyce by this meanes, & it may grow in another mouldе. 20 Beholde, God wyll not cast away a bermous man, neither wyll he " helpe the vngodly. 21 Thy mouth shall be fill with laughing, and thy lippes with gladnesse. 22 They also that hate thee shalbe clothed with shame, and the dwelling of the vngodly shall come to naught.

The. ix. Chapter.

1 Iob declareth the mightie power of God, and that mans righteousnes is nothing.

IOb aunswered, and sayde, 2 I knowe it is so of a truth: for howe may a man (compared) vnto God be (a) iustified? 3 If he wyll argue with hym, he can not aunswere hym one thing of a thousande.

4 He is wyse in heart, and mightie in strength:

(b) And therfore are iustly plagued, but thou rather art more bounde to God, because he hath geue thee space to repent.

(c) Here Bildad confirmeth his saying by the auctoritie of the fathers.

(d) That is, lately borne.

(e) Meaning that as a rush without moisture can not grow: so can not an euyll man lyue, without repentaunce moystened with gods grace.

(f) Which is spun to day, & to morow swept away: whereto is likened the house of the wicked, his riches & his substaunce.

(g) That is, to that there remayneth nothing ther to proue whether the tree had growen ther or no.

" Or, take vngodly by the hande.

(a) Iob aunswered to Eliphas & Bildads oration, confessing mans iustice to be nothing, being compared to God.

strength: who hath ben feacte against hym, and hath prospered? 5 He (c) translateth the mountaynes or euer they be aware, it is he that ouerthroweth them in his wrath. 6 He remoueth the earth out of her place, that the pillers thereof shake withall.

7 He commaundeth the sunne, and it riseth not: he closeth vp the starres as vnder a seale. 8 He hym selfe alone spreadeth out the heauens, and goeth vpon the "waues of the sea.

9 He maketh the Waynes of heauen, (d) the Orion, the Seuen starres, & the secrete places of the south. 10 He doth great things and vnsearcheable, yea and wonders without number.

11 Lo, (e) when he goeth by me, I shal not see hym, and when he passeth, I shall not perceaue him. 12 If he be hastie to take away, who will make hym (f) restore it? or who wyl say vnto him, What doest thou? 13 God wil not withdraw his anger, and the most mightie do stowpe vnder hym.

14 Howe much lesse shall I aunswere him? or howe shoulde I finde out my wordes with him? 15 For though I were righteous, yet might I not geue him one worde agayne, but meekely submit my selfe to hym as my iudge.

16 If I had called vpon hym, and he had aunswered me, (g) yet woulde I not beleue that he heard my voyce:

17 He troubleth me so with the tempest, and woundeth me out of measure without a cause, 18 He will not suffer me to take my breath, but filleth me with bitternesse. 19 If (men will speake) of strength, lo he is strong: if (men wyl speake) of iudgement, who shalbe my pleader? 20 If I will (h) iustifie my selfe, myne owne mouth shall condemne me: if I wyl be a perfect man, he shall proue me a wicked doer. 21 (Though) I were perfect, yet I know not my soule, and am weerie of my life. 22 This is one point, and therefore I saide, He destroyeth both the perfect and vngodly. 23 And though he slay sodaynly with the scourge, wyll he laugh at the punishment of the innocent? 24 As for the earth it is geuen ouer, into the hande of the wicked, and he shall (i) couer the faces of the iudges thereof: if not, where is he, or who is he? (that can shewe the contrarie?)

25 My dayes are more swift then a runner, they are gone, and haue seene no good thing. 26 They are passed away as the shippes that be good vnder sayle, and as the eagle that flieth to the pray. 27 If I say, I wyll forget my complaynting, I wyll ceasse from my wrath, and comfort my self:

28 Then am I afrayde of all my sorowes, for I know that thou wylt not iudge me innocent. 29 If I be wicked, why then (k) labour I in vayne? 30 If I washe my selfe with snowe water, and make myne handes neuer so cleane at the well: 31 ye shalt thou "dippe me in the myre, and (l) mine owne clothes shall defile me. 32 For he that I must geue answere vnto, and with whom I go to the lawe, is not a man as I am:

33 Neither is there any dayesman to lay his hand betweene vs. 34 Let him take his rodde away from me, yea let hym make me no more afrayde of him, 35 And then shal I aunswere him without any feare: but "because I am not so, I holde me styll.

The.x. Chapter.

1 Iob is weerie of his lyfe, and setteth out his frailenesse before God. 20 He desireth him to stay his hande. 22 A description of death.

My soule is (a) cut of though I liue, I wyll powre out my complaynt against my selfe, and wyll speake out of the very "heauinesse of my soule. 2 I wyll say vnto God, O (b) do not condemne me, but shew me wherfore thou contendest with me?

3 Thinkest thou it well done to oppresse me? to cast me of beyng the workes of thy handes? and to (c) maintayne the counsell of the vngodly?

4 Hast thou fleshly eyes? or doest thou looke as a man looketh? 5 Or are thy dayes as the dayes of (d) man? & thy yeres as mans yeres? 6 That thou makest suche inquisition for my wickednesse, & searchest out my sinne?

7 Thou knowest (e) that I haue not done wickedly, and that none can deliuer me out of thyne hande. 8 Thy handes haue made me, and fashioned me altogether round about, wylt thou then destroy me? 9 Remember I beseeche thee that thou madest me as the moulde of the earth, and shalt bryng me into dust agayne. 10 Hast thou not powred me as it were milke, and turned me to cruddes like cheese?

11 Thou hast couered me with skin and flesche, and ioyned me together with bones and sinnowes. 12 Thou

(c) Here followeth the infinite power of God, wherby doth appeare mās weakenesse the more.

* or, height

(d) These be the names of certayne starres, declaring that the powres of heauen are at his commaundement.

(e) Though his wonderous workes be before mine eyes, yet am I not able to comprehend the.

(f) Declaring that God doth al thinges iustly, & as vnsearchable in his doinges whiche not one can controle.

(g) A miserable case when man is brought to such desperatiō, where as God hym selfe saith, before thei crie I wyll heare them.

(h) If I would stand in mine owne defence, yet god hathiust cause to condemne me if he examine myne heart & conscience

(i) That they can not see to do iustice,

(k) As if he had said, If I be wicked & shalbe iudged as the vngodly, why taryest thou so long to thrust me into the graue, why do I abide al this in vain?

" or, plunge me in the pit.

(l) Shewing our righteousnesse before God to be nothing, but as a defiled cloth.

" or, I haue nothing to make for me.

(a) I am more like to a dead man, then to one that liueth.

" Or, bitternesse.

(b) That is, in thy secret iudgement do not lay thinges to my charge.

(c) Wilt thou helpe the wicked, and leaue me destitute,

(d) That is, chaūgeable, as though he would say, Art thou not the same god that thou wast wont to be? mercifull and good to Iob?

(e) That is, I can not offend, by reason thou kepest me lowe in affliction.

haſt graunted me lyfe, and done me good: and thy (h) viſitation hath preſerued my ſpirite. 13 Thou haſt hyd theſe thinges in thyne heart (yet) I am ſure that thou remembreſt this thing.

14 If I did ſinne, thou haddeſt an eye vnto me, and ſhalt not pronounce me innocent from mine offence. 15 If I haue done wickedly, wo is me therfore: yf I haue done righteouſly, yet (i) dare I not lift vp my head, ſo full am I of confuſion, and ſee mine owne miſerie. 16 And let it increaſe, hunte me as a lion, but thou wylt returne and ſhewe thy ſelfe maruaylous vpon me. 17 Thou bringeſt freſhe "witneſſe againſt me, and thy wrath increaſeſt thou vpon me: diuers and many are the plagues that I am in.

18 Wherefore haſt thou brought me out of the wombe? O that I had periſhed, and that no eye had ſeene me.

19 And that I were as though I had not ben, but brought from the wombe to the graue. 20 Are not my dayes fewe? Let hym then leaue of fro me, and let me alone, that I may comfort my ſelfe a litle, 21 Before I go (thyther from whence) I ſhal not turne agayne, euen to the lande of darkneſſe and ſhadowe of death: 22 Yea a lande as darke as darkneſſe it ſelfe, and into the ſhadowe of death where is (k) none order, but the light (is there) as darkneſſe.

The. xi. Chapter.

1 Iob is vniuſtly blamed of Sophar. 7 The maieſtie of God can not be ſearched. 14 God is mercyfull to the repentaunt. 18 The godly ſhall liue in ſafetie.

THen aunſwered Sophar the Naamathite, and ſayde, 2 Shoulde not (he that maketh) many wordes be aunſwered? Shoulde he that (a) bableth much be commended therein? 3 Should thy lyes make men holde their peace? and when thou mocheſt (others) ſhall no man make thee aſhamed? 4 For thou haſt ſayde, (b) my doctrine is pure, and I am cleane in thyne eyes. 5 But O (c) that God woulde ſpeake, and open his lippes againſt thee. 6 That he might ſhew thee the (d) ſecretes of wyſdome, how thou haſt (deſerued) double according to right: knowe therefore that God hath forgotten thee for thyne iniquitie. 7 Art thou able to finde out (the ſecretes of) God? Or wylt thou attaine to the perfectenes of the almightie? 8 He is (e) hyer then heauen, what art thou able to do? deeper then the hell, howe wylt thou then knowe hym? 9 The meaſure of hym is longer then the earth, and broder then the ſea. 10 Though he turne al thinges vpſide downe, cloſe them in, or gather them together, who wyll turne hym from his purpoſe? 11 For it is he that knoweth vayne men, he ſeeth their wickednelle alſo, ſhoulde he not then conſider it? 12 Yet vayne man would be wiſe, though man (new) borne is like a wylde aſſes coult.

13 If thou preparedſt thyne heart, and liftedſt vp thyne handes toward him: 14 If thou wouldeſt put away the wickednelle which thou haſt in hand, ſo that no vngodlineſſe dwell in thy houſe: 15 Then mighteſt thou (f) lyft vp thy face without "ſhame, and then ſhouldeſt thou be ſure, and haue no neede to feare. 16 Then ſhouldeſt thou forget thy miſerie, and thinke no more vpon it then vpon the waters whiche paſſeth by. 17 Then ſhould thy "lyfe be as cleare as the noone day, thou ſhouldeſt ſhine forth, & be as the morning. 18 Then mighteſt thou be bolde becauſe there is hope, & take thy reſt quietly, as compaſſed with a trenche. 19 Then mighteſt thou lye downe and none to make thee afraid, yea many one ſhould make ſuite vnto thee. 20 As for the eyes of the vngodly they ſhall fayle, and they ſhall not eſcape, and their hope (ſhalbe) ſorowe of mynde.

The xii. Chapter.

1 Iob accuſeth his frendes of ignoraunce. 7 He declareth the might and power of God. 17 And howe God chaungeth the courſe of thinges.

SO Iob aunſwered, & ſayd, 2 Then no doubt ye are the people, and (a) wyſdome ſhall periſhe with you. 3 But I haue "vnderſtanding aſwell as ye, and am not inferiour to you: yea who knoweth not theſe thinges? 4 I am as one mocked of his neighbour, who calleth vpon God, and he heareth hym: the iuſt and the vpright is laughed to ſcorne. 5 Being as a light (b) deſpiſed in the heartes of the ryche, and as one redy to fall.

6 The houſes of robbers are in wealth and proſperitie, and they that make ſtumble, ſo they that refuſe the afflicted whiche ſhine before gods face, do get to them ſelues his wrath to their peryll.

(h) Thy fatherly care and prouidence wherby thou preſerueſt me.

(i) That is, I wyll walke in meeke humilitie.

" Or, plagues.

(k) That is, no difference betweene light and darknes

(a) For not he that ſpeaketh much, but he that ſpeaketh truly, ſpeaketh well.

(b) Here Sophar layeth to Iobs charge wordes that he ſpake.

(c) Sophar goeth about to proue Iob to be iuſtly plagued.

(d) Whiche is not to ſtande in iuſtifiyng thy ſelfe.

(e) If man be not able to comprehend the height of heauen, the depth of hell, the length of the earth, & the breadth of the ſea, whiche are but creatures, howe can he attayne to the perfect knowledge of the creatour?

(f) Such are the quiet myndes of thoſe that truly repent.

" Or, ſpot.

" Or, age.

(a) As though he ſhould ſay, your wiſdom exceedeth al other, and when ye dye all wiſdome ſhoulde periſhe with you.

" In heart.

(b) That is, as he that deſpiſeth the lyght in the night ſeaſon may ſoone

(d) The Hebrue reade, whom God hathbrought in with his hande.

malictously meddle against God, dwell without care in those thinges that God hath (d) geuen rychly with his hande. 7 Aske the cattayle, (e) and they shall enfourme thee: the fowles of the ayre, and they shall tell thee.

(e) For euen the cattayle and all creatures do declare gods power, as it is said, The heauens declare the glorie of God.

8 Speake to the earth, and it shall shewe thee: or to the fishes of the sea, and they shall certifie thee. 9 What is he but he knoweth that the hande of the Lorde made all these? 10 In whose hande is the (f) soule of euery liuing thing, & the breath of al mankinde? 11 Doth not the eares decerne the wordes? and the mouth taste the meate? 12 Among olde persons there is wysdome, and in age is vnderstanding. 13 Yea with (God) is wisdome and strength, counsell and vnderstanding. 14 Beholde (g) if he breake downe a thing, who can set it vp agayne? if he shut a thing, who wyl open it? 15 Beholde, if he withholde the waters, they dryue vp: if he let them go, they destroy the earth.

(f) For God doth not only create his creatures, but also norisheth, cherisheth, and preserueth them stylly.

16 With him is strength and wysdome: both the deceauer and he that is deceaued are (i) his. 17 He careyeth away the wyse men as it were a spoyle, and maketh the iudges fooles. 18 He looseth the rule of kynges, and gyrdeth their loynes with a bond.

* Or, flesh.

19 He leadeth away the great men into captiuitie, and turneth the mightie vpside downe. 20 He stoppeth the mouth of them that speake truth, and disapointeth the aged of their vnderstanding. 21 He powreth contempt vpon princes, and maketh the strength of the mightie weake.

(g) Here Iob proueth that nothing is comparable to gods power, or can preuayle against it.

22 Looke what lieth hid in darknesse he declareth it openly, and the very shadowe of death bringeth he to light. 23 He increaseth the people, and destroyeth them, he maketh them to multiplie, and diminisheth them. 24 He taketh away the heart of them that be heades of the people of the earth, and causeth them to wander in the wildernesse out of the way. 25 They grope in the darke without light, and he maketh them to stacker lyke a dronken man.

(i) He sheweth that nothing is done in this world without gods wyll and ordinaunce.

The. xiii. Chapter.

20 Iob prayeth vnto god that he would not handle hym rigorously.

LO, (a) all (this) haue I seene with mine eye, heard with mine eare, and vnderstande it. 2 What ye knowe, that same do I knowe also, neither am I inferior vnto you.

(a) Meaning, I knowe the power of God aswell as you.

3 Neuertheless I talke with the almightie, and my desire is to commune with God. 4 As for you ye are worke maisters of lyes, and (b) vnprofitable phisitions altogether.

(b) That is, you are vnmeete for my disease, which seeke not the medicine to cure it, but rather to encrease it with yours lyes and tales to trouble me.

5 Would God ye kept your tongue, for then might ye be taken for wise men. 6 Nowe heare my reasoning, and ponder the argument of my lippes. 7 Wyll you speake wickedly for gods (defence) and talke deceiptfully for his (cause)? 8 Wyll ye accept the person of hym? or wyll ye contende for God? 9 Shall that helpe you when he calleth you to rechening? or as one man mocketh another, do ye so mocke him? 10 He shal surely reproue you, if ye do secretely accept any person. 11 Shall not his excellencie make you afrayde? shall not his feare fal vpon you? 12 Your (d) remembrauncе is lyke vnto dust, and your bodyes like the clay.

(c) Marke what I shall lay against you, for I blame you not in that ye declare gods power, but because you fayne a carnall and humaine iustice to be in him: and so of true thinges, ye conclude lyes.

(d) Your fame shall come to nothing.

13 Holde your tongues before me that I may speake, and let come on me what wyl. 14 Wherfore do I (e) teare my flesche with my teeth, and (f) put my soule in mine handes? 15 Lo, though he slay me, yet wyll I trust in hym: but I wyll reproue mine owne wayes in his sight. 16 He shalbe my saluation: for there may no (g) hypocrite come before hym. 17 Heare diligently my wordes, and ponder my sayinges with your eares. 18 Beholde, now haue I prepared my iudgement, and know that I shalbe founde (h) righteous. 19 What is he that wyll (i) go to lawe with me? if I now holde my tongue, I dye. 20 Neuertheless do not these two thinges vnto me, and then wyll I not hide my selfe from thee: 21 Withdrawe thyne hande farre from me, and let not the fearefull dread of thee make me afraide. 22 Then call, and I wyll aunswere: or let me speake, and geue thou me an aunswere.

(e) That is, sore vexe & torment my selfe as though I should rent and teare my flesshe with teeth.

(f) That is, to set my life in daungers.

(g) Here it appeareth that Iobs trust & hope in god was not all perished, discharging him selfe of hypocrisie wherewith they charged hym.

23 Howe many are my misdeedes and sinnes? let me knowe my transgressions and offences. 24 Wherefore hydest thou thy face, and holdest me for thyne enemie? 25 Wylt thou breake a leafe driuen to and fro, and wylt thou pursue the drye stubble?

26 For

(h) That is, not condemned for my sinnes, as you do reason. (i) To proue that god plagueth me for mine offences.

26 For thou layeſt charpely to my charge, & puniſheſt me for the ſinnes of my youth. 27 Thou putteſt my feete alſo in the (o) ſtockes, and looſeſt narowly vnto all my pathes, and makeſt the print thereof in the heeles of my feete: 28 And I as a rotten thing do conſume away, as a garment that is mothearen.

The.xiiii. Chapter.

1 Iob deſcribeth the ſhortneſſe and miſerie of the lyfe of man. 14 Hope ſuſtayneth the godly. 22 The condition of mans lyfe.

MAn that is borne of a woman hath but a ſhort time to liue, and is full of miſerie. 2 He commeth vp, and is cut downe (a) lyke a flowre: he fleeth as it were a ſhadowe, and continueth not. 3 Doeſt thou (b) open thyne eyes vpon ſuche one, and bryngeſt me into thy iudgement? 4 Who can make it cleane that commeth of an vncleane thing? no body. 5 The dayes of man ſurely are determined, the number of his monethes are knowen onlye vnto thee, thou haſt appointed hym his bondes whiche he can not go beyond. 6 Go from him, that he may reſt, vntill his day (c) come which he looketh for, like as an hireling doth. 7 For if a tree be cut downe, there is ſome hope yet that it wyll ſproute and ſhoote foorth the braunches agayne. 8 Though the roote of it be waxen olde in the earth, and the ſtocke therof be dead in the grounde: 9 yet when it getteth the ſent of water, it wyll budde and bring foorth bowes, like as a tree that is planted. 10 (d) But as for man, when he is dead, periſhed, and conſumed away, what becometh of him? 11 As the waters paſſe from the ſea and as the flood decayeth and dryeth vp: 12 So man after he is aſleepe riſeth not, he ſhall not wake tyll the heauens be no more, nor ryſe out of his ſleepe. 13 O that thou wouldeſt hyde me in the graue, and kepe me ſecrete, vntil thy wrath were paſt, and to appoint me a tyme where-in thou mighteſt remember me. 14 May a dead man liue agayne? All the dayes of my lyfe wyll I wayte ſtyll, tyll my chaunging ſhall come. 15 Thou ſhalt (e) call me) and I ſhall aunſwere thee, "deſpiſe not thyne owne worke of thyne owne handes. 16 For now thou (f) numbreſt al my goinges, and geueſt no delay vnto my ſinne. my deedes numbred, ſpare me therfore.

17 Myne iniquitie is ſealed vp as it were in a (g) bagge, and thou addeſt (puniſhment) vnto my wickednes. 18 The mountaynes fall away at the laſt, the roches are remoued out of their place. 19 The waters pearſe through the very ſtones by litle and litle, the floddes waſhe away the graſnell and earth: ſo ſhalt thou deſtroy the hope of man. 20 Thou preuayleſt ſtyll againſt hym, ſo that he paſſeth away: thou chaungeſt his "eſtate and putteſt him from thee. 21 And whether his children come to worſhip or no, he can not tell: and if they be men of low degree, he knoweth not. 22 But whyle his (h) fleſhe is vpon hym, it muſt haue ſorowe: and his ſoule ſhall mourne within hym.

The.xv. Chapter.

1 Eliphaz blameth Iob, becauſe he chalengeth wyſdome and pureneſſe to him ſelfe.

THen aunſwered Eliphaz the Themanite, and ſayde, 2 Shall a wyſe mans aunſwere be as the (a) wynde, and fill his belly with the wynde of the eaſt? 3 Shall he reprone with a worde that is nothing worth, and ſpeake the thinges whiche can do no good? 4 Surely thou haſt caſt of feare, and reſtrayneſt prayer before God. 5 For thy mouth ſetteth foorth thyne owne iniquitie, ſeeing thou haſt choſen the tongue of the craftie. 6 Thyne owne mouth condemneth thee, and not I: yea thyne owne lippes ſhape an aunſwere againſt thee. 7 (b) Art thou the firſt man that euer was borne? or waſt thou made before the hilles? 8 Waſt thou heard the ſecrete counſell of God? and doeſt thou reſtrayne wyſdome to thy ſelfe? 9 What knoweſt thou that we knowe not? and what vnderſtandeſt thou but we can the ſame? 10 With vs are both old and aged men, yea ſuch as haue liued longer then thy father. 11 Thinkeſt thou it a ſmall thing of the conſolations of God? "with thee is a lying worde. 12 Why doth thyne (c) heart ſo bewitch thee? and wherfore winckeſt thou with thyne eyes, 13 That thy mynde is ſo (d) puft vp againſt God, and letteſt ſuche wordes go out of thy mouth? 14 What is man, that he ſhoulde be cleane? and he which is borne of a woman, wherby he myght be righteous? 15 Beholde he doth not "truſt his ſainctes, yea

(n) Thou makeſt me thy priſoner, and doeſt ſo oppreſſe me, that I can not ſtirre hande nor foote.

(a) This expreſſeth mās ſhortneſſe of life, and the vnſtablenes therof, being compared to a flowre, to a ſhadow, and to the graſſe in the fielde.

(b) Meaning that ſeeing man is ſo frayle, he ſhoulde not handle hym ſo extremely

(c) That is death, which he deſireth, as the hierling wayteth in the ende of his labour to receaue his wages.

(d) Iob ſaith not this as hauing no hope of immortalitie, but as one ſore tormented.

(e) Thou plageſt me now, yet when thou ſhalt call me vp at domes day, I ſhall anſwere thee, for thou art mercifull.

"Or, thou ſhalt loue.

(f) That is, thou haſt all

(g) Thou keepeſt all my ſinnes in ſtore, and ſuffreſt none vnpuniſhed.

"Or, fame.

(h) whyle he liueth.

(a) Wordes to no effect ſpoken, are likened to the eaſt wind, which drieth vp the moyſture as ſoone as it falleth: So fooliſh wordes vaynely periſhe aſſoone as they be ſpoken.

(b) That is, art thou ſo auncient, that all wiſdome is in thy head?

"or, is there any ſecrete thing with thee?

(c) As one ſtanding in thyne owne conceipt.

(d) So reade, aunſwering him at thy pleaſure: the Hebrue is, aunſwering, hym in thy ſpirite.

"or, among his ſainctes none with out fault.

yea the heauens are not cleane in his sight: 16 Howe muche moze then an abyominable and vyle man, which(f) drynketh wyckednesse lyke water.

17 I wyll tell thee, heare me, and I wyll shewe thee that I haue seene:

18 Which wyse men haue tolde, and haue not hid that which they receaued from theyr fathers: 19 Vnto whom alone the earth was geuen, and no straunger went among them. 20 The (g) vngodly sozoweth all the dayes of his lyfe as it were a woman with chylde, and the (h) number of a tyrauntes yeres are vnknowen. 21 A fearefull sounde is(euer)in his eares, and when he is in peace, the destroyer shall come vpon him. 22 He beleueth neuer to be deliuered (i) out of darknesse: for the swozde is alwaies before his eyes. 23 He wandzeth abzoade for bread where it is, knowing that the day of darknesse is redy at his hande.

24 Trouble and anguyshe wyll make hym afrayd, they shal preuayle against hym, as a kyng with his armie,

25 For he hath stretched out his hand against God, and armed hym selfe against the almightie. 26 He runneth proudly vpon hym, and with a styffe necke fighteth he against hym.

27 Where as he(k) couereth his face with fatnesse, and maketh his bodie well lykyng. 28 Therefore shall his dwellyng be (l) in desolate cities, and in houses whiche no man inhabiteth, but are become heapes of stones.

29 He shall not be riche, neither shal his substaunce continue, neither shall the prosperitie thereof be prolonged vpon earth. 30 He shall neuer depart out of darkenesse, the flame (m) shall dzye vp his braunches, with the blast of the mouth (of god) shall he be taken away. 31 He beleueth not that he erreth in vanitie, and yet vanitie shalbe his recompence. 32 He shall perysshe afoze his tyme be wozne out, and his (n) braunche shall not be greene. 33 He shalbe plucked of as an vntimely grape from the vine, and shall let his flowze fall as the olyue doth. 34 For the congregation of hypocrites shalbe desolate, and the fire shall consume the houses of suche as are greedie to receaue gyftes.

35 He conceaueth trauayle, and bearyth vanitie, and theyr belly bryngeth foozth deceipt.

The. xvi. Chapter.

1 Iob moued by the importunacie of his freendes, 7 counterh in what extremitie he is, 19 and taketh God to witnes of his innocencie.

IOb aunswered and sayde, 2 I haue oft tymes hearde suche thynges: (a) miserable geuers of comfoze are ye all the sozt of you. 3 " Shall not vayne wozdes come yet to an ende? oz what maketh thee bolde so to aunswere? 4 I coulde speake as ye do also: but woulde God that your (b) soule were in my soules stede, then coulde I frame wozdes foz you, and shake my head at you: 5 I woulde strengthen you with my mouth, and releaue your (payne) with the talkyng of my lippes. 6 For all my wozdes my sozowe wyll not ceasse: and (c) though I holde my tongue, what am I eased? 7 But now he hath made me weery, thou hast made desolate all (d) my congregation. 8 And that thou(e) hast filled me with wzinckles my flesh is recozde, and my leanenesse ryseth vp against me, and beareth witnesse therof in my face. 9 His wzath hath tozne(me,)he hateth me, and gnasheth vpon me with his teeth: mine enemie loketh fiercely vpon me with his eyes. 10 They haue opened theyr mouthes wide vpon me, and(f) smitten me vpon the cheeke despitefully, they gather them selues together against me. 11 God hath shut me vp with the vngodly, and deliuered me(g) into the handes of the wicked. 12 I was in wealth, but he hath brought me to nought: he hath taken me by the necke, he hath all to shaken me, and set me as a marke foz him selfe. 13 His (h) archers compasse me round about, he woundeth my raynes, and doth not spare, my " bowels hath he (i) powred vpon the grounde. 14 He hath geuen me one wounde vpon another, and is fallen vpon me like a giant. 15 I haue sowed a sackecloth vppon my shyane, and wallowed my " head in the dust. 16 My face is withered with weepyng, and in mine eyes is the shadowe of death. 17 Howbeit there is no wickednes in my handes, but my prayer is cleane. 18 O earth coner not thou my blood, and let my crying find no roome. 19 For loe, my witnesse is heauen, and he that knoweth me is in the height. 20 My freendes geue me many wozdes to scozne, and myne eye powreth out teares vnto God.

21 O that

(f) Whiche hath a desyre to sinne, as he that is thirstie to drinke.
(g) Here he repeateth certayne places of the Leuiticall law for his proofe, whiche in deede the fathers so spake, but did not vnderstande them as Eliphaz dyd.
(h) He shalbe alwayes in feare day & night, not knowing anything certayne.
(i) That is, out of the troubles and feares which fal vpon him.
(k) That is, aboundance of riches hath made him so proud, that he forgetteth God.
(l) That is, he shal haue no certayne and sure place to dwell in.
(m) That is, such blessing as God gaue him, shalbe turned into cursing.
(n) That is, his progenie or offspring shall not continue.

(a) For they more bite him with cruel words, then comfort him.
" or, wozdes of wynde.
(b) Woulde ye suffered that which I suffer?
(c) For God wil haue his pleasure ouer me.
(d) My houshold, chyldren, & substaunce.
(e) Not by reason of yeres, but by reason of my greefe, shewyng his extreme paines.
(f) That is, despitefully handled me, which strikyng on the cheeke signifieth.
(g) To proue him, and not to destroy hym.
(h) His plagues and afflictions wherwith he vexeth me.
" or, gall.
(i) God hath not only stricken outwardly my body and all my substaunce, but also touched my inwarde partes.
" He. hozne.

21 O that a body might pleade with God, as one man doth with another.
22 Yet the number of my yeres is come, and the way that I must go is at hande, from whence I shall not turne agayne.

The. xvii. Chapter.

1 Iob sayth that he consumeth away, & yet doth pacyently abyde it. 10 He exhorteth his freendes to repentaunce, 13 Shewing that he loketh but for death.

MY breath is corrupt, my dayes are shortened, I am harde at deathes dooze. 2(a) "Froward men are with me, and myne eye muste continue in the bitternesse of them.
3 O deliuer me, and (b) loke out one to be my suretie in thy sight: what is he that knoweth who wyl promise for me? 4 For thou hast withholden theyr heartes (c) from vnderstandyng, therefore shalt thou not set (them) vp on hye. 5 He that speaketh flatterie to his freend, the eyes of his children shall fayle. 6 He hath made me a bywoorde of the people, where as afore I was theyr "ioy. 7 Myne eye is dymme for very heauynesse, and all my strength is lyke a shadowe.
8 Vertuous men therefore shal well consider this, and the innocent shall take part agaynst the hypocrite.
9 The righteous also wyll (d) kepe his way, and he that hath cleane handes wyll euer be stronger and stronger. 10 As for al you, turne you and "get you hence (I pray you) seeyng I can not finde one wise man among you. 11 My dayes are past, and my counsailes and thoughtes of my heart are vanished away, 12 Chaungyng the nyght into day, and the lyght approchyng into darkenesse. 13 Though I tary neuer so much, yet the graue is my house, and I haue made my bed in the darke. 14 I sayde to corruption, Thou art my father: and to the wormes, You are my mother, and my sister. 15 (e) Where is then now my hope? or who hath considered the thyng that I loke for? (My hope) shall go downe with me into the pyt, and lye with me in the dust.

The. xviii. Chapter.

1 Bildad rehearseth the paynes of the vnfaithfull and wycked.

THen aunswered Bildad the Suhite, and sayde, 2 When wyll ye make an ende of your wordes?

Marke wel, and then we wyll speake.
3 Wherefore are we counted as beastes, and reputed so vyle in your sight?
4 He destroyeth hym selfe with his anger: shall the earth be forsaken, or any stone removed out of his place (a) because of thee? 5 Yea the lyght of the vngodly shalbe put out, and the sparke of his fyre shall not shyne.
6 The (b) lyght shalbe darke in his dwellyng, and his candell shalbe put out with hym. 7 The steppes of his strength shalbe restrayned, and his owne counsayle shall cast hym downe:
8 For his feete are taken (as it were) in the net, and he walketh vppon the snares. 9 The grinne shall take hym by the heele, and the thirstie of blood shall catche him. 10 The snare is layde for hym in the grounde, and a pitfall in the way. 11 Fearefulnesse shall make him afrayde on euery syde, and shall dryue him to his feete.
12 (c) Hunger shalbe his strength, and destruction shalbe redye at his syde.
13 He shal (d) eate the strength of his owne shynne, euen the first borne of death shall eate his strength. 14 His hope shalbe rooted out of his dwellyng, and shall bryng him to the (e) kyng of feare. 15 (Other men) shall dwell in his house, and it shalbe none of his, and brimstone shalbe scattered vpon his habitation. 16 His rootes shalbe dryed vp beneath, and aboue shal his braunche be cut downe.
17 His remembraunce shall perysh from the earth, and he shall haue no name in the streete. 18 They shall dryue hym from the (f) light into darkenesse, and chase him cleane out of the worlde. 19 He shall neither haue "children nor kynsfolkes among his people, no nor any posteritie in his dwellynges. 20 They that come after him shalbe astonied at (g) his day, and "they that go before shalbe afrayde. 21 Suche are nowe the dwellynges of the wycked, and this is the place of hym that knoweth not God.

The. xix. Chapter.

1 Iob reproueth his freendes, 15 and reciteth is miseries & greuous paines. 25 He assureth himselfe of the generall resurrection.

IOb aunswered, and sayde, 2 Howe long wyll ye vexe my soule, and trouble me with wordes? 4 Loe, ten times haue ye reprochedme, and are not ashamed, but haue laughed me to

(a) That is, shall God chaunge the accustomed order of his operation for thee: and not afflict the wicked as his order is?
(b) His wyfe.
dome shall perishe, and from this place vnto the ende of the Chapter Bildad goeth about to prooue Iob wycked, because god plageth him, as he doth the wycked man.
(c) That is, he shall not attayne to that whiche he desireth, for all his power and might shalbe taken away by hunger.
(d) Meanyng the vngodly shalbe the destruction of the strength of his owne skinne, that is, of his children and posteritie.
(e) which is death, the most fearful and terrible of all thyngs.
(f) From prosperitie to aduersitie.
"or, sonne
(g) That is, at his fall.
"or, eldest
or aunce.

(a) In al Iobs extreme afflictions, yet this one made the reste most greeuous, that they that shoulde cherfully comfort him, dyd cruelly vexe hym and mocke him.
"or, mockers.
(b) That is, make promise with me O god, that I may talke with thee, for I wil not reason with them, for they are fooles.
(c) That they can not vnderstand the cause of my punishment: but iudge me wicked, not knowing thy wisdom, wherby thou doest afflict thy childrē.
"or, tabret.
(d) Though the godly see them selues afflicted of god as the wicked are, yet they dispayre not, knowing that the iust also are punished for proofe of them.
"or, come nowe.
(e) Seeyng I am but corruption,

(b) As though he woulde say, what haue you to do with that, the fault is mine, and not yours.

(c) He declareth that his affliction commeth of god, though he be not able to feele the cause in him selfe.

(d) That is, I cannot go fro these my afflictions.

(e) That is, of my ryches & substance.

(f) That is, destroied my children: for the crowne of the aged are childers chyldren, as it is in the prouerbes.

* or, vnderstande.

(g) That is, his great plages layed on me.

* or, they that dwelt with me.

* or, folkes

(h) Some read, that he shall stand last on the earth, meaning that Christe shall come at the latter ende vnto iudgment, and raise vp the that lye in the dust.

* or though after my skynne the (wormes) destroy this (body,) yet shall I, &c.

to scorne. 4 Be it that I haue erred in deede, myne errour then remayneth with my(b) selfe. 5 But yf ye will aduaunce your selues agaynst me, and rebuke me for the shame that is come vpon me: 6 knowe this then that it is (c) God which hath ouerthrowen me, and hath compassed me with his net. 7 If I complayne of the violence that is done vnto me, I can not be heard: & yf I crye, there is no sentence geuen with me. 8 He hath hedged vp my way that(d) I can not passe, & he hath set darknesse in my pathes.

9 He hath spoyled me (e) of myne honour, and (f) taken the crowne away from my head. 10 He hath destroyed me on euery syde, and I am * gone: my hope hath he taken away as a tree pluckt vp by the roote. 11 His wrath is kindled against me, he taketh me as though I were his enemie.

12 (g) His men of warre come together, which made theyr way ouer me, and besieged my dwelling rounde about. 13 He hath put my brethren farre away from me, & myne acquayntaunce are also become straungers vnto me. 14 Myne owne kinsfolkes haue forsaken me, and my best acquainted haue forgotten me. 15 * The seruauntes and maydens of myne owne house tooke me for a straunger, and I am become as an aliaunt in theyr sight. 16 I called my seruaunt, and he gaue me no answere: (no though) I prayed him with my mouth.

17 Myne owne wyfe myght not abyde my breath, (though) I prayed her for the chyldrens sake of myne owne body. 18 Yea the * young men despised me, and when I rose they spake euyll vpon me. 19 All my most familiers abhorred me: and they whom I loued best, are turned agaynst me.

20 My bone cleaueth to my skynne and to my flesche, only there is left me the skinne about my teeth. 21 Haue pitie vpon me, haue pitie vpon me, O ye my freendes, for the hande of God hath touched me. 22 Why do ye persecute me as God (doth) and are not satisfied with my flesche? 23 O that my wordes were nowe wrytten, O that they were put in a booke,

24 And grauen with an yron penne in leade, or in stone, to continue.

25 For I am sure that my redeemer lyueth, and that I shall (h) ryse out of the earth in the latter day. 26 And * though (this body,) yet shall I, &c. skynne, and shall see God in my flesh: 27 Whom I my selfe shall see, and myne eyes shall beholde, and none other for me: this my hope is layde vp in my bosome. 28 But ye sayde, Why is he persecuted, and there was a deepe matter in me? 29 (i) But beware of the swoorde: for the swoorde wylbe auenged of wyckednesse, and be sure that there is a iudgement.

The. xx. Chapter.

1 Sophar sheweth that the wicked and the couetous shall haue a short ende, 22 though for a time they florysshe.

THen aunswered Sophar the Naamathite, and sayde, 2 For the same cause do (a) my thoughtes compell me to aunswere, and therfore make haste. 3 I haue (sufficiently) heard the (b) checkyng of my reproofe, therefore the spirite of my vnderstanding causeth me to aunswere.

4 Knowest thou not this of olde, and since God placed man vppon earth,

5 (c) That the gladnesse of the vngodly hath ben shorte, and that the ioy of hypocrites continued but the twynckling of an eye? 6 Though he be magnified vp to the heauen, so that his head reacheth vnto the cloudes:

7 Yet he perysheth for euer lyke his dung, (insomuch) that they which haue seene him, shall say, Where is he?

8 He shall vanyshe as a dreame, so that he can no more be found, and shall passe away as a vision in the nyght.

9 (So that) the eye whiche sawe him before, shal haue no more sight of him, and his place shall * knowe him no more. 10 His children shall please the poore, and his handes shall restore theyr goodes. 11 From his youth his bones are full of sinnes, which shall lye downe with him in the * earth.

12 When wickednes was sweete in his mouth, he hid it vnder his tongue. 13 That he fauoured, that would he not forsake, but kept it close in his throte. 14 The bread that he did eate, is turned to the poyson of serpents within his body. 15 The riches that he deuoured, shall he partyake agayne: for God shall drawe them out of his bellye. 16 He shall sucke the gall of serpentes, and the adders tongue shall slay him: 17 So that he shall no more see the ryuers and brookes of hony and butter.

18 The thyng he hath laboured for, shall

(i) That is, the iudgmēt of God the reuenger of iniquitie: meaning, though their wicked endeuour take place nowe, yet god will hereafter cōsider him, and be reuenged of the cuill.

(a) Because Iob bragged of his innocēcie (as they thought) Sophar interrupted his talke, as though he bosted in vayne, for that god accepteth none but the repentaunt sinner.

(b) For two causes Sophar spake: one, because Iob in aunswering toucheth him, & for that he deemed his knowledge sufficient to aunswere agayne.

(c) Sophar euen to the ende of this Chapter alegeth true sentences: but he erreth in that he thought Iob for impietie and hypocrisie to be plagued.

* or, see.

* or, dust.

(k) For yll gotten goods God will soone take away, & restore to the from whom they were craftily spoiled and rauened.

(l) That is, his heyres and executours shall gape in vaine.

(m) That is, fire from heauen: & here Sophar toucheth Iob for that his freendes and childre were consumed by fire.

(n) There is nothing hid that shal not be opened, & the earth shall either be vnfruitfull, or bryng forth things hurtfull to the wicked.

(o) Spoken against God.

shall he restore, and (k) shall not eate of it: great trauayle shall he make for ryches, but he shall not enioy them.

19 Because he hath oppressed the poore, and not helped them: houses hath he spoiled, and not builded them.

20 Because he coulde not perceaue when his belly was well, through his greedie desire he shall not escape.

21 There (l) shall none of his meate be left, therefore shall no man loke for his goodes. 22 When he had plenteousnes of euery thing, yet was he poore, though he was helped on euery side. 23 And it shal come to passe, that wherewith he purposed to fill his belly, God shall powre the furie of his wrath thereon, and shall cause his indignation to raigne vpon him, and vpon his meate. 24 He shall flee from the iron weapon, and the bow of steele shall strike hym through. 25 The swoorde is drawen out, and goeth through the body, and glitereth of his gall: so feare shall come vpon hym.

26 All darknesse shalbe hid in theyr secret places, (m) as vnkindled fire shall consume him: and loke what remayneth in his house, it shalbe destroyed.

27 The heauen shall (n) declare his wickednes, and the earth shall take part against hym. 28 The substaunce that he hath in his house shalbe taken away, and perysshe in the day of the Lordes wrath. 29 This is the portion that the wicked man shall haue of God, and the heritage (that he may loke for) of God, because of his (o) wordes.

The. xxi. Chapter.

1 Iob declareth howe the prosperitie of the wicked maketh them proud, 15 insomuch that they blaspheme God,

IOb aunswered, and sayd, 2 O heare diligently my wordes, and that shalbe in steade of your consolations.

3 Suffer me that I may speake, and when I haue spoken, mocke on.

4 Is it with (a) man that I make this disputation? whiche yf it were so, shoulde not my spirite then be in sore trouble? 5 Marke me and be abashed, and (b) lay your hande vppon your mouth. 6 For when I consider I am afrayde, and my flesche is smytten with feare. 7 Wherefore do wycked men lyue, come to theyr olde age, and increase in rychesse?

8 Theyr * children lyue in theyr sight, and theyr generation before theyr eyes. 9 Theyr houses are safe from all feare, and the rod of God is not vpon them. 10 Theyr bullocke gendreth, and that not out of time, theyr cowe calueth, and is not vnfruitfull. 11 They sende foorth their children by flockes, and theyr sonnes daunce. 12 They beare with them tabrets and harpes, and reioyce in the sound of the instrumentes of musicke.

13 They spende theyr dayes in wealthinesse, but (c) sodaynely they go downe to the graue. 14 They say also vnto God, (d) Go from vs, we desyre not the knowledge of thy wayes.

15 Who is the almightie that we shoulde serue hym? And what profite should we haue if we should pray vnto hym? 16 Loe, there is vtterly no goodnesse in theyr hande, therefore wyll I not haue to do with the counsaile of the vngodly. 17 Howe oft shall the (e) candell of the wycked be put out, and theyr destruction come vpon them? O what sorowe shal God geue them for their part in his wrath? 18 Yea they shalbe euen as haye before the wynde, and as chaffe that the storme carieth away. 19 God wil lay vp the sorowe of the (father) for his children: and when he rewardeth hym, he shall knowe it. 20 Theyr owne miserie shall they see with theyr eyes, and drinke of the fearfull wrath of the almightie. 21 For what careth he for his house after his death, when the (f) number of his monethes is cut short? 22 Seeing God hath the hyest power of all, who can teache hym any knowledge? 23 (g) One dyeth in his full strength, beyng in all ease and prosperitie. 24 His brestes are full of mylke, and his bones runne full of marowe. 25 Another dyeth in the (h) bitternes of his soule, and neuer eateth with pleasure. 26 They shall sleepe both alyke in the earth, and the wormes shall couer them. 27 Beholde, (i) I knowe what ye thynke, yea and the subtilties that ye imagine against me. 28 For ye say, (k) Where is the princes pallace, and where is the dwelling of the vngodly? 29 Haue ye not asked them that go by the way? doubtlesse ye cannot denye theyr tokens, 30 That the wycked is kept vnto the day of destruction, and the vngodly shalbe brought foorth to the day of wrath. 31 (l) Who dare declare his way to his face? who wyll rewarde hym for that he doth?

32 Yet shall he be brought to his graue,

(a) As though he should say, My cause is before God, whom I can not escape: and not before you.

(b) That is, kepe silence.

* or, seede.

(c) Not beyng plagued with long sickenesse.

(d) They say this, not with tongue, but by the wickednes and impietie of theyr heart they seeme so to say,

(e) That is, theyr great felicitie and wealth,

(f) For the wicked dye vnwares, & neuer endure the course of theyr dayes to the ende,

(g) Meanyng the wycked: where Iob sayth, That it is not for man to reason with god why he doth thus plague the iust, and prosper the vniust: for who can teache god wisdome,

(h) And this he meaneth by the godly

(i) Howe ye thinke me wycked, because I am plagued,

(k) Thus they cal Iobs house by scornyng & mockyng at it.

(l) For no mã can iudge by the wycked mes prosperitie what shall become of them.

graue, and dwell among the heape (of the dead.) 33 Then shall the(n) clymie valley be sweete vnto him, all men also must folowe hym, as there are innumerable gone before him. 34 How vaine then is the comfort that ye geue me, seeyng falshood remayneth in all your aunsweres?

The.xxii. Chapter.

Eliphaz affirmeth that Iob is punished for his sinnes. 6 He accuseth hym of vnmercifulnes, 13 and that he denyed gods prouidence. 21 He exhorteth hym to repentaunce.

SO(a) Eliphaz the Themanite gaue aunswere, and sayd, 2 May a man be profitable vnto God, as he that is wise may be profitable to himselfe? 3 Is it any aduauntage to the almightie that thou art ryghteous? or shall it profite hym that thou makest thy wayes perfect? 4 Is he afrayde to reproue thee, and to steppe forth with thee into iudgement? 5 Is (b) not thy wyckednesse great, and thy vngracious deedes innumerable?

6 For thou (c) hast taken the pledge from thy brother for nought, and robbed the naked of their clothyng.

7 To suche as were weery, hast thou geuen no water to drynke, and hast withdrawen bread from the hungrie.

8 But the mightie man had the earth, and he that was in auctorytie dwelt in it. 9 Thou hast sent wydowes away emptie, and the armes of the fatherlesse were broken. 10 Therefore art thou (d) compassed about with snares, and sodenly vexed with feare.

11 Shouldest thou then see no (e) darknes, shoulde not the water fludde run ouer thee? 12 Is not God on high in the heauen? behold the height of the starres howe hye they are.

13 Wylt thou therefore say, Howe (f) shoulde God knowe? can he iudge through the darke cloude? 14 The cloudes couer him that he may not see, and he walketh on the top of heauen.

15 Hast thou marked the way of the worlde, wherin wicked men haue walked? 16 Whiche were cut downe out of time, and whose foundation was as an ouerflowing ryuer. 17 Which sayde vnto God, Go from vs. & what coulde the almyghtie do for them?

18 He filled their houses with good things: but the counsel of the vngodly be farre from me. 19 The ryghteous saw it and were glad, and the innocent laughed them to scorne. 20 Is our substaunce hewen downe? As for the remnaunt of them (g) the fire hath consumed. 21 Therefore (h) reconcile thee vnto God, and be at peace: so shall all thinges prosper with thee ryght well.

22 Receaue I pray thee the lawe at his mouth, and lay vp his wordes in thine heart. 24 For if thou wilt turne to the almightie, thou shalt be (i) buylte vp, and put all vnrighteousnes from thy dwellyng. 24 Thou shalt lay vp golde (as plentifull) as the dust, and the golde of Ophir as the flyntes of the ryuers. 25 Yea almightie God shalbe thy defence, and thou shalt haue plentie of syluer. 26 Then shalt thou haue thy delite in the almightie, and lift vp thy face vnto God. 27 Then shalt thou make thy prayer vnto hym, and he shall heare thee, and thou shalt * kepe thy promises. 28 Thou shalt also decree a thing, and he shall establishe it vnto thee, and the (k) light shall shine in thy wayes. 29 When (the wicked) be cast downe, thou shalt say, I am lifted vp: and God shal saue the humble person. 30 The innocent shall delyuer thy Iande: (l) it shalbe preserued by the pureneſſe of thyne handes.

The.xxiii. Chapter.

2 Iob affirmeth that he both knoweth and feareth the power and sentence of the iudge, 10 and that he is not punished only for his sinnes.

IOb aunswered, and sayd, 2 Though my talke be this day in bitternesse, and my plague greater then my groanyng. 3 O that I (a) might knowe him and finde him, and that I myght come before his seate: 4 I woulde pleade my cause before him, and fil my mouth with argumentes: 5 I would knowe what aunswere he woulde geue me, and vnderstande what he would say vnto me. 6 Will he pleade against me with his great power? No, but he wyll make me the stronger.

7 There the ryghteous myght dispute with him, so shoulde I be deliuered for euer from my iudge. 8 Beholde, though I go forwarde I fynde hym not: yf I go backwarde, I can get no knowledge of hym: 9 If I go on the left side where he doth his worke, I can not attayne vnto hym: agayne, yf I go on the ryght syde, he hydeth hym selfe that I can not see hym. 10 But as for my way, he

(n) That is, he shalbe content with a homely house of clay, whiche before was not content with a kingly pallace.

(a) The whole course of this Chapter is, that man compared to god is vniust, and therfore ought to repent.

(b) They knewe not that Iob had so greatly offended: but they conieatured because god so plagued him, whiche was not for his sinnes so muche as for to proue him, & therfore all their conclusions are falſe.

(c) Thou hast ben vncharitable & vniust.

(d) That is, therefore art thou this plagued euery way.

(e) Trouble.

(f) He reproueth Iob as though he denyed gods prouidence, & that he could not see the thinges that were done in this worlde.

(g) Meaning the vngodly and euil persons.

(h) Eliphaz exhorteth Iob to repentaunce by the great goodnes that commeth thereof.

(i) God wyl restore vnto thee al thy substaunce.

* or, pay thy vowes.

(k) That is, the fauour of god.

(l) The place fareth the better, where the righteous are.

(a) Iob being admonished before to returne to god, sayth, Yf I should come to him, where is he, or where might I finde him to plead my cause before him.

knoweth me and tryeth me, that as the golde I may be tryed. 11 My (b) foote doth kepe his path, his the way haue I holden, and will not go out of it. 12 I will not forsake the commaundement of his lyppes. I haue esteemed the wordes of his mouth more then my necessarie (foode.)

13 He is one, and (c) who can turne hym? he bryngeth to passe what he desyreth. 14 He (d) performeth the thyng that is appoynted for me, and many suche thynges doth he.

15 This is the cause that I chynke at his presence, so that when I consider hym, I am afrayde of hym.

16 For God maketh my heart soft, and the almightie puttyth me in feare. 17 Because I am not cut of before the darkenesse, (neither) hath he coucred the darke fro my face.

The. xxiiii. Chapter.

1 Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wycked. 12 How all thynges are gouerned by gods prouidence, 17 and the destruction of the wycked.

WHy shoulde not the (a) tymes be hydden from the almightie, and they that knowe hym, see not his dayes? 2 For some men remoue the landemarkes, robbe men of theyr cattell, and feede of the same.

3 They dryue away the asse of the fatherlesse, and take the wydowes oxe for a pledge. 4 They cause the poore to turne out of the way, so that the poore of the earth hyde them selues together. 5 Beholde, as wylde asses in the desart go they forth to theyr worke, and ryse betymes to spoyle: yea the very (b) wylderneſſe ministreth foode for them and theyr chyldren. 6 They reape the corne fielde that is not theyr owne, and gather the vineyarde of the vngodly (whiche they possesse vniustly.) 7 They cause the naked to lodge without garment, and without couering in the colde.

8 They are wet with the showres of the mountaynes, and embrace the rocke for want of a couering. 9 They pluche the fatherlesse from the brest, and take the pledge from the poore.

10 They let hym go naked without clothyng, and haue taken away the sheafe of the hungrie. 11 They that labour in theyr oyle milles, and treade theyr wine presses, suffer thirst.

12 Men of the citie crye out, the soules of the slayne also crye out, yet God regardeth not theyr complaynt.

13 Those are they that flee from the light, they knowe not his wayes, nor continue in his pathes. 14 The murtherer ryseth early, and killeth the poore and needy, and in the nyght is as a theefe. 15 The (c) eye of the adulterer wayteth for the darkenes, and sayth, There shall no eye see me: and hydeth his face. 16 In the darke they dygge through houses, whiche they marked for them selues in the day tyme: they knowe not the lyght.

17 The morning is to them euen as the shadowe of death: yf one knowe them (they are) in the terrours of the shadowe of death. 18 (The vngodly) is (d) swyft vpon the water: theyr portion shall be cursed in the earth, and he shall not beholde the way of the vineyardes. 19 As the drye grounde and heate (e) consume the snowye waters: so shal the graue the sinners. 20 The (f) pitifull man shall forget hym, he shalbe sweete to the wormes, he shalbe no more remembred, and his wickednesse shalbe broken as a tree. 21 He hath oppressed the barren that can not beare, and vnto the wydowe hath he done no good. 22 He(g) drue the mighty after hym with his power, and when he was gotten vp, no man was sure of lyfe. 23 And though they gaue him to be in safetie, yet his eyes are vpon theyr wayes. 24 They are exalted for a tyme, but (shoortly) are gone, brought to ponertie, and taken out of the way, yea and vtterly plucke of as the eares of corne. 25 Is (h) it not so? who will then reproue me as a lyer, and say that my wordes are nothyng worth?

The. xxv. Chapter.

Bildad proueth that no man is cleane nor without sinne before god.

THen answered Bildad the Suhite, and sayde, 2 (a) Power and feare (is) with hym (who) maketh peace in his highnesse. 3 Is there any number of his armies, and vpon whom shall not his lyght aryse? 4 But howe may a man compared vnto God, be iustified? or howe can he be cleane that is borne of a woman? 5 Behold the moone (shineth not, and the starres are vncleane in his

(b) That is, gods wayes, prouing therefore him selfe not to deserue such greeuous plages and afflictions for his faultes.

(c) For god is immutable, and his decrees stande fast.

(d) That is, he hath decreed thus to punishe me appoynted herevnto, although I can not attayne to the secret iudgement of god therein, and therfore I do feare his presence.

(a) The doyngs of men are such, and so variable, that it seemed to Iob that god was ignorant and careleſſe, because he punished not the wycked, nor reuenged the godly.

(b) That is, they lyue by robberie and theft.

(c) Not only the tirant, but also the adulterer escapeth free, and is not corrected.

(d) He fleeth to the water for his succour.

(e) Although such abhominable sinners liue vncorrected in this worlde, yet at the length hell shall deuour them sodenly.

(f) Because they pitied not others, they shall not be pitied at all.

(g) That is, when they haue plagued and ouerrun the poore & weake, they will oppresse the strong & mightie also.

(h) Then I lye not, and none of you can reproue me.

(a) Bildad would proue here that god plagueth the iust, yet afterward he prosphereth: and because god dealt not so with Iob, he concludeth that he was wicked.

* compared with god.

his sight: 6 howe muche more then
* or, worme man that is but * corruption, and
the sonne of man (whiche is) but a
worme?

The. xxvi. Chapter.

1 Iob sheweth that no man can helpe god, and proueth it by his wonderfull worckes.

IOb aunswered, and sayde, (a)
2 Whom hast thou helped? him that is without strength? sauest thou the arme that hath no strength?
3 Where is the counsayle that thou houldest geue hym whiche hath no wisdome? hast thou taught hym that is very wyse? 4 To whom hast thou spoken these wordes? who made the breath to come out of thy mouth?
5 (b) Are not dead thinges shapen vnder the waters, and in (places) neare vnto them? 6 Hell is naked before him, and destruction hath no couering. 7 He stretcheth out the nooyth ouer the emptie place, and hangeth the earth vppon nothing.
8 He byndeth the water in his cloudes, and the cloude is not broken vnder them. 9 (c) He holdeth backe the face of his throne, and spreadeth his cloude before it. 10 He hath compassed the waters with certaine bonndes, (d) vntill the day and night come to an ende. 11 The (e) very pillers of heauen tremble & quake at his reproofe.
12 He stilleth the sea with his power, and through his wysdome smyteth he the strength (thereof.) 13 His spirite hath garnished the heauens, and his hande hath made the crooked serpent. 14 Loe, these are part of his wayes: but howe litle a portion heare we of him? who can vnderstande the thunder of his power?

The. xxvii. Chapter.

1 The constancie and perfectnes of Iob. 13 The reward of the wicked and of the tiraunte.

AND Iob proceeded and went forth in his parable, saying, 2 (a) As God liueth whiche hath taken away my iudgement, and the almyghtie that hath vexed my mynde:
3 Whyle my breath is in me, and the wynde that God hath geuen me is in my nosthrilles, 4 My lyppes shall talke of no vanitie, and my tongue shall speake no deceipte.
5 God forbyd that I houlde graunt your cause to be tyght: as for me, vntyll myne ende come wyll (b) I neuer go fro myne innocencie. 6 My righteous dealing kepe I fast, whiche I wyll not forsake: my heart shall not reproue me (c) of my dayes.
7 Therefore (d) myne enemie shalbe founde as the vngodly, and he that taketh part agaynst me, as the vnrighteous. 8 For (e) what hope hath the hypocrite, though he be neuer so couetous, if God take away his soule? 9 Wyll (f) God heare his crye when trouble commeth vpon hym?
10 Hath he suche delite in the almyghtie, (g) that he dare alway call vpon God? 11 I wyll teache you in the * name of God, and the thyng of the almyghtie wyll I not kepe from you. 12 Beholde, all ye your selues haue seene it, why then do ye thus vanishe in vanitie? 13 (Saying,) This is the portion that the wycked haue of God, and the heritage that tyraunte shall receaue of the almightie. 14 If he haue many chyldren, (they shall perysshe) with the swoorde, and his posteritie shall haue scarcenes of breade. 15 His remnant shalbe buried in death, and his wydowes shall not weepe. 16 Though he heape vp syluer as the dust, and prepare rayment as the clay: 17 He may well prepare it, but the godly shall put it on, and the innocent shall deale out the syluer. 18 He buyldeth his house as (h) the * moth, and as a booth that the watchman maketh.
19 When the ryche man sleepeth, he shall not be gathered (to his fathers:) they opened theyr eyes, and he was gone. 20 Terrour taketh holde vpon hym as waters, and the tempest stealeth hym away in the nyght season.
21 A vehement east wynde caryeth him hence, and he departeth: a storme hurleth hym out of his place.
22 (God) shall cast vpon him (suche thynges,) and not spare him, he would fayne flee out of his hand. 23 Then shall (men) clap theyr handes at hym, and hisse hym out of his place.

The. xxviii. Chapter.

1 Iob sheweth that the wysdome of god is vnsearchable.

THere is a place where syluer is brought out of, and where golde is tryed, 2 Where yron is dygged out of the grounde, and stones reioiced into brasse. 3 (God) bryngeth the

(a) Here Iob reprehendeth Bildad, for that he speaketh not inough to gods praise, who needeth not mans wordes, neither comforteth him being voyde of comfort,
(b) That is, such thinges are in the waters without lyfe, as metales & such lyke, wherin is expressed gods great power.
(c) His throne of maiestie, which are the heauens, he coureth from vs,
(d) That is, so long as the worlde endureth,
(e) Not that heauen hath pyllers, but by the pyllers he vnderstandeth all things vnder heauen.

(a) This was the order of the Hebrues to sweare.

(b) That is, I wil not confesse that god plagues me for myne offence.
(c) Of my former lyfe past.
(d) That is, because they reprehended me vnworthily, they rather might be accompted wicked, & the plague shal light on them and be rid from me.
(e) What auayleth it a man yf he gayne all the world, & lose his owne soule?
(f) We haue no greater gift of god, then the spirite of prayer, whereby yf we pray, god doth heare vs.
(g) The hypocrite neither trusteth nor prayeth to god: yea though he pray, god will not heare him.
* or, hande.
(h) Whiche breedeth in an other mans garment, and is soone shaken out.
* or, spider.

(a) Whiche a man can not wade through.
(b) As the fruitfull feeldes tilled and plowed bringeth forth corne: so it beyng deepely dygged, ther are found stones, out of the which fire is stroken.
(c) The Saphirs do shine with golden pointes, so that here by Saphirs is ment cloddes of golde. All these thinges are founde: but gods wisdome who can reach?
(d) Here he sheweth gods power: the earth may be digged, hilles ouerthrowē, a fountaine made among stones, riuers turned from their course: but gods wisdome is not to be found.
(e) Gods wisdome is partly seene in these wordly thinges, but his heauenly wisdome and secrete iudgment is hyd & vnknowē to all men.
(f) That is, it passeth mans capacitie to attaine to it.
* or, beaute.

the darknes to an end, & searcheth out all perfection, the stones (hidden) in darknesse, and in the deepe shadowe.
4 The fluddes breake out agaynst the inhabitauntes, and the (waters) (a) forgotten of the foote, whiche were higher then a man, are gone away. 5 (b) Out of the same earth commeth bread, and vnder it as it were fire is turned vp. 6 The (c) stones of it are a place of Saphires, and the dust of it is golde. 7 There is a way that the birdes know not, that no vultures eye hath seene: 8 Wherin the lions whelpes walke not, and where no lion commeth. 9 He (d) putteth his hand vpon the stony rockes, and ouerthroweth the mountaynes by the rootes.
10 Riuers flow out of the rockes, and loke what is pleasaunt, his eye seeth it. 11 He byndeth the fluddes that they do not ouerflowe: and the thing that is hyd bryngeth he to light.
12 Where then is wysdome founde? and (e) where is the place of vnderstanding? 13 No man can tell howe (f) worthy a thing it is, neither is it founde in the lande of the lyuing.
14 The deepe sayth, It is not in me: the sea sayth, It is not with me.
15 It can not be gotten for golde, neither may the price of it be bought with any siluer. 16 No golde of Ophir, no precious Onyx stones, no Saphires may be valued with it.
17 No, neither golde nor Diamonde shalbe equall vnto it, the exchaminge of it shall not be for the place of fyne golde. 18 No mention shalbe made of Coral nor of the Gabis: for wysdome is more precious then pearles.
19 The Topas of Ethiopia shall not be equall vnto it, neither shall it be valued with pure gold. 20 Whence then commeth wisdome? and where is the place of vnderstandyng? 21 It is hid from the eyes of all men lyuyng, and hyd from the fowles of the * ayre.
22 Destruction and death say, We haue hearde the fame thereof with our eares. 23 God seeth the way therof, and knoweth the place thereof.
24 For he beholdeth the endes of the world, and loketh vpon all that is vnder heauen. 25 When he wayed the windes and measured the waters:
26 When he made a decree for the rayne, and a way for the lyghtnynges of the thunder: 27 Then dyd he see it, then declared he it, prepared it, and knewe it. 28 And vnto man he sayd,

(g) To feare the Lord is wisdome, and to forsake euyll is vnderstandyng.

The. xxix. Chapter.

1 Iob wisheth the prosperitie of his time past. 7 He setteth forth auctoritie, 12 iustice, and equitie.

SO Iob proceeded and went forth in his parable, saying. 2 O that I were as I was in the monethes past, and in the dayes when God preserued me: 3 When his (a) light shyned vpon my head, when I went after the same lyght and shynyng, euen throwe the darknesse: 4 As it stoode with me when I was young, when God prospered my house: 5 When the almightie was yet with me, when my children stoode about me:
6 When I washed my (b) steppes with butter, and when the stonye rockes gaue me riuers of oyle: 7 When I went out to the gate, euen to the iudgment seate, and when I prepared my seate in the streete: 8 The (c) young men sawe me, and hyd them selues, and the (d) aged arose, and stoode vp: 9 The (e) princes left of their talking, and layed their hande to their mouth: 10 The mightie kept still their voyce, and their tongue cleaued to the roofe of their mouth.
11 When the eare hearde me, it blessed me: & when the eye saw me, it gaue witnes to me: 12 For I delyuered the poore when he cryed, and the fatherlesse, and hym that had none to helpe him. 13 The blessing of him that was redy to perishe came vppon me, and I caused the widowes heart to reioyce. 14 I put vpon me righteousnes, which couered me as a garment, & equitie was my crowne. 15 I was an eye to the blynde, and a foote to the lame. 16 I was a father to the poore: and when I knewe not the cause, I sought it out diligently. 17 I brake the iawes of the vnrighteous man, and pluckt the spoyle out of his teeth.
18 Then I sayde, I shall dye in my nest: and I shall multiplie my dayes as the sande. 19 For my roote was spread out by the waters side: and the deaw lay vpon my * cozne. 20 Mine honour encreased more and more, and my bowe * was euer the stronger in my hande. 21 Vnto me men gaue eare, me they regarded, and kept silence at my counsayle.
22 After my wordes they answered not, and my talke dropped vpon them.
23 They

(g) Meaning by this, that man hath so much of this excellent wisdome of god, as he doth shewe in vertue of liuing, due obedience, & feare of him.
(a) That is, when as his fauour preserued me.
(b) That is, when I had all thynges most aboundantly. For milke & oyle signifie all plentifulnes: & here Iob describeth his felicitie in times past, to the increase of his greefe.
(c) As abashed at his countenance, and ashamed of their youthfull lyghtnesse.
(d) Knowing both his wisdome and estimation.
(e) Only to here him the great wisdome that appered in hym excelling them, caused their tongues to be in silence.
* or, hanell.
* or, remayned.

23 They (m)wayted for me as for the raine, and gaped vpon me as (the grounde doth to receaue) the latter shoure. 24 When I laughed on them, they(n)beleued it not, & the light of my countenaunce would they not put out.

25 I cryed out their way, I sate as chefe, and dwelt as a kyng with his armie about him: and when they were in heauinesse, I was their comforter.

¶ The .xxx. Chapter.

1 Iob complayneth that he is contemned of the vylest. 11. 21 because of his aduersitie and affliction. 23 Death is the house of all flesshe.

BVt (a)nowe they that are younger then I haue me in derision: whose fathers I would haue thought scorne to haue set with the dogges of my cattell. 2 Whereto might the strength of (b) their handes profite me? for the tyme was but lost among them. 3 For very (c) miserie and hunger they fled into the wyldernesse, a darke place, horrible and waste.

4 Plucking vp " nettles among the bushes, and the iuniper rootes for their meate. 5 And when they were driuen foorth, men cryed after them as it had ben after a theefe. 6 Their (d) dwelling was in the cliffes of brookes, yea in the caues and dennes of the earth. 7 Among the bushes went they about crying, and vnder the thornes they gathered them selues together. 8 They were the children of fooles and byllaynes, whiche are the vilest in the earth. 9 Nowe am I their song, and am become their iesting stocke. 10 They abhorre me, and flee farre from me, and stayne my face with spittell. 11 Because God hath loosed my cord, and humbled me, they haue loosed the bridle before me. 12 Vpon my right hande ryse the young men agaynst me, they haue hurt my feete, treadyng vpon me as vpon the wayes whiche they woulde destroy. 13 My (f)pathes haue they cleane marred, it was so easie for them to do me harme, that they needed no man to helpe them. 14 They fell vpon me, as it had ben the breakyng in (of waters) and came in by heapes to destroy me. 15 Feare is turned vpon me, and they pursue my soule as the winde, and my health passeth away as (g) a cloude. 16 Therefore is my soule nowe powred out vppon me, and the dayes of my trouble haue taken hold vpon me. 17 My bones are pearsed through in the night season, and my sinewes take no rest.

18 For the vehemencie of sorowe is my garment chaunged, which compasseth me about as the (h) collor of my coate. 19 He hath cast me into the myre, and I am become lyke asshes and dust. 20 When (i) I crie vnto thee, thou doest not heare me: and though I stande before thee, yet thou regardest me not. 21 Thou art become myne enemie, and with thy violent hande thou takest part agaynst me. 22 (In tymes past) thou dyddest (k) set me vp on hye, to be carried as it were aboue the wynde, (but nowe) hast thou geuen me a very sore fall.

23 Sure I am that thou wylt bryng me vnto death, euen to the lodging that is due vnto all men liuyng.

24 Notwithstandyng, thou wylt not stretch out thyne hande (agaynst him that is) in the graue, though men crie in his destruction. 25 Dyd not I weepe with him that was in trouble? Had not my soule compassion vpon the poore? 26 Yet where as I loked for good, euyll came vnto me: and (l) where I wayted for lyght, there came darknesse. 27 My bowels seethe in me without rest, for the dayes of my trouble are come vppon me. 28 I went mournyng without heate, I stoode vp in the congregation, and cryed. 29 I am a brother of dragons, and a felowe of estriches.

30 My skinne vpon me is (turned) to blacke, and my bones are brent with heate. 31 My harpe is turned to mourning, and my instrumentes of musicke into the voyce of them that wepe.

The .xxxi. Chapter.

1 Iob rehearseth the innocencie of his lyuing, and number of his vertues.

I Made a(a) couenaunt with myne eyes, that I woulde not loke vpon a mayden. 2 For how great a portion (shall I haue) of God from aboue? and what inheritaunce of the Almightie from an hye?

3 Is not destruction to the wicked, and some straunge thing to the workers of iniquitie? 4 Doth not he see my wayes, and tell all my goynges? 5 If I haue walked in va-

(m) Here is shewed of what excellencie an vpright & vertuous life is.

(n) That is, they beleued not that I dalyed with them, but that I spake in good earnest, & therfore woulde not diminish myne auethoritie.

(a) Before is declared how greatly God doth blesse the godly, and here is shewed how hea vy a crosse he layeth on them to proue them.

(b) They now despise me, which with al their power when I was in prosperitie could nothing helpe me, it was so weke

(c) Here Iob declareth what abiects they were that now reuiled him, & sheweth that they are wicked lyke vnto their fathers, which dyed yer they came to age.

" Or, mallowes.

(d) Shewyng hereby their basenesse and their pouertie, beyng such outcastes: yet nowe they scorne Iob, whiche is a great greefe to be mocked of such.

(f) That is, my doinges, without helpe of any other.

(g) That is, most swiftly.

(h) It is the maner amog the Hebrues to haue their garmentes sowed round in euery part, sauing a hole onlye in the highest of it, to put foorth the necke.

(i) Iob sayth not this as blaming god, but greuous affliction moued affection.

(k) That is, thou didst set me in hie authoritie, and sodenly thou putteste me downe.

(l) In steede of comfort they gaue me mocke.

(a) In this Chapter Iob declareth his vpright lyuyng, not to boste agaynst God, but to refel the false slaunder of his aduersaries.

nitie, or yf my feete haue runne to deceaue: 6 Let me be wayed in an euen balaunce, that God may ſee myne innocencie. 7 If my ſteppe haue turned out of the way, and myne heart walked after myne eyes, and yf any (blot) haue cleaued to my handes:

8 Then ſhall I ſowe, and an other eate: yea my "poſteritie ſhalbe cleane rooted out. 9 If my heart haue ben deceaued by a woman, or yf I haue layd wayte at my neighbours dooze: 10 Then let my wyfe (b) grinde vnto an other man, and let other men "lye with her. 11 For this is a wicknonelle, and ſinne that is worthie to be iudged. 12 Yea a (c) fire that vtterly ſhould conſume and roote out all my increaſe. 13 If I euer thought ſcorne to do right vnto my ſeruauntes and maidens when they had any matter againſt me: 14 When God (d) wyll ſit in iudgement, what ſhal I do? and when he wyll viſite me, what anſwere ſhall I geue him? 15 He that (e) faſhioned me in my mothers wombe, made he not him alſo? were we not both ſhapen a lyke in our mothers bodies? 16 If I denyed the pooze of their deſire, or haue cauſed the eyes of the wydowe to wayte in vayne: 17 If I haue eaten my (f) morſel alone, that the fatherleſſe hath not eaten thereof: 18 (For from my youth (mercie) hath bzought me vp as a father, and hath guided me from my mothers wombe.) 19 If I haue ſeene any periſh for want of clothing, or any pooze lacking rayment:

20 If his loynes haue not bleſſed me, becauſe he was warmed with the fleece of my ſheepe: 21 If I haue lyft vp myne hand againſt the fatherleſſe, when I ſawe that I might helpe him in the gate: 22 Then let myne arme fall from my ſhoulder, and mine arme be broken from the bone.

23 For I haue feared the vengeance of God, and (knewe very well that) I was not able to beare his burthen.

24 Haue I put my truſt in golde? or haue I ſayde to the wedge of golde, Thou art my confidence? 25 Haue I reioyced becauſe my power was great, and becauſe my hande gat ſo much? 26 Dyd I (g) behold the ſunne when it ſhined, or the moone walking in her bzightneſs? 27 Hath my heart ben ſecretly deceaued? or dyd I kiſſe myne owne hande? 28 (That were a wickednelle worthy to be iudged: for then ſhoulde I haue denyed the God that is aboue.) 29 Haue I reioyced at the hurt of myne enemie? or was I glad that any harme happened vnto him? 30 I neuer ſuffered my mouth to ſinne by wyſhing a curſe to his ſoule. 31 Dyd not the men of myne owne houſholde ſay, Who ſhall gene vs of his fleſhe? we can not be ſatisfied. 32 The ſtraunger dyd not lodge in the ſtreete, but I opened my dooꝛes vnto him that went by the way. 33 Haue I kept ſecrete my ſinne, & hyd myne iniquitie in my boſome as Adam dyd? 34 If I feared a great multitude, or the deſpiſing of the meaneſt of a familie, I would haue kept ſcilence, & not gone out of the (h) dooze. 35 O that I had one whiche would heare me: beholde my ſigne that the almightie wyll witneſſe for me, though myne aduerſarie write a booke (againſt me.) 36 Surely I wyll take it vpon my (i) ſhoulder, and as a garlande binde it (about my head.) 37 I wyl tell him the number of my goynges, and go vnto him as to a (k) prince. 38 If my lande (l) crye againſt me, or that the (m) forowes therof make any complaint: 39 If I haue eaten the fruites therof vnpayed for, yea if I haue greeued the ſoules of the "maiſters thereof: 40 Then let thiſtles growe in ſteede of wheate, and cockle for barlye.

¶ Here ende the vvordes of Iob.

The .xxxii. Chapter,

1 Elihu reproueth them of folly. 8 Age maketh not a man vvyſe, but the ſpirite of God.

SO theſe three men ceaſſed to aunſwere Iob, (a) becauſe he held himſelfe a righteous man. 2 But Elihu the ſonne of Barachel the Buzite, of the kinred of Ram, was very ſore diſpleaſed at Iob, becauſe he called him ſelfe mꝛe before God.

3 And with Iobs three freendes he was angry alſo, becauſe they had founde no aunſwere, and yet condemned Iob. 4 Nowe taryed Elihu tyll they had ended their communication with Iob: for they were elder then he. 5 So when Elihu ſaw that theſe three men were not able to make Iob aunſwere, he was miſcontent. 6 Therefore Elihu the ſonne of Barachel the Buzite aunſwered, and ſayde, I am young, and ye be

"Or, plats (b) Let her be a bonde ſlaue to another man.

"Or, bowe downe vpon her.

(c) Though mans puniſhment for adulterie be omitted, yet gods plague wyl neuer ceſſe to conſume and roote it out.

(d) That is, if I in lawe haue reiected the complaint of my ſeruaunt, what ſhould I do when God calleth me to lawe?

(e) Iob expreſſeth the cauſe why he dyd pitie his ſeruants, for that they had one creator, and both made of the ſame ſubſtaunce.

(f) Meanyng, that he hath ben beneficiall to the poore, to the fatherleſſe and wydowes.

(g) Dyd I vſe to vvorſhip the ſunne or moone as other gentiles vvhiche vvere idolaters.

(h) Meanyng that he dyd not holde his peace, or kepe at home in the iuſt ſuite or cauſe of any.

(i) That is, I wyll carie the booke that the aduerſarie ſhal make vppon myſhoulder, and wyll accept it for a great gyft: meanyng he woulde confeſſe his fault if he had offended.

(k) That is, with great reuerence.

(l) That is, if the hyreling that hath laboured in the lande, haue ben defrauded of his wages by me.

(m) That is, if I haue by violence compelled my landes to be eared, and not geuen foode to the labourers.

"Or, huſbandmen.

(a) The Hebrewes reade, was iuſt in his owne eyes,

* Or, the dayes shall speake
* Or, the multitude of yeres shall.
* Or, iudgement.
(b) To proue Iob plagued for his offences.
(c) And flatter your selues, as though you had ouercome him.
* Or, words
(d) That is, I shoulde breake in the middes, if I shoulde not speake, my minde is so hot within me.
(e) I wyl say trueth, all thinges layd apart.
(f) The Hebrue worde is, to alter the name, callyng a rude man learned, or a wicked man iust.

be men of age, I was afrayde, and durst not shewe foorth my minde.
7 For I thought thus within my selfe, * It becommeth olde men to speade, and the * aged to teache wysdome. 8 Euery man no doubt hath a minde, but it is the inspiration of the almightie that geueth vnderstandyng. 9 Great men are not alway wyse, neither doth euery aged man vnderstande * the thing that is lawfull: 10 Therfore I say, Heare me, and I wyl shewe you also myne vnderstandyng. 11 For when I had wayted till ye made an ende of your talkyng and heard your wysdome, (b) what argumentes ye made in your communication, 12 Yea when I had diligently pondred what ye saide, I founde not one of you that made any good argument agaynst Iob, that could aunswere his wordes. 13 Lest ye should say, We haue (c) founde one wysdome, God shall cast him downe, and no man. 14 He hath not spoken vnto me, and I wyl not aunswere him as ye haue done. 15 For they were so abashed, that they coulde not make aunswere, nor speake one word.
16 When I had wayted (for they spake not, but stoode still and aunswered no more:) 17 Then aunswered I in my turne, and I shewed myne opinion. 18 For I am full of * matter, and the spirite within me compelleth me. 19 Beholde, my (d) belly is as the wine whiche hath no vent, lyke the newe bottels that brust. 20 (Therefore) wyll I speake, that I may take breath: I wyll open my lippes, and make aunswere.
21 I wyll (e) regarde no maner of person, no man wyll I spare. 22 For if I woulde go about to (g) please men, I knowe not howe soone my maker woulde take me away.

(a) There is no cause why ye shoulde despise me although I be young: for I am as you are, made by gods spirite, created of the earth, and receaue lyfe of him,

The .xxxiii. Chapter.

5 Elihu accuseth Iob of ignorance. 14 He sheweth that God hath diuers meanes to instruct man, and to drawe him from sinne.

WHerefore heare my wordes O Iob, and hearken vnto all that I wyll say: 2 Beholde I haue nowe opened my mouth, my tongue hath spoken in my throte. 3 My heart doth order my wordes aryght, and my lippes talke of pure wysdome. 4 The (a) spirite of God hath made me, and the breath of the Almightie hath geuen me lyfe. 5 If thou canst gene me aunswere, prepare thy selfe and stande before me.
6 Beholde (b) before God I am euen as thou: for I am fashioned and made euen of the same molde. 7 Beholde my terrour shall not feare thee, neither shall my hande be heauy vppon thee. 8 (c) Nowe hast thou spoken in myne eares, and I haue hearde the voyce of thy wordes: 9 I am cleane without any fault, I am innocent, and there is no wickednesse in me.
10 But lo, he hath pyked a quarell agaynst me, and taketh me for his enemie. 11 He hath put my feete in the stockes, and looketh narowly vnto all my pathes. 12 Behold in this hast thou not done right, I wyll make aunswere vnto thee, that God is greater then man. 13 And why doest thou then striue agaynst him? for he shall not gene thee accomptes of all his wordes. 14 For God speaketh (d) once or twyse (and yet man) vnderstandeth it not. 15 In dreames and visions of the nyght, when slumbring commeth vpon men that they fall a sleepe in their beds, 16 He openeth the eares of men and correcteth them: 17 That he may withdrawe man from his purposes, and deliuer him from (e) pride. 18 And kepe his soule from the graue, & his lyfe from the swoorde.
19 He chasteneth him with sickneſſe vpon his bed, he layeth sore punishement vpon his bones: 20 So that his (f) lyfe may away with no bread, and his soule abhorreth to eate any dayntie meate: 21 In so much that his flesche is cleane consumed away, and his bones are broken that they can not be seene. 22 His soule draweth vnto the graue, and his lyfe to * death. 23 Nowe yf there be a messenger, one among a thousande sent for to speake vnto man, and to shewe him the ryght way: 24 Then the Lorde is mercifull vnto him, and sayth, He shalbe deliuered that he fall not downe to the graue: for I am sufficiently recontiled. 25 Then shall his flesche be as freshe as a childes, and shall returne as in the dayes of his youth. 26 He shall pray vnto God, and he wyll be fauourable vnto him, and he shal see his face with ioy, for he wil render vnto man his righteousnes. 27 A respect hath he vnto men, let man then say, I haue offended, I dyd vnrighteously, and it hath done me no good:

(b) Iob before desired to pleade his cause before god without feare, therefore layth Elihu, I am here in gods steede, who thou needest not to feare: for I am made of the matter that thou art.
(c) I haue heard the boast of thy righeous lyfe, that thou art innocent and iust, therfore wyll I not proue thee wicked of thy former lyfe, but by these thy wordes.
(d) God speaketh two maner of wayes vnto men, either by sleepe, or by his rod of sickneſſe and other plagues.
(e) For to beate downe the pride of man God sendeth his plagues.
(f) That is, sickneſſe that decayeth lyfe can take no sustenaunce.
* Or, to the buriers.

28 He hath deliuered my ſoule from deſtruction, and (m) my lyfe ſhall ſee the lyght. 29 Lo all theſe worketh God alway with man: 30 That he bryng backe his ſoule from the graue to the lyght, euen the lyght of the lyuyng. 31 Marke well O Job, and heare me: holde thee ſtill, and I wyll ſpeake. 32 But yf thou haſt any thing to ſay, then (n) aunſwere me, and ſpeake. for I deſire to iuſtifie thee.

34 If thou haſt nothing, then heare me, and holde thy tongue, and I ſhall teache thee wyſdome.

The .xxxiiii. Chapter.

5 Elihu chargeth Iob that he calleth him ſelfe righteous, 12 He ſheweth that god is iuſt in iudgementes,

ELihu aunſwered, and ſaide,
2 Heare my wordes O ye (a) wyſe men, hearken vnto me ye that haue vnderſtandyng: 3 For the eare diſcerneth wordes, and the mouth taſteth meates. 4 As for (b) iudgement let vs ſeeke it out among our ſelues, that we may knowe what is good. 5 For Job hath ſaide, I am righteous, and God hath (c) taken away my iudgement. 6 In my ryght I muſt be a lyer: my wounde is incurable without my fault. 7 Where is there ſuch a one as Job, that (d) drynketh vp ſcornefulneſſe lyke water?

8 Whiche goeth in the companie of wicked doers, and walketh with vngodly men? 9 For he hath ſayde, It profiteth a man nothyng that he ſhuld walke with God. 10 Therefore hearken vnto me ye that haue vnderſtandyng: farre be it from God that he ſhoulde meddle with wickedneſſe, and farre be it from the Almightie that he ſhould meddle with vnrighteous dealing. 11 For he ſhall rewarde man (after) his workes, and cauſe euery man to finde accordyng to his wayes.

12 Sure it is that God wyll not do wickedly, neither wyl the Almightie peruerte iudgement. 13 Who ruleth the earth but he? or who hath placed the whole world? 14 If he ſet his heart vpon (man) and gather vnto him ſelfe his ſpirite and his breath.

15 All fleſhe ſhall come to naught at once, and man ſhall turne agayne vnto duſt. 16 If thou nowe haue vnderſtandyng, heare this, and hearken to the voyce of my wordes: 17 May he be a (e) ruler that loueth not right? wylt thou iudge him wicked that is moſt iuſt? 18 Wylt thou ſay vnto a kyng, (thou art) wicked? or to princes, (ye are) vngodly? 19 God hath no reſpect vnto the perſons of the princes, and regarderh not the riche more then the poore: for they be all the worke of his handes. 20 In the (f) twinckelyng of an eye ſhall they dye, and the people ſhall be troubled at midnyght, and paſſe away, and the mightie ſhalbe taken away without hande. 21 For his eyes (loke) vpon the wayes of man, and he ſeeth al his goinges. 22 There is no darkneſſe, nor ſhadowe of death that can hyde the wicked doers from him. 23 For God wyl not lay vpon man more then he hath ſinned, that he ſhould entre into iudgement with him. 24 He that deſtroy the mightie without ſeeking, and ſhall ſet other in their (g) ſteede.

25 Therefore ſhall he declare their works: he ſhal (h) turne the night, and they ſhalbe deſtroyed. 26 The vngodly doth he punithe (i) openly: 27 Becauſe they turned backe from him, and would not conſider all his wayes:

28 Inſomuch that they haue cauſed the voyce of the (k) poore to come vnto him, and nowe he heareth the complaint of ſuch as are in trouble.

29 When he geueth quietneſſe, who can make trouble? and when he hydeth his face, who can beholde him? whether it be vpon nations, or vpon one man onlye: 30 Becauſe the hypocrite doth raigne, and becauſe the people are ſnared. 31 Surely of God only it can be ſaide, I haue pardoned, I wyll not deſtroy. 32 If I haue gone amiſſe, enfourme thou me: yf I haue done wrong, I wyll leaue of. 33 Wyl he perfourme the thing thy wrongo thee? for thou haſt reproued his (iudgement) thyne is the choyſe, and not myne: but ſpeake on what thou knoweſt.

34 Let men of vnderſtandyng tell me, and let a wyſe man hearken vnto me.

35 Job hath not ſpoken of knowledge, neither were his wordes accordyng to wyſdome. 36 O (l) father, let Job be well tryed, because he hath aunſwered for wicked men:

37 Yea aboue his ſinne he doth wickedly, triumpheth among vs, and multiplieth his wordes agaynſt God.

The

(m) That is, my ſoul ſhal appeare cleare in the lande of the lyuing.
* Hebre. twyſe (or) thryſe.
(n) That is to ſhew thy ſelfe iuſt, and not wicked.
(a) Here Elihu proueth that god can not be vniuſt, becauſe he is the iudge of the worlde, the gouernour and creator of all.
(b) Let vs lean the cauſe by reaſonyng vprightly.
(c) That is, he hath not dealt with me according to the equitie of my cauſe.
(d) That is, for his fooliſhneſſe he beareth the ſcorneſull reproofes of the mockers.
(e) As thoughe Elihu would ſay, is it meete that the vniuſt & wicked ſhal be rulers, or innocentes commit wickednes, or inferiours to controle princes, or ſubiectes to reſiſt the kyng? howe much leſſe then ought ſubiectes to do ſo to God the kyng of all kynges.

(f) That is, ſodainly before they are avvare of it.

(g) God exalteth one and humbleth another, as the foure Monarches of the vvorlde for example, that is, of the Aſſyrians, of the Perſians, of the Grecia, and of the Romanes: ſo god doth mightyly, ſo doth he iuſtly.
(h) That is, he ſhall bryng to lyght that which lay in darkneſſe.
(i) That is, in the ſight of all men.
(k) Through their cruell and vnmercifull handlyng of them.
(l) Elihu doth not vviſhe to Job any euil, but deſireth god that he may acknowledge his offence, which can not be brought to paſſe, but by affliction.

Op vnto the ende.

The.xxxv. Chapter.

6 Neither doth godlineſſe profite, or vngodlyneſſe hurt god, but man. 18 The wicked crie vnto god, & are not heard.

ELihu (a) ſpake moreouer & ſaide,
2 Thinkeſt thou it ryght that thou ſayeſt, I am more righteous then God? 3 For thou ſayeſt, What aduauntage wyll it be vnto thee, and what profite ſhall I haue (yf I be cleanſed) from my ſinne. 4 I wyll anſwere thee a worde, and thy (b) companions with thee. 5 Loke vnto the heauen and beholde it, conſider the (c) cloudes which are hyer then thou.

6 If thou haſt (d) ſinned, what haſt thou done againſt him? yf thyne offences be many, what haſt thou done vnto him? 7 If thou be (e) righteous, what geueſt thou him? or what wyll he receaue of thyne hande?

8 Thy wickednesse (may hurt) a man as thou art, and thy righteouſneſſe (may profite) the ſonne of man.

9 They whiche are oppreſſed crie out vpon the multitude, yea they crye out for the power of the mightie: 10 But none ſayth, Where is God that made me? and that geueth " vs occaſion to prayſe him in the night?

11 Which teacheth vs more then the beaſtes of the earth, and geueth vs more wiſdome then the foules of heauen. 12 If any (f) ſuch complayne, no man geueth anſwere, & that becauſe of the wickednesse of proude tirantes.

13 For God wyll not heare vanitie, neither wyl the Almightie regarde it. 14 Although thou ſayeſt (to God) thou wylt not regarde it: yet iudgement is before him, truſt thou in him.

15 But nowe becauſe his anger hath not viſited, neither called men to accompt with great extremitie:

16 Therefore doth Iob open his mouth in vayne, and he maketh many wordes without knowledge.

The .xxxvi. Chapter.

1 Elihu ſheweth the power of god, 6 and his iuſtice, 9 and wherfore he puniſheth, 13 The propertie of the wicked.

ELihu alſo proceeded, and ſayde,
2 Holde thee ſtill a litle, and I ſhall ſhewe thee what I haue yet to ſpeake on gods behalfe. 3 I wyll open vnto thee yet farre higher knowledge, and wyll aſcribe righteouſneſſe vnto my maker. 4 And truely my wordes ſhall not be vayne, ſeeing he is with thee that is (a) perfect in knowledge. 5 Beholde the great God caſteth away no man, for he him ſelfe is (b) mightie in power and wyſdome. 6 As for the vngodly he ſhal not preſerue him, but ſhall helpe the poore to their right. 7 He ſhal not turne his eyes away from the righteous, but as (c) kinges ſhall they be in their throne, he ſhall eſtabliſhe them for euer, and they ſhalbe exalted.

8 But yf they be layde in chaynes, or bounde with the bondes of trouble,

9 Then wyll he (d) ſhewe them their worke, and their ſinnes which they haue committed ſtoutly. 10 He openeth their eare alſo to diſcipline, and warneth them to leaue of from their wickednesse. 11 If they nowe wyll take heede and ſerue him, they ſhall weare out their dayes in proſperitie, and their yeres in pleaſure. 12 But yf they wyll not hearken, they ſhall go through the ſworde, and periſhe or euer they be aware. 13 As for (e) hypocrites in heart, they ſhall heape vp wrath (for them ſelues) for they call not vpon him, though they be his priſoners. 14 Thus ſhall their ſoule periſhe in " fooliſhneſſe, and their lyfe among the fornicators. 15 The poore ſhall he deliuer out of his affliction, and " ſounde them in the care when they be in trouble. 16 Euen ſo woulde he take thee out of the ſtraite place into a brode place in the which there is no ſtraightnes: yea and make thy table quiet replenished with fatneſſe. 17 Neuerthelesſe, (f) thou haſt commended the iudgement of the vngodlie, and euen ſuch a iudgement and ſentence ſhalt thou ſuffer.

18 And ſeeing there is (g) wrath (with God) beware leſt he take thee away in thy wealth, and all that thou haſt to redeeme thee can not deliuer thee.

19 Thinkeſt thou that he wyl regard thy riches? (he ſhall not care for) golde, nor for al them that excell in ſtrength.

20 Spende not the night in careful thoughtes, how he deſtroyeth the people out of their place. 21 Beware that thou turne not aſide to wickednesse, which hitherto thou haſt choſen more then affliction. 22 Beholde God is of a mightie hie power: where is there ſuch a teacher as he? 23 Who wyll reproue him of his way? Who wyll ſay vnto him, Thou haſt done wrong? 24 Remember that thou do magnifie his worke which men do praiſe. 25 All men

(a) Iob holdyng his peace, Elihu went on in his talke.
(b) To ſuch as are lyke to thee in obſtinacie, not leauing thy great errour.
(c) If the cloudes are higher then thou, howe much more is God exceelling thee in all.
(d) It doth nothing aduauntage or hurt whether we be good or euyl, for he needeth not mans helpe, he is moſt mightie, his maieſtie is moſt glorious.
(e) As though he he wold ſay, if we do good, it is our owne: if we do euil, it is ours alſo,
" Or, ſonges
(f) That is, god heareth them not, becauſe they pray not hartyly to him in faith.

(a) And therfore credit my ſayinges, for I come to pleade for gods cauſe.

(b) And therefore he wyll not deſtroy the iuſt, the wyſe, and the godly ſeeyng they are therein lyke vnto him.
(c) So god doth exalte the godly, and they that loue him.
(d) If he ſhal plague the righteous, he wyl declare the cauſe of the ſame.
(e) Hypocrites that confeſſe god in their mouthes and not in their hearts, wyll not acknowledge their offece, and ſo runne into deſperation, and confuſion.
" Or, youth
" Or, open their eare.
(f) Thou haſt alowed the counſell of the wicked, and laide aſide the counſell of god as vniuſt.
(g) Meaning thou ſhalt be in paines vvhiche can not be releaſed for any price.

(h) For he is god from euerlasting, vvithout beginning or endyng.

(i) Gods maiestie is vvõderfullie declared in his creatures.

" Or, iugeth

(a) That is, at Gods wõderfull creatures, as the thunder, and such lyke.

(b) As though he woulde say, the thunder is the dreadfull voyce of God.

(c) Which workes are as it were a cõfirmation of gods maiestie: for assoone as the thunder cõmeth, they flee for feare, wherin they thew their owne weakenes, & do witnesse a maiestie of god on hye.

(d) Not onelye man, but beastes also are witnesses of gods power and maiestie, when they run to their dennes for feare of the thunder.

(e) Meaning, the windes which are called the breath of god, which as they blow whot or colde, so they fiue or thawe the waters, making them lesser and greater.

see it, yea men do beholde it a farre of.

26 Beholde so great is God that he passeth our knowledge, (h) neither can the number of his yeres be searched out. 27 He turneth the water to smal droppes, he dryueth his cloudes together to rayne. 28 Whiche rayne the cloudes do droppe, and let fall aboundantly vpon men. 29 Who can consider the (i) spreadinges out of his cloudes, the coueringes of his tabernacle? 30 Beholde he doth stretche his lyght vpon it, and couereth the bottome of the sea. 31 For by these " gouerneth he his people, and geueth them aboundaunce of meate.

32 With the cloudes he hydeth the lyght, and at his commaundement it breaketh out: 33 which dashing vpon the next cloudes, shewe tokens of wrath.

The .xxxvii. Chapter.

1 Elihu proueth that the vnsearcheable wysdome of God is manifest by his workes, 4 as by the thunders, 6 the snowe, 9 the whirle vvinde, 11 and the rayne.

AT (a) this also my hearte is astonied, and moued out of his place.

2 Heare (b) then the sounde of his voyce, and the noyse that goeth out of his mouth. 3 He directeth it vnder the whole heauen, and his light vnto the endes of the worlde. 4 A roring voyce foloweth it: for his glorious maiestie geueth a thũder clappe, and he wyl not stay when his voyce is hearde. 5 God thundreth marueylously with his voyce, great thinges doth he which we can not cõprehend.

6 He commaundeth the snowe, & it falleth vppon earth: he geueth the rayne a charge, and the showres haue their strength and fall downe.

7 With the force of (the rayne) he shutteth men vp, that all men may knowe his (c) workes. 8 The beastes (d) creepe into their dennes, and remayne in their places. 9 Out of the south commeth the tempest, and colde out from the north winde. 10 At the (e) breath of God the hoare frost is geuen, and the brode waters are frosen. 11 He maketh the cloudes to labour in geuing moystneſſe, and agayne with his lyght he dryueth away the cloude. 12 He turneth the heauens about by his gouernment, that they may do whatsoeuer he cõmandeth them vpon the whole worlde.

13 He causeth rayne to come, whether it be for punishment, or for his lande, or to do good to them that seeke him.

14 Hearken vnto this O Iob, stande still, and consider the wonderous workes of god. 15 Dydst thou know when God disposed them? and caused the (f) light of his cloudes to shine?

16 Hast thou knowen the varietie of the cloudes, and the wonderous workes of him whiche is perfect in knowledge? 17 And how thy clothes are warme, when the lande is still through the south winde?

18 Hast thou helped him to spreade out the heauens which are strong and bright as a (g) molten glasse? 19 Teache vs what we shall say vnto him: for we are vnmeete to frame our talke because of (h) darkenesse.

20 Shall it be tolde him what I say? Shall man speake when he shall be destroyed? 21 For men see not the light that shineth in the cloudes: but the winde passeth and cleanseth them.

22 The "faire weather commeth out of the north, the prayse (thereof) is to God who is terrible. 23 It is the Almightie, we can not finde him out: he is excellent in power & iudgement, and aboundaunt in iustice: he afflicteth not. 24 Let men therfore (i) feare him: for there shall no man see him that is wyse in his owne conceite.

The .xxxviii. Chapter.

God speaketh to Iob, and declareth the ignorance of man in the consideration of his creatures.

THen aunswered the Lorde vnto Iob out of the (a) whirle winde, and sayde, 2 What is he that (b) darkeneth his counsell by wordes without knowledge? 3 Girde vp thy (c) loynes lyke a man: for I wyl question with thee, geue me an aunswere. 4 Where (d) wast thou when I layd the foundations of the earth? tell me, yf thou hast vnderstandyng. 5 Who hath measured it, knowest thou? or who hath spread the lyne vpon it?

6 Whereupon are the foundations set? or who layde the corner stone thereof? 7 (Where wast thou) when the morynyng starres prayſed me together, and all the chyldren of god reioyced triumphantly? 8 Who shut vp the sea with doores, when it brake foorth as out of the wombe? 9 Whē I made the cloudes a couering for it, and darknes as his swadling bande,

10 When

(f) That is, the lightenyng.

(g) For the clearenesse or brightnes of them.

(h) That is, of our ignoraunce.

" Hebre. golde.

(i) Alluding to Iob.

(a) To shewe his maiestie, and to enstruct Iob, before whō he spake.

(b) That speaketh so couertly and obscurely.

(c) That is, prepare thy selfe to aunswere.

(d) Inferring by this, that if he coulde not conceaue gods wonderfull workes, much lesse his vnsearcheable wysdome.

10 When I gaue it my commaundement, makyng dooyes and barres for it, 11 Saying, Hytherto shalt thou come, but no further, and here shalt thou lay downe thy proude wawes.

12 Hast thou geuen the morning his charge since thy dayes, and shewed the day spring his place, 13 That it might take holde of the * corners of the earth, and that the vngodly might be shaken out of it? 14 (e) They are fashioned as is the clay to the seale, and shalbe as a garment. 15 The vngodly shalbe disapoynted of their light, and * the arme of the proude shalbe broken. 16 (f) Camest thou euer into the * grounde of the sea, or walkedst in the lowe steppes of the deepe?

17 Haue the gates of death ben opened vnto thee? or hast thou seene the dooyes of the shadowe of death?

18 Hast thou also perceaued howe brode the earth is? If thou hast knowledge of all this: 19 Then shewe me the way where lyght dwelleth, and where is the place of darknesse?

20 That thou shouldest receaue it in the boundes thereof, and knowe the pathes to their houses. 21 Knewest thou afore thou wast borne howe olde thou shouldest be? 22 (g) Wentest thou euer into the treasures of the snowe, or hast thou seene the secrete places of the hayle, 23 Which I haue * prepared against the tyme of trouble, against the tyme of battayle & warre?

24 By what way is the light parted? and into what lande breaketh the east wynde? 25 Who diuideth the waters into diuers chanels? or the way for the lightning & thunder, 26 To cause it to rayne on the earth where no man is, and in the wildernesse where none inhabiteth? 27 To satisfie the desolate and waste grounde, and to cause the bud of the heerbe to spring foorth?

28 Who is the (h) father of the raine? or who hath begotten the dropps of the deawe? 29 Out of whose woombe came the yce? Who hath gendred the * coldnesse of the ayre? 30 That the waters are * (i) hid as with a stone, and lye congealed aboue the deepe.

31 Canst thou binde the seuen starres together? or loose the bandes of Orion? 32 Canst thou bryng foorth the mornyng starre in his tyme? canst thou also guide * the euenyng starre with his sonnes? 33 Knowest thou the course of heauen, that thou mayest set vp the ordinaunce therof vpon the earth? 34 Canst thou lyft vp thy voyce to the cloudes, that they may powre downe a great rayne vppon thee? 35 Canst thou sende the lyghtninges, that they may go their way, saying vnto thee, Lo heare are we?

36 Who hath put wisdome in the reynes? or who hath geuen the heart vnderstanding? 37 Who numbreth the cloudes in wisdome? who stylleth the behement * waters of the heauē? 38 (k) To cause the earth to growe into hardnesse, and the clots to cleaue fast together? 39 (l) Wylt thou hunt the pray for the lion? or fyll the appetite of the lions whelpes, 40 When they couche in their places, and tarye in the couert to lye in wayte? 41 Who prouideth meate for the rauen, when his young ones crye vnto God, and flee about for lacke of meate?

¶ The.xxxix. Chapter.

God proceedeth in declaryng the ignorraunce of Iob in the consideration of his marueylous workes in beastes and foules.

KNowest thou the tyme when the wylde goates bryng foorth their young among the rockes? or (a) layest thou wayte when the hyndes vse to calue? 2 Canst thou number the monethes that they go with young? or knowest thou the tyme when they bryng foorth? 3 They lye downe, they calue their young ones, & they are delyuered of their trauayle and payne: 4 Yet their young ones growe vp, and waxe fat through good feedyng with corne: they go foorth, and returne not agayne vnto them.

5 Who letteth the wylde asse to go free? or who looseth the bondes of the wylde asse? 6 Euen I which haue geuen the wildernesse to be their house, and the (b) barrayne lande to be their dwellyng. 7 He scorneth the multitude of the citie, neither regardeth the crying of the driuer: 8 But seeketh his pasture about the mountaynes, and foloweth the greene grasse. 9 Wyll the (c) Vnicorne do thee seruice, or abyde styll by thy crib? 10 Canst thou bynde the yoke about the vnicorne in the forowe, to make him plowe after thee in the valleys? 11 Mayest thou trust him because he is strong, or commit thy labour vnto him? 12 Mayest thou beleue him that he wyll bryng home thy * corne, or carry it vnto thy barne?

13 (Gauest

* or, wings (e) Though the vngodly trust in their estate to endure long, yet they shal be as weake as clay, and as a garment shall soone perish.

* Or, the high arme. (f) A iudge ought to be skilful in the cause that he iudgeth: but seyng thou knowest none of these thinges that are visible, why vvylt thou presume to iudge of thinges inuisible?

* Or, bottome. (g) No man can go in the place where the snowe is gendred: much lesse may Iob clyme vp to heauen to know gods secretes.

* Or, hid. (h) Meanyng God is the creator and maker of all thinges.

* Or, frost of the heauen.

* Some rede harde. (i) The yce couereth it, as though it were paued with stone.

* Or, Arcturus.

* Or, bottels. (k) For so groweth the earth by the want of raine. (l) After he had shewed his marueiles aboue, he cōmeth to the earthly creatures, as though god woulde say, The thinges on the clouds are vnknowē vnto thee, yea euen thinges on earth thou durst not do: how much lesse then durst thou to reache to gods secrete wisdome. (a) He cheefly reciteth these beasts, for they bryng foorth their younglinges with greatest payne.

(b) Some reade, salt places, meanyng barrayne groūd. (c) If thou canst not rule the vnicorne, canst thou know gods secrets, or appoynt him to do thy wyll?

* or, fedde.

13 (Gaueſt thou) the faire wynges vnto the Peacockes, or wynges and feathers vnto the Eſtriche? 14 (The Eſtriche) leaueth her egges in the earth, and heateth them in the duſt. 15 She remembreth not that they might be troden with feete, or broken with ſome wylde beaſt. 16 So harde is ſhe vnto her young ones as though they were not hers, and (d) labooreth in vayne without any feare. 17 And that becauſe God hath (e) taken wiſdome from her, and hath not geuen her vnderſtandyng. 18 When her tyme is that ſhe mounteth on hye, ſhe careth neither for the horſe nor the ryder. 19 (f) Haſt thou geuen the horſe his ſtrength, or learned him to ney coragiouſly? 20 Canſt thou make him afrayde as a graſhopper? his ſtout neying is fearfull. 21 He breaketh the grounde (with the hooffes of his feete) he reioyceth in his ſtrength, and runneth to meete the harnoſt men. 22 He mocketh at feare, and is not afrayde, neither ſtarteth he backe from the ſwoorde. 23 Though the quiuers rattle vpon him, though the ſpeare and ſheelde glitter: 24 yet ruſheth he in fiercely beatyng the grounde, he regardeth not the noyſe of the trumpets: 25 But when the trumpets make moſt noyſe, he ſaith, " Tuſhe, for he ſmelleth the battayle a farre of, the noyſe of the captaynes & the shoutyng. 26 Commeth it through thy wiſdome that the Gaſhauke fleeth with her wynges towarde the (g) ſouth? 27 Doth the Egle mount vp, and make his neſt on hye at thy commaundement? 28 He abydeth in ſtony rockes, and dwelleth vpon the hye toppes of mountaynes: 29 From whence he ſeeketh his pray, and loketh farre about with his eyes. 30 His young ones alſo ſucke vp blood: and where any dead body lyeth, there is he.

(d) The Eſtriche when ſhe hath hatched her egges, hideth them in the ſande, and by the heate of the ſunne the young are brought foorth, but ſhe leaueth the egges as careleſſe, forgettyng the place where ſhe put thē, and ſo her labour is vayne.

(e) To be naturall toward her owne.

(f) Thus in all creatures the glorie of godsmaieſtie is declared.

" Or, ha ha.

(g) That is, flee into the regions that are vvhot when colde commeth.

¶ The xl. Chapter.

God declareth the weakneſſe of Iob by comparing the ſame to his great worke and to the ſtrength of Behemoth.

MOreouer the Lorde ſpake vnto Iob, and ſayde, 2 Shall he whom the Almightie wyll chaſten, contende with him? Shoulde not he which diſputeth with God, geue him an aunſwere? 3 Then Iob (a) aunſwered the Lorde, ſaying, 4 Beholde, I am vyle, what ſhall I aunſwere thee, (therefore) I wyll laye my hande vpon my mouth. 5 Once haue I ſpoken, but I wyll ſay no more: yea twiſe, but I wyll proceede no further. 6 Then aunſwered the Lorde vnto Iob out of the whirle wynde, and ſayde, 7 Girde vp thy loynes nowe lyke a man: I wyll demaunde of thee, and make thou aunſwere. 8 Wylt thou (b) diſanul my iudgement? or wylt thou condempne me, that thou mayeſt be ryghteous? 9 Is thy " power thē like the power of God? maketh thy voyce a ſounde as his doth? 10 Deck thy ſelfe nowe with excellencie & maieſtie, and araye thy ſelfe with (c) beautie and glorie. 11 Caſt abrode the indignation of thy wrath, and beholde euery one that is proude, and abaſe him: 12 Loke on euery one that is arrogant, and bryng him lowe, and deſtroy the wicked in their place: 13 Hyde them in the duſt together, and couer their faces in (d) ſecrete: 14 Then wyll I confeſſe vnto thee alſo that (e) thyne owne ryght hande ſhall ſaue thee. 15 Beholde (the beaſt) (f) Behemoth, whom I made with thee, which eateth haye as an ore: 16 Lo howe his ſtrength is in his loynes, and what power he hath in the nauyll of his belly. 17 When he wyll he ſpreadeth out his tayle lyke a Cedar tree, the ſynnowes of his ſtones are knit together. 18 His bones are ſtrong as braſſe, yea his bones are lyke ſtaues of iron. 19 He is the begynnyng of the wayes of God, he that made him wyll make his (g) ſwoorde to approche vnto him. 20 Surely the mountaynes bring him foorth graſſe, where all the beaſtes of the feelde take their paſtime. 21 He reſteth him in the ſhade, in the couert of the reede and fennes. 22 The trees couer him with their ſhadowe, and the willowes of the brooke compaſſe him about. 23 Beholde he dryncketh by whole ryuers and feareth not, he thynketh that he can drawe vp Iordane into his mouth. 24 He is (h) taken with his eyes, and the (hunter) thruſteth him through the noſe.

(a) Here Iob confeſſeth his offence, and durſt not ſpeake: for when god doth reprehend, who can aunſwere?

" Or, arme.

(b) Meanyng that for a man to accompt himſelfe iuſt, is to accuſe god for vniuſt.

(c) Which no man is able to do, for theſe thinges are only pertaynyng to god.

(d) That is, cauſe them to dye, yf it lye in thy power.

(e) Which god can only do, and therfore truſtyng in thine owa ſtrēgth, thou compareſt with god.

(f) The Hebrues ſay, Behemoth ſignifieth an Eliphant, ſo called for his hugeneſſe, by the which may be vnderſtand the deuyll.

(g) This beaſt is one of the cheefeſt workes of god among the beaſtes, vvhom: though no man dare come neare, yet god can kyll him.

(h) Some write that when men purpoſe to take the Eliphant, they make a holowe place in the grounde where he vſeth to haunt, & couereth the ſame with hay or preuender, which ſo ſoone as the Eliphant eſpieth, he runneth haſtyly vnto it, and falleth into the pyt, and then the hunter thruſteth him through the noſe becauſe in the tendreſt part of him.

¶ The.xli. Chapter.

God setteth foorth the malice, the members, the strength, and the pride of Leuiathan.

CAnst thou drawe out (a) Leuiathan with an hooke, or bynde his tongue with a corde?
2 Canst thou put a hooke in the nose of him, or bore his tawe throughe with a naule? 3 Wyll he make manye satte wordes with thee, or flatter thee? 4 Wyll he make a couenaunt with thee? or wylt thou take him for a seruaunt for euer? 5 Wilt thou take thy passtime with him as with a bird, wylt thou binde him for thy maydes?
6 That thy companions may make a banket of him: or shall he be parted among the marchaunters? 7 Canst thou fyll the basket with his skinne? or the fishe panier with his heade?
8 Laye thyne hande vpon him, (b) remembre the battaple, and do no more.
9 Beholde his hope is in vayne: for shall not (one) perishe euen at the sight of him? 10 No (c) man is so fierce that dare stirre him vp: Who is able to stande before me? 11 Or who hath geuen me any thyng afore hande, that I may rewarde him agayne? All thynges vnder heauen are myne.
12 I wyll not kepe secrete his great strength, his power, nor his comely proportion. 13 Who can discouer the (d) face of his garment? or who shall come to him with a double bridle?
14 Who (e) shall open the doores of his face? for he hath horrible teeth rounde about. 15 His scales are as it were strong shyeldes, so fastened together as if they were sealed: 16 One is so ioyned to another, that no ayre can come in: 17 One hangeth so vpon another, and sticketh so together, that they can not be sundred. 18 His (f) neesinges make a glistering like light, & his eyes lyke the * morning shine.
19 Out of his mouth go torches, and sparkes of fire leape out. 20 And out of his nostrels there goeth a smoke, lyke as out of an hot seething pot or caldron. 21 His breath maketh the coles burne, and the flame goeth out of his mouth. 22 In his necke there remayneth strength, and nothyng is to labourous for him. 23 The members of his flesshe are ioyned, and cleane fast together, and can not be moued. 24 His heart is as harde as a stone, and as fast as * the stythe that the smyth smyteth vpon.
25 When he moueth him selfe, the mightie are afrayde, and feare troubleth them.
26 If any man drawe out a sworde at him, he wyll not moue, neither for the speare, taselyn, nor brestplate.
27 He setteth as much by iron as by a strawe, and as much by brasse as by a rotten sticke. 28 He starreth not away from the arrowe: and as for sling stones they are as stubble vnto him.
29 He counteth the dartes as straw, he laugheth him to scorne that shaketh the speare. 30 (g) Sharpe stones are vnder him, and he lyeth vpon sharpe thinges as vpon the soft myre.
31 He maketh the (h) deepe to boyle lyke a pot, and stirreth the sea together lyke an oyntment. 32 He maketh the (i) path to shine after him, and he maketh the deepe to seeme all hoarie. 33 Vpon earth there is no power lyke vnto his: for he is so made that he feareth not. 34 He beholdeth all the hye thynges, (k) he is a king ouer all the children of pride.

(a) Leuiathan is a Whale.

(b) For it is daungerous to truste Satã in any thing, yea it is hurtful to touche him: for Leuiathan representeth Satan.

(c) If the creature can not be resisted, who can compare with the creator?

(d) That is, who dare pul of his skinne.

(e) That is, who dare loke in his mouth.

(f) That is, he spoueth out flames of fire out of his mouth.

* or, eye lidder of the morning.

* Or. the neather mylstone.

(g) For the hardnes of his skinne is such, that he lyeth vpon it without payne, as in the soft mire.

(h) He spoueth out water in such sort, that the seas seeme to boyle.

(i) With a white froth vpon the water.

(k) He despiseth all other beastes and monsters, and is the proudest of all others.

¶ The.xlii. Chapter.

6 The repentaunce of Iob. 9 He prayeth for his freendes, 12 and his goodes are restored double vnto him.

THen Iob aunswered the Lorde, and sayd, 2 (a) I knowe that thou hast power ouer all thinges, and that there is no thought hyd vnto thee. 3 For who can kepe his owne counsayle so secrete but it shalbe knowen? therfore haue I spoken that I vnderstoode not, euen the thinges that are to wonderfull for me, & passe mine vnderstandyng. 4 O (b) hearken thou vnto me also, and let me speake: I aunswere vnto the thyng that I wyll aske thee. 5 I haue heard of thee by the hearyng of the eare, but nowe myne eye (c) seeth thee. 6 Wherfore I geue mine owne selfe the blame, and take repentaunce in the dust and asshes.
7 Nowe when the Lorde had spoken these wordes vnto Iob, the Lorde sayde to Eliphaz the Themanite, I am displeased with thee, and thy two freendes: for ye haue not spoke of me the (d) thyng that is right, like as my seruaunt Iob hath done.
8 Therefore take you nowe seuen oxen, and seuen rammes, and go to my seruaunt Iob, and offer vp for your selues a whole burnt offeryng, and my seruaunt Iob shall pray for you: him wyll I accept, and not deale with you after your foolishnesse, in that ye haue not spoken of me the thyng

(a) Iob confesseth the omnipotencie of god, & bewayleth his offence that he spake he wyst not what.

(b) Iob desireth to learne of god.

(c) He sawe him not but by his word, which is the face & image of god.

(d) Yet oke in hand an euill cause in that you cõdemned him by his outwarde afflictions, & not comforted him with my mercies.

thyng which is right, lyke as my seruaunt Iob hath done. 9 So Eliphaz the Themanite, and Bildad the Suhite, and Sophar the Naamathite went, and did accordyng as the Lorde commaunded them: the Lorde also accepted * the person of Job. 10 And the Lorde (e) turned the captiuitie of Job when he prayed for his freendes: yea the Lorde gaue Job twyse as much as he had before. 11 And then came there vnto him (f) all his brethren, all his sisters, and all they that had ben of his acquayntaunce (g) afore, and did eate bread with him in his house, & had compassion on him, and comforted him ouer all the trouble that the Lorde had brought vpon him: euery man also gaue him a certayne summe of money, and * a iewell of golde. 12 So the Lorde blessed the last dayes of Job more then the first: for he had fourteene thousande sheepe, sixe thousande camels a thousande yoke of oxen, and a thousande shee asses: 13 He had seuen sonnes also, and three daughters. 14 The first (daughter) called he (h) Jemima, the seconde (i) Kezia, and the thirde (k) Kerenhapuch. 15 In all the lande were no women founde so faire as the daughters of Job: and their father gaue them inheritaunce among their brethren. 16 After this lyued Job an hundred and fourtie yeres: so that he sawe his children, and his childrens children into the fourth generation. 17 And so Job dyed, beyng olde, and full of dayes.

* Or, the face.

(e) He rid him from his troubles and plagues.

(f) That is, all they that were of his kinrede.

(g) Here is the exceedyng blessinges of god towardes the godly, and they that vnfaignedly trust in him.

* Or, an eare ryng.

(h) Passing in beautie as the day, and long liuing.

(i) As sweete as Cassia, or fine spices.

(k) The childe of beautie.

Gen. 50. d. Tobi. 14. a. Psal. 128. b.

¶ The ende of the booke of Iob.

The thirde part of

the Bible contayning these
bookes.

The Psalter. The Prouerbes.
Ecclesiastes. Cantica canticorum.

¶ The Prophetes.

Esai.	Ionas.
Ieremi.	Micheas.
Ezechiel.	Nahum.
Daniel.	Habacuc.
Osee.	Sophoni.
Ioel.	Aggeus.
Amos.	Zachari.
Abdi.	Malachi.

¶ A Prologue of ſaint Baſil the great, *vpon the Pſalmes.*

DAVID that notable king and prophete, a man ſingulerly choſen of almightie God after his owne heart, beyng indued both with the knowledge of his creatour, and with the knowledge of him ſelfe, and beyng throughly exercyſed in the whole ſtate of his life with the experience of the world: bettereth his ſundry affections (as his occaſions ſerued hym) in this his booke of pſalmes, a booke ſet out with diuers names, but ſounding all to one thing. The Hebrues name it Tehillim ספר תהלות & ספר תלים that is to ſay, a booke of laudes and hymnes. The Grecians expreſſe it by the name of a muſicall inſtrument ψαλτηριον ſo called. Our ſauiour Chriſte calleth it a booke of pſalmes (as his diſciple Peter doth the ſame.) Some inſtituleth it, liber contemplationum, ſiue ſoliloquiorum: A booke of contemplations or ſecrete meditations, whereby the godly ſpereth ſolitarily and alone to almightie God: A booke of holy ſcripture, no doubt moſt comfortable in doctrine, high in myſterie, and profounde in ſenſe: but yet familier and redy to be vnderſtanded of the true chriſten heart. To the diligent vſing of whiche booke, the holy apoſtle ſaint Paule by graue aduiſement, no leſſe then in two of his epiſtles exhorteth vs, ſaying in the one thus, Let the worde of Chriſte dwell in you richly, in all wyſdome (thereof) teaching and admoniſhing your ſelues in pſalmes and hymnes and ſpiritual ſonges, ſinging with grace in your heartes to the Lorde. An admonition ſo ſerious ought not to be contempned. Nowe foraſmuch as the vſe of the pſalmes hath a ſpeciall peculier grace aboue all other partes of ſcripture, therfore it ought of all other chiefely to be eſteemed, and duely to be vſed, as euermore in the Church of God, aſwell of the olde people of Iſrael, as of the newe people of the chriſtians, it hath ben in moſt frequent vſe and reuerence. Furthermore all maner of ſcripture, for that it is inſpirde from God aboue (as neceſſarie for inſtruction) is expreſſed by the determination of the holy ghoſt, to the intent that all men in common ſhould gather out therof (as out of a ſtore houſe of phiſicke for the ſoule) peculiar remedies, euery one of vs for our owne infirmities: for ſuch phiſicke (as one writeth) wyll reſtraine great and many ſinnes. Nowe whereas the prophetes haue doctrine proper to them ſelues, and the bookes of the diuine hiſtories matter by them ſelfe: the lawe hane his peculiar fourme of teaching, and the prouerbiall bookes haue their ſeuerall kinde of exhortations. The booke of the pſalmes comprehende in it ſelfe the whole commoditie of all their doctrines afore ſayde, for it prophecieth of thinges to come, it reciteth the hiſtories, it ſheweth law for the gouernaunce of lyfe, it teacheth what ought to be done: and to be ſhort, it is a common ſtorehouſe of all good doctrine, whiche doth aptly diſtribute matter to euery man peculiar to hym ſelfe: for it healeth not only olde feſtured woundes of the ſoule, but alſo can gene quicke remedie to ſuch as be newly made. It ſtayeth and comforteth that member whiche is ſicke and corrupt, and preſerueth that which is whole and ſounde, it plucketh vp by the rootes (as much as is poſſible) all ſuch euyll affections as do raigne ſo tyrannically in the whole courſe of mans lyfe, which effect it worketh as it were with a greeable delectation, inſtilling pleaſauntly into our heart all ſober honeſtie. For where as the holy ghoſt perceaued that mankinde was hardly crayned to vertue, and that we be very negligent in thinges concerning the true life in deede, by reaſon of our inclination to worldly pleaſures and delectations: What hath he inuented? He hath mixt in his fourme of doctrine the delectation of muſicke, to the intent that the commoditie of the doctrine might ſecretly ſteale into vs, whyle our eares be touched with the pleaſauntneſſe of the melodie. Euen muſth like as expert phiſitions vſe to do when they miniſter their bitter potions to ſicke chyldren, leſt they ſhoulde abhorre their health for the bitternelle of their drinkes, for the moſt part they annoynt the brinkes of the cuppes with honey. And for this ende be theſe ſweete and harmonious ſonges deuiſed for vs, that ſuch as be chyldren eyther by age, or chyldren by maners, ſhoulde in deede haue their ſoules wholſomly inſtructed, though for the tyme they ſeeme but to ſing only. Furthermore, we ſee commonly that they whiche be of the vulgare people, or of rude and groſſe nature, can not redylie beare away and kepe in minde the graue preceptes of the apoſtles or prophetes, where yet the diuine pſalmes they ſing at home in their houſes, and abrode they can recorde them. And certainely, though a man were neuer ſo furiouſly raging in ire and wrath, yet aſſoone as he hea-

peth

reth the sweete tunes of the psalmes, straightway is he asswaged of his furie, and must departe more quiet in mynde by reason of the melodie. The psalme is the rest of the soule, the rodde of peace, it stylleth and pacifieth the ragyng bellowes of the minde, for it doth asswage and mollifie that irefull power and passion of the soule, it inducith chastitie where raigned wantonnesse, it maketh amitie where was discorde, it knitteth freendes together, it returneth enemies to an vnitie agayne. For who can long repute hym as an enemie, with whom he ioyneth him self in lifting vp his voyce to God in prayer? So that the song of the psalme worketh charitie, whiche is the greatest treasure of all goodnesse that can be, deuising by this enducement of concorde singing, the knot and bonde of vnitie, so ioyning the people together after the similitude of a quyer in their vnitie of singing. The psalme is an introduction to beginners, it is a furtherer to them whiche go forwarde to vertue, it is to the perfect man a stable foundation to rest on, it is the sweete voyce, the only mouth of the spouse of Christe the Churche. The psalme doth cheare the feastfull day the better to reioyce, it worketh that same heauinesse whiche is heauinesse to godwarde: For the psalme is able to pluche out teares of any mans heart, though it be neuer so stony harde. O wyse and marueylous deuise of our heauenly schoolemaster, who couthe inuent that we should both pleasaunt ly sing and therwith profitably learne, whereby wholsome doctrine might be the deeper printed in vs: for that which with violence and force is learned of vs, is not wont so abyde long: but that whiche entreth into vs with pleasure, and by louing grace, it continueth the longer in our heartes, it sticketh the faster in our memories. Nowe as for the matter and content of the psalme, what is there but that a man may learne it there? Is not there to be learned the valiauntnesse of fortitude, the rightcousnesse of iustice? the sobernesse of temperaunce? the perfection of prudence, the fourme of penaunce, the measure of patience? yea and whatsoeuer soundeth to vertue or perfection, is it not there taught? In the psalme is contained absolute diuinitie, both prophecie of Christes comming in the flesche, the threatfull warninges of the iudgement, the hope of our rising againe, the feare of gods punishmentes, the promises of euerlasting ioy, the reuelation of al mysteries: al these be layde and couched vp in the psalter booke, as in a great treasure house common to all men. Whiche booke the prophete Dauid framed most aptly (among many instrumentes of musicke) to agree with the instrument called the Psalterie; signifying thereby (as I can iudge) the grace of God to come from aboue by the inspiration of the holy ghost. For this only instrument of all other, haue the cause of his sounde from his vpper part, where the harpe or the lute by their wyres haue their sounde comming forth out of the lower part of them: but the Psalterie put forth the swetenesse of his harmonious melody from the vpper part, teaching vs thereby that we shoulde set our whole studie and meditation in heauenly thinges aboue, and not by the swetenesse of the tunes to be borne downe to the sensual affections and delectations of the flesche.

¶ Saint Austen.

The sweete tunes O Lorde wherto thy holy scriptures geue so lyuely a grace, when they be song with the moderate voyce of expert men, I do confesse that they do somwhat delectably stirre me: but yet not for that I would dwell and abyde styll there, but for that my mynde might ryse vpwarde to godly affection and heauenly deuotion. Notwithstanding, when I feele this in my selfe, that the melodie moueth me more then the matter of the ditie whiche is song: I confesse then that I offende mortally therein.

NOwe let the gentle reader haue this christian consideration within hym selfe, that though he findeth the psalmes of this translation folowing, not so to sounde agreeably to his eares in his wonted wordes and phrases, as he is accustomed with: yet let hym not be to muche offended with the worke, whiche was wrought for his owne commoditie and comfort. And if he be learned, let hym correct the worde or sentence (whiche may dislike hym) with the better, and whether his note ryseth eyther of good wyll and charitie, eyther of enuie and contention not purely, yet his reprehension, if it may turne to the finding out of the truth, shall not be repelled with greefe, but applauded to in gladnesse, that Christe may euer haue the prayse: To whom with the father and the holy spirite, be all glory and prayse for euer, Amen.

Generall notes concerning all the pſalmes.

** Such two poyntes declare the wordes in Hebrue.
a b c. &c. betokeneth an expoſition or annotation.
* Wordes founde in other places of the ſcripture, be ſet foorth according to the booke, chapter, and verſe.
† This ſignifieth the place to be of great difficulrie and harde to be vnderſtande or interpretated.
Where any worde is added to the Hebrue text, it is encloſed after this ſort ( )
Iehoua is thought to be more aptly tranſlated God then Lorde, for that it ſauoureth of the Iewyſhe ſuperſtition, who were perſwaded that this worde **Iehoua** was not to be ſpoken or written: but in the ſteede of it **Adonai**, in Greke κύριος that is Lorde, Exod. 6. verſe. 3.

Although we vſe in our tongue to ſor aid by this word, **Let**, as, **let me do it, let him do it**, yet it may ſeeme an harde maner of ſpeache eſpecially referred to God, as to ſay, **Let God do it.** Wherefore ſeeing in Hebrue ſuche phraſes be the ſutterres, it is thought beſt to tranſlate them by the moode indicatiue, optatiue, potential, or ſubiunctiue.

The argument of the firſt pſalme.

The firſt pſalme ſeemeth to be a preface vnto the reſidue, It declareth that he only hath the true felicitie in this worlde, whoſe delight is wholly in eſchewing all maner of euill, and in practiſing the lawe of God. As for the vngodly man, although he ſeeme for a tyme to proſper and to floriſhe, yet his ende is very miſerable and wretched.

Beatus vir qui non abiit.

Bleſſed is the man that (a) **walketh not in the counſell of the vngodly: nor ſtandeth in the way of ſinners, nor ſitteth in the ſeate of the ſcornefull.**

2 **But** * **his delight** (is) **in the law of** (b) **God: and in** (God) **his lawe exerciſeth hym ſelfe day and nyght.**

3 **And he ſhalbe** (like a) * **tree planted** ** **by the waters ſide, that bryngeth foorth her fruite in due ſeaſon: & whoſe leafe wytthereth not, for what ſoeuer he doth** (c) **it ſhal proſper.**

4 (As for) **the vngodly** (it is) **not ſo** (with them:) **but they** (are) **lyke the chaffe whiche the winde ſcatereth abrode.**

5 **Therefore the vngodly ſhall not** (be able to) ** **ſtande in the iudgement: neither the** (d) **ſinners in the cõgregation of the righteous.**

6 **For God** ** **knoweth the way of the righteous: and the way of the vngodly ſhall perithe.**

* Joſh. 1. verſ. viii.

* Jere. 17. verſe. viii.

(a) A man whether he walketh, ſtandeth, or ſitteth, ought to eſchewe all maner of euil deuiſes, workes and wordes: and alſo ſuch company as be geuen to thoſe vyces.
(b) Iehoua.
** Heare to the riuers of water.
(c) Following his vocation, yea in aduerſitie, in tormentes, and in death.
** Shal not ryſe.
(d) God will ſeparate the vngodly frõ the bleſſed at the day of iudgement, Mat. 25.
** Approue.

Qyare

Quare fremuerunt gentes.

WHy do the heathen so furiously rage together? and why do the people imagine a vayne thing?

2 The kynges of the earth stand vp: and the rulers take counsell together against God, & against his annoynted.

3 (a) Let vs breake (say they) their (b) bondes a sunder: and cast away their cordes from vs.

4 He that dwelleth in heauen wyll laugh them to scorne: the Lorde wyll haue them in derision.

5 Then wyl he speake vnto them in his wrath: and he wyll astonie them with feare in his sore displeasure.

6 (Saying) (c) euen I haue annointed (hym) my kyng: vpon my holy hyll of Sion.

7 (d) I wyll declare the decree, God sayd vnto me: thou art my sonne, this day I haue begotten thee.

8 Desire of me, and I wyll geue thee the heathen for thyne inheritaunce: and the vttermost partes of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and breake them in peeces like a potters vessell.

10 Wherefore be you nowe well aduised O ye kynges: be you learned O ye iudges of the earth.

11 Serue ye God in feare: and reioyce ye with a trembling.

12 Kisse ye the sonne lest that he be angrye, and (so) ye perishe (from) the (e) way, if his wrath be neuer so little kindled: blessed are all they that put their trust in hym.

(a) The aduersaries wordes.
(b) Gods lawe & christes doctrine brydeleth mens appetites and affections, as bondes do their bodyes.
(c) God the fathers wordes.
(d) Christes wordes.
(e) That leadeth to heauen.

The argument of the .iii. psalme.

¶ Dauid maruayling at the great number of his enemies, calleth vpon God for helpe. He putteth his trust in God, and therfore taking his naturall rest quietly, he feareth not his aduersaries, but he reioyceth at the successe that god geueth vnto him, who hath alwayes meanes to saue and blesse his people.

Domine quid multiplicati.

A psalme of Dauid, when he fled from the face of Absalom his son. 2. sa. ca. 15. &. 16.

O God howe are myne enemies increased? many do ryse vp against me.

2 Many say of (a) my soule: there is no saluation for it in God. (b) selah.

3 But thou O God art a buckler for me: thou art my worshyp, and the lifter vp of my head.

4 I dyd call vpon God with my voyce, and he heard me out of his holy hyll. selah.

5 I (c) layde me downe & slept: and I rose vp againe, for God sustayned me.

6 I wyll not be afrayde of ten thousandes of the people: that haue set (them selues) against me round about.

7 Arise vp O god, saue thou me O my Lorde: for thou hast smitten all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation is of God: thy blessing is vpon thy people. selah.

(a) Of me.
(b) Selah signifieth a lyfting vp of the voyce, it admonisheth the fingers of the psalmes to sing out in their hyest tune, because the matter of that part of the psalme where that worde is founde, was especially to be hearke. ned vnto, and to be considered. (It was he to whom the psalmes were committed, either to be song of hym selfe, for that he was most excellent in musicke, or els to appoint those that shoulde sing and play them.
(c) He alludeth to this promise, Ye shall sleepe without feare. Le. 26 verse. 6.

The argument of the .iiii. psalme.

Dauid at the rebellion of his sonne Absalom, cryeth to God for helpe. He reproueth the chiefe doers of his aduersaries, and exhorteth them to repent. He is glad that they haue plentie of victuals and other necessaries, seeing that he him selfe is assured of Gods fauour.

To the () chiefe musitian on () Neginoth, a psalme of Dauid. Cum inuocarem.

HEare me when I call O God of my righteousnesse: thou hast set me at libertie when I was in distresse.

2 O ye sonnes of men, howe long (wyll ye go about to bryng) my glory to confusion? ye loue vanitie, ye seeke after lyes. selah.

3 For ye must knowe that God hath chosen to hym selfe a godly (man): God will heare when I call vnto him.

4 Be ye angry, but sinne not: commune with your owne heart in your chaumber, and be styll. selah.

5 Offer the sacrifice of righteousnes: and put your trust in God.

6 There be many that say, who wyll shewe vs (any) good? O God lift thou vp the lyght of thy countenaunce vpon vs.

7 Thou hast put gladnesse in my heart: since the tyme that their corne and wine increased.

8 I wyl both lay me downe in peace: and I wyl take my rest: for thou God only makest me to dwell in safetie.

(a) Neginoth is supposed to be a certayne instrument of musicke: for king Dauid ordayned in the temple, not only som to sing psalmes, but also to play them on diuers kindes of musicall instrumeares, that the hearers minds might be the more stirred vp & allured to consider the sense of the wordes that were song and played.

The argument of the .v. psalme

Dauid afflicted with enemies, requireth God to heare his prayers, to guide him, and to destroy wicked flattering rebels, trusting most assuredly that the godly shall be of him defended and blessed.

To the cheefe musition vpon () Nehiloth, a psalme of Dauid.
Verba mea auribus.

GEue eare vnto my wordes O God: vnderstande thou my pensifnesse.
2 Hearken thou vnto the voyce of my crying my kyng and my Lorde: for vnto thee I will make my prayer.
3 O God I pray thee heare my voyce betymes in the morning: I will early in the morning direct (a prayer) vnto thee, & I wil loke (for helpe from thee.)
4 For thou art the Lorde that hath no pleasure in wickednesse: neither can any cupll dwell with thee.
5 Such as be fooliche can not stande in thy sight: thou hatest all workers of iniquitie.
6 Thou wylt destroy them that make a lye: God wyll abhorre both the bloodthirstie and deceiptfull man.
7 As for me I wyll come into thyne house, (trusting) in the multitude of thy mercy: and in thy feare I wyll (a) humble my selfe in thine holy temple.
8 Leade me O God in thy righteousnesse, because of myne enemies: make thy way playne before my face.
9 For no "truerh is in "their mouth, their inward partes are very wickednesse: * their throte is an open sepulchre, they flatter with their tongue.
10 Destroy thou them O Lorde, let them perish through their owne counsayles: cast them out in the multitude of their vngodlinesse, for they haue "rebelled agaynst thee.
11 And all they that trust in thee wyll reioyce, they wyll triumph for euer, "because thou defendest them: and they that loue thy name, wyll be toyfull in thee.
12 For thou O God wylt blesse the righteous: and thou wylt compasse him about with beneuolence, as with a shielde.

(a) Worship thee.

The argument of the .vi. psalme.

Dauid beseecheth god of his mercie to mitigate the afflictions which he felt in his body and soule, to this ende, that he in this lyfe might prayse god: and forsomuch as he assureth him selfe that god hath heard his prayer, he pronounceth that his enemies shalbe put to shame. Domine ne in furore.

To the chiefe musition on Neginoth vpon () eyght, a psalme of Dauid.

Euening prayer. Jere. 10. verse. 24.

O God rebuke me not in thine indignation: neither* chasten me in thy wrath.
2 Haue mercy on me O God, for I am weake: O God heale me, for my bones be very sore.
3 My soule also is greatly troubled: but O God howe long (shall I be in this case?
4 Turne thee O God, and deliuer my soule: Oh saue me for thy mercyes sake.
5 For in death no man remembreth thee: and in the graue who can acknowledge thee?
6 I am weerie of my groning: I washe my bed euery nyght, and I water my couche with my teares.
7 Myne eye is almost put out through mine greefe: and worne out through all myne enemies.
8 Away from me all workers of iniquitie: for God hath heard the voyce of my weeping.
9 God hath heard my petition: God wyll receaue my prayer.
10 All mine enemies shalbe confounded and sore astonyed with feare: they shalbe turned backe, they shalbe put to shame sodainly.

(*) Siggaion is taken to be a beginning of a song, after whose tune this psalme was song.

The argument of the .vii. Psalme.

Dauid prayeth God to deliuer him from such as do persecute him to death, for that he is innocent and hath deserued no such thing at their handes: comforting hym selfe therfore in God, he threatneth destruction to his enemies, if they do not repent. Domine deus meus.

() Siggaion of Dauid, which he song vnto God in the busines of () Chush, the sonne of Iemini.

O God my Lorde, in thee I haue put my trust: saue me from all them that do persecute me, and deliuer thou me.
2 Lest (a) he like a Lion seaseth on my soule: teareth it in peeces, hauing no rescue.
3 O God my Lorde, if I haue done any (b) such thing: or if there be any wickednesse in my handes.
4 If I haue done cupll vnto him that had peace with me: and (if) I haue (not) delinered hym that is * without a cause myne aduersary?
5 (Then) let myne enemie persecute my soule and take me: yea let hym* put me to death, and lay mine honour in the dust. Selah.
6 Arise O God in thy wrath, & stande thou vp against the rage of myne enemies

(a) Saul the chiefe persecutour.
(b) Wherof I am charged, that I go about to destroy Saul for to be king in his steade. 1. Sam. 22. verse. 13.

() The instrument of musicke Neginoth had eyght strinqes, or the song had many eyghtes, Some thinke that this psalme was to be song at the circumcision of chyldren on the eyght day. Aug. Hier.

Chush is the countrey Æthiopia, wherby Dauid insinuateth that Saul is as blacke in heart with malice, as a man of Inde is in skin. Ie. 13. verse. 23. may a man of Inde change his skin?

* Stedfastnesse.
* His.
* Psal. 12. verse. 5. Rom. 3. verse. 13.
* Made many alterations, that is, they haue ben now of one minde, and now of another as touching their owne lyfe & thy word.
* And thou wylt put a couer ouer them.

mies: stirre thou for me (according) to the (c) iugdement (whiche) thou hast" geuen.

7 And so shal the congregation of the people come about thee: for their sake therfore place thy selfe on (d) high.

8 God wyll iudge the people: geue sentence with me O God according to my righteousnesse, and according to my perfection (that is) within me.

9 My desire is that the wickednesse of the vngodly may come to an ende: and that thou wouldest assist the iust, who art the tryer of heartes and reynes, O most righteous Lorde.

10 My buckler is with god: who preserueth them that be vpright in heart.

11 The Lorde is a righteous iudge: and the Lorde is prouoked to anger euery day.

12 If the wicked will not (g) turne, he wyll whet his sword: bende his bow, and haue it in a redinesse (to shoote,)

13 He hath prepared hym instrumentes of death: he hath ordayned his arrowes against them that be persecutours.

14 Beholde, (h) he wyll be in trauayle of a mischiefe, for he hath conceaued † a labour: but yet he shall be brought to bed of a false schood.

15 He hath made a graue and digged it: but he hym selfe wyll fall into the pit whiche he hath made.

16 For his labour shall come vpon his owne head: and his wickednesse shall fall vpon his owne pate.

17 I wyll confesse (it) vnto God according to his righteousnesse: and I wyll sing psalmes vnto the name of the most high God.

(c) Thou hast appointed the kingdom of the Israelites vnto me.

" Commaunded.

(d) As a iudge geuing iudgement.

(f) In that he was accused of, for other wise he was a sinner. Psal. 130. verse. 3.

(g) Repent them of their malice.

(h) Saul hath conceaued in his minde to destroy me, and he endeuoureth by all meanes to bryng it to effect: but he shall worke destruction to him selfe, and not vnto me.

The argument of the. viii. psalme.

Dauid setteth foorth the magnificencie of God acknowledged of babes and abiectes of this worlde, to the confusion of the deuill, and all his wicked members.

To the chiefe musition vpon () Gittith, a psalme of Dauid.

Domine dominus noster.

O God our Lord, howe excellent is thy name in al the earth? for thou hast set thy glory aboue the heauens.

2 Out of the (a) mouth of very (b) babes and suckelinges thou hast layde the foundatiō of thy strength for thine aduersaries sake: that thou mightest still the enemie and the auenger.

3 For I wyll consider thy heauens, euen the workes of thy fingers: the moone and the starres whiche thou hast ordayned.

4 What is man that thou art mynd-full of him? and the sonne of man that thou (c) visitest hym?

5 *Thou hast made hym somthing inferiour to angels: thou hast crowned hym with glory and worship.

6 Thou makest hym to haue dominion of the workes of thy handes: and thou hast put all thinges (in subiection) vnder his feete.

7 All sheepe and oxen, and also the beastes of the fielde: the foules of the ayre, and the fishe of the sea, and whatsoeuer" swimmeth in the seas.

8 O God our Lorde: howe excellent is thy name in all the earth?

(a) These wordes be fulfilled. Mat. 21. verse. 16.

(b) Christes religion was spread thorowe the world by the apostles, men lyke vnto simple children as touching their learning, authoritie, and worldly wisdome, and such only be the true professours of it in all ages.

(c) A kinde of musicall instrument or tune.

(c) God dyd visite man chiefly by the incarnation of Christe.

*Hebre. 2. verse. 6.

" Passeth the wayes of the seas.

The argument of the. ix. psalme.

Dauid very ioyfull prayseth god for the victory that he had obtayned ouer his enemies, attributing it wholly to god: he beseecheth god to continue his mercy toward hym, that he may continually set foorth his prayse, and to asswage the stoute courage of the heathen, who pretended to bryng to vtter desolation gods people with their cities and countrey. Confitebor tibi domine.

To the chiefe musition at the death of () Labben, a psalme of Dauid.

I Wyll confesse (it) vnto God with all myne heart: I wyll recite all thy marueylous workes.

2 I wyll be glad and reioyce in thee: I wyll sing psalmes vnto thy name, O thou most hyest.

3 For that myne enemies are returned backwarde: are fallen and perished at thy presence.

4 For that thou hast geuen iudgement in my right and cause: thou that iudgest right, hast sit in the throne of iudgement,

5 Thou hast rebuked the heathen, & destroyed the vngodly: thou hast abolished their name for euer and euer.

6 O thou enemie" thou thoughtest to bryng vs to a perpetual (a) desolation: † & to destroy our cities, so that there should remayne no memorie of them.

7 But God wyll sit for euer: he hath prepared his throne for iudgement,

8 For he wyll iudge the worlde in iustice: and minister iudgement vnto the people in righteousnesse.

9 God also wil be a refuge for the oppressed:

() Labben, a psalme of Dauid.

" Dayth be consumed, thou hast destroyed cities, their memorie perisheth with them.

† (a) Eyther by burning our houses and goods, or else in keping vs from water to drinke,

pzeſſed: euē a refuge in time of trouble.
10 And they that know thy (b) name wyll put their truſt in thee: for thou O God haſt neuer fayled them that ſeeke thee.
11 Sing pſalmes vnto God abiding at Sion: declare his notable actes among the people.
12 For he maketh inquiſition of (c) blood: he remembreth it, and forgetteth not the complaynt of the poore.
13 Haue mercy on me O God: conſider the trouble which I ſuffer of them that hate me, lyft me vp from the gates of death.
14 That I may ſhewe all thy prayſes within the gates of the daughter of Sion: and reioyce in thy ſaluation.
15 The Heathen are ſunke downe in-

(b) God hath opened hym ſelfe that he may be knowen of vs what he is by his name only. Exo. 34 verſe. 6.
(c) That is, oppreſſion of the people

The argument of the. x. pſalme.

The prophete as forſaken of God and left in the handes of wicked aduerſaries, complayneth to God of their pryde, malice, crueltie, euil maners, craft, and proſperitie: he prayeth god to ſuccour the fatherleſſe and oppreſſed, and to repreſſe the malice of the wicked. Vt quid domine.

Q

WHy ſtandeſt thou ſo farre of O God? (why) hydeſt (thee) in the tyme of trouble?
2 The vngodly "of a wylfulneſſe perſecuteth the poore: (but euery one) of them ſhalbe taken in the craftie wylyneſſe that they haue imagined.
3 For the vngodly prayſeth accordyng to his owne heartes deſire: & bleſſing the couetous he blaſpheməth God.
4 The vngodly "looketh ſo proudly as though he cared for none at all: nether is the Lord in all his thoughtes.
5 His wayes are alwayes greeuous, but thy iudgementes are farre aboue out of his ſight: (and therefore) he (a) ſnuffeth at all his enemies.
6 He hath ſayde in his heart, tuſhe, I can not be remoued: for I can not (be touched) at any tyme with harme.
7 His mouth is full of curſing, and of deceipt, and of fraude: vnder his tongue is (b) labour and miſchiefe.
8 He ſitteth lurking in the ſtreates: and priuily in lurkyng denne he doth murther the innocent, he (c) eyeth diligently hym that is weake.
9 He lyeth in wayte lurking as a Lion in his denne: he lieth in wayte lurking, † that he may violently carry away the afflicted, he doth carry away violently the afflicted, in haling hym

"In a pryde

"In the lifting vp of his noſe.

(a) He thinketh as with a ſnuffe eaſily to ouerthrowe.

(b) To moleſt other.

(c) To ſpoyle

† into his net.
10 He croucheth and humbleth him ſelfe: ſo that a number of them that be weake fall (d) by his might.
11 He ſaith in his heart, tuſhe, the Lorde hath forgotten: he hydeth away his face, and he wyll neuer ſee it.
12 Aryſe vp O Lorde God: lyft vp thyne hande, forget not the afflicted.
13 Wherefore ſhould the wicked blaſpheme the Lorde: (whyle) he ſaith in his heart, that thou "wylt not call to accompt?
14 Surely thou haſt ſeene (this) for thou beholdeſt labour and ſpite: that thou mayeſt take the matter into thy handes, he that is weake leaueth it for thee, (for) thou art the helper of the fatherleſſe.
15 Breake thou the "power of the vngodly and malitious: O ſearche thou out his vngodlyneſſe, (and) thou ſhalt (e) finde none (afterwarde in him.)
16 God is king for euer & euer: but the Heathen ſhal periſh out of † land.
17 O God thou haſt heard the deſire of the afflicted: (and) thou wylt ſettle their heart.
18 Thou wilt be attentiue with thine eare, to geue iudgement for the fatherleſſe and oppreſſed: (ſo) no man in the earth ſhall once go about hereafter to do them violence.

(d) In as miſerable caſe as other men be for all their idolles.

(d) As into a Lions clawes

" Wylt not ſearche or care for any thing.

" Arme.

(e) The wicked beyng well puniſhed wyl ceaſe from doyng euyll.

The argument of the. xi. pſalme.

Dauid truſting in God, complaineth of them who would not ſuffer him to hide him ſelfe in the mountaynes when he did flee from Saul. He is comforted, for that god both beholdeth the afflictions of the iuſt, and puniſheth the wicked, and withall loueth the iuſt, being him ſelfe moſt iuſt.

In

In domino confido. To the chiefe musition, a psalme of Dauid.

A

I N God I put my trust: howe * say ye then to my soule, that she should flee (as) a byrde (from) your hyll.

2 For lo, the vngodly haue bend their bowe: and nocked their arrowes with the stryng, redie to shoote priuily at them whiche are vpright in heart.

3 For if the (a) foundation shalbe cast downe: what must the righteous do?

4 But God is in his holy temple, Gods throne is in heauen: his eyes looke downe, his eye liddes

* 1. Sam. 23 and. 26. verse. 1.

(a) Your hyll is to my life, as a foundation to an house: yf I shoulde flee from it, I were as in a house whose foundations fayled.

(b) trieth the children of men.

5 God wyll trye the righteous: but his soule abhorreth the vngodly, and hym that delighteth in wickednesse.

6 Vpon the vngodly he wyll rayne snares, fire and brymstone: and "tempestious stormes shalbe their portion "to drynke.

7 For God most ryghteous, loueth ryghteousnes: his countenaunce wyll beholde the iust.

(b) God beholdeth euen the most priuie thoughtes of man.

" A stinging wynde.

" Of them cuppe.

The argument of the .xii. Psalme.

¶ Dauid lamenteth that in steade of iustice, fayth, and trueth, there rayneth euery where hypocrisie, flatterie, lying, subtiltie, & oppression; but yet he acknowledgeth, that as gods promises be certayne and true, euen so that god wyll helpe the oppressed, & plague the wycked, who placed in auctoritie, cause many like vnto them selues to be preferred to high honour. Saluum me fac domine.

¶ To the cheefe musition vpon (an instrument) of eyght stringes, a psalme of Dauid.

A Euening prayer.

S Aue thou (me) O God, for there is not one godly man left: for the faithful are diminished from among the children of men.

2 Euery one vseth vayne talke with his neyghbour: & speaketh with a "double heart out of flattering lips.

3 God wyll cut away all flatteryng lippes: (and) the tongue that speaketh great thynges.

4 Whiche say, We will preuayle with our tongue: our lippes are our owne, who is Lorde ouer vs?

5 For the calamities of the oppressed, for the deepe sighing of the poore I wyll nowe vp sayth God: and I will put in safetie (him) whom the (wicked) hath snared.

6 The wordes of God be wordes pure, as the syluer tried in a furnace of earth: and purified seuen times.

7 (Wherfore) thou wylt kepe " the godly, O God: thou wylt preserue euery one of them from this generation for euer.

8 The vngodly walke on euery syde: when the worste sort be exalted amongst the children of men.

" Them.

The argument of the .xiii. Psalme.

¶ Dauid complayneth that god seemeth to forget hym in his afflictions. He maketh his prayer, and declareth his trust to be in god. Vsquequo domine.

To the cheefe musition, a psalme of Dauid.

A

(a) Consult with my self.

H Owe long wylt thou forget me O God, for euer? howe long wylt thou hyde thy face from me?

2 How long shal I seeke (a) counsaile in my soule, and be so vexed in myne heart euery day? howe long shal mine enemie triumph ouer me?

3 Loke downe and heare me O God my Lorde: lighten mine eyes, lest that I sleepe in death.

4 Lest mine enemie say, I haue preuayled agaynst hym: lest they that trouble me reioyce yf I shoulde (b) be remoued.

5 But I repose my trust in thy mercie, and my heart is ioyfull in thy saluation: I will syng to God, because he hath rewarded me.

(b) Be remoued from my dignitie and honour.

The argument of the .xiiii. psalme.

Dauid setteth foorth the corruption of mans nature in religion and maners: the regarde of god touching mens behauiour, the oppression of the people in his tyme, the mockes of the wycked agaynst them that put their trust in god, and the ioy of the godly after they be deliuered out of thraldome. Dixit insipiens.

To the cheefe musition, a psalme of Dauid.

A

T He foole hath sayde in his heart there is no god: they haue corrupted (them selues) and done an abhominable worke, there is not one that doth good.

2 God loked downe from heauen vpon the children of men: to see yf there were any that did vnderstande (and) seeke after the Lord.

3 But they are all gone out of the way, "they are altogether become abhominable: there is none that doth good, no not one.

" they stinke

4 Do not al the workers of iniquitie knowe, deuouryng my people as though they deuoured bread: that they

they (a) call not vpon God?

5 Hereafter they ſhalbe taken with a great feare: for the Lorde is in the generation of the righteous.

6 As for nowe ye make a mocke at the counſayle of the poore: becauſe he

(a) God heareth not the prayers of them that minde to oppreſſe the poore, and theyr prayers be no prayers.

The argument of the.xv. pſalme.

¶ The prophete teacheth what behauiours the people of god ought to haue, that they may truely be of his Church in this lyfe, and afterwarde be placed in heauen.

Domine quis habitabit.

A Morning prayer.

O God, who ſhall dwell in thy tabernacle? who ſhal reſt vpon thy holy hyll?

2 Euen he that "leadeth an vncorrupt lyfe: and doth the thyng that is iuſt, and ſpeaketh the truetly from his heart.

3 He that backbyteth not with his tongue: nor doth any euill to his fellowe, nor rayſeth a ſlaunder vpon his neighbour.

"walketh perfect.

The argument of the.xvi. Pſalme.

Dauid expreſſeth lyuely the confidence, truſt, gladneſſe, & other ſuch affectes of the chyldren of god, in prayiug to god, in confeſſing him ſelfe to be an vnprofitable ſeruaunt, in declarnyg that he hath nothyng to do with ſuch as truſt in any other ſaue only in god, in takyng god to be his inheritaunce, in acknowledgyng that god. wyll inſtruct hym, ſaue hym from failyng, make hym glad, rayſe hym from death, and ſet hym on his right hande at the day of iudgement.

Conſerua me domine.

PReſerue me O Lorde: for I haue repoſed my truſt in thee.

2 Thou haſt ſayde (O my ſoule) vnto God, thou art my Lorde: my welldoyng (can do) thee no good.

3 But al my (a) delyght is (to do good) vnto the ſaintes that are in the earth: and vnto ſuch as excell in vertue.

(a) Not god but good mē are benefited with our good deedes

4 As for them that runne (after) another (god) they ſhall haue great trouble: I wyll not offer theyr bloudy offeryngs of blood, neither wyl I make mention of theyr names within my lyppes.

5 O God, thou thy ſelfe art the portion of myne inheritaunce and of my cup: thou wylt mayntayne my lot.

6 My "lot is fallen vnto me in a

"Cordes that meaſured myne inheritance

The argument of the .xvii. Pſalme.

Dauid prayeth god (whom he taketh for a witneſſe of his innocencie) to defende him & his iuſt cauſe, & to delyuer hym not only from the wicked, who craftyly & cruelly ſeeketh his death: but alſo from ſuch as haue all their ioy in this tranſitorie life, pamperyng them ſelues and theyr chyldren only with procuryng worldly goodes. Whoſe doynges he miſlykyng, ſayth that he wyll endeuour hym ſelfe to lyue vertuouſly and godly euery day more and more, that after this lyfe he may attayne euerlaſting felicitie in beholdyng the face of God at the ioyfull day of reſurrection.

Exaudi domine Iuſtitiam.

HEare thou O God of iuſtice, be attentiue vnto my complaynt: geue eare vnto my prayer, not (proceedyng) out of fayned lyppes.

2 I pray thee that my iudgement may come foorth from thy face: thine eyes wyll looke vpon equitie.

3 Thou haſt proued mine heart, thou haſt viſited (it) in the nyght ſeaſon: thou haſt tryed me, and founde no (wycked-

4 He that diſpiſeth in his eyes the reprobate: and honoureth them that feare God.

5 He that hath ſworne to his owne hurt: and yet wyll not "go from his oth.

"chaunge.

6 He that geueth not his money vpon vſurie: nor taketh reward againſt the innocent.

7 He that doth theſe thynges: ſhall neuer at any tyme (a) be remoued.

(a) From his good ſtate & dignitie.

The golden pſalme of Dauid.

pleaſaunt (ground:) I (haue) a goodly heritage.

7 I wyll prayſe God who gaue (b) me counſayle: my (c) reynes alſo do inſtruct me in the nyght ſeaſon.

8 I haue ſet God alwayes before me: for he is on my ryght hande (therfore) I ſhall not (d) be remoued.

9 Wherfore my heart is glad: my glorie reioyceth, my fleſhe alſo ſhall reſt in a ſecuritie.

10 For thou wilt not "leaue my ſoule in hell: neither wylt thou ſuffer thyne holy one to ſee corruption.

11 Thou wilt cauſe me to knowe the path of lyfe: in thy preſence is the fulnes of ioy, and at thy right hand there be pleaſures for euermore.

(b) To chuſe hym to be myne inheritaunce;
(c) Myne inwarde effects teach me pitie: which were wont to incite me to do euyll,
"Actes.2. verſe.25.
(d) From my ſtate & dignitie.
"Actes.2. verſe.27.

(wickednesse, for) I purpoſed that no-thyng ſhoulde (a) ſcape my mouth.

4 As touching (other) mens workes: through the wordes of thy lyppes I haue kept me from the way of (b) the violent.

5 O hold thou vp my goinges in thy pathes: that my footeſteppes ſlip not.

6 I call vpon thee O God, for thou wylt heare me: incline thyne eare to me, hearken vnto my wordes.

7 Shewe forth after ſome maruey-lous ſort thy louyng kyndneſſe: thou that art the ſauiour of them that truſt in thee, from ſuch (c) as ryſe vp againſt thy ryght hande.

8 Kepe me as the apple of an eye, hyde me vnder the ſhadowe of thy wynges: from the face of the vngodly that go about to deſtroy me, (from) myne enemies that compaſſe me rounde about to take away my ſoule.

9 They haue (d) incloſed (them ſelues) in theyr owne fat: with theyr mouth they ſpeake proude thynges.

10 They haue now compaſſed me on euery ſide (where) our way (lyeth:) they toote with theyr eyes to ouerthrowe (me) downe on the grounde.

11 His (doings) be like a lions that is greedy to take a pray: and as a lions whelpe lurkyng in ſecrete places.

12 Aryſe O God, preuent " his com-mynge, make hym to bowe: delyuer thou my ſoule from the vngodly (which is) thy (e) ſwoorde,

13 (Deliuer thou) me O god from men (which be) thy (f) hand: from men, from the worlde, whoſe portion (is) in this life, whoſe bellies thou fillest with pryuie (treaſure,)

14 Whoſe children haue aboundance: and they leaue ynough of that they haue remaynyng to theyr babes.

15 But as for me I will beholde thy face in ryghteouſnes: I ſhalbe ſatiſfi-ed when I awake vp after thy lyke-neſſe.

(a) In ſaying one thing, & thynkyng another.

(b) A breaker in by vio-lence, that is, I haue done no euyll to any man for euyll that they haue done vnto me.

(c) As moleſt thoſe whom thou ſauou-reſt & defen-deſt.

(d) Fylled with delica-tes, they con tempne all other.

" his face.

(e) God vſeth the wicked as a ſworde to puniſhe ſinne and to exerciſe the godly with patience and prayer.

(f) Execu-tours of thy vengeaunce.

The argument of the .xviii. pſalme.

Dauid declareth that he wyll at all times truſt in god and call vpon him for helpe, be-cauſe god hath with his mightie arme and wonderfull meanes deliuered him from cruell enemies, which did ſet vpon him lyke fiendes of hell. He imputeth this gods ſauour towardes him to proceede of that he loued gods worde, ryght dealyng, and honeſt company.

Diligam te domine.

To the cheefe muſition the ſeruaunt of the god of Dauid, *who ſpake vnto god the wordes of this ſong in the day that god deliuered hym from the hande of all his enemies, and from the hande of Saul: And he ſayde,

2. kyng. 22.

A Euenyng prayer.

I Wyll entirely loue thee O God my ſtrength, God is my ſtony rocke & my fortreſſe, and my deliuerer: my Lorde, my caſtle in whom I wyll truſt, my buckler, (a) the horne of my ſaluation, and my refuge.

2 I wyll call vpon God who is moſt worthy to be prayſed: ſo I ſhalbe ſafe from myne enemies.

3 The " panges of death haue com-paſſed me about: and the " outragious-neſſe of the wycked haue aſtonyed me with feare.

4 The " panges of a graue haue com-paſſed me about: the ſnares of death ouertoke me.

5 But in this my diſtreſſe I dyd call vpon God, and I made my complaynt vnto my Lorde: he hearde my voyce out of his temple, and my crye came before his face, euen vnto his eares.

6 The earth trembled & quaked: the very foundations of the hilles totte-red and ſhoke, becauſe he was wroth.

7 In his angre a ſmoke aſcended vp: & a fire out of his mouth did conſume, and euery cole therof dyd ſet a fyre.

8 He bowed the heauens alſo, and he came downe: and it was darke vnder his feete.

9 He rode vpon the Cherub, and he dyd flee: he came fleeyng vppon the wynges of the wynde.

10 For his ſecrete place he dyd put darkneſs: and for his pauilion rounde about hym he dyd put darkneſſe of waters in cloudes of the ayre.

11 His cloudes, hayleſtones, & coles of fyre: fell downe before hym after lyghtenyng.

12 God alſo thundred out of heauen: & the moſt higheſt made his voyce to ſounde, hayleſtones, and coles of fyre.

13 He ſhot out his arrowes and ſcat-tered them: he caſt forth much lighte-nynges, and deſtroyed them.

14 And the bottomes of waters ap-peared, and the foundations of the rounde worlde were diſcouered at thy chydyng, O God: at the blaſt of the breath of thyne anger.

15 He hath ſent downe from aboue, he receaued me: he hath taken me out of many (b) waters.

16 He hath deliuered me from my ſtrong

(a) As cer-tayne beaſtes ſaue them ſelues from harme only by theyr hornes: euen ſo Dauid was ſaued in perilles only by god.

" ſorowes, " ſwyft vio-lent ſtreā-mes of the deuill.

(b) Great daungers & perilles.

strong enemie: and from them which hate me, for they were to stout for me.

17 They preuented me in the day of my trouble: but God was vnto me "a sure stay.

18 He brought me also forth into a place of libertie: he brought me forth, because he had a fauour vnto me.

19 God rewarded me after my (c) ryghteous dealyng: according to the cleannesse of myne handes he recompensed me.

20 Because I had kept the wayes of god: and had not wyckedly shronke from my God.

21 For al his lawes were before me: and I reiected none of his commaundementes from me.

22 And I was sounde and pure towardes him: and I stayed my selfe warely (from doing) my wyckednesse.

23 Therefore hath God rewarded me after my ryghteous dealyng: and according to the cleannesse of my handes in his sight.

24 With the (d) holy thou wilt be holy: with a perfect man thou wylt be perfect.

25 With the cleane thou wylt be cleane: and with the frowarde thou wylt be (e) frowarde.

26 For thou hast saued the people oppressed: and thou hast brought downe the high lookes of the proude.

27 Thou hast also lyghtened my candell: God my Lord hath made my (f) darknesse to be light.

28 For in thee I haue discomfited an hoast of men: & with the helpe of my Lord I haue (g) skipped ouer the wall.

29 The way of the Lord is a perfect way, the worde of God is tryed in the fire: he is a shielde vnto all them that put their trust in him.

30 For who is a Lorde besides God: or who hath any strength besides our Lorde?

31 It is God that hath gyrded me with valiauntnesse of warre: and he hath made my way "playne.

32 He hath made my feete like hartes feete: & he hath set me vp on (h) hygh.

33 He hath taught my handes to fyght: and myne armes to breake a bowe of steele.

34 Thou hast geuen me the shielde of thy saluation: thy ryght hande also hath holde me vp, and through thy great gentlenesse I haue increased.

35 Thou hast made me roomthy nough for to go on: so that my feete haue not slype.

36 I haue pursued myne enemies & ouertaken them: neither did I returne backe vntyll I had destroyed them.

37 I smote them downe and they are not able to arise: they haue taken such a fall vnder my feete.

38 Thou hast girded me with strength vnto battaile: thou hast made them to bowe downe vnder me who haue risen vp against me.

39 Thou hast geuen me myne enemies neckes: and I haue destroyed them that hated me.

40 They cryed, but there was none to saue them: they cried vnto God, but he dyd not heare them.

41 I dyd beate them to powder, lyke vnto dust in a wynde: I haue brought them as lowe as durt in the streates.

42 Thou hast deliuered me from sedition of the people, and thou hast made me head of the heathen: a people whom I haue not knowen serueth me, "assoone as they heard of me, they obeyed me.

43 Children of a (i) straunger haue made a lie vnto me: the hartes of the children of a straunger hath sayled them, and they feared in their (strong) holdes.

44 God lyueth, and he (is) my strength most worthy of blisse: and the lorde of my saluation ought to be magnified.

45 It is God that hath geuen me power to take (k) auengeaunce: and he hath subdued the people vnder me.

46 It is he that is the auethour of my deliuerie from myne enemies: and he hath set me vp aboue them that rose against me, he hath ridde me from the wycked man.

47 For this cause * I wyll acknowledge thee O god among the gentiles: and syng psalmes vnto thy name.

48 Who hath wonderfull oft deliuered his king: and he hath done mercifully vnto Dauid his annoynted, and vnto his seede for euermore.

The argument of the .xix. Psalme.

¶ Gods glorie wher by he may be knowen, appeareth sufficiently in all his workes, in heauen, ayre, and earth: but especially to his children in his holy worde, which therefore ought to be of more value and commendation then all other worldly thinges. Vpon consideration hereof, Dauid confesseth his secrete and presumptuous sinnes, he craueth pardon and mercie at gods handes.

Cali

"a staffe.

(c) Towarde Saule, for in comparison of Saul Dauid was iust, but before god no man is iust.

(d) Euery mā is as the company that he kepeth. Or as a man behaueth him selfe, so god seemeth to be towardes hym.

(e) God doth to men accordyng to their frowardnesse: which iustice seemeth frowardnesse.

(f) Hath turned myne aduersitie into prosperitie.

(g) I haue easily ouercome walled townes and holdes.

" Perfect, that is, safe from falling.

(h) Placyng me in sure holdes, and defending me there.

"at the hearyng of the eare.

(i) People of other coūtreys then of Iurie, who sent me worde that they would rather dye then once yeelde: do now humble & submit theselues vnto me.

(k) Of his and myne enemies. Rom. 15. verse. 9.

Cœli enarrant.

To the cheefe muſition a Pſalme of Dauid.

THe heauens declare the glorie of god: and the firmament ſheweth his handie worke.

2 A day "occaſioneth talke therof vnto a day: and a nyght "teacheth knowledge vnto a nyght.

3 No language, no wordes, no voyce of theyrs is hearde: yet theyr "ſound goeth into all landes, and theyr ſayinges into the endes of the worlde.

4 (a) In them he hath ſet a tabernacle for the ſun: which commeth forth as a bryde grome out of his chamber, & reioyceth as a giaunt to run his courſe.

5 His ſettyng forth is from the vtmoſt part of heauen, and his circuite vnto the vtmoſt part therof: and there is nothing hyd from his heate.

6 The law of god is perfect, conuerting the ſoule: the teſtimony of god is (b) ſure, and geueth wyſdome vnto the ſimple.

7 The ſtatutes of god are right, and reioyce the heart: the commaunde-

(a) That is, in the heauens.

(b) To be truſted vnto.

ment of God is pure, and geueth light vnto the eyes.

8 The feare of god is ſincere, & endureth for euer: the iudgementes of god are trueth, they be iuſt in all poyntes.

9 They are more to be deſired then golde, yea then muche fine golde: they are alſo ſweeter then honye and the hony combe.

10 Moreouer, by them thy ſeruaunt is well aduertiſed: and in kepyng of them there is a great (c) rewarde.

11 Who can knowe his owne (d) errours? Oh cleanſe thou me from thoſe that I am not priuie of.

12 Kepe thy ſeruaunt alſo from (e) preſumtuous (ſinnes) let them not raigne ouer me: ſo I ſhall be perfect and voyde from all heynous offence.

13 Let the wordes of my mouth, and the meditation of my heart be acceptable in thy ſight: O God my ſtrength and my redeemer.

(c) A commoditie that foloweth the ende.

(d) Done by ignoraunce.

(e) Done willingly & inſolently.

The argument of the.xx. pſalme.

¶ The people ſetting forwarde to battayle agaynſt wycked enemies, beſeecheth God to heare the kynges prayers, to receaue his ſacrifices, and to geue him the victorie, wherof they aſſure them ſelues, in that they put theyr whole truſt in god, and in no worldly force or thyng, as theyr enemies do. This battayle is thought to be that which was againſt the Ammonites. 2. Sam. 10. and. 1. Chro. 19. where was deſtroyed fourtie thouſande horſmen, and ſeuentie thouſande chariots.

Exaudiat te dominus.

To the cheefe muſition, () a Pſalme of Dauid.

GOd heare thee in the day of trouble: the name of the Lord of Jacob defende thee.

2 (God) ſende thee helpe from the ſanctuarie: and ayde thee out of Sion.

3 (God) remember al thy offeringes: and (a) turne into aſhes thy burnt ſacrifices. Selah.

4 (God) graunt thee thy heartes deſire: and accompliſhe all thy deuice.

5 We wyll reioyce in thy ſaluation, and "triumph in the name of our Lorde: (for) God wyll performe all thy petitions.

6 (b) Nowe I knowe that God wyll ſaue his annoynted, he wil heare hym from his heauenly ſanctuarie: there is ſaluation in the myghtineſſe of his right hande.

7 Some (put theyr truſt) in chariots, and ſome in horſes: but we wyll remember the name of God our Lorde.

8 They ſhalbe made to bow and fall: but we ſhal aryſe, and ſtande vpryght.

9 Saue thou O God: (that) the kyng may heare vs in the day when we cal.

(a) To be ſong of the people in the warre tyme.

(a) Settyng them a fyre fro heauen, in token that it pleaſed hym.

(b) The wordes of Dauid or of the people.

The argument of the.xxi. Pſalme.

¶ The people reioyceth and geueth thankes to god, in rehearſyng the victorie that Dauid theyr kyng had gotten, and in attributing it only to god. A good kyng is a bleſſyng of god, for he truſteth altogether in God, who therefore preſerueth hym and his regall eſtate agaynſt traytours, rebels, and enemies, to their vtter confuſion of body and ſoule.

Domine in virtute tua.

To the cheefe muſition, () a Pſalme of Dauid.

THe kyng ought to reioyce in thy ſtrength O God: & he ought to be exceeding glad of thy (a) ſaluation.

2 Thou haſt geuen him his heartes deſire: and haſt not denied him the requeſt of his lippes. Selah.

3 For thou haſt preuented hym with (b) good bleſſynges: and haſt ſet a crowne of pure golde vpon his head.

4 He aſked lyfe of thee, and thou gaueſt hym long dayes: euen for euer and euer.

5 His

(a) To be ſong of the people after the victorie had in warre.

(a) Of the victorie that thou haſt geuen hym.

(b) With bleſſynges of that whiche is good.

5 Yis honour is great through thy saluation: thou hast layde glorie and great worshyp vpon hym.

6 For thou hast placed hym to be (c) blessings for euer: and hast made hym glad with the ioy of thy countenance.

7 Because the king trusteth in God, and in the mercie of the most highest: he shall not miscarie.

8 Thyne hande wyll fynde out all thyne enemies: thy ryght hande wyl finde out them that hate thee.

9 Thou wilt make them lyke a burnyng furnace in tyme of thy furie: God wyll destroy them in his wrath,

(c) To blesse the people with peace, or to abound with al kynd of goodes.

The argument of the .xxii. Psalme.

Dauid first in the figure of Christ as one forsaken, cryeth to god the father, vttering his crosse, affliction, humblenesse, and mockes geuen of the people, gouernours & priestes. Secondarily he prayeth for his deliuerie, that he may prayse god in the Churche, and ineite other to put theyr trust in hym in aduersitie. Last of all, he reioyceth that his kingdome shalbe extended to the vttermost partes of the worlde.

Deus deus meus.

To the cheefe musition of the morning (.) hinde, a Psalme of Dauid.

(.) Dauid likeneth him selfe being in persecution to a hynde hunted with dogges in the morning.

Euening prayer.

My God, my God, why hast thou forsaken me? (why) art thou so far from my health, and from the wordes of my "complaynt?

"complaynt.

2 O my God I crye all the day time, and in the night season, and I ceasse not: but thou hearest not.

3 And yet thou most holy: sittest to receaue the (a) prayers of Israel.

(a) Suche as contayne the prayses of God.

4 Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

5 They called vpon thee, and they were holped: they did put their trust in thee, and they were not confounded.

6 But as for me I am a worme and no man: a very scorne of men, and an outcast of the people.

7 All they that see me, laugh me to scorne: they do make a mowe, and nod theyr head (at me.)

8 (Saying) he referreth (al) to God, (louing that god) wyll deliuer hym (&) rescue him: for he delyteth only in hym.

9 But thou art he that toke me out of my mothers wombe: thou causedst me to trust in thee sucking my mothers breastes.

10 I haue ben left vnto thee euer since I was borne: thou art my God euen from my mothers wombe.

11 O go not farre from me, for trouble is harde at hande: and there is none to helpe me.

12 Many oxen are come about me: fat (bulles) of Bashan close me in on euery syde.

13 They gape vpon me with theyr mouthes: as it were a ramping and a rorying lion.

14 I am as (it were) into water resolued, and al my bones are out of ioynt: my heart also is lyke waxe melted in the middest of my bowels.

15 My strength is dryed vp lyke a potsharde, and my tongue cleaueth to my gummes: and thou hast brought me into the (b) dust of death.

16 For dogges are come about me, the assemble of the wicked lay siege against me: they haue pearsed my handes and my feete, I may tell al my bones.

17 They stand staryng and gasing vpon me: they part my garmentes among them, and they cast lottes vpon my vesture.

18 But be not thou farre from me O God: thou art my strength, make haste to helpe me.

19 Deliuer my soule from the swoorde: my "dearling from the dogs "pawes.

20 Saue me from the lions mouth: and I pray thee heare me from the hornes of the Vnicornes.

21 I will declare thy name vnto my brethren: I will prayse thee in the myddest of the congregation.

22 (Saying) O ye that feare hym: glorifie hym al ye of the seede of Jacob, and stande in awe of hym al ye of the seede of Israel.

23 For he hath not dispised nor abhorred the affliction of the poore: he hath not hyd his face from him, but he heard hym when he cryed vnto hym.

(b) To hope for nothyng but my graue.

"Myne owne realme. So is the soule of mi called, for that it of al thynges on the earth is only hable and from heauen. Els it is taken for this lyfe, which is desolate and full of all.

"a thonder. "with thy stringes.

"dearling. "hande.

24 My prayse shalbe of thee in the great congregation: I wyll perfourme my vowes in the syght of them that feare hym.

25 The poore shal eate & be satisfied: they that seeke after God shall prayse hym, your heart shall lyue for euer.

26 All the endes of the world shal remember them selues & be turned vnto God: and al the kinredes of the nations shall worshyp before thy face.

27 For the kyngdome is Gods: and he is the gouernour ouer the nations.

28 All such as be(c) fat vpon the earth shall eate and worshyp: all they that go downe (in) to the dust shall kneele before hym, although he preserued not his owne lyfe.

29 The posteritie shall serue hym: they shalbe counted vnto the Lorde for a generation.

30 They wyll come and declare his righteousnesse vnto a people that shalbe borne: for he hath done it.

(c) Rich men shall sacrifice vnto god, and eate at the Lordes table.

The argument of the.xxiii. Psalme.

¶ Dauid resemblyng God to a shepheарde and hym selfe to a sheepe, declareth that al commodities, plentie, quietnesse and prosperitie, ensueth them that be fully perswaded of gods prouidence: for god feedeth, norisheth, defendeth, and gouerneth those that put their whole trust in hym, after a more ample sort then any sheepeheарde doth his sheepe. Dominus regit me. A Psalme of Dauid.

GOD is my shepheарde, therefore I can lacke nothyng: he wyll cause me to repose my selfe in pastures full of grasse, and he wyll leade me vnto calme waters.

2 He will conuert my soule: he wyll bring me foorth into the pathes of righteousnesse for his names sake.

3 Yea though I walke through the valley of the shadowe of death, I wyll feare no euyll: for thou art with me, thy rodde and thy staffe be the thynges that do comfort me.

4 Thou wylt prepare a table before me in the presence of myne aduersaries: thou hast annoynted my head with oyle, and my cup shalbe brymme full.

5 Truely felicitie and mercie shall followe me all the dayes of my lyfe: and I wyll dwell in the house of God for a long tyme.

The argument of the.xxiiii. Psalme.

¶ Dauid declareth that although all the earth and all the inhabitours therof do pertaine to god: yet that he hath chose most especially the mount Sion to be worshipped in. And that they only in deede do ascende into that blessed mountayne, who wyll seeke god after his worde, and lyue therafter vertuously. Also he mynding to haue a temple builded vpon that mount, wisseth that it were fully finished, that the arke of god (which he nameth the kyng of glorie) might be placed therein.

Morning prayer.

Domini est terra.

THE earth is Gods and al that therein is: the worlde, and they that dwell therein.

2 For he hath laide the foundation of it vpon the seas: and he hath set it sure vpon the fluddes.

3 Who shal ascend into the hil of god? or who shal rise vp in his holy place?

4 (Euen he that hath) cleane handes, and a pure heart: and that hath not (a) taken his soule in vayne, nor sworne deceitfully.

5 He shall receaue a blessyng from God: and righteousnesse from the Lorde of his saluation.

6 This is the generation of them that seeke hym: euen of them that seeke thy face (in) (b) Jacob. Selah.

7 Lift vp your heades (c) O ye gates, & be ye lift vp ye euerlasting doores: and the kyng of glorie shall enter in.

8 Who is this kyng of glorie? it is GOD both strong and mightie, it is God mightie in battayle.

9 Lift vp your heades (O ye gates) & be you lyft vp ye euerlastyng doores: and the kyng of glorie shall enter in.

10 Who is this kyng of glorie? euen the God of hostes, he is the kyng of glorie. Selah.

1. Cor. 2. verse. 26.

(a) In doyng good but not cyuyl, for man hath his soule to do good.

(b) In the promises geuen to Iacob & his seede, folowing his steppes.

(c) He speaketh to the temple not yet builded, exhorteyng it to be builded vp quickly with all furniture; declaring thereby his great zeale to haue a publique place to worshyp god in.

The argument of the.xxv. Psalme.

Dauid afflicted with enemies, and feelyng the great burden of sinne, namely of his youth, prayeth god partly to deliuer him, partly to teache hym and to pardon his offences. He setteth foorth the infinite goodnes and felicitie which is assured to all them that feare god. Finally he confesseth that all his trust is in god.

Ad te domine Leuaui.

pro

I LIft vp my soule vnto thee O God, I put my trust in thee my Lord: that I be not confounded with shame. (and) that myne enemies triumph not ouer me.

2 Truely all they that hope in thee can not be put to shame: they shalbe put

put to ſhame who without a cauſe do trayterouſly tranſgreſſe.

3 Make me to knowe thy wayes O God, & teach me thy pathes: leade me forth in thy trueth and teach me, for thou art the Lorde of my ſaluation, I haue wayted for thee all the day long.

4 Call to remembraunce O God thy tender mercies and thy louing kyndneſſe: for they haue ben for euer.

5 Oh remember not thou the ſinnes and offences of my youth: but accordyng to thy mercie, euen of thy goodneſſe O God remember me.

6 Gracious and ryghteous is God: therefore he wyll teache ſinners in the way.

7 He wyll guide the meeke in iudgement: and teach the humble his way.

8 All the pathes of God are mercie and trueth: vnto ſuche as keepe his couenaunt, and his teſtimonies.

9 Pardon thou therefore for thy name ſake O God my wickednes: for it is very great.

10 What man is he that feareth god: (God) wyll teache hym in the way that he ſhall chooſe.

11 His ſoule ſhall (a) reſt all nyght at eaſe: and his ſeede ſhall inherite the lande.

12 The (b) ſecrete of God is among them that feare hym: and he wyl make knowen vnto them his couenaunt.

13 Myne eyes be alwayes (turned) vnto God: for he wyll take my feete out of the net.

14 Turne thy face vnto me, and haue mercie vpon me: for I am deſolate and in miſerie. 15 The ſorowes of myne heart are "encreaſed: O bryng thou me out of my diſtreſſe.

16 Loke thou vpon myne aduerſitie, and vpon my labour: and forgeue me all my ſinne.

17 Conſider myne enemies, for they do multiplie: and they beare a tyrannous hate againſt me.

18 O kepe my ſoule and delyuer me, that I be not confounded: for I haue put my truſt in thee.

19 I pray thee that integritie and vpryghtnes dealyng may kepe me ſafe: for I haue wayted after thee.

20 O God redeeme thou Iſrael: out of all his aduerſities.

(a) Shal haue abundance of good, and of felicitie.

" In good.

(b) The myſteries of our redemption.

" Enlarge.

The argument of the xxvi. Pſalme.

¶ Dauid offereth his cauſe for the whiche he was perſecuted to be iudged of god, proteſtyng his innocencie: partly in that he ſerued god with pureneſſe of heart, & vpryghtneſſe of lyfe, frequenting his temple, and vſing his ceremonies: partly alſo in that he hated all company of euyll men whatſoeuer they were.

Iudica me domine. Of Dauid.

IVdge thou me O God, for I haue walked in my (a) perfection: my truſt alſo hath ben in God (therefore) I ſhall not fall.

2 Examine me O god and proue me: trye out my reynes and my heart.

3 For thy louyng kyndnes is before myne eyes: and I wyll walke in thy trueth.

4 I haue not ſit (in company) with vayne perſons: neither haue I entred (once acquaintaunce) with diſſemblers.

5 I haue hated the congregation of the malitious: and I wyll not ſyt amongſt the vngodly.

6 I haue waſhed my handes in innocencie: and (ſo) I haue (b) gone about thyne aulter O God.

7 That in a " publique confeſſion I myght heare: and ſet forth all thy wonderous workes.

8 O God I haue loued the habitation of thyne houſe: and the place " where thyne honour dwelleth.

9 O (c) gather thou not my ſoule with ſinners: nor my life with bloody men.

10 In whoſe handes is wickednes: and their right hande is ful of giftes.

11 But as for me I will walke in my perfection: O redeeme thou me, and be mercyfull vnto me.

12 My foote ſtandeth vpon a (d) playne (grounde: therefore) I wil bleſſe God in the congregations.

(a) In mine innocencie

(b) It was not lawfull for him to touch the aulter, but yet he occupied himſelf about it: ſacrifiſing, prayng, and ſinging of pſalmes.

" In a boyce of confeſſion for to heare

" Of the habernacle of thy glory.

(c) deſtroy not.

(d) That is, I am ſafe and ſure through thy helpe.

The argument of the xxvii. Pſalme.

¶ The prophete confeſſeth his boldneſſe, courage, and no feare at all that he had thorowe god in extreme and perilous daungers: Before all thynges, he requireth that he may come into the temple with the godly for to ſacrifice, and to prayſe god. He prayeth alſo moſt earneſtly for helpe at gods hande, beyng of all other forſaken.

Dominus illuminatio.

Euening prayer.

GOD is my light and ſaluation, whom then ſhall I feare? God is the ſtrength of my lyfe, of whom then ſhall I be afrayde?

2 When the malitious approched neare vnto me for to eate vp my fleſhe: myne enemies and foes ſtumbled and fell.

3 Though

3 Though an hoaſt of men were layd in campe againſt me, yet ſhall not mine heart be afrayde: and though there roſe vp warre againſt me, (yet) I wyll put my truſt in (a)this.

4 I haue deſired one thing of God, whiche once agayne I wyll earneſtly require: euen that I may dwell in the houſe of God all the dayes of my lyfe, to beholde the beautifulneſſe of God, and to ſeeke (b) (it) in his temple.

5 For in the time of aduerſitie he ſhall hyde me in his tabernacle: yea in the ſecrete (place) of his pauilion he ſhall hyde me, and ſet me vp vppon a rocke of ſtone.

6 And nowe he ſhalt lift vp my head aboue myne enemies rounde about me: therefore I wyll offer in his tabernacle a ſacrifice of great (c) ioy, I wyll ſyng and prayſe God with pſalmes.

7 Hearken vnto my voyce O God, (when) I crye (vnto thee:) haue mercie vpon me and heare me.

8 My heart hath ſayde vnto thee († according to this thy cõmaundement) ſeeke ye my face: thy face O God I wyll ſeeke.

9 O hyde not thou thy face from me, nor caſt thy ſeruant away in a diſpleaſure: thou haſt ben my ſuccour, leaue me not, neither forſake me O Lord of my ſaluation.

10 For my father and mother (d) forſoke me: and God dyd take me vp.

11 Teache me thy way O God: and leade me in a ryght path, becauſe of myne enemies.

12 Deliuer me not into myne aduerſaries "handes: for there are falſe wytneſſes ryſen vp againſt me, and ſuche as ſpeake wrong.

13 If I had not beleued (veryly) to ſee the goodneſſe of God in the lande of the liuing: (their ſpite had kylled me.)

14 Attende thou (therfore) vpon God, be of a good courage, and he wyl comfort thyne heart: (I ſay) attende thou vpon God.

† B

(a) That god is my lyght, ſtrength, and lyfe.

(b) Gods beautifulnes is his promiſes, lawes, ceremonies, ſacrifices, & ſacramentes.

(c) Made with ioy, with ſonges, and blaſt of trumpettes.

(d) He blameth not his parentes, but he ſayth that in reſpect of gods help, theirs were nothing.

" Soule.

The argument of the .xxviii. Pſalme.

¶ The prophete turnyng his face towardes the arke of god, deſireth that his prayers may be heard, that god woulde ſuccour him, and not ſuffer him to be oppreſſed of the wicked to whom vengeaunce is due. he thanketh and praiſeth god for his deliuerie. Ad te domine clamabo.

VNto thee I crye O God my "ſtrength, make not as though thou were deafe at me: "leſt yf thou holdeſt thy peace, I become lyke them that go downe into the graue.

2 Heare the voyce of my humble petitions when I crye vnto thee: when I hold vp my handes toward thy holy (a) place where thy arke is.

3 Take me not away with the vngodly, and with the workers of iniquitie: which ſpeake of peace to their neighbours, but miſchiefe is in their hearters.

4 Rewarde them accordyng to their deedes: and accordyng to the wickednes of their owne inuentions.

5 Recompence them after the worke of their handes: pay them home that they haue deſerued.

6 For they gene not their minde to vnderſtande the doynges of God and the worke of his handes: (therefore) he wyll breake them downe, and not buyld them vp.

7 Bleſſed be God: for he hath heard the voyce of myne humble petitions.

8 God is my ſtrength and my ſhield, my heart hath truſted in him, and I am helped: therefore my heart ſhipeth for ioy, and in my ſong I will confeſſe (it) vnto him.

9 God is (b) their ſtrength: and the ſtrength" that ſaueth his annoynted.

10 O ſaue thy people, and geue thy bleſſing vnto thyne inheritaunce: feede them and exalt them for euermore.

" Rocke.

" Leſt peraduenture thou holdeſt thy peace from me, and I become.

(a) God promiſed to heare his people, praying before the arke.

B

(b) Who toke Dauids part.

" Of the ſaluation of his annoynted.

The argument of the .xxix. Pſalme.

¶ The prophete exhorteth princes and rulers of this worlde, to acknowledge gods glory and power, which appeareth euen in thunderyng, rayne, and tempeſtes. Afferte domino.

ATtribute vnto God O ye ſonnes of princes: attribute vnto God glory and ſtrength.

2 Geue to God glory (due) vnto his name: worſhip god with holy honour.

3 The (a) voyce of God is aboue waters: it is the Lorde of glory that thundreth, it is God that ruleth the ſea.

4 The voyce of God is (b) with power: the voyce of God is with honour.

5 The voyce of God breaketh the Cedar trees: yea God breaketh the Cedars of Libanus.

6 And he maketh them to (c) ſkip lyke a calfe: Libanus alſo and (d) Sir-

(a) That is, thunder.

(b) Mighte in operation

(c) For feare. In great thunders, hilles ſeeme to be ſhaked

(d) It is a hill called alſo Hermon.

"Cutteth out.
(e) Thunder, with terrible lightnyng.
(f) It is the wylderneſſe wherein the chyldren of Iſrael wandred fourtie yeres.

tion lyke a yonng vnicorne.
7 The voyce of God "caſteth out (e) flambes of fyre: the voyce of God maketh the wylderneſſe to tremble. God maketh the wylderneſſe of (f) Cades to tremble.
8 The voyce of God maketh hindes to caſt their calfe, and maketh woods

The argument of the .xxx. Pſalme.

¶ Dauid deliuered from his enemies, both thanketh and alſo prayſeth god, and inciteth other to do the ſame, becauſe gods diſpleaſure laſteth not long. He thought his proſperitie woulde haue continued ſtill, but viſited with ſickneſſe and aduerſitie, cryeth for helpe, and prayſeth god therefore. Exaltabo te domine.

A Morning prayer.

A Pſalme which is a ſong of the () dedication of the houſe of Dauid.

I Wyll exalt thee O God, for thou haſt exalted me: and haſt not made my foes to triumphe ouer me.
2 O God my Lorde I cryed vnto thee: and thou haſt healed me.
3 Thou God haſt rayſed vp my ſoule from the graue: thou haſt preſerued my lyfe from them that go downe into the pit.
4 Syng pſalmes vnto God ye his ſaintes: and make your confeſſion vnto the (a) remembraunce of his holyneſſe.
5 For a litle whyle time (paſſeth) in his anger, a (b) life is (ſpent) in his good wyll: at euenyng weepyng ſhall "begin the nyght, but ioy commeth in the mornyng.
6 And in my proſperitie I ſaid, I ſhal neuer haue a fall: thou God of thy goodnes hadſt made my hil ſo ſtrong. 7 (Neuertheleſſe when) thou didſt turne thy face I was troubled: (then) I cryed vnto thee O God, then made I my humble prayers to thee my Lorde.
8 (Saying) what profite is there in my blood when I go downe to the pit? ſhall the duſt "geue thankes vnto thee? or ſhall it declare thy trueth?
9 Heare me O God, and haue mercie vpon me: O God be thou my helper.
10 (And foorthwith) thou haſt turned my mournyng into dauncing: thou haſt put of my ſackecloth, and gyrded me with gladneſſe.
11 Therefore my (c) glory ſhall ſing pſalmes vnto thee and not ceaſſe: O God my Lorde I wyll confeſſe (it) vnto thee for euer.

(a) To God in the temple, which is a memoriall of his holynes, or where he is remembred deuoutlye.
(b) Although god hath puniſhed me with ſickneſs for a ſhort time: yet I feele his good wyl towardes me al my life long.
" Shal harbour.
(c) In all my royaltie and dignitie.

The argument of the .xxxi. Pſalme.

Dauid brought into that diſtreſſe that he had no hope to eſcape, cryeth to god: he commendeth him ſelfe wholy to him, he declareth the complaintes, ſorowes, and afflictions which he felt in that daungerous time, he prayeth for helpe, he wiſheth confuſion to wicked lyers, he rehearſeth what good thinges god hath prepared for them that feare him and put their truſt in him, he thanketh god for his goodneſſe towardes him, he exhorteth all men to loue god, and that continually.

¶ It is thought that this pſalme partayneth to the ſtorie. 1. Sam. 23.

In te domine ſperaui.

To the chiefe muſition, a Pſalme of Dauid.

A

IN thee O God I haue put my truſt, let me neuer be confounded: deliuer me in thy righteouſneſſe.
2 Bowe downe thyne eare to me, make haſt to deliuer me: be vnto me a ſtrong rocke and a houſe of defence, that thou mayſt ſaue me.
3 For thou art my ſtrong rocke and fortreſſe: euen for thy names ſake conduct me, and direct me.
4 Take me out of the net that they haue layde priuily for me: for thou art my ſtrength.
5 Into thy hande I commende my ſpirite: (for) thou haſt redeemed me O God the Lorde of trueth.
6 I haue hated them that obſerue

+ (g) The whole world is Gods temple.
(h) As God was authour of Noes flud to puniſhe the wicked: ſo wyll he haue like authoritie ſtyll.
() It is thought that Dauid deliuered from a grieuous ſickneſſe, dyd make this pſalme at the dedication of his houſe neare buylt at Hieruſalē.
" Conſelle.

ſuperſtitious vanities: and my truſt hath ben in God.
7 I wyll be glad and reioyce in thy louing kindneſſe: for that thou haſt conſidered my trouble, and haſt knowen my ſoule in aduerſities.
8 Thou haſt not ſhut me vp into the hande of the enemie: (but) haſt ſet my feete in a large roome.
9 Haue mercie vpon me O God, for I am in diſtreſſe: myne eye, my ſoule, and my belly be conſumed for verye heauineſſe.
10 For my lyfe is waſted with ſorow, and my yeres with mournyng: my ſtrength fayleth me becauſe of myne iniquitie

(a) Calamities wherewith he was punished for his ſinne.

(a) iniquitie, & my bones are putrified.
11 I became a repꝛofe among al mine enemies, but eſpecially among my neighbours: and they of myne acquayntaunce were afrayde of me, and they that dyd ſee me without, conueyed them ſelues quickly fro me.
12 I became cleane fogꝛotten as a dead man out of minde: I became lyke a bꝛoken veſſell.
13 Foꝛ I haue heard the billanie of the multitude, and feare was on euery ſide (me:) whyle they conſpired together agaynſt me, (and) toke their counſell to take away my lyfe.

C 14 But my hope hath ben in thee O God: I haue ſaide thou art my Loꝛd.
15 My (b) time is in thy hand, deliuer me from the hande of myne enemies: and from them that perſecute me.
16 Cauſe thy countenaunce to ſhine vpon thy ſeruaunt: ſaue me foꝛ thy mercies ſake.
17 Let me not be confounded O god, foꝛ I haue called vppon thee: let the vngodly be put to confuſion, and be put to ſylence in the graue.
18 Let the lying lippes be put to ſylence: which ſpeake agaynſt the righteous greeuous things with diſdaine and contempt.
19 How plentifull is thy (c) goodnes which thou haſt layd vp foꝛ them that feare thee? (and which) thou haſt "pꝛepared foꝛ them that put their truſt in thee before the ſonnes of men.
20 Thou hydeſt them priuilie in thine owne preſence from the caginges of (all) men: thou kepeſt them ſecretly (as) in a tabernacle from the (d) ſtrife of tongues.
21 Bleſſed be God: foꝛ he hath ſhewed after a marueilous ſoꝛt his great kindneſſe vnto me in a (e) ſtrong citie.
22 And when I fled with all haſte, I ſaide, I am caſt out of the ſight of thine eies: neuertheleſſe thou heardeſt the voyce of my pꝛayer when I cryed vnto thee.
23 Loue God all ye his ſaintes: (for) God pꝛeſerueth them that are faythfull, and rewardeth moſt aboundauntly the (f) pꝛoude doer.
24 All ye that put your truſt in God be ye of a good courage: and he wyll comfoꝛt your heart.

(b) Which I haue to liue.

(c) Liberalitie.

" Woꝛked.

(d) Reproche

(e) Sauing me in the midſt of myne enemies, no leſſe then yf I had ben in a hold without daunger of them.

(f) Puniſhing him for his ſinne.

The argument of the .xxxii. Pſalme.

¶ Dauid teacheth mans felicitie to conſiſt in the forgeueneſſe of his ſinnes, when god imputeth them not vnto him that confeſſeth them from the bottom of his heart vnfaynedly without all hypocriſie. He exhorteth the wicked to haue a ſenſe and feeling of their ſinnes, and ſo putting their truſt in God, ſhall obtayne mercie.

Beati quorum. A wyſe (¶) inſtruction of Dauid.

A Euenyng pꝛayer.

BLeſſed is he whoſe wickednes is foꝛgeuen: and whoſe ſinne is couered.
2 Bleſſed is the man vnto whō God imputeth no vnrighteouſnelle: and in whoſe ſpirite there is no (a) guyle.
3 Foꝛ whyle I helde my (b) tongue: my bones conſumed away through my dayly (c) roaring.
4 Foꝛ thy hande is heauie vppon me day and night: my moyſture is turned into a ſommers dꝛouth. selah.
5 (Therfore) I haue made my faultes knowen vnto thee, and I haue not hid myne vnrighteouſnelle: I ſayd I wyl confeſſe my wickednelle vnto God, and thou foꝛgaueſt the vnrighteouſnelle of my ſinne. selah.
6 Foꝛ this ſhall euery one that is godly make his pꝛayer vnto thee in the (d) time when thou maiſt be found:

(a) To cloke or excuſe his ſinne.

(b) Confeſſing not my faultes.

(c) At the ſenſe of ſinne, the heauy wrath of God, and an intollerable anguiſhe of minde and body vexeth ſinners, vntil they aſke god forgeueneſſe.

(d) The time of fynding god, is when ſinne is confeſſed and pardon aſked.

so that in the great (e) water ſtuddes they ſhall not come nye him.
7 Thou art my refuge, thou wylt preſerue me from trouble: thou wylt compaſſe me about with ſonges of deliueraunce. selah.
8 I wyl geue thee wyſe inſtructions, and teache thee in the way wherein thou ſhalt go: and I wyl "guyde thee with myne eye.
9 Be ye not like a hoꝛſe (oꝛ) like a mule which haue no vnderſtandyng: whoſe mouthes muſt be holden with bit & bꝛidle, leſt they fall vpon thee.
10 Gꝛeat plagues remayne foꝛ the vngodly: but who ſo putteth his truſt in God, mercie imbꝛaceth him on euery ſide.
11 Be glad in God, and reioyce O ye righteous: be ioyfull alſo all ye that be bꝛyght of heart.

(e) No calamitie, perill, or daunger, ſhal hurt him.

" Counſell.

The argument of the .xxxiii. Pſalme.

Dauid exhorteth all men to pꝛayſe God, in callyng to remembraunce his goodneſſe, trueth, promiſes, power, and pꝛouidence, for whatſoeuer he ſayth or promiſeth, he perfourmeth it. Gods power appeareth by thinges created, his pꝛouidence in diſapoyntyng mens deuiſes. God ſeeth and knoweth all thinges, and taketh care of all. God deliuereth thoſe that feare him, and is their ayde and buckler in all diſtreſſes.

Exultati iusti in domino.

A

REioyce in God O ye righteous: for prayse becometh well the iust.

2 Confesse (it) to God with the harpe: syng psalmes vnto him with the viall, and with the instrument of ten stringes.

3 Syng vnto him a newe song, do it cunningly: make a sweete noyse with your musicall instrumentes alowde.

4 For the word of God is ryght: and euery worke of his (is done) in (a) faith.

5 He loueth righteousnesse & iudgement: the earth is full of the (b) goodnesse of God.

6 By the worde of God are the heauens made: and all the (c) hoastes of them by the breath of his mouth.

7 He gathereth the waters of the sea together as it were vppon an heape: and (d) layeth vp deepe pits in sort as treasures be.

8 All the earth should feare God: all they that dwell in the worlde should stande in awe of him.

9 For he spake and it was: he commaunded, and it was brought to passe.

10 God bringeth the counsell of the heathen to naught: and maketh the deuises of the people to be of none effect.

11 The counsell of God shall endure for euer: and the thoughtes of his heart from generation to generation.

12 Blessed is the nation that hath God to be their Lord: he hath chosen that people to be an inheritaunce for him.

13 God looketh downe from heauen, and beholdeth all the children of men from the place where he resteth: he eyeth diligently euery dweller on the earth.

C

14 He fashioneth their heartes (c) together: he vnderstandeth all their workes.

15 A king is not saued by the multitude of an hoast: a man of great might escapeth not by much strength.

16 A horse for to saue is "vanitie: and he can deliuer none by his great strength.

17 Beholde the eye of God is vppon them that feare him: and vpon them that wayteth after his mercie.

18 To deliuer their soules fro death: & to preserue their liues in (f) dearth.

19 Our soule wayteth after God: he is our ayde and shielde.

20 For our heart shal reioyce in him: because we haue put our trust in his holy name.

21 I pray thee that thy louing kindnesse O God be vpon vs: lyke as we haue put our trust in thee.

(a) Is true and permanent, for he breaketh no promyse.

(b) Of his bountiful liberalitie.

(c) The stars and planets which for their number, order, & vertue resemble an hoast.

B

(d) God inclooseth the sea within bankes and freshe waters within the bowels of the earth, so that they continually springing, yet do not ouerflowe the lande.

(c) Al, none excepted.

"Falshood, that is, a horse deceiueth those that looke to be saued by him.

(f) In the tyme of dearth.

The argument of the .xxxiiii. Psalme.

¶ Dauid setteth foorth the exceedyng goodnesse of god towardes the innocent and iust, and towardes those that worship him, feare him, and trust in him; for god heareth them whensoeuer they call vppon him in their necessitie, he is present with them in helping, deliuering, and defendyng them. Agayne, he ordereth so seuerely the wicked, that he bryngeth them to desolation, that no remembraunce be left once of them. Benedicam dominum.

¶ Of Dauid when he chaunged his behauiour before ( ) Abimeleck, which droue him away, and he departed.

A

I Wyll alway bleese God: his prayse shall euer be in my mouth.

2 My soule shall glory in God: the humble shall heare thereof & be glad.

3 Magnifie God with me: and let vs exalt his name (all) together.

4 Carefully I sought God, and he heard me: yea he deliuered me out of all my feare.

5 (Therfore other) wyl turne their eyes on (a) him, and make speede to come vnto him: and their faces shall not be ashamed.

6 (They wyll say lo) this (b) same poore man hath cryed: and god hath hearde him, and saued him out of al his troubles.

7 The angell of God campeth round about them that feare him: and deliuereth them.

8 O taste & see how gracious god is: blessed is the man that trusteth in him.

9 Feare God ye that be his sayntes: for they that feare him lacke nothing.

10 Young lions do lacke & suffer hunger: but they which seeke God, shall want no maner of thing that is good.

11 Come ye children & hearken vnto me: I wyl teache you the feare of god.

12 What man is he that lusteth to liue: (and) would faine see good daies.

13 Keepe thy tongue from euyll: and thy lippes that they speake no guyle.

14 Eschewe euyll and do good: seeke peace and ensue it.

15 The eyes of God (are) ouer the righteous: and his eares (are open) vnto their prayers.

16 The countenaunce of God is agaynst

(a) On god.

(b) The godly wyll be moued by Dauids example, to flee to god in their distres.

() Abimeleck was a generall name to all kinges of Gerar. Ge. 20. vers. 1. and the proper name of this Abimeleth was Achis. 1. Sam. 21.

gaynſt them that do euill: to roote out the remembraunce of them from of the earth.

17 The righteous crye, and God heareth them: and deliuereth them out of all their troubles.

18 God is nye vnto them that are of a (c) contrite heart: and ſaueth ſuche as be of an humble ſpirite.

(c) Whoſe heartes be broken, and who be deſolate.

19 Great are the troubles of the righteous: but God deliuereth him out of all.

20 He kepeth all his bones: ſo that no one of them is broken.

21 Malice ſhall put the vngodly to death: and they that hate the righteous ſhalbe brought to naught.

22 God redeemeth the ſoules of his ſeruauntes: and al they that put their truſt in him ſhall not be brought to naught.

W

The argument of the .xxxv. Pſalme.

¶ Dauid deſireth God to be his iudge and defence agaynſt his enemies, who without all cauſe geuen of his part, lyke cruell hypocrites, paraſites, and flattering courtiers, ſay and do all that they can for to put him to death. He declareth his hope, confidence, and ioy that he hath in God, of ayde, defence, and deliuerie: for the whiche he promiſeth to geue him thankes, not only by him ſelfe, but alſo by ſuch other as haue any regarde of his ryghteouſneſſe and innocencie.

Iudica domine nocentes. Of Dauid.

A Morning prayer.

PLeade thou my cauſe O GOD, with them that ſtriue with me: and fight thou agaynſt them that fight agaynſt me.

2 Lay hand vpon a ſhielde and buckler: and ſtande vp to helpe me.

3 Wyng foorth the ſpeare, and ſtop (the way) agaynſt them that perſecute me: ſay vnto my ſoule, I am thy ſaluation.

4 Let them be confounded and put to ſhame that ſeeke after my ſoule: let them be turned backe and brought to confuſion, that imagine miſchiefe for me.

5 Let them be as duſt before the winde: and let the angel of God ſcatter (them.)

6 Let their way be darke and ſlipperie: and let the angell of God perſecute them.

7 For without a cauſe they haue prinuilte layde for me " a pit (full) of their nettes: without a cauſe they haue made a digging vnto my ſoule.

" Pit of their net.

W

8 Let a ſodaine deſtruction come vpon him vnawares: and his net that he hath layde priuilte catch him ſelfe, let him fall into it with (his owne) deſtruction.

9 (And) my ſoule ſhalbe ioyfull in God: it ſhall reioyce in his ſaluation.

10 All my (a) bones ſhall ſay, God who is lyke vnto thee? which deliuereſt the poore from him that is to ſtrong for him: yea the poore and him that is in miſerie, from him that ſpoyleth him.

(a) I with all my wit and ſtrength

11 False witneſſe dyd ryſe vp: they layde thinges to my charge that I knowe not.

12 They rewarded me euyl for good: to the great diſcomfort of my ſoule.

13 Neuertheleſſe when they were ſicke I dyd put on ſackcloth: I afflicted my ſoule with faſting, and my prayer (b) returned into myne owne boſome.

(b) I prayed for them, as I would for myne owne ſelfe.

14 I kept them company (c) whereſoeuer they went, as though they had ben my frende or brother: I went heauyly, as one that mourned for his mother.

(c) In their aduerſitie.

15 But in myne " aduerſitie they reioyced and gathered them together: yea the very "abiectes came together agaynſt me, yet I wyſt they (d) rented me a peeces and ceaſſed not.

" Haulting "Impotent or lame.

(d) With their tonges.

16 With hypocrites, ſcoffers, and paraſites: they gnaſhed vpon me with their teethe.

17 Lorde how long wylt thou looke (vpon this:) O deliuer my ſoule from their raginges, & my " dearling from Lions whelpes.

" My one only, that is, my lyfe whiche only they ſeeke.

18 So I will confeſſe it vnto thee in a great congregation: I will praiſe thee among much people.

19 O let not my deceitful enemies triumphe ouer me: let them not winke with an eye, that hate me without a cauſe.

20 For they ſpeake not peace: but they imagine deceytfull woordes agaynſt them that (liue) quietly in the lande.

21 They gaped vpon me with their mouthes: and ſayd " this is wel, this is well, our eye hath (e) ſeene.

" Aha, aha. (e) That we deſired.

22 Thou haſt ſeene (this) O God, hold not thy tongue (then:) go not farre from me O Lorde.

23 Stirre thou and awake O my god and my Lorde: to iudge my cauſe and controuerſie.

W iij 24 Iudge

24 Judge me accordyng to thy righteousnesse O God my Lorde : and let them not triumph ouer me.
25 Let them not say in their heart, " it is as we would haue it : neither let them say, we haue deuoured him.
26 Let them be put to confusion and shame (all) together that reioyce at my trouble: let them be clothed with rebuke and dishonour that exalt themselues agaynst me.
27 Let them triumph with gladnesse and reioyce that be delighted with my righteousnesse: let them say alwayes, blessed be God which hath pleasure in the " prosperitie of his seruaunte.
28 And my tongue shalbe talkyng of thy righteousnesse : and of thy prayse all the day long.

" Aha, to our soule.
" peace.

The argument of the .xxxvi. Psalme.

¶ Dauid describeth the wickednesse and wretched ende of them that feare not god: and also the great goodnesse of god towardes all creatures. He desireth his mercie and defence agaynst the wicked. Dixit iniustus.

To the chiefe musitiou, seruaunt to the god of Dauid.

A THE wickednesse of the vngodly speaketh in the middest of my heart: that there is no feare of the Lorde before his eyes.
2 For he flattereth him selfe in his owne sight : so that his iniquitie is found worthie of hatred.
3 The wordes of his mouth are vnrighteous and full of deceipt: he hath left of to behaue him selfe wysely and to do good.
4 He imagineth mischiefe vpon his bed, and setteth him selfe in no good way : neither doth he abhorre any thing that is euyll.
5 Thy mercie O God reacheth vnto heauen: (and) thy (a) faythfulnesse vnto the cloudes.
6 Thy righteousnesse is lyke the mountaynes of (b) God : thy iudgementes are a great deapth, thou (c) saueste both man and beast O God.
7 Howe (d) excellent is thy mercie O Lorde : therefore the chyldren of men shall put their trust vnder the shadowe of thy wynges.
8 They shalbe satisfied with the " plenteousnesse of thy house: and thou shalt geue them drinke out of the riuer of thy delicates.
9 For with thee is the fountayne of lyfe: and in thy light shal we see light.
10 O (e) continue forth thy louyng kindnesse vnto them that know thee: and thy righteousnes vnto them that are of an vpright heart.
11 O let not the foote of pride reache vnto me: and let not the hande of the vngodly make me to moue (out of my place.)
12 There be the workers of iniquitie fallen : they are cast downe, and shall not be able to ryse vp.

(a) Or truth. (b) High mountaines. (c) Preseruing them in this lyfe, makyng them, nourysshing them, and defendyng them.
(d) Or precious.
" Fatnesse.
(e) In this life, and after this lyfe.

The argument of the xxxvii. Psalme.

Dauid comforteth the godly, that they be not offended at the prosperitie of the wicked, or withdrawen thereby from godlynesse, as though god had no regarde of iustice, innocencie, and vpryght dealyng, when they see commonly the worst sort of men to haue the worlde at their wyll, aboundyng in health, rychesse, and auctoritie. Noli emulari. Of Dauid.

A Euenyng prayer.

FRet not thy selfe because of the vngodly : neither be thou enuious agaynst the euyll doers.
2 For they shall soone be cut downe lyke the grasse : and be withered euen as the greene hearbe.
3 But thou thy trust in God, and be doyng good: Dwell in the land, and (a) feede in trueth.
4 Delight thou also in God : and he shall geue thee thy heartes desyre.
5 Commit thy way vnto God : and put thy trust in him, and he shall bring it to passe.
6 He shall make thy righteousnesse appeare as cleare as the light: and thy " iust dealyng as the noone tyde.
7 Holde thee styll in God, and wayte patiently vpon him: fret not thy selfe at him whose way doth prosper, at the man that doth abhominations.
8 Leaue of from wrath, and let go displeasure : fret not thy selfe (b) only for to do euyll.
9 For the malicious doers shalbe rooted out : and they that patiently wayte after God, they shall inherite the lande.
10 (Looke) at them yet a litle whyle, and the vngodly shalbe cleane gone: thou shalt loke after his place, and he shall not be (there.)
11 But the meeke spirited shall possesse the earth: and shalbe delighted in the

(a) Teache the trueth, and lyue in the way of trueth.
" iudgment
(b) Fulfil commeth of fretting and chafing.

the aboundaunce of peace.
12 The vngodly buſieth his head (all) agaynſt the iuſt: and gnaſheth vppon him with his teeth.
13 The Lorde ſhall laugh him to ſcorne: for he ſeeth that his day is (c) comming.
14 The vngodly haue drawen out the ſworde, and haue bended their bowe: C to caſt downe the poore and needie, and to ſlay ſuch as be of vpright converſation.
15 But their ſworde ſhall go through their owne heart: and their bow ſhalbe broken.
16 A ſmall thing that the righteous hath: is better then great ryches of the vngodly.
17 For the armes of the vngodly ſhalbe broken: and God vpholdeth the righteous.
18 God knoweth the dayes of them that be perfect: and their inheritaunce ſhall endure for euer.
19 They ſhall not be confounded in the perilous time: and in the dayes of dearth they ſhall haue inough.
20 As for the vngodly they ſhall periſhe, and the enemies of God ſhall conſume as "the fat of lammes: yea euen with the ſmoke they ſhal vaniſhe away.
21 The vngodly borroweth and payeth not agayne: but the righteous geueth mercifully and liberally.
22 Such as be bleſſed of God ſhall poſſeſſe the land: and they that be curſed of him ſhalbe rooted out.
23 The pathes of man is directed by God: and his way pleaſeth.
24 Though he fall, he ſhall not be vndone: for God vpholdeth him with his hande.
25 I haue ben a young chylde, and nowe I am olde: and yet ſawe I neuer the righteous forſaken, nor his ſeede beggyng bread.
26 The righteous is euer mercifull and lendeth: and his ſeede is bleſſed.
27 Flee from euyll and do good: and dwell for euer.
28 For God loueth iudgement, he forſaketh not his ſaintes: they are preſerued for euermore, but the ſeede of the vngodly ſhall be rooted out. B
29 The righteous ſhall inherite the lande: and dwell therein for euer.
30 The mouth of the righteous is exerciſed in wyſdome: and his tongue wyll be talkyng of iudgement.
31 The law of his god is in his heart: therefore his feete ſhall not ſlide.
32 The vngodly ſpieth the righteous: and ſeeketh (occaſion) to ſlay him.
33 God wyll not leaue him in his hande: nor ſuffer him to be condemned when he is iudged.
34 Wayte thou on God and kepe his way, and he wyll promote thee, that thou mayſt poſſeſſe the lande: when the vngodly ſhalbe cut of, thou ſhalt ſee it.
35 I my ſelfe haue ſeene the vngodly in great power: and flouriſhing lyke a greene bay tree. F
36 And he "vaniſhed away, ſo that he could be no more ſeene: I ſought him, but he coulde no where be found.
37 Marke him that is perfect, and beholde him that is iuſt: for the ende of ſuch a man is peace.
38 As for wicked tranſgreſſours they ſhalbe deſtroyed (all) together: and the (d) eude of the vngodly ſhalbe rooted vp at the laſt.
39 But ſaluation of the righteous commeth of God: which is alſo their ſtrength in tyme of trouble.
40 And God wyll ayde them and deliuer them, he wyl deliuer them from the vngodly: and he wyll ſaue them, becauſe they put their truſt in him.

(c) Of deſtruction and ruine.

D "moſt precious of lammes.

"He paſſed away, and lo he was not.

(d) The poſteritie.

The argument of the. xxxviii. Pſalme.

¶ Dauid greeuouſly ſicke, beſeecheth god to turne away his wrath from him, and to helpe him. He complaineth of his afflictions, of the greeuouſneſſe of his diſeaſe, of the great burden of his ſinnes, and of the vnfaythfulneſſe of his frendes. He alſo declareth his truſt in God. Finally, he ſheweth that beyng chaſtened of God, he forgetteth not what he ſuffereth, wherefore, how long, with howe much torment, and what helpe he receaued at gods hande. Domine ne in furore.

() Gods wrath agaynſt ſinne.

A Morning prayer.

A pſalme of Dauid to () reduce in remembraunce.

REbuke me not O GOD in thyne anger: neither chaſten thou me in thy heauy diſpleaſure.
2 For thyne arrowes ſticke faſt in me: and thy hande preſſeth me ſore.
3 There is no health in my fleſhe thorowe thy diſpleaſure: neither is there any reſt in my bones by reaſon of my ſinne.

4 For my manifolde wickednesse is gone ouer my head: and lyke a sore burthen is to heauie for me to beare.
5 My woundes stinke and are corrupt: through my foolishnesse.
6 I am become crooked, and am exceedyngly pulled downe: I go a mournyng all the day long.
7 For my loynes are filled with
B heate: and there is no whole part in my body.
8 I am feeble and sore smitten: I haue rored for the very disquietnesse of my heart.
9 Lorde thou knowest all my desire: and my groning is not hid from thee.
10 My heart panteth, my strength hath fayled me: and the lyght of mine eyes is gone from me.
11 My louers and my neighbours dyd stande on the other syde lookyng vppon my plague: and my kinsmen stoode a farre of.
12 They also that soughte after my lyfe layde snares (for me:) and they that went about to do me euyll talked of wickednesse, and imagined deceipt all the day long.
13 As for me, as one deafe I woulde not heare: and (I was) as one that is dumbe (who) could not ope his mouth.
14 I became euen as a man that heareth not: and who hath no replies in his mouth.
C
15 For on thee O God I haue wayted: thou wylt aunswere for me O Lorde my God.
16 For I said (so) lest that they should triumphe on me: who auaunce (themselues) greatly agaynst me when my foote doth slip.
17 Because I am disposed to halting: & my sorowe is euer in my syght.
18 Because I confesse my wickednes: and am sory for my sinne.
19 But myne enemies lyuing (without payne) are mightie: and they that hate me wrongfully are increased in number.
20 They also that rewarde euill for good are agaynst me: because I folow the thing that is good.
21 Forsake me not O God: O my Lorde be not thou farre fro me.
22 Haste thee to helpe me: O Lorde my saluation.

The argument of the .xxxix. psalme.

Dauid signifieth that in the anguishe of his sickneſſe he woulde haue vttered no worde, lest he should speake amisse in the presence of the vngodly. He desyreth to knowe the ende of his lyfe, whiche is but short and vanitie. He prayeth also that his sinnes may be pardoned, and that his afflictions may be diminished.

() The name of a musition.

Dixi custodiam vias.

1. Chro. 16. and 26.

To the chiefe musition () Ieduthun a psalme of Dauid.

A I Sayd (to my selfe) I wyll take heede to my wayes, that I offende not in my tongue: I wyll kepe my mouth
,, With a moosell. "as it were with a bridell, whylest the vngodly is in my syght.
2 I became dumbe through sylence, I held my peace from speaking of good wordes: but the more was my sorow increased.
3 My heart was hotte within me, and whyle I was thus musing the fyre kindled: and (at the last) I spake with my tongue.
" Measure 4 O God make me to knowe myne ende, and the "number of my dayes: that I may be certified howe long I haue to lyue.
5 Beholde thou hast made my dayes as it were an handbreadth long, and myne age is euen as nothing before thee: truely "euery man is al (together) vanitie. selah.
" All vanitie euery man standeth. 6 Truely man walketh in a vayne shadowe, truely he (and all his) do disquiet them selues in vayne: he heapeth vp riches, and can not tell who
" Gather. shall "vse them.
7 And nowe Lorde what wayte I after? truely my hope is euen in thee.
8 Deliuer me from all my offences: and make me not a rebuke vnto the foolishe.
9 I became dumbe, and opened not my mouth: for (a) it was thy doyng.
(a) Thou punishedst me with sickne, " Of the warre of thy hande. 10 Take thy plague away from me: I am euen consumed by the meanes "of thy heauy hande.
11 Thou doest chasten man, rebuking him for sinne: thou as a moth doest consume his excellencie, for in very deede euery man is but vanitie. selah.
12 Heare my prayer O God, & geue eares to my crying, hold not thy peace at my teares: for I am a straunger with thee, and a sojourner as all my fathers were.
13 Oh spare me a litle, that I may recouer my strength: before I go hence, and be no more (seene.)

The argument of the .xl. psalme.

Dauid commendeth highly gods goodnesse, for that he heareth those that put their trust in him, and deliuereth them out of all perils and calamities. He promiseth to geue

to geue him selfe hereafter wholly to set foorth gods glorie, and prayeth for gods helpe agaynst his enemies.

Expectans expectaui.

To the cheefe musition, a psalme of Dauid.

A I Wayted patiently vpon God, and he enclined vnto me (his eare): and hearde my crying.

2 He brought me also out of an horrible "pyt, out of the dirtie mire: and set my feete vpon a rocke, and directed my goynges.

3 And he hath put a newe song in my mouth: euen a thankesgeuyng vnto our Lorde.

4 Many shall see it, and feare: and shall put their trust in God.

5 Blessed is the man that hath set his hope in God: and turned not vnto the proude, and to such as (a) decline to lyes.

6 O God my Lorde, great are thy wonderous workes which thou hast done: and none can count in order thy "benefites toward vs, if I would declare them and speake of them, they should be mo then I am able to expresse.

7 Thou wouldest haue no sacrifice or offering, but thou hast (b) opened mine eares: thou hast not required burnt offerynges and sacrifice for sinne.

8 Then sayde I, Lo I (c) am come: in the "booke of thy lawe it is written of me that I shoulde fulfyll thy will O my God, I am content to do it, yea thy lawe is within the middest of my "bresi.

9 I haue declared thy righteousnes in a great congregation: lo I will not refrayne my lippes O God thou knowest (it.)

10 I haue not hyd thy righteousnesse within my heart: my talkyng hath ben of thy truethe & of thy saluation.

11 I haue not concealed thy louyng mercie and treuth: from the great congregation.

12 Withdrawe not thou thy mercie from me O God: let thy louyng kindnesse & thy truethe alway preserue me.

13 For innumerable troubles are come about me, my sinnes haue taken such holde vpon me that I am not able to loke vp: yea they are mo in number then the heeres of my head, and my heart hath fayled me.

14 O God let it be thy pleasure to deliuer me: make haste O God to helpe me. C

15 Let them be ashamed and confounded together that seke after my soule to destroy it: let them be driuen backwarde and be put to rebuke that wishe me euyll.

16 Let them be (d) desolate in recompence of their shame: that say vnto me, "fye vpon thee, fye vpon thee.

17 Let all those that seke thee be glad and ioyfull in thee: and let such as loue thy saluation say alway, God be magnified.

18 As for me I am afflicted and needy, but God careth for me: thou art my ayde and deliuerer, O my God make no long tarying.

"pyt of noyse, that is, a pyt wher the runnyng wvater made a great noyse.

(a) From god.

"thoughts.

B

(b) To vnderstande thy vvyll.

(c) Redy to do thy vvyll.

"roule of the booke.

"entralles,

(d) Let their reward vvho would shame me, be a desolation.

"aha, aha.

¶ The argument of the. xli. psalme.

Dauid sheweth that they be happy who haue pitie on the afflicted. He rehearseth his prayer made in his sicknes to god. He complayneth of faigned freendes, and at the malicioulnesse of his enemies.

Beatus qui intelligit.

To the cheefe musition, a psalme of Dauid.

A Euening prayer.

"in the euyll day.

"soule.

B Lessed is he that considereth the poore: God wyll deliuer him in "the tyme of trouble.

2 God wyll preserue him and kepe him alyue: he shalbe blessed vpon the earth, and (thou O God) wylt not deliuer him into the "wyll of his enemies.

3 God wyll comfort him when he lyeth sicke vpon his bed: thou (O god) wylt turne vpsyde downe all his bed in his sicknesse.

4 I sayde, O God be mercifull vnto me: heale my soule, for I haue sinned agaynst thee.

5 Myne enemies speake euyl of me: when shall he dye & his name perishe?

6 But yf (any of them) came to visite me, he spake (a) vanitie: his heart conceaued vngodlinesse within him selfe, and when he came foorth a doores he vttered it.

7 All they that hated me whispered together: they imagined euyll agaynst me.

8 (They sayde) some "great mischeefe is lighted vpon him: and he that lyeth sicke on his bed, shal ryse vp no more.

9 Yea besides this, euen myne owne "freende whom I trusted: which dyd also eate of my bread, "hath kicked very much agaynst me.

10 But be thou mercifull vnto me O God: rayse me vp agayne, and I shall rewarde them.

11 By this I knowe thou fauouredst me:

(a) Pretendyng sorowe for my sicknesse, wheras he wisshed my death in his heart.

B

"a thyng of Belial.

"man of my peace.

"hath lyfted vp his heele.

me: in that myne enemie doth not triumph agaynst me.
12 And when I am in my "perfection best case, thou vpholdest me: and thou wylt set me before thy face for euer.
13 Blessed be god the Lord of Israel: world without ende, Amen, Amen.

¶ The argument of the.xlii.psalme.

Dauid driuen out of his realme, declareth his sorowe of mynde, for that he coulde not resort vnto gods temple, and kepe there the holy feastes. He complayneth that one affliction commeth on anothers necke. He comforteth him selfe in the confidence that he hath in god. Quemadmodum.

To the cheefe musition, a vvise instruction (to be song) of the sonnes of Corach.

AS lyke as the Hart brayeth for water brookes: so panteth my soule after thee O God.
2 My soule is a thirst for the Lorde, yea euen for the lyuyng Lorde: when shall I come to appeare before the face of the Lorde?
3 My teares haue ben my meate day and nyght: whyle they dayly say vnto me, where is (nowe) thy god?
4 And I powred out of me my bery (a) heart, remembryng this howe that before tyme I haue passed with a great number, bryngyng them vnto the house of the Lord: with a voyce of ioy and "prayse, (and with) a company that kept holy day.
5 Why art thou so discouraged O my soule, and why art thou so vnquiet within me? attende thou vpon the Lorde, for I wyll yet acknowledge him only to be "a † present saluation.
6 My Lorde, my soule is discouraged within me: because I remember thee (b) from the lande of Iordane, and from the litle hyll Hermonim.
7 (c) A deepenesse calleth a deepenesse at the noyse of thy water pypes: all thy waues and stormes are gone ouer me.
8 God wyll graunt his louyng kindnesse on the day time: and in the night season I wyll syng of him, and make my prayer vnto the Lorde of my lyfe.
9 I wyll say vnto the Lorde of my strength: why hast thou forgotten me, why go I thus heauyly through the oppression of myne enemie?
10 "It was as a swoorde in my bones, when myne enemies dyd cast me in the teeth: in saying dayly vnto me, where is nowe thy Lorde?
11 Why art thou so discouraged O my soule, and why art thou so vnquiet within me? attende thou vpon the Lorde, for I wyll yet acknowledge him "to be only † my present saluation, and my Lorde.

(a) For sorowe.
"confession
"the saluations, his countenaunce.
†
(b) Nowe beyng in exile.
(c) One calamitie followeth another without end.
"With a kylling in my bones, myne enemies.
†
"the saluations of my countenaunce.

The argument of the.xliii.psalme.

The prophete prayeth to be delinered from his enemies, to haue his heart illuminated, and to be restored home agayne, that he may prayse god his Lorde in his sanctuarie, in whom he putteth all his truste. Iudica me deus.

IVdge me O Lorde, and debate my cause with an vnnaturall people: oh deliuer me from the deceiptfull and wicked man.
2 For thou art the Lorde of my strength: why hast thou reiect me, and why go I thus heauyly through the oppression of myne enemie.
3 Sende forth thy lyght and thy trueth: that they may leade me and direct me vnto thy holy hyll, and to thy tabernacles.
4 And I wyll go vnto the aulter of the Lorde, euen vnto the Lorde of my ioy and gladnesse: and vpon the harpe I wyll acknowledge thee O Lorde my Lorde.
5 Why art thou so discouraged O my soule, and why art thou so vnquiet within me? attende thou vpon the Lorde, for † I wyll yet acknowledge him "(to be) only my present saluation, and my Lorde.

"the saluations of my countenaunce and my Lorde.

¶ The argument of the.xliiii. psalme.

The prophete rehearseth gods benefites bestowed vpon the fathers brought out of Egypt, and planted in Chanaan. He complayneth of the calamitie that the people of god suffered through the cruelties of the heathen. Last of all, he prayeth god to awake, to arise, & to deliuer them for his mercies sake. Deus auribus nostris.

To the cheefe musition, a wise instruction (to be song) of the sonnes of Corach.

Morning prayer.

WE haue heard with our eares O Lorde: our fathers haue told vs what workes thou hast done in their dayes in the olde tyme.
2 Howe thou hast driuen out the heathen with thy hande and planted (a) them in: howe thou hast destroyed the nations, and placed (b) them.

(a) Our fathers.
(b) Our fathers.

3 For

3 For they gat not the lande in poſſeſſion through their owne ſworde: neither was it their owne arme that ſaued them.

4 But thy ryght hande, and thyne arme, and the lyght of thy countenaunce: becauſe thou hadſt a fauour vnto them.

5 Thou art my king O Lorde: commaunde that Jacob be ſaued.

6 Through thee we wyll "ouerthrowe our enemies: and in thy name we wyll treade them vnder that ryſe vp agaynſt vs. "smite.

7 For I wyll not truſt in my bowe: and it is not my ſworde that can ſaue me. B

8 But it is thou that ſaueſt vs from our enemies: and thou putteſt them to confuſion that hate vs.

9 We make our boaſt of God all the day long: and we wyll confeſſe thy name for euer. selah.

10 But nowe thou art farre of, and thou puttest vs to confuſion: neither goeſt thou forth with our armies.

11 Thou makeſt vs to turne away backwarde from the enemie: ſo that they which hate vs, do make vs a ſpoyle vnto them.

12 Thou haſt deliuered vs as ſheepe to be eaten: and thou haſt ſcattered vs among the heathen.

13 Thou haſt ſolde thy people for naught: and thou haſt taken no money for them.

C 14 Thou haſt made vs a rebuke to our neyghbours: to be laughed to ſcorne and had in derilion of them that are rounde about vs.

15 Thou haſt made vs (to be) a(c) fable among the heathen: (and to be ſuch) that the people ſhake their head at vs. (c) Or prouerbe.

16 My confuſion is dayly before me, and the ſhame of my face coureth me: for (to heare) the voyce of the ſlaunderer and blaſphemer, and for to ſee the enemie and the auenger.

17 (And though) all this be come vpon vs: (yet) we do not forget thee, nor chewe our ſelues to be falſe in thy couenaunt.

18 Our heart is not turned backe, neither our ſteppes be declined out of thy pathes: no not when thou haſt ſmitten vs in the place(d) of dragons, and couered vs with the ſhadow of death. (d) Beyng amongſt men as vngodly and as cruel as dragons.

19 If we had forgotten the name of our Lorde, and holden vp our handes to any ſtraunge God: wouide not God ſearche it out? for he knoweth the very ſecretes of the heart.

20 For thy ſake alſo are we kylled all the day long: and are counted as ſheepe appoynted to be ſlayne.

21 Stirre vp O Lorde, why ſleepeſt D thou? awake and be not abſent from vs for euer: wherefore hydeſt thou thy face, and forgetteſt our miſerie and tribulation?

22 For our ſoule is brought lowe vnto the duſt: our belly cleaueth vnto the grounde.

23 Aryſe vp thou our ayde, and redeeme vs: for thy louyng kyndneſſe ſake.

¶ The argument of the .xlv. pſalme.

The prophete in deſcribyng here the beautie, eloquence, ſtrength, povver, ſucceſſe, adminiſtration of iuſtice, aboundaunce of riches, and maieſtie of king Solomon, vvith his vvife and children: ſetteth foorth Ieſus Chriſte and his eſpouſe the Churche, vvhoſe eternall kingdome agaynſt ſinne, death, and hell, is notably figured here in this pſalme.

Eructauit cor meum.

To the cheefe muſition (on the inſtrument) Soſannim (to be ſong of the) children of Corach. A ſong of loue, geuyng vviſe inſtructions.

A (a) My heart is enditying of a good matter: I wyll dedicate my workes vnto the king, my tongue is as the pen of a redy writer. (a) Or breaketh out to ſpeake.

2 Thou art fayrer then the children of men, full of grace are thy lippes: becauſe the Lorde hath bleſſed thee for euer.

3 Girde thee with thy ſworde vpon thy thygh O thou moſt mightie: (that is) with thy glorie and thy maieſtie.

4 Proſper thou with thy maieſtie, ryde on the worde of trueth and of afflictiō for ryghteouſneſſe ſake: and thy ryght hande ſhall teache thee terrible thynges.

5 Thyne arrowes are charpe: a people thy kinges enemies ſhall ſubmit in heart them ſelues vnto thee.

6 Thy throne O Lorde endureth for euer and euer: the ſcepter of righteouſneſſe is the ſcepter of thy kingdome.

7 Thou haſt loued iuſtice and hated B vngodlyneſſe: wherefore the Lorde euen thy Lorde hath annoynted thee with the oyle of gladneſſe more then

then thy felowes.

8 All thy garmentes ſmel of Myrre, Aloes, and Caſſia, out of the ioyfe palaces: whereby they haue made thee glad.

9 Kinges daughters are amongſt thy honourable women: vpon thy ryght hande ſtandeth the queene in a veſture of golde of (a) Ophir.

10 Hearken O daughter & conſyder, encline thyne eare: forget alſo thyne owne people and thy fathers houſe.

11 So ſhall the king haue pleaſure in thy beautie: for he is thy Lorde, and worſhip thou him.

12 And the daughter of Tyre ſhall come with a preſent: the riche among the people ſhall make their earneſt

(a) Ophir is thought to be the Ilande in the weſt coaſt, of late founde by Chriſtopher Columbo: from whence at this day is brought moſt fine golde.

prayer before thee.

13 The kinges daughter is all glorious within: her clothyng is of wrought golde.

14 She ſhalbe brought vnto the king in rayment of needle worke: the virgins that folowe her and her companie ſhalbe brought vnto thee.

15 With ioy and gladneſſe ſhall they be brought: (and) ſhall enter into the kinges palace.

16 In ſteade of thy fathers, thou ſhalt haue children: whom thou mayeſt make princes in all landes.

17 I will remember thy name from one generation vnto another: therfore ſhall the people " prayſe thee worlde without ende.

" confeſſe.

¶ The argument of the. xlvi. pſalme.

The prophete acknowledgeth god to haue deliuered Hieruſalem ſo notably out of perils, that they all haue a cauſe to conceaue a full hope not for to feare any aduerſitie in tyme to come. He exhorteth other to beholde the great workes of god, and turneth his ſpeache to his aduerſaries.

Deus noſter refugium.

To the cheefe muſition, a ſong (to be ſong) of the children of Corach vpon Alamoth.

A "greatly.

THe Lorde is our refuge and ſtrength: a helpe " very eaſyly founde in troubles.

2 Therfore we will not feare though the earth be tranſpoſed: and though the hylles ruſhe into the " middeſt of the ſea.

3 Though the waters thereof rage & ſwell: and though the mountaynes ſhake at the ſurges of the ſame. ſelah.

" heart.

4 (Yet) the flood by his ryuers ſhall make glad the citie of God: the holy place of the tabernacles of the moſt hygheſt.

5 God is in the middeſt of her, therfore ſhe can not be remoued: the Lord will helpe her, and that ryght early.

6 The heathen make much a do, and the kingdomes are moued: but (god) ſhewed his voyce, and the earth melted away.

7 The god of hoaſtes is with vs: the Lorde of Jacob is " our refuge. ſelah.

B " a hygh ſure holde to vs.

8 O come hyther and behold the workes of God: what (a) deſtructions he hath brought vpon the earth.

(a) ſtraunge thynges or deſolations.

9 He maketh warres to ceaſſe in all the worlde: he breaketh the bowe, and knappeth the ſpeare in ſunder, and burneth the charrets in the fire.

10 Be ſtyll then, and knowe that I am the Lorde: I will be exalted among the heathen, I will be exalted in the earth.

11 The god of hoaſtes is with vs: the Lorde of Jacob is " our refuge. ſelah.

" a hygh ſure holde to vs.

¶ The argument of the. xlvii. pſalme.

The prophete inciteth the faythfull to prayſe god with all kynde of melodie, for that he ſubdueth their enemies vnder them. He alſo declareth that the heathen with their princes ſhall receaue the fayth.

Omnes gentes plaudite.

To the cheefe muſition, a pſalme (to be ſong) of the children of Corach.

A Euenyng prayer.

CLap your handes all ye people: make a noyſe vnto the Lorde with a ioyfull voyce.

2 For God is hygh and terrible: he is the great king vpon all the earth.

3 He will ſubdue the people vnder vs: and the nations vnder our feete.

4 He hath choſen for vs our inheritaunce: the glorie of Jacob whom he loued. ſelah.

5 The Lorde aſcendeth in a triumph: (and) God with the ſounde of a trumpet.

C

6 Syng pſalmes to the Lorde, ſyng pſalmes: ſyng pſalmes to our king, ſyng pſalmes.

B

7 For the Lorde is king of all the earth: † ſyng pſalmes (all you that haue) ſkyll.

† "

8 God raigneth ouer the heathen: God ſitteth vpon his holy throne.

9 The princes of the people are aſſembled together (for to be) the people of the God of Abraham: for the ſhieldes of the earth be Gods, who is hyghly exalted.

¶ The argument of the.xlviii. psalme.

The prophete magnifieth the maiestie of god for his goodnesse, benefites, fayth, and wonderfull defence towardes his Churche, which he commendeth vnder the name of the citie of god, of mount Sion, of the holy hyll, and palaces of the north syde.

Magnus Dominus.

A song, the psalme (to be song) of the children of Corach.

a GReat is God, and highly to be prayſed: in the citie of our Lorde, his holy hyll.

2 The hyll of Sion is fayre in ſituation, and the ioy of the whole earth: vpon the north ſyde lyeth the citie of the great king.

3 God is well knowen in her palaces: as a moſt ſure refuge.

4 For lo kinges did aſſemble, and (a) paſſe by together: they them ſelues ſaw it, lykewiſe they marueyled, they were aſtonied with feare, and ſodenly in haſte they were gone away.

5 A feare came there vpon them, and ſorowe: as vpon a woman in her chylde trauayle.

6 Thou didſt breake the chippes of "the ſea: through the eaſt wynde.

7 Like as we haue heard, ſo haue we ſeene in the citie of the god of hoaſtes: in the citie of our Lorde, God vpholdeth the ſame for euer, selah.

8 O Lorde we haue wayted: for thy louyng kindneſſe in the myddeſt of thy temple.

9 O Lorde, accordyng to thy name, ſo is thy prayſe vnto the worldes end: thy ryght hande is full of iuſtice.

10 Mount Sion ſhal reioyce, and the (b) daughters of Juda ſhalbe glad: becauſe of thy iudgementes.

11 Compaſſe about Sion, and go rounde about her: and tell the towres therof.

12 Marke well her bulwardes, beholde her hygh palaces: that ye may tell it to your poſteritie.

13 For this god is our god for euer & euer: he wyll be our guide vnto death.

(a) To go agaynſt Hieruſalem.

"Tharſis.

(b) The inhabitauntes of Iehuda.

¶ The argument of the.xlix. pſalme.

The prophete ſpeakyng to the poore and riche, declareth what a vanitie it is for a man to put his truſt in worldly goodes, and through them to become ſtout and arrogant: for that they can neitheir deliuer any man from trouble, calamitie, ſickneſſe, ſinne, death, and diſpleaſure of god: neither can any man aſſure them to him ſelfe, or to his children for any tyme of continuaunce.

Audite hec gentes.

To the cheefe muſition, a pſalme (to be ſong) of the children of Corach.

a HEare this all ye people: geue eare all ye that dwell in the worlde.

2 "As well lowe as hygh: riche and poore, one with another.

3 My mouth ſhall vtter wiſedome: the cogitations of myne heart (wyll bryng foorth) knowledge.

4 I wyll enclyne myne eare to a parable: I wyll open my darke ſentence vpon a harpe.

5 Wherefore ſhoulde I feare in euyll dayes? the (a) wickednes of my heeles (then) woulde compaſſe me rounde about.

6 There be ſome that put their truſt in their goodes: and boaſt themſelues in the multitude of their riches.

7 But no man at all can redeeme his brother: nor geue a raunſome vnto God for him.

8 For the redemption of their ſoule is very coſtly, and (b) muſt be let alone for euer: yea though he lyue long and ſee not the graue.

9 For he ſeeth that wyſe men dye: and that the foole and ignorant periſhe together, and leaue their riches for other.

10 And yet they thynke that their houſes ſhall continue for euer, and that their dwellyng places ſhall endure from one generation to another: (therfore) they call landes after their owne names.

11 Neuertheleſſe man can not abyde in (ſuch) honour: he is but lyke vnto brute beaſtes that periſhe.

12 This their way is their foolyſhneſſe: yet their poſteritie "prayſe their ſaying. selah.

13 They ſhalbe put into a graue (dead) as a ſheepe, death ſhal feede on them: but the righteous ſhall haue dominion of them in the (c) morning, their beautie ſhall conſume away, hell (ſhall receaue them) from their houſe.

14 But God wyll deliuer my ſoule from the "place of hell: for he wyll receaue me. selah.

15 Be not thou afrayde though one be made riche: or yf the glorie of his houſe be encreaſed.

16 For he ſhall cary nothyng away with him when he dyeth: neither ſhal his

(a) All their doynges be wicked, who diſpaire of gods goodneſſe in aduerſitie.

(b) No riche man can eſcape death, lyue he neuer ſo long before he dyeth.

"Aſwel the children of Adam, as the children of man.

"Loue thier mouth, that is, ſhewe themſelues more fooles then theis fathers, in that they wyll not be warned by their fathers examples and foolichnes, to take a better way of lyfe.

(c) At the day of reſurrection.

" The hande of hell.

his pompe folowe after him.

17 For whyle he "lyued he counted him ſelfe an happy man: and ſo long as thou doeſt (d) well vnto thy ſelfe, men will ſpeake good of thee.

18 But he ſhall folowe the generati-

ons of his fathers: and ſhall neuer ſee lyght.

19 (e) A man is in an honorable ſtate, but he will not vnderſtande it: he is lyke (herein) vnto brute beaſtes that periſhe.

"He in life bleſſed his ſoule.

(d) Lyue voluptuouſly in all kynde of pleaſures of this worlde.

(e) Man lyke a beaſt, ſeeth not that all his worthy. neſſe & true honour to be of god, and not of him ſelfe, or of the worlde.

¶ The argument of the.L. pſalme.

The prophete bryngeth in god to call to iudgement heauen, earth, and all the worlde, declaryng that he is not ryghtly worſhipped of them who offer ſacrifices vvithout faith, and who pretendyng religion in wordes and countenaunces, leade a life cleane contrary. The true worſhip of god conſiſteth in offering vnto him prayſes in proſperitie, and callyng vpon his name in aduerſitie, and withall in leadyng a good conuerſation of lyfe.

Deus deorum dominus.

A pſalme (to be ſong) of Aſaph.

A Morning prayer.

THe moſt mightie Lorde God hath ſpoken: and called the earth from the ryſyng vp of the ſunne, vnto the goyng downe therof.

2 Out of Sion: hath the Lorde appeared in perfect beautie.

3 Our Lorde commeth, and he will not (a) kepe ſylence: there goeth before him a conſumyng fyre, and a mightie tempeſt is ſturred rounde about him.

4 He calleth from aboue the heauen and the earth: that he may iudge his people.

5 Gather my ſaintes together vnto me: thoſe that haue made a couenaunt with me with ſacrifice.

6 And the heauens ſhall declare his ryghteouſneſſe: for God is iudge himſelfe. ſelah.

7 Heare O my people, and I will ſpeake: I my ſelfe will teſtifie vnto thee O Iſrael, I am the Lorde, euen thy Lorde.

8 I will not reproue thee becauſe of thy ſacrifices, or for thy burnt offerynges: (for that they be not) alway before me.

9 I will take no bullocke out of thy houſe: nor goates out of thy foldes.

10 For all the beaſtes of the foreſt are myne: and ſo are the cattell vpon a thouſande hylles.

11 I knowe all the foules vpon the mountaynes: and the wylde beaſtes of the feelde are at "my commaundement.

12 If I be hungry, I will not tell thee: for the whole worlde is myne, and all that is therein.

13 Thynkeſt thou that I will eate bulles fleſhe: and drynke the blood of goates?

14 Offer vnto God prayſe: and pay thy vowes vnto the moſt hyghest.

15 And call vpon me in the tyme of trouble: I will heare thee, and thou ſhalt glorifie me.

16 But the Lorde ſayde vnto the vngodly: why doeſt thou preache my lawes, and takeſt my couenaunt in thy mouth?

17 Seing that thou hateſt diſcipline: & haſt caſt my wordes behynde thee.

18 When thou ſaweſt a theefe, thou dydſt conſent vnto him: and thou haſt ben partaker with the adulterers.

19 Thou haſt let thy mouth ſpeake wickednelle: and with thy tongue thou haſt ſet foorth deceipt.

20 Thou ſatteſt and ſpakeſt againſt thy brother: yea and haſt ſlaundered thyne owne mothers ſonne.

21 Theſe thinges haſt thou done & I (b) helde my tongue, thou thoughteſt that I am euen ſuch a one as thou thy ſelfe art: but I will reproue thee, and I will ſet foorth in order before thyne eyes (all that thou haſt done.)

22 Conſyder this I pray you ye that forget the Lorde: leſt I pluche you away, and there be none to deliuer you.

23 Who ſo offereth vnto me thankes and prayſe, he honoureth me: and to him that ordereth his converſation ryght, I will ſhewe the ſaluation of God.

(a) Diſſemble any more.

"myne, or with me.

(b) I diſſimbled.

The argument of the.li. pſalme.

Dauid acknowledgyng his great offence in committyng adultrerie, beſeecheth moſt humbly god of his great mercie to pardon his ſynnes: partly that gods promiſes may appeare true, who hath promiſed pardon to all them that from the bottome of their heart do confeſſe their faultes: partly alſo that he myght lyue to builde the walles and temple of Hieruſalem, where ſacrifices of righteouſneſſe muſt be offered.

Miſerere mei deus,

To the cheefe musition, a psalme of Dauid when the prophete Nathan came vnto him after he was gone in to "Bethsabe. 2. sam. 11.

"Bath sheba.

HAue mercie on me O Lorde accordyng to thy louyng kyndnesse: accordyng vnto the multitudes of thy mercies wipe out my wickednes.
2 Washe me throughly from mine iniquitie: and clense me from my sinne.
3 For I do acknowledge my wickednesse: and my sinne is euer before me.
4 Agaynst thee, only agaynst thee I haue sinned and done this euyll in thy syght: that thou mightest be(a) iustified in thy saying, and founde pure when thou "art iudged.
5 Beholde, I was ingendred in iniquitie: and in sinne my mother conceaued me.
6 Neuertheless, lo thou requirest trueth in the inwarde partes (of me:) & (therfore) thou wylt make me learne wisdome (b) in the secrete (part of myne heart.)
7 Purge thou me with hyssope and I shalbe cleane: washe thou me, and I shalbe whyter then snowe.
8 Make thou me to heare (some) ioy and gladnesse: let the bones reioyce which thou hast broken.
9 Turne thy face from my sinnes: and wype out all my misdeedes.
10 Make thou vnto me a cleane heart O Lorde: and renue thou a ryght spirite within me.
11 Cast me not away from thy presence: and take not thy holy spirite from me.
12 Geue me agayne the comfort of thy saluation: and confirme me with a free wyllyng spirite.
13 Then wyll I teache thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.
14 Deliuer me from blood O Lorde, the Lorde of my saluation: and my tongue shall syng with a ioyfull noyse of thy iustice.
15 O Lord open thou my lippes: and my mouth shall set forth thy prayse.
16 For thou desirest no sacrifice, els I would geue it thee: thou delyghtest not in a burnt offeryng.
17 Sacrifices for god is a "mortified spirite: O Lorde thou wilt not despise a mortified and an humble heart.
18 Be thou beneficial vnto Sion accordyng to thy gracious good wyll: build thou the walles of Hierusalem.
19 Then shalt thou be pleased with the sacrifices of rygteousnesse, with burnt offerynges and oblations: then wyll they offer young bullockes vpon thyne aulter.

(a) Pronounced iust, " when thou iudgest.

(b) Induyng my heart with wysdome thorowe the holy ghost.

" broken.

The argument of the.lii. psalme.

Dauid inueyeth agaynst Doeg, and describeth his and all other mischeuous mens natures and doinges, which the godly perusyng, be more incited to put their whole confidence in god, and to prayse god.

Quid gloriaris in malitia.

To the cheefe musition, a wise instruction of Dauid, when Doeg the Edomite came to Saul & tolde him, saying, Dauid is come to the house of Achimelek. 1. Sam. 21.

WHy boastest thy selfe thou tyraunt of mischeefe? the goodnes of God dayly endureth.
2 Thy tongue imagineth wickednes: (and) deceaueth lyke a sharpe rasor.
3 Thou hast loued vngratiousnesse more then goodnes: & to talke of falsehood more thē of rightcousnes. selah.
4 Thou hast loued to speake all wordes that may do hurt: O thou deceitefull tongne.
5 Therefore the Lorde wyll destroy thee for euer: he wyll take thee and pluche thee out of thy dwellyng, and roote thee out of the lande of the lyuyng. selah.
6 The righteous also shall see this: and they wyll be afrayde and laugh him to scorne.
7 (Saying) Lo this is the man that hath not put the Lorde (to be) his strength: but he trusted vnto the multitude of his riches, and strengthed him selfe in his wickednesse.
8 As for me I am lyke a greene olyue tree in the house of the Lorde: my trust is in the tender mercie of the Lorde for euer and euer.
9 I wyll alway confesse it vnto thee, for that thou hast (a) done it: and I wyll hope in thy name, for it is good in the syght of thy saintes.

(a) To the wicked, and to the godly.

The argument of the. liii. psalme.

Dauid declareth the originall roote, with the fruites and punishment of the wicked, how they oppresse cruelly the people of god, whom neuertheless god by his prouidence defendeth, and wyl deliuer from the blooddy handes of the wicked, whose vngodlynesse he detesteth alwayes.

Dixit Insipiens.

To the cheefe muſition vpon Mahalah, a wiſe inſtruction of Dauid.

A Euening prayer.

THE foole hath ſayde in his heart there is no God: they haue corrupted them ſelues, and haue made their wickednesse abominable, he is not that doth good.

2 The Lorde loked downe from heauen vpon the children of men: to ſee yf there were any that did vnderſtand and ſeke after the Lorde.

3 But they dyd all go out of the way, they dyd altogether "become abominable: there was also none that would do good, no not one.

"Stincke.

4 Wyll not the workers of iniquitie vnderſtande, eatyng vp my people (as yf) they eated breade: that they do not call vpon God?

5 They ſhalbe greatly there afrayde (where) no cauſe of feare is: for the Lorde wyll breake the bones of him that beſegeth thee, thou wylt put (them) to ſhame, becauſe the Lorde hath diſpiſed them.

6 Who is he that wyll geue ſalnation vnto Iſrael out of Sion? when the Lorde wyll reduce his people out of captiuitie, Jacob wyll reioyce, and Iſrael wyll be glad.

¶ The argument of the.liiii.pſalme.

Dauid brought into marueylous daunger through the treaſon of Ziphims, who were counterfayted Iſraelites, calleth earneſtly vpon god: from whom receauyng ſuccour, he thanketh him with a free heart, acknowledgyng the benefite.

Deus in nomine tuo.

To the cheefe muſition vpon Neginoth, a wiſe inſtruction of Dauid, when the Ziphims came and ſayde vnto Saul, Hath not Dauid hyd him ſelfe amongſt vs? 1. Sam. 23, and. 26.

A SAue me O God for thy name ſake: iudge me accordyng to thy mightie power.

2 Heare my prayer O Lord: and hearken vnto the wordes of my mouth.

3 For ſtraungers are riſen vp againſt me: and tyrauntes which haue not the Lorde before their eyes, ſeeke after my ſoule. ſelah.

(a) That loue me, takyng my part.

4 Beholde God is an ayde vnto me: the Lorde is with them that (a) vphold my ſoule.

5 He wyll reward (b) euyll vnto myne enemies: deſtroy thou them accordyng to thy trueth.

(b) Which they haue deuiſed for me.

6 I wyll ſacrifice vnto thee with a true wyllyng heart: I wyll confeſſe thy name O God, becauſe it is good.

7 For he hath deliuered me out of all my trouble: and myne eye hath ſeene (auengeaunce) vpon myne enemies.

¶ The argument of the.lv.pſalme.

Dauid deſireth god to heare his prayers, he declareth his greefes and afflictions, he wiſſheth auengement of his enemies, who pretending freendſhip and familiaritie, craftyly ſeketh his diſhonour. Finally, he ſheweth what comfort he hath taken in that god wyll helpe him, and deſtroy his aduerſaries.

Exaudi deus orationem.

To the cheefe muſition vpon Neginoth, a wiſe inſtruction of Dauid.

A LOrde geue eare vnto my prayer: and hyde not thy ſelfe from my petition.

2 Take heede vnto me, and heare me: I can not chooſe but mourne in my prayer, and make a noyſe.

3 (Deliuer me) from the voyce of the enemie, and from the "preſent affliction of the wicked: for they are mynded to do me miſcheefe, and are ſet maliciouſly againſt me.

* the face.

4 My heart trembleth within me: and the feare of death is fallen vpon me.

5 Fearefulneſſe and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I ſayd, O that I had wynges lyke a doue; for then would I flee away, and be at reſt.

7 Lo, then would I fleyng get me away farre of: and remayne in the wyldernesse. ſelah.

8 Then would I make haſte to eſcape: from the ſtormie wynde, (and) from the tempeſt.

9 Deſtroy their tongues O Lorde, and diuide (them): for I haue ſeene oppreſſion and ſtrife in the citie.

10 They do compaſſe it day & nyght within the walles: miſcheefe alſo and (a) labour are in the middeſt of it.

(a) Yea leſt other.

11 Malice is in the middeſt of it: deceipt and guile go not out of her ſtreetes.

12 Truely he was not mine enemie that hath done me this diſhonour, for then I could haue borne it: neither was

was he one that seemed to hate me that dyd magnifie hym selfe against me, for then I woulde haue hyd my selfe from hym.

13 But it was euen thou whom I esteemed as my selfe: my guyde, and myne owne familiar companion.

14 We delighted greatly to conferre our secretes together: we walked deuoutly in the house of God felow like.

15 Let death sodaynly come vpon them, let them go downe quicke into hell: for wickednesse is in their dwellinges and among them.

16 As for me I will crye vnto the Lorde: and God will saue me.

17 In the euening and morning, and at noone day will I pray, and that most instantly: and he will heare my voyce.

18 He hath redeemed my soule thorowe peace from the battayle that was against me: for there were many with me.

19 The Lorde who sitteth (a ruler) from the beginning, will heare (me) and afflict them, Selah: †forsomuch as there is no chaunge in them, and for that they do not feare God.

20 He layde his handes vpon suche as be at peace with him: and he brake his couenaunt.

21 The (wordes) of his mouth were softer then butter, yet warre was in his heart: his wordes were smoother then oyle, and yet they be very (b) swordes.

22 O cast thy burthen vpon God, and he will vpholde thee: he will not suffer at any tyme the righteous to moue.

23 (And as for) them i thou O Lorde wylt hurle headlong into the pit of destruction.

24 The bloodthirstie and deceiptfull men shall not lyue out halfe their dayes: neuertheless I will put my full trust in thee.

(a) Wordes spoke of me, in which it is sayde, that I shalbe king.

(b) They be spoken of hym whose intent is only to murther me.

The argument of the. lvi. psalme.

Dauid prayeth to God complaynyng greatly of the vnreasonablenes of his enemies, and wishing their correction, he setteth foorth his confidence that he hath in Gods prouidence, whereby he assureth him selfe for to be deliuered, and promiseth to geue thankes therfore.

Miserere mei.

To the chiefe musition as concerning the (:) dumme doue in a farre countrey, the golden psalme of Dauid, when the Philistines toke him in Geth. 1. Sam. 21.

A Morning prayer.

BE mercyfull vnto me O Lorde: for man goeth about to deuour me, he dayly fighting, oppresseth me.

2 Myne enemies are dayly in hande to swalowe me vp: for they be many that fight against me, O thou most highest.

3 (Neuertheless) at all tymes as I am afraide: I put my whole trust in thee.

4 In the Lorde I will prayse his worde: in the Lorde I haue put my trust, and I will not feare what fleshe can do vnto me.

5 My (a) wordes dayly put me to sorowe: all that they do imagine, is to do me euyll.

6 They flocke together, they kepe them selues close: they marke my steppes, that they may lye in wayte for my soule.

7 Shall they escape for their wickednesse? O Lorde in thy displeasure cast downe headlong this people.

8 Thou hast numbred my flittinges, thou hast put my teares in thy bottell: (are) not these thinges (noted) in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I knowe, for the Lorde" is on my syde.

10 In the Lorde I will prayse the word: in God I wyl prayse the word.

11 In the Lorde I put my trust: I will not be afraide what man can do vnto me.

12 O Lorde, thy (b) vowes be vpon me: vnto thee I will geue thankes and prayse.

13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before the Lorde in the light of the liuing.

(:) Dauid fleeing to his enemies the Philistines, when he was forced to fayne his own countrey & freendes, lykeneth hym selfe to the most innocent byrde a doue seuered farre fro her company: who vttereth her greefe only by mourning, and not by any other fact, endeuour, or auengement.

" Is for me

(b) I haue made a vowe to prayse thee, whiche thing I mind to do.

The argument of the. lvii. psalme.

Dauid beyng in great perill, as in the mouth of Lions, maketh his prayer to God, and desireth very earnestly his helpe, promising to confesse hym and his benefites amongst all men, with heart, hande, instrument, song, psalme, and dignitie.

Miſerere mei.

To the chiefe muſition (to be ſong lyke vnto the ſong beginning) Deſtroy not, a golden pſalme of Dauid, when he fled from Saul into the cane.

B E mercyfull vnto me O Lorde, be mercyfull vnto me: for my ſoule truſteth in thee, and vnder the ſhadowe of thy wynges wyll I truſt, vntyll this tyrannie be ouerpaſt.

2 I wyll call vnto the moſt high Lorde: euen vnto the Lorde that wyll performe the cauſe whiche I haue in hande.

3 He wyll ſende from heauen, and ſaue me from the reproofe of hym that woulde deuour me vp, Selah. God the Lorde wyll ſende forth his mercy and trueth.

4 My ſoule is among Lions, and I lye among thoſe that are ſet on fire: among the chyldren of men whoſe teeth are ſpeares and arrowes, and their tongue a ſharpe ſworde.

5 Exalt thy ſelfe O God aboue the heauens: thy glory is aboue all the earth.

6 They haue prepared a net for my feete, "that ſome man myght preſſe downe my ſoule: they haue digged a pit before me, and are fallen into the midſt of it them ſelues. Selah.

7 My heart is redy O Lorde, my heart is redy: I wyll ſing, and prayſe thee in ſinging of pſalmes.

8 Beſtirre thee O my (a) glory, beſtirre thee O Lute and Harpe: I my ſelfe wyll beſtirre me ryght early in the morning.

9 I wyll confeſſe (it) vnto thee O Lorde among the people: and I wyll ſing pſalmes vnto thee among the nations.

10 For the greatneſſe of thy mercy reacheth vnto the heauens: and thy trueth vnto the cloudes.

11 Exalt thy ſelfe O Lorde aboue the heauens: let thy glory be aboue all the earth.

" The hath bowed downe my ſoule.

(a) My ſoule, or els my chiefe honour and dignitie.

The argument of the.lviii.pſalme.

Dauid inueyeth againſt thoſe that flattered Saul his aduerſarie. He diſcribeth their malice, wylfulneſſe, and frowardneſſe, euen from their mothers wombe. He wiſheth iuſt puniſhment for their deſertes, aſſuring them before of it. Finally, he teacheth what commoditie ſhall enſue vnto the good man of his puniſhment. Si vere vtique.

To the chiefe muſition (to be ſong lyke to the ſong that began) Deſtroy not, a golden pſalme of Dauid.

O "ye that conſult together, pronounce ye truly the thing that is iuſt? O ye ſonnes of men iudge you according to equitie?

2 Nay rather ye imagine miſchiefe in your heart: your handes (a) waygh as in a ballaunce wickednelle vpon the earth.

3 The vngodly are (b) ſtraungers euen from their mothers wombe: aſſoone as they be borne, they go aſtray and ſpeake a lye.

4 They haue poyſon (within them) lyke to the poyſon of a ſerpent: they be lyke the deafe adder that ſtoppeth her eares, and wil not heare the voyce of charmers, though he be neuer ſo ſkilfull in charming.

5 Breake their teeth O Lord in their mouthes: ſmyte aſunder the chawe bones of Lions O God.

6 Let them be diſſolued as into water, let them come to naught of them ſelues: and when they ſhoote their arrowes, let them be as broken.

7 Let them creepe away like a ſnayle that forthwith conſumeth to naught: or lyke the vntymely fruite of a woman, let them not ſee the ſunne.

8 (c) As a greene thorne (kindeled with fire goeth out) before your pottes be made whot: euen ſo let a furious rage bring him to naught.

9 The righteous wyll reioyce when he ſeeth the vengeaunce: he wyll waſhe his foote ſteppes in the blood of the vngodly.

10 And euery man ſhall ſay, verely there is a "reward for the righteous: doubtleſſe there is a God that iudgeth in the earth.

" congregation, meaning Saules counſell.

(a) You execute with hande and deede, wickednelſe diuiſed before in your heart.

(b) From God and his Churche.

(c) As greene wood kindled, goeth out before the pot ſeethes: ſo let wicked counſell, before it worketh any effect, be brought to naught.

" fruite.

The argument of the.lix.pſalme.

Dauid vttereth howe he was affected at ſuch tyme as wayte was layde for to ſlay hym. He declareth what prayers he made againſt the vnreaſonablenes of his aduerſaries, howe greatly he truſted in God, hauing his mynde quiet and redy to prayſe God his refuge and ſuccour at all tymes.

Eripe

Eripe me.

To the chiefe muſition (to be ſong like to the ſong beginning) Deſtroy not, a golden pſalme of Dauid, * when Saul ſent, and they dyd watch the houſe to kyll him.

*1.Sa.19.

A Euening prayer.

DEliuer me from myne enemies O Lorde: "defende me from them that ryſe vp againſt me.

"place me on high.

2 Deliuer me from the workers of iniquitie: and ſaue me from the blood thirſtie men.

3 For lo, they lye in wayte for my ſoule: men of power are gathered together againſt me, who haue committed no wickednelle nor fault O God.

4 When no fault is done, they runne and (a) ſet them ſelues in order: ariſe to meete me and (b) beholde.

(a) To deſtroy me. (b) Their outragious dealing.

5 And thou O God Lord of hoaſtes, Lorde of Iſrael: awake to viſite all heathen, and be not mercyfull vnto all them that offende of malice. Selah.

6 They go to and fro at euenings: they barke lyke a dogge, and runne about through the citie.

7 Beholde wordes paſſe a pace from their mouthes, (c) ſwordes are in their lippes: for (ſay they) who doth heare (vs?)

(c) Euery worde that they ſpeake is of murdering me.

8 But thou O God wylt haue them in deriſion: thou wylt laugh all heathen to ſcorne.

9 I wyll (d) reſerue his ſtrength for thee: for thou O Lorde art my refuge.

(d) For to vanquiſhe Saul my chiefe enemie.

10 My mercyfull Lorde wyll preuent me: the Lorde wyll let me ſee (my deſire) vpon myne enemies.

11 Slay them not, leſt my people forget it: but in thy ſtrentnelle ſcatter them like vagabounds, and put them downe O God (d) our defence.

(e) Our ſhielde.

12 The wordes of their lippes (be) the ſinne of their mouth: O let them be taken in their pryde, for they ſpeake nothing but curſes and lyes.

13 Conſume them in thy wrath, conſume them that nothing of them remayne: and let them knowe that it is the Lorde that ruleth in Iacob, and vnto the endes of the worlde. Selah.

14 And let them gad vp and downe at euening: let them barke lyke a dogge, and go about the citie.

15 Let them runne here and there for meate: and go to bed if they be not ſatisfied.

16 As for me I wyll ſing of thy power, and wyll prayſe thy louing kyndneſſe betymes in the morning: for thou haſt ben my defence and refuge in the day of my trouble.

17 Vnto thee O my ſtrength wyll I ſing pſalmes: for thou O Lord art my refuge, and my mercyfull Lorde.

The argument of the lx. pſalme.

Dauid where as he and his people were ſo afflicted, that it might ſeeme God to haue forſaken them: yet he conſidering that God would be pacified by them that returned vnto him vnfaignedly from their ſinnes, prayeth to God for to defend, maintaine, and encreaſe his people and kingdome according to his promiſes, Deus repuliſti.

To the chiefe muſition vpon Suſan Eduth, a golden pſalme of Dauid, for to teache: (made) * when he fought againſt Meſopotamia and Syria of Stobah, and when Ioab turned backe and ſlue twelue thouſande Edomites in the ſalt valley.

*2.Sam.8. &1.Cho.18.

A O Lorde thou haſt caſt vs out, thou haſt diſpearſed vs, thou art diſpleaſed: O turne thee vnto vs agayne.

2 Thou haſt made the lande to tremble, thou haſt cleft it a ſunder: heale the breaches thereof, for it is redy to fall downe.

3 Thou haſt made thy people ſee hevie thinges: thou haſt geuen vs wine to drinke, that maketh vs tremble.

(a) Becauſe thou haſt promiſed to deliuer thoſe that feare thee.

4 But to ſuche as feare thee: thou haſt geuen a banner to be lifted vp an high for the (a) trueths ſake. Selah.

5 (Therfore) that thy beloued may be deliuered: helpe me with thy right hande, and heare me.

6 The Lorde hath ſpoken in his holyneſſe (whereof I wyll reioyce) this: I will (b) diuide (c) Sechem, and meaſure the valley of Succoth.

(b) poſſeſſe for mine inheritaunce. (c) God appeared to Abraham Gen. 12. ſo iourning at Sechem, ſometimes named Salem, ſituate about the midſt of Canaan.

7 Gilead ſhalbe myne, and Manaſſes ſhalbe myne: Ephraim alſo ſhalbe the ſtrength of my head, and Iuda my lawe geuer.

8 (d) Moab ſhalbe my waſhpot: ouer Edom I wyll caſt my ſhoe, Philiſtea be thou glad of me.

(d) I will bryng Moab and Edom in to ſuch ſubiection, that they ſhall do all kinde of drudgerie & ſlauerie.

9 Who wyll leade me into the ſtrong citie? who wyll bryng me into Edom?

10 Hast not thou remoued vs from thence O Lorde? and wylt not thou O Lorde go out with our hostes?
11 Geue vs ayde against trouble: for the sauyng helpe of man is but "
"Rashnes.
bayne.
12 Thorowe the Lorde we wyll do valiaunt actes: for he hym selfe wyll treade downe our enemies.

The argument of the. lxi. psalme.

Dauid beyng in daunger, requireth God to deliuer hym, he declareth his trust in God. He desireth long life of God, and promiseth to prayse him therfore.

Exaudi deus orationem.

To the chiefe musition vpon Neginoth () of Dauid.

() A psalme of Dauid.

A
1 Heare my crying O Lorde: geue eare vnto my prayer.
2 From the endes of the (a) earth I will call vnto thee when my heart is in heauinesse: oh set me vp on the rocke that is higher (b) then I.
3 For thou hast ben my hope: (and) a strong towre (for me) against the face of the enemie.
4 I will dwell in thy tabernacle for euer: my trust shalbe vnder the couering of thy winges. Selah.
5 For thou O Lorde hast heard my (c)
vowes: and hast geuen an heritage vnto those that feare thy name.
6 Thou wylt adde dayes vnto the kinges dayes: and his yeres shalbe a generation and a generation.
7 He shall dwell before the Lorde for euer: O appoynt thy louing mercy and faythfulnesse, that they may preserue hym.
8 So I wyll sing psalmes vnto thy name: that I may day by day perfourme my vowes.

(a) Of Israel.
(b) Then that I of my selfe can get vpon to saue my selfe.
(c) My desires and prayers.

The argument of the. lxii. psalme.

¶ Dauid declareth that in God he putteth his whole trust, and that his aduersaries deuising mischiefe, shall therby worke their owne destruction. He declareth also that to trust vnto man, authoritie, spoyle, ryches, or goodes is but vanitie: Only God hath power and good wyll to helpe in all necessities, who wyll reward euery one according to his workes.

Nonne deo subiecta.

To the chiefe musition vpon Ieduthun, a psalme of Dauid.

A Morning prayer.
1 My soule truely only "stayeth vpon the Lorde: for of hym commeth my saluation.
2 He only is my rocke and my sauing helpe: he is my refuge, so that I can not be remoued greatly.
3 Howe long wyll ye imagine mischiefe against euery man? ye shalbe slayne all the sort of you: (ye shalbe) as a tottering wall, (and lyke) a broken "hedge.
4 They deuise only howe to thrust (hym) from his promotion: they delight in a lye, they blesse with their mouth, & curse with their heart. selah.
5 (Neuertheless) O my soule, stay thou only vpon the Lorde: for my confidence is in hym.
6 He only is my rocke and my sauing helpe: he is my refuge, so that I can not be remoued.
7 In the Lorde is my health and my glory: my trust is in the Lorde the fortresse of my force.
8 O ye people put your trust in hym alway: powre out (a) your hartes before hym, for the Lord is our hope. Selah.
9 As for the chyldren of men, they be only but vanitie, the chyldren of lords be but a lye: vpon the wayghtes they (be) altogether (lighter) then vanitie it selfe.
10 O trust not in wrong (dealing) and spoyling: geue not your selues vnto vanitie, if riches encrease set not your heart (vpon them.)
11 The Lorde spake it once, (but) I haue hearde it (b) twyse, that power and mercy belongeth to thee O Lorde God: for thou rewardest euery man according to his worke.

"Repety sylence.
"wall.
B
(a) All the greefes that lyeth hyd in your hartes.
(b) Often out of the prophetes. Mat. 16. verse. 27. Rom. 2. verse. 6.

The argument of the. lxiii. psalme.

Dauid beyng in a desart as banished out of his countrey, prayeth to God that he may returne to heare his worde amongst his people in the sanctuary. He confesseth that Gods goodnes passeth all thinges, and ingendreth ioy in euery heart. He setteth foorth his aduersaries wylynes and mischiefnesse, telling them before hande, that such destruction as they woulde worke vnto hym, shall fall vpon their owne selues.

Deus

Deus deus meus.

A pſalme of Dauid when he was in the * wylderneſſe of Iehuda.

1.Sam.23. and.24.

O Lorde thou art my Lorde: early in the morning I do ſeeke thee.

2 My ſoule thirſteth for thee: my fleſhe alſo longeth after thee in a baren & dry land (where) no water is.

3 (To ſee thee) euen ſo (as) I haue ſeene thee in the ſanctuary: that I might beholde thy power and glory.

4 For thy louing kindneſſe is better then lyfe (it ſelfe): my lippes ſhall prayſe thee.

5 As long as I lyue I wyll bleſſe thee on this maner: and in thy name I wyll (a) lyft vp my handes.

(a) Pray.

6 My ſoule is ſatisfied euen as it were with mary and fatneſſe: and my mouth prayſeth thee with ioyfull lippes.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Becauſe thou haſt ben my helper: therefore vnder the ſhadowe of thy wynges I do reioyce.

9 My ſoule cleaueth faſt vnto thee: thy right hande hath vpholden me.

10 And they (that) ſeeke my ſoule to oppreſſe (it): ſhall go vnder the earth.

11 Euery one of them ſhalbe killed with the edge of a ſworde: and they ſhalbe a (b) portion for Foxes.

(b) Foxes ſhall eate them.

12 But the kyng ſhall reioyce in the Lorde, all they ſhall glory that (c) ſweare by hym: for the mouth of all them that ſpeake a lie, ſhalbe ſtopped.

(c) That profeſſe hym in lyfe and learning.

The argument of the. lxiiii. Pſalme.

Dauid maketh his prayer to God againſt the craftie, malitious, and falſe tongues of his aduerſaries, who wrongfully had accuſed hym. He ſheweth their naughtie nature, and howe the deſtruction of ſuch ſhalbe to Gods glory: for the godly ſeeing it, ſhall prayſe God and be glad.

Exaudi deus vocem.

To the chiefe muſition, a pſalme of Dauid.

O Lorde heare my voyce in my prayer: preſerue my lyfe from feare of the enemie.

2 Hyde me from the ſecrete (counſayles) of the malitious: from the conſpiracie of the workers of iniquitie.

3 Who haue whet their tongue lyke a ſworde: who haue drawne their arrowe, euen a bitter worde.

4 That they may priuily ſhoote at hym whiche is perfect: they do ſodaynly ſhoote at hym and feare not.

5 They courage them ſelues in miſchiefe: and commune among them ſelues howe they may lay ſnares, and ſay, who ſhall ſee them?

6 They ſearche out howe to do wrong, they put in practiſe fully that they haue diligently ſearched out: yea euen the ſecretes and bottome of euery one of their heartes.

7 But the Lord will ſodaynly ſhoote at them with a (ſwyft) arrowe: their plagues ſhalbe (apparaunt.)

8 Yea they ſhall cauſe their owne (a) tongues to be a meanes for to deſtroy them ſelues: inſomuche that who ſo ſeeth them, ſhall deſire to flee away (from them.)

(a) Their owne falſe reportes, ſhall worke miſchiefe vnto them.

9 And all men that ſee it ſhall ſay, This hath God done: for they ſhall well perceaue that it is his worke.

10 The righteous wyll reioyce in God, and put his truſt in hym: and all they that be vpright hearted wyll be glad.

The argument of the. lxv. pſalme.

Dauid ſetteth foorth the exceeding goodneſſe of God, partly in that he hath appointed to be worſhipped at Sion, to heare thoſe that make their prayers vnto him, to forgeue them their ſinnes, and to endue his people with many ſpirituall graces and gyftes: partly alſo in that he maketh the grounde fruitfull, repleniſhing it with cattell, corne, and all kinde of fruites, aſwell in deſartes and hilles, as in valleys. Te decet hymnus.

To the chiefe muſition, the pſalme of Dauid, a ſong.

"prayſe tarryeth thee. Euenyng prayer.

O Lorde "thou art to be greatly prayſed in Sion: and vnto thee ſhall vowes be performed.

2 Thou that heareſt a prayer: vnto thee wyll all fleſhe come.

3 (My) "miſdeedes haue preuayled againſt me: oh be thou mercifull vnto our wicked tranſgreſſions.

"wordes or thynges of iniquitie.

4 Bleſſed is the man (whom) thou chooſeſt and receaueſt vnto thee: he ſhall dwell in thy court, and we ſhalbe ſatisfied with the (a) goodneſſe of thy houſe, euen of thy holy temple.

(a) Doctrine of thy lawe and ceremonies.

5 Thou wylt heare vs, doyng wonderfull thinges in righteouſneſſe O

Lorde of our saluation: thou (art) the hope of all endes of the earth, and of them that dwell farre of at the sea coast.

6 Thou art he who in his strength setteth fast the mountaynes: and is gyrded about with power.

7 Who stilleth the raging of the sea, and the noyse of his waues: and the vprore of the people.

8 They also that dwell in the vtmost partes (of the earth) be afraide at thy signes: thou makest them reioyce at the goyng (b) foorth of the morning and euening.

(b) At the rising of the sunne and moone.

9 Thou visitest the earth, and thou makest it ouerflowne, thou enrichest it greatly: the (c) riuer of God is full of water, thou preparest their corne, for so thou (d) ordaynest it.

(c) Great riuers be.

(d) Thou ordaynest the earth to bring foorth corne.

10 Thou waterest her forowes, thou breakest downe "her hillockes: thou makest it soft with the droppes of rayne, and blessest the increase of it.

"A ceue of souldiers, "steppes.

11 Thou crownest the yere with thy goodnesse: and thy "cloudes drop fatnesse.

12 They drop vpon the fieldes of thy wildernesse: and hylles be compassed with ioy.

13 The downes be couered with sheepe: the vallays stand thicke with corne (so that) they showte (for ioy) and also sing.

The argument of the.lxvi.psalme.

¶ The prophete Dauid calleth vpon all men to prayse God for his wonderful power, declared not only in the olde tyme in drying the red sea that the chyldren of Israel might escape Pharaos handes: but also nowe for sauing his people from their enemies, and from Pharaos and tyrauntes of their dayes. He also inciteth other to be thankefull vnto God through his example.

Iubilate deo omnis terra.

To the chiefe musition, a song (which is) a psalme.

א DEclare you ioyfull vnto the Lord all (ye of) the earth: sing psalmes vnto the glory of his name, geue glory to his maiestie.

2 Say vnto the Lord, oh howe wonderfull art thou in thy workes: thorow the greatnesse of thy power thyne enemies (a) shalbe founde lyers vnto thee.

(a) They shal denye their doynes.

3 For all (they of) the worlde shall worship thee, and sing psalmes vnto thee: they shall sing psalmes vnto thy holy name. Selah.

4 Come hyther, beholde the workes of the Lorde: howe wonderfull he is in his doyng towarde the chyldren of men.

5 He turneth the sea into drye lande, so that they went thorowe the water on foote: there did we reioyce in him.

6 He ruleth with his power for euer, his eyes beholdeth the gentiles: such as be rebels shall not come to promotion. Selah.

ב 7 O ye people blesse your Lorde: and make the voyce of his prayse to be hearde.

8 Who preserueth our soule in lyfe: and suffereth not our feete to slip.

9 For thou O Lorde hast proued vs: thou hast tryed vs, lyke as siluer is tryed.

10 Thou broughtest vs into the snare: and layde trouble vpon our loynes.

11 Thou sufferedst men to ryde ouer our heades: we went through fire and water, and (yet) thou broughtest vs out into a "pleasaunt (place.)

"watred.

12 I wyll go into thy house with burnt offeringes: and I wyll pay thee my vowes whiche I promised with my lippes, and spake with my mouth when I was in trouble.

13 I wyl offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullockes and goates. Selah.

ג

14 O come hyther, and hearken: and I wyl tell all you that feare the Lord, what he hath done for my soule.

15 I called vnto him with my mouth: and I exalted hym with my tongue.

16 If I had inclined vnto wickednes in my heart, the Lord would not haue hearde me: but the Lorde hath heard me, and considered the voyce of my prayer.

17 Blessed be the Lorde which hath not reiected my prayer: nor turned his mercy from me.

The argument of the.lxvii.psalme.

¶ The prophete in the name of the people of Israel, beseecheth God of his fauour and mercy that his commaundementes may be published to the whole world: so that by that meanes God might be praysed, and all people blessed.

Deus

Deus miſereatur noſtri.

To the chiefe muſition vpon Neginoth, a pſalme (whiche is) a ſong.

THE Lorde be mercyfull vnto vs and bleſſe vs: (and) cauſe the light of his countenaunce to ſhine vpon vs. Selah.

2 That thy way may be knowen vpon the earth: thy ſaluation among all nations.

3 (Then) the people wyll confeſſe (it) vnto thee O Lorde: yea all the people wyll confeſſe (it) vnto thee.

4 The gentiles wyll reioyce and triumph: for thou wylt iudge the people, and gouerne the gentiles vpon the earth, accordyng to equitie. Selah.

5 The people wyll confeſſe (it) vnto thee O Lorde: and all the people wyll confeſſe (it) vnto thee.

6 (Then) ſhall the earth bryng foorth her increaſe: and the Lorde our Lord wyll gene vs his bleſſing.

7 The Lorde wyll bleſſe vs: & all the endes of the worlde ſhall feare hym.

The argument of the. lxviii. pſalme.

¶ Dauid after ſome notable victorie thanketh God who is and hath ben through his mightie power a preſent helpe and comfort to the afflicted, to orphans, widdowes, and priſoners that ſit in darkneſſe, who alſo ouerthroweth with his mightie arme all wickednеſſe and his agayneſayers, and maketh them his ſubiectes for ener, to the great ioy of the godly. Exurgat deus.

1509

To the chiefe muſition, a pſalme of Dauid, whiche is a ſong.

A Morning prayer.

IN caſe the Lorde wouldе aryſe, his enemies wouldе be ſcattered: and they that hate him would flee from his face.

2 Like as the ſmoke vaniſheth, (ſo) wylt thou cauſe (them) to vaniſhe away: and lyke as water melteth at the fire, (ſo) wyll the vngodly periſhe at the preſence of the Lorde.

3 But the righteous muſt be glad, and reioyce before the Lorde: they ſhall not ſtande ſtyll for myrth.

4 Sing vnto the Lord, ſing pſalmes vnto his name: magnifie hym that rydeth vpon the heauens as it were vpon an horſe in his name "euerlaſting, and reioyce before his face.

5 He is a father of the fatherleſſe, and the iudge of widdowes: (he is) the Lorde in his holy habitation.

6 He is the Lorde that maketh thoſe that dwell (a) alone to haue a familie: and bryngeth priſoners out of the ſtockes.

7 But rebels dyd inhabite (b) a dry (grounde) O Lorde when thou wenteſt foorth before the people: when thou wenteſt through the wyldernеſſe. Selah.

8 The earth ſhoke, and the heauens dropped at the preſence of the Lorde: euen Sinai it ſelfe (ſhoke) at the preſence of the Lorde, Lorde of Iſrael.

9 Thou O Lorde dydſt cauſe rayne to fall at thy gratious pleaſure: and when thyne inheritaunce was (c) weerie, thou dydſt hearten it.

10 Thy flocke dwelleth there: for thou O Lorde doeſt of thy goodneſſe prepare for the poore.

11 The Lorde gaue the worde: great was the company of the "preachers.

12 Kynges with their armies dyd flee: they dyd flee, and the (d) ornament of an houſe diuided the ſpoyle.

13 Though ye haue lyen among the pottes: yet ſhall ye be as the wynges of a doue that is couered with ſiluer, & hath her fethers as yelow as golde.

14 When the almightie ſcattered kynges in (e) it: it was as whyte as ſnowe in "Salmon.

15 As the hyll of "Baſan, ſo is Gods hyll: euen an hygh hyll, as the hyll of Baſan.

16 Why chip you ſo ye high hylles? this is the Lordes hyll in the whiche it pleaſeth him to dwell, yea God will abyde in it for euer.

17 The charettes of the Lorde are twentie thouſande, euen thouſandes of angels: and the Lorde is among them in holy Sinai.

18 Thou went vp on high, thou haſt † led † captiuitie captiue, thou haſt receaued gyftes for men: yea euen (for) thoſe that be diſobedient, that God the Lorde might dwell (among them.)

19 Bleſſed be the Lorde who day by day powreth his (benefites) vpon vs: and is God of our ſaluation. ſelah.

20 The Lorde is our Lorde for to ſaue vs: † & al maner of wayes for death pertayneth to God the Lorde.

21 God wyll wound the head of his enemies: and the hearie ſcalpe of him who goeth on ſtill in his wickednеſſe.

22 The Lorde hath ſayde, I wyll bryng (my people) agayne (g) out from Baſhan: I wyll bryng (them) agayne out from the deepe of the ſea.

23 That thy foote (and) the tongue of thy † dogges: may be made red in the blood of the enemies by his meanes.

(a) Iah, a name of god, that ſignifieth hym to be alwayes, and other thinges to be of him.

(b) Thoſe to haue chyldren and a familie, that had none before.

(c) The Iſraelites wandered 40. yeres in the wyldernеſſe for their frowardneſſe & rebellion againſt God.

(c) Was made barren and out of heart.

"The women that tolde it abroade.

(d) That is, a woman, meaning Debora.

(e) In the lande of promiſe.

"Stalmon.

"Baſhan.

(f) God deſtroyeth his enemies, as he ſaueth his people.

(g) I wyll geue victory to my people in ſuch ſort as they had once againſt Og kyng of Baſhan and the Egyptians in the

24 They do well see O Lorde thy goynges: (h)thy goynges in the sanctuarie my Lorde and kyng.
25 The singers go before, the minstrels folowe after: in the middest are the maydens playing with the timbrelles.
26 In the congregations they do bleſſe the Lorde: the God of the (i) fountayne of Israel.
27 There is litle Beniamin their ruler, and the princes of Iehuda their (k) counsell: the princes of Zabulon (and) the princes of Nepthali.
28 Thy Lorde hath ordayned thy strength: establiſhe the thing O Lord that thou hast wrought in vs.
29 For thy temple sake at Hierusalem: kynges wyll bryng presentes vnto thee.
30 ✠ But thou to rebuke the company of speare men, a † multitude of bulles amongest the "people lyke vnto calues: (vntyll) that they brought vnder foote (come) with peeces of siluer (for tribute:) scatter thou the people that delight in warre.
31 Then shall embassadours come out of (l) Egypt: Ethiopia in all haste shall stretch out her handes vnto the Lorde.
32 Sing vnto the Lorde O ye kyngdomes of the earth: O sing psalmes vnto the Lorde. Selah.
33 Who rydeth vpon the "most highest eternall heauens: lo he sendeth out a mightie voyce in his voyce.
34 Acknowledge the Lorde to be mightie: his maiestie is ouer Israel, and might in the cloudes.
35 O Lorde thou art terrible out of thy holy places: the God of Israel geueth might and strength vnto his people. Blessed be the Lorde.

(h) The solemne concourse of thy people in the temple, and the great graces & benefites that thou graunteſt to their prayers.
(i) Progenie,
(k) It is deriued of a worde that signifieth to ouerwhelme
✠ "calues of the people,
(l) The Ieſ. then shall receaue Christes gospell.
"vpon the heauens, the heauens of eternitie.

The argument of the.lxix.psalme.

¶ Dauid as in a figure setteth foorth liuely Christes passion, declaring withall that Gods people shalbe saued, and his enemies destroyed. For he complayneth very vehemently of his greeuous afflictions, humbly requesting to be deliuered of them. He wisheth euill succeſſe and a wretched ende vnto his aduersaries, he reioyceth and prayseth God, and calleth vpon heauen and earth to do the same. Finally, he prophecieth of the prosperitie of Christes Churche.

Saluum me fac.

To the chiefe musition vpon (*) Sosannim (a psalme) of Dauid.

A Euening prayer.

SAue me O Lorde: for (a) waters haue entred in vnto my soule.
2 I am ouer the head in deepe myre where I feele no grounde: I plunge in deepe waters where the streame ouerwhelmeth me.
3 I am weery of crying, my throte is dryc: my sight fayleth me through the long attendaunce that I haue geuen vpon my Lorde.
4 They that hate me without a cause are mo then the heeres of my head: they that are myne enemies & woulde destroy me gyltieſſe are mightie, I payde them the thinges that I neuer toke.
5 God thou knoweſt my folly: and my faultes are not hyd from thee.
6 Let not them that trust in thee O Lord God of hoastes, be for my cause ashamed: let not those that seeke thee, be through me confounded O Lorde of Israel.
7 For thy sake I haue suffered reproſe, shame hath couered my face: I am become a straunger vnto my brethren, euen an alliaunt vnto my mothers children.
8 For the zeale of thyne house hath euen eaten me: & the rebukes of them that rebuked thee, are fallen vpon me.
9 And I wept (chastening) my soule with fasting: and that was turned to my reproofe.
10 Also I put on sackcloth for my garment: and they iested at me.
11 They that sit in the gate speake against me: and they that drinke strong drinke (make) songes (vpon me.)
12 But (I make) my prayer vnto thee O God in an acceptable tyme: heare me O Lorde in the multitude of thy mercy, according to the trueth of thy saluation.
13 Take me out of the myre, that I sticke not: oh let me be deliuered from them that hate me, and out of the deepe waters.
14 Let not the water fludde drowne me, neither let the deepe swalowe me vp: and let not the pit shut her mouth vpon me.
15 Heare me O God, for thy louing kindneſſe is comfortable: turne thee vnto me according vnto the multitude of thy mercies.
16 And hyde not thy face from thy seruaunt,

(*) A musicall instrument.
(a) Great calamitie.

seruaunt, for I am in trouble: O haste thee (and) heare me.

17 Drawe nygh vnto my soule and redeeme it: for myne enemies sake oh redeeme me.

18 Thou hast knowen my reproofe, my shame, and my dishonour: myne aduersaries are all in thy sight.

19 Reproofe hath broken my heart a peeces, I am ful of heauines: I loked for some to haue pitie on me, but there was none, and for some that shoulde comfort me, but I coulde finde none.

20 They gaue me for meate gall to eate: and when I was thirstie, they gaue me vineger to drynke.

21 Let their table be as a snare before them: and in steade of aboundaunce of "peace, let it be a meanes of destruction.

"quietnesse & pleasure.

22 Let their eyes be blinded that they see not: and euer bowe downe their loynes.

23 Powre out thine indignation vpon them: and let thy wrathfull displeasure take holde of them.

24 Let their habitation be desolate: and let no man dwell in their tabernacles.

25 For they persecute hym whom thou hast smitten: and they talke of the greefe of them whom thou hast wounded.

26 Let them fall from one wickednesse to another: and let them not enter into thy righteousnesse.

27 Let them be wyped out of the booke of the lyuyng: and not be wrytten among the righteous.

28 As for me I am afflicted and in heauinesse: thy sauyng helpe O Lorde "shall defende me.

"shall place me on high

29 I will praise the name of the lord with a song: and magnifie hym with a solempne confession.

30 And it wil please god: better then a bullocke that hath hornes and hoofes.

31 The humble wyll consider this and be glad, (a) suche as seeke after God: and your heart shall lyue.

(a) They that speeke god with an humble heart, shall euer fynde comfort in their heare.

32 For God heareth the poore: and dispiseth not his prisoners.

33 Let heauen and earth praise him: the sea and all that mouеth therein.

34 For the Lord wyll saue Sion, and builde the cities of Iehuda: that men may dwell there, and haue it in possession.

35 The posteritie also of his seruauntes shal inherite it: and they that loue his name shall dwell therin.

The argument of the.lxx.psalme.

¶ Dauid desireth God to helpe hym with all speede, and to take anengeaunce of his enemies. He also discribeth the ioy of the godly, who seeth hym delyuered.

Deus in adiutorium.

¶ To the cheefe musition (a psalme) of Dauid, to reduce in remembraunce.

1 HAste thee) O Lorde to deliuer me: make haste to helpe me O God.

2 Let them be ashamed and confounded that seeke after my soule: let them be turned backwarde and be put to confusion that wysshe me euyll.

3 Let them be turned backwarde: for a rewarde of their shamyng (other) which say, "There, there.

"haah, haah.

4 But let all those that seeke thee be ioyfull and glad in thee: and let all suche as delight in thy saluation, say alway, The Lord be magnified.

5 As for me I am poore and in miserie, hasten thee vnto me O Lorde: thou art my ayde and my deliuerer, O God make no long tarying.

¶ The argument of the .lxxi. psalme.

¶ The prophete beyng assured of gods ayde, desireth to be deliuered of his wicked & cruell enemies, agaynst whose malice he complayneth before the face of God. And forsomuche as euen from his youth he hath put his trust in God, he prayeth that nowe in his olde age he be hearde and helped, to the intent that god may be praised for his deliueraunce. Wherfore, after he hath vttered his enemies thoughtes, & prophecied of their destruction: he sayth that he wyll go to warre, trustyng in the power of God, who before tyme hath restored hym out of sundry afflictions and temptations, vnto a better state and condition then euer he had before.

In te domine speraui,

A Morning prayer.

IN thee O God I haue put my trust, let me neuer be put to confusion: rydde me [and deliuer me in thy righteousnesse, incline thyne eare vnto me and saue me.

2 Be thou my strong holde whereunto I may alway resort: thou hast (a)geuen a charge to saue me, for thou art my houle of defence, and my castell.

(a) To his angels and other creatures, not to oppresse Dauid in his troubles.

3 Deliuer

3 Deliuer me O my Lorde out of the hande of the vngodly: out of the hand of the vnryghteous and cruell man.

4 For thou O Lorde God art the thyng that I long for: thou art my hope euen from my youth.

5 Through thee I haue ben mayntayned euer ſince I was borne: thou art he that toke me out of my mothers wombe, my prayſe ſhalbe alway of thee.

6 I am become as it were a monſter vnto many: but my ſure truſt is in thee.

7 Oh let my mouth be filled: with thy prayſe and glorie all the day long.

8 Caſt me not away in the tyme of age: forſake me not when my ſtrength fayleth me.

9 For myne enemies ſpeake againſt me: and they that lay a wayte for my ſoule take theyr counſayle together.

10 They ſay, The Lorde hath forſaken hym: do you perſecute hym and take hym, for there is none to deliuer hym.

11 Go not farre from me O Lorde: haſte thee O my Lorde to helpe me.

12 Let them be confounded, let them be brought to naught that are agaynſt my ſoule: let them be couered with ſhame and diſhonour that ſeeke to do me euyll.

13 As for me I will pacyently wayte alway: and I wyll prayſe thee more and more.

14 My mouth ſhall dayly ſpeake of thy ryghteouſneſſe and ſaluation: for I knowe no "ende thereof.

15 I wyll go forth in the (b) ſtrength of the Lorde God: (and) I wyll only make mention of thy ryghteouſneſſe.

19 Thou O god haſt taught me from my youth: and hitherto I can well declare thy wonderous workes.

17 Wherfore whyleſt I am olde and am gray headed: O Lorde forſake me not, vntyll I haue ſhewed thy arme vnto (this) generation, and thy power to all them that are yet for to come.

18 And vntyll I (haue) exceedyngly exalted O Lorde thy ryghteouſneſſe: for great thynges are they that thou haſt done, O Lorde who is lyke vnto thee?

19 Which haſt made me to feele many great troubles and aduerſities: yet returnyng thou haſt reuyued me, yea returnyng thou haſt cauſed me to come out from the bottome of the earth.

20 Thou haſt brought me to greater honour then I had before: and thou returning haſt comforted me on euery ſyde.

21 Therefore I wyll confeſſe vnto thee thy truth O Lord, playing vpon an inſtrument of muſicke: vnto thee I wyll ſyng pſalmes vpon the harpe O thou moſt holy (god) of Iſrael.

22 My lyppes wyll be ioyfull when I ſyng vnto thee: and ſo wil my ſoule which thou haſt redeemed.

23 My tongue alſo ſhall talke of thy ryghteouſneſſe all the day long: for they are confounded and brought vnto ſhame that ſeeke to do me euyll.

(b) The bare fayle.

25

"know not the number

¶ The argument of the .lxxii. Pſalme.

¶ The prophete in the name of the whole Churche prayeth that the kyngdome promiſed vnto hym may come, which is the kyngdome of Ieſus Chriſte. He declareth that then there ſhalbe peace, the number of the iuſt ſhall increaſe, ſo that all nations ſhalbe ſubiect vnto hym. He ſetteth foorth the affection of the people toward theyr kyng, and the aboundaunce of all thynges in his kyngdome, ſo that his name ſhall endure for euer. ¶ Deus iudicium tuum.

¶ Of Solomon.

GIue (a) Geue him grace to iudge according to thy lawe.
" iudgement.

O God geue vnto the kyng thy (a) iudgementes: and thy ryghteouſneſſe vnto the kynges ſonne.

2 (Then) he will iudge thy people accordyng vnto iuſtice: and thy afflicted accordyng to "equitie.

3 The mountaines alſo and hilles: ſhall bryng peace to the people by the meanes of ryghteouſneſſe.

4 He wyll iudge the afflicted amongſt the people: he wyll ſaue the chyldren of the poore, and ſubdue the oppreſſour.

5 They wyll feare thee as long as the ſunne and moone endureth: from one generation to another.

6 He wyll come downe lyke the rayne into a (b) fleece of wooll: euen as the droppes that water the earth.

7 In his dayes the ryghteous wyll florriſhe: and there ſhalbe aboundaunce of peace ſo long as the moone endureth.

8 His dominion alſo ſhalbe from the one ſea to the other: and from the fludde vnto the ende of the earth.

9 They that dwell in the wyldernes ſhall kneele before hym: his enemies

(b) He alludeth to the miracle of Gedeon. Iudges. 6.

25

enemies shall licke the dust.
10 The kyng of "Tharsis and of the Iles shall offer presentes: the kynges of (c) Sheba and Seba shall bryng gyftes.
11 All kynges wyll worshyp hym: all nations wyll do hym seruice.
12 For he wil deliuer the poore when he cryeth: and the afflicted and hym that hath no helper.
13 He wyll haue compassion vppon the poore and needye: and he will preserue the soules of the poore.
14 He wil deliuer theyr soules from deceipt and oppression: and theyr blood shalbe in his syght.
15 He wyll lyue, and he will geue "to the † poore of the gold of Sheba: and he wyll pray alwayes for hym, and daply he wyll blesse hym.
16 A handful of corne shal (be sowed) in the earth vppon the top of hylles: and the fruite thereof shall make a noyse like Libanus, and shall florysshe in the citie lyke grasse vpon the earth.
17 His name shall endure for euer, his name shalbe spread abroade to the world so long as the sunne shal shine: all nations shalbe blessed in hym, and shall call hym blessed.
18 Blessed be God the Lorde: the Lord of Israel which only doth wonderous thynges.
19 And blessed be the name of his maiestie for euer: and all the earth shall be fylled with his maiestie. Amen, Amen.

¶ Here endeth the prayers of Dauid the sonne of Isai.

"Tharchish

(c) Sheba is thought to be in Arabia, & Seba in Ethiopia.

C

" to hym.

†

¶ The argument of the .lxxiii. psalme.

¶ The prophete for the comfort of the godly, vttereth what offences spryng of the prosperitie of the wycked, declaryng withall that they haue a wretched ende, and that the ende of suche as be afflicted in this worlde for ryghteousnesse is happye: although that he knoweth not the cause of the affliction of the one, or the prosperitie of the other. He setteth foorth the pride of the vngodly, and the goodnesse & prouidence of god towardes hym at all tymes.

XIIII

Quam bonus deus.

¶ A psalme (to be song) of Asaph.

A Euening prayer.

TRuely the Lorde is very good vnto Israel: vnto suche as haue a cleane heart.
2 Neuertheles my feete were almost gone from me: my steppes had almost slipt.
3 For I enuied at the case of the foolyshe: I sawe the wycked (flowe) in all kynde of (a) prosperitie.
4 For there be no (b) bondes of death that can holde them: and the galaries of theyr houses be strong.
5 They come in no mischyefe lyke other folke: neither are they plagued lyke other men.
6 And this is the cause that pryde compasseth them rounde about: and cruelitie couereth them as a garment.
7 Theyr eyes stande out for fatnesse: and the cogitations of theyr heartes do (c) passe from them.
8 They make other dissolute, they speake oppression with iniurie: they talke "proudely and presumptuously.
9 For they stretch forth theyr mouth vnto the heauen: and theyr tongue goeth through the worlde.
10 Therfore (god) his (d) people turneth thither: and there is drawen vnto them waters in a full (cuppe.)
11 And they say, Howe shoulde God perceaue it? is there knowledge in the most hyghest?
12 Lo these vngodly and fortunate in the worlde: do possesse ryches.
13 Truely I haue cleansed my heart in vayne: and washed my handes in innocencie.
14 All the day long I haue ben scourged: and "chastened euery morning.
15 If I shoulde say that I woulde iudge after this sort: lo then I should condempne the generation of thy children.
16 Therefore I considered howe I myght vnderstande this: but it was to paynefull in myne eyes.
17 Vntyll I went vnto the sanctuarie of God: and vnderstoode the ende of them.
18 Truely thou doest set them in slippery places: and castest them downe headlong for to be destroyed.
19 Oh howe be they brought to a destruction euen vppon a sodayne: they fayne, they consume away for very dread.

(a) Peace.
(b) They wyl not be bridled with lawes, trusting to bryberye and to theyr strong holdes.

B

(c) They be not ashamed to vtter their naughtie thoughtes.
" from aloft.

(d) Euen they that pretende to be gods people, do set by them that fil their bellyes and haue ryches, & thus they reason.

C

" My correction in the morning.

20 They

20 They be as a dreame to a man after he is once waked: O Lorde thou wylt cauſe theyr (c) image to be diſpiſed in the citie.

(c) Their honour, dignitie, eſtimation, auctoritie, and ſoule at the reſurrection.

21 Verely thus was my heart inflamed: thus was my reynes pyerced.

22 So foolyſhe was I and vnwyſe of vnderſtandyng: I was euen a beaſte before thee.

23 Neuertheleſſe I am alway with thee: for thou haſt holden me by my ryght hande.

24 Thou ſhalt guyde me with thy counſayle: and after that thou receaueſt me with glorie.

25 Whom haue I in heauen but thee? and there is none vpon earth that I deſire beſides thee.

26 My fleſhe and my heart fayleth: but God is the ſtrength of my heart, and my portion for euer.

27 For lo, they that kepe them ſelues a loofe from thee ſhall perysche: thou deſtroyeſt euery one that committeth fornication agaynſt thee.

28 But it is good for me to come neare vnto God: (wherfore) I put my truſt in thee O Lord God, that I may declare all thy workes.

The argument of the .lxxiiii. Pſalme.

¶ The prophete in the name of the people of Iſrael complayneth of theyr affliction, howe that they be as forſaken of God: howe that theyr temple is ſet a fire, & raced, and the worde of god aboliſhed. He deſcribeth the iniuries, crueltie, outragiouſnes, and blaſphemies of the enemies. He humbly prayeth that theſe calamities may haue an ende, that iuſt puniſhment and auengeaunce may be taken of the enemies, and that they may be defended for his couenaunt ſake, as his fathers were commyng out of Egypt.

Vt quid deus

¶ A wiſe inſtruction (to be ſong) of Aſaph.

a "ſmoketh.

O Lord wherfore doeſt thou forſake vs altogether? whereforе "bꝛeaketh foorth thy anger againſt the ſheepe of thy paſture.

2 Remember thy congregation, thou haſt poſſeſt it nowe a long tyme: thou haſt redeemed the (a) rodde of thyne inheritaunce, euen mount Sion wherin thou dwelleſt.

(a) As landes be meaſured by roddes & poles: ſo god as with a rod meaſured Iurie out of all the world for his inheritaunce.

3 Lyft vp thy feete to deſtroy vtterly euery enemie: whiche hath done euyll in thy ſanctuarie.

4 Thyne aduerſaries roare in the middeſt of thy congregations: and ſet vp their banners for ſignes (of victorie)

5 He that hewed timber afore out of thicke woddes (for to build the temple:) was eſteemed as one offering a preſent (to god) abone.

6 But nowe they breake downe into peeces all the carued worke thereof: with axes and hammers.

7 They haue ſet fire on thy holy places: they haue deſiled the dwellyng place of thy name (caſting it downe) to the grounde.

8 Yea, they ſaide in theyr heartes, let vs make hauocke of them altogether: thus haue they burnt vp all the houſes of God in the lande.

9 We ſee not our enſignes, there is not one prophete more: no not one is there amongſt vs that vnderſtandeth "our caſe.

"how long.

10 O Lorde ſhall the aduerſarie do this diſhonour continually? ſhall the enemie blaſpheme thy name for euer?

11 Why withdraweſt thou thy hand, yea thy ryght hande? conſume (them, drawing) it out of thy boſome.

12 Truely God is my kyng of olde: who worketh ſaluation in the middeſt of the earth.

13 Thou didſt diuide the ſea through thy power: thou brakeſt the heades of the (b) dragons in the waters.

(b) Pharao and his people.

14 Thou ſmoteſt the heades of (c) Leuiathan in peeces: and gaueſt (d) hym to be meate for the people in wyldernеſſe.

(c) Of ſtout Pharao, lord of lande and ſea.

(d) God gaue the ſpoiles of Pharao and of the Egyptians, to the chyldren of Iſrael wanderyng in wilderneſſe fourty yeres. Or, by the people in the deſart, is meant, fiſhes in the ſea. Or Pharao fed gods people in the deſart, in that his deſtruction aſſured them that god cared and woulde prouide for them.

15 Thou brought eſt out fountaynes and waters out of the harde rockes: thou dyddeſt drye vp myghtie waters.

16 The day is thyne, and the nyght is thine: thou haſt prepared the light and the ſunne.

17 Thou haſt ſet all the borders of the earth: thou haſt ordeyned ſommer and wynter.

18 Remember this O God, the enemie hath diſhonoured: and the fooliſhe people hath blaſphemed thy name.

19 O deliuer not the ſoule of thy turtle done vnto a wilde beaſt: forget not the congregation of the poore for euer.

20 Looke vpon (thy) couenaunt: for darkneſſe of the earth hath replenyſhed houſes with iniquitie.

21 O let not the ſimple go away aſhamed: but let the afflicted and needye

geue

geue prayse vnto thy name.
22 Aryse O Lorde, mayntayne thyne owne cause: remember the dishonour that the foolishe man (doth) vnto thee dayly.
23 Forget not the voyce of thyne enemies: the mutteryng of them that hate thee ascendeth vp continually.

The argument of the.lxxv. Psalme.

The prophete prayseth god, and setteth forth the duetie of a good prince, who must administer iustice & equitie, purge the earth from corruptnesse of iudgement, suppresse the wycked, and aduaunce the godly through the great power of god.

Confitebimur tibi.

To the cheefe musition, (to be song as the song beginning) Destroy not, the psalme (to be song) of Asaph, a song.

WE do confesse (it) vnto thee O Lord, we do confesse (it:) for thy wonderous woorkes do declare thy name to be at "hand.
2 When I shall take time fit for the purpose: I will iudge accordyng vnto ryght.
3 The earth (a) wasteth and all the inhabitours thereof: I will vpholde the pyllers of it. Selah.
4 I sayde vnto fooles, deale not so madly: and to the vngodly, (b) set not vp your horne.
5 Set not vp your horne an high: (and) speake (not) with a stiffe necke.
6 Because promotion commeth neither from the east nor from the west: nor yet from the "south.
7 For God is the iudge: it is he that putteth downe one, and setteth vp another.
8 For in the hande of God there is a cup, and the wine is redde: it is full mixt, and he powreth out the same.
9 But the vngodly of the earth vp wryng out: and drinke the dregges thereof.
10 As for me I will euer set forth in woordes (the Lorde:) I will syng psalmes to the God of Jacob.
11 And I will breake all the (c) hornes of the vngodly: but the hornes of the righteous shalbe exalted.

"neare.

(a) The whole countrey is benefited through a good prince, for corne, wood, fishe, and foule, would be wasted & destroyed if it were not for lawes,

(b) Be not proude and hawte,

(c) The power and dignitie of the vngodly shall dayly decay: but the godly shall dayly more and more increase in power & dignitie.

The argument of the.lxxvi. Psalme.

The prophete prayseth the countrey of Iurie, for that god and his wyll was well knowen in it, for that also that there god had geuen a notable victorie, as declaryng hym selfe to be the defender of Hierusalem. He setteth foorth the terrible iudgement and power of god agaynst wycked enemies. Finally, he exhorteth all Israelites to the true worshyppyng of god.

In Iudea.

To the cheefe musition in Neginoth, the psalme (to be song) of Asaph, a song.

IN Jurie is God knowen: his name is great in Israel.
2 At Shalem is his tabernacle: and his dwellyng in Sion.
3 There he brake the arrowes of the bowe: the shielde, the swoorde and the battayle. Selah.
4 Thou art honourable: and of more puissaunce then the (a) mountaynes of robbers.
5 The bygh couragious stomackes are spoiled, they haue slept their sleepe: and the valiaunt souldiers coulde not (b) finde theyr owne handes.
6 At thy rebuke O God of Jacob: both the charet and horse be brought to "naught.
7 Thou, euen thou art dreadfull: and who may stande in thy syghte when thou (begynnest) to be angry?
8 Thou causest thy iudgement to be hearde from heauen: then the earth trembleth, and is still.
9 When God ariseth to iudgement: and to helpe all the afflicted vpon the earth. Selah.
10 The fiercenesse of man shal "turne to thy prayse: (and) the remnaunt of the fiercenesse thou wylt restrayne.
11 Make vowes vnto God your Lorde, and perfourme them al ye that be round about hym: bring presentes vnto hym that is dreadfull.
12 He "abateth the spirite of princes: he is dreadfull to the kynges of the earth.

(a) Gouernement of tyrannes,

(b) For to defend themselues,

"Brought asleepe,

"consume

"he gathereth the grape, that is, he taketh from them.

The argument of the.lxxvii. psalme.

The prophete vttereth in a lamentation wonderfull cogitations of a sorowful afflicted & pensiue heart, almost brought into desperation: but considering the manifolde argument of gods power and goodnesse declared to hym and to his fathers in tyme past, he taketh good courage, and trusteth of gods helpe.

Vnto

Voce mea ad dominum.

To the cheefe musition vppon () Ieduthun, a psalme (to be song) of Asaph.

My voyce was vnto the Lord, and I cryed: my voyce was vnto the lord, and he hearkened vnto me.

2 In the tyme of my trouble I sought the Lorde: my handes all the nyght (a) catched and ceassed not, my soule refused comfort.

3 I called to remembraunce God, and I was disquieted: I conferred with my selfe, and my spirite was wrapped in pensiuenesse. Selah.

4 Thou dydst kepe the watche of myne eyes: I was amased and coulde not speake.

5 I did thinke vpon the dayes past: and on the yeres of the olde worlde.

6 I called to remembraunce my psalme song on the musicall instrument in the nyght time: I communed with myne owne heart, and searched out my spirites.

7 What, will the Lorde forsake me for euer? will he be no more intreated to be fauourable?

8 Is his mercie cleane gone for euer? and is his promise made from one generation to another, come vtterly to an ende?

9 Hath God forgotten to be gratious? and wyll he shut vp his louing kyndnesse in displeasure? Selah.

10 And I sayde, (b) this is my death: but the right hande of the most highest (may graunt) me yeres.

11 I did call to remembraunce the workes of God almyghtie: for thy wonders done a great whyle agoe came into my mynde.

12 I also gaue my selfe to muse of all thy workes: and I talked of all thy actes.

13 Thy way O Lord is in (c) holines: who is so great a God as the Lorde?

14 Thou art the God that doth wonders: thou hast made thy power knowen among the people.

15 Thou hast redeemed thy people with a (mightie) arme: the sonnes of Iacob and Ioseph. Selah.

16 The waters sawe thee O God, the waters sawe thee, they (d) feared: yea the deapthes of them moued out of theyr place.

17 Thicke cloudes powred downe rayne, thinne cloudes gaue a noyse: thyne (e) arrawes went abrode into all corners.

18 The sounde of thy thunder was round about the (skye:) the lightenynges shone through the worlde, the earth quaked and trembled.

19 Thy way is in the sea, and thy pathes in the great waters: and thy foote steppes are not knowen.

20 Thou dydst leade thy people lyke sheepe: by the hande of Moyses and Aaron.

() An instrument of musicke.

(a) The handes of them that lie a dying, be plucking & catchyng.

(b) I coulde not scape death in this calamitie, but god yet may make me liue many yeres.

(c) All that god doth, is most holy.

(d) To drown the Israelites in the red sea

(e) Lightning and hayle.

The argument of the .lxxviii. Psalme.

The prophete moueth his people to geue diligent eare vnto hym, vtteryng the wonderfull benefites of god to the Iewes, euen suche as were commonly knowen amongst them, and were to be declared of fathers vnto theyr chyldren in all generations by the commaundement of god, to the intent that they be not as theyr forefathers were, rebelles, and stubberne agaynst god and his worde. For whiche cause they had euyll successe in battayle, and were afflicted with sundry calamities; yet they seeking the smart of affliction, made a countenance as though they sought god, but it was hypocritically, not forsakyng theyr sinnes and fleeyng to gods mercie, wherfore god gaue the arke to the Philistines as forsaking the Israelites because they greeued hym with hill-aulters and images, god also refused the tribe of Ephraim, and chose the tribe of Iuda, appoyntyng Dauid a shepheard kepyng sheepe for to be kyng of his people.

Attendite populo.

A wise instruction (to be song) of Asaph.

Heare my lawe O my people: encline your eares vnto the wordes of my mouth.

2 I wyll open my mouth in a parable: I wyl declare hard sentences of the olde tyme past.

3 Whiche we haue hearde and knowen: and suche as our fathers haue tolde vs.

4 We wyll not hyde them from theyr children: nay we wyll set forth in wordes to the generation to come the prayses of God, and his myght and wonderfull workes that he hath done.

5 For he reuiued a statute in Iacob, and gaue Israel a lawe: in the which he commaunded our forefathers to teache theyr chyldren.

6 To the intent the posteritie should knowe

knowe it,(and) chyldren which shalbe borne: that they shoulde ryse vp and declare it to theyr chyldren.

7 That they shoulde put theyr trust in God, and not forget the workes of god: but kepe his commaundements.

8 And that they be not as theyr forefathers(were)a rebellious and a mutable generation: a generation that directed not theyr heart aryght, and whose spirite cleaued not stedfastly vnto God.

1.Chro. 7. 9 (Like as)the chyldren of Ephraim, which beyng harnessed and carying bowes: turned theyr backes in the day of battayle.

10 They kept not the couenaunt of God: and they would not walke in his lawe.

11 But they forgat his workes: and his wonders whiche he had shewed them.

" Stoan. 12 Marueylous thynges dyd he in the sight of theyr fathers: in the land of Egypt, in the feelde "of Zoan.

13 He diuided the sea and let them go C thorowe: he made the waters to stande as on an heape.

14 In the day time also he led them with a cloude: & all the night through with a lyght of fire.

15 He cloued the harde rockes in the wyldernesse: and gaue them drynke therof, as it had ben out of the great deepe waters.

16 He bronght running streames out of a stony rocke: and caused waters to gushe downe, lyke as out of ryuers.

17 Yet for all this they sinned still agaynst hym: so that they prouoked the most hyghest in the wyldernesse.

18 And they tempted God in theyr heartes: in requiring meate for their " lust.

" Some. 19 They spake agaynst God: they sayde, can God prepare a table in the wyldernesse?

20 Behold he hath smitten the stony rocke, and waters haue gushed out, and streames haue flowed out abowndantly: but can he likewise geue bread, can he prounde flesche for his people?

21 Wherfore God hearde (them,) he was wroth, a fire was kindled in Iacob: and there arose vp heauy displeasure agaynst Israel.

22 Because they beleued not in the Lorde: nor dyd put theyr trust in his saluation.

23 And yet he commaunded the cloudes aboue: and opened the doores of heauen.

24 He raigned downe " Manna also vpon them, that they should eate: and gaue them corne from heauen. " Man.

25 (So) man did eate the bread of "angels: he sent them meate ynough. "princes.

26 He remoued the east winde from vnder the heauen: and through his power he brought in the south winde.

27 He rayned flesche vpon them as thicke as dust: and fethered foules like as the sande of the sea.

28 He let it fall among theyr tentes: euen rounde about theyr pauilions.

29 So they dyd eate and were well filled, for he gaue them theyr owne desyre: neuertheless they were not alienated from theyr lust.

30 But whyle the meate was yet in their mouthes, the heauye wrath of God came vpon them, and slue the welthiest of them: and made the chosen men of Israel to stoupe.

31 For all this they sinned still: and beleued not his wonderous workes.

32 Therefore he did consume theyr dayes in vanitie: and theyr yeres in a " thost (troublous) time.

33 When he slue them they sought hym: they repented them, and (a) made God theyr morynynges worke. (a) They rose in the morning to pray to God.

34 And they remembred that the Lord was theyr rocke: and that the Lorde most hyghest was theyr redeemer.

35 Neuertheless they did but flatter hym with their mouth: and they made hym a lye with theyr tongue.

36 For theyr heart was not vpryght with him: neither continued they faythfull in his couenaunt.

37 Yet for all that he beyng most mercifull: cleane pardoned all theyr mysdeedes, and destroyed them not.

38 Yea many a tyme he did much for to represse his anger: & neuer would suffer his whole rage to breake out.

39 For he considered that they were but flesche: and that they were euen a wind that passeth away, and commeth not agayne.

40 Howe oft dyd they prouoke hym in the wyldernesse: and greeued hym in the desart?

41 They turned backe and tempted the Lorde: and prescribed (b) boundes to the most holy (God) of Israel. (b) As though he were not omnipotent.

42 They thought not of his hande: in the day when he redeemed them from the enemie.

43 Howe he had wrought his miracles in Egypt: and his wonders in the feelde of " Zoan. " Stoan.

44 For

44 For he turned into blood theyr ryuers and fludds: ſo that they myght not drynke.

45 He ſent amongſt them al kynd of flyes who did eate them: and frogges who deſtroyed them.

46 He gaue theyr fruites vnto the caterpiller: and theyr labour vnto the grashopper.

47 He deſtroyed theyr vines with hayleſtones: and theyr wylde fygge trees with the harde froſt.

48 He ſmote theyr cattell alſo with hayleſtones: and theyr flockes with thunder bolles.

49 He caſt vpon them the rage of his furie, anger, diſdayne, and trouble: by ſendyng foorth euyll angels amongſt them.

50 He made away to his indignation, and ſpared not theyr ſoule from death: he gaue theyr lyfe to be ſubiect to the peſtilence.

51 And he ſmote all the firſt borne of Egypt: the firſt fruites of (c) concupiſcente in the pauilions of (d) Cham.

52 But as for his owne people he led them forth like sheepe: and conducted them through the wyldernes lyke a flocke of cattell.

53 He brought them out ſafely that they ſhoulde not feare: and ouerwhelmed theyr enemies with the ſea.

54 And brought them within the borders of his (e) ſanctuarie: euen to this (f) mountayne whiche his right hande purchaſed.

55 He dyd caſt out the heathen alſo before them: he caſted theyr lande to be diuided among them for an heritage, and made the tribes of Iſrael to dwell in theyr tentes.

56 Neuertheleſſe they tempted and diſpleaſed the moſt hyghest Lorde: and kept not his teſtimonies.

57 They turned backwarde, and they went aſtray like their forefathers: they ſtarted aſide like a bowe "that breaketh. "That deceaueth.

58 For they ſtirred him to anger with theyr hygh places: and prouoked him to ielouſie with theyr carued images.

59 When the Lorde hearde this, he was wroth: and tooke ſore diſpleaſure at Iſrael.

60 So that he forſoke the tabernacle in Silo: the pauilion (wherein) he dwelt amongſt men.

61 He deliuered his (g) force into captiuitie: and his glorie into the enemies hande. (g) He ſuffered the arke to be caried away of the Philiſtines.

62 He gaue alſo his people ouer to the ſworde: and was wroth with his inheritaunce.

63 Fire conſumed his young men: and his maydens were not "maryed.

64 His prieſtes were ſlayne with the ſworde: and his widowes made no lamentation. "prayſed.

65 But the Lord awaked as though he had ſlept: lyke a giaunt mabyng a triumphant noyſe after wine.

66 He ſmote his enemies in the hynder partes: and put them to a perpetuall ſhame.

67 He refuſed the tabernacle of Joſeph: and choſe not the tribe of Ephraim.

68 But he choſe the tribe of "Juda: euen the hyll of Sion which he loued. "Iehuda.

69 And there he buylded his temple on hygh: and layde the foundation of it lyke a grounde euer to continue.

70 He choſe alſo Dauid his ſeruant: and toke hym away from the sheepefoldes.

71 As he was folowyng the ewes great with young he toke hym: that he myght feede Jacob his people, and Iſrael his inheritaunce.

72 So he fed them accordyng to the ſimplicitie of his heart: and guyded them by the diſcretion of his handes.

(c) Or ſtrength, meanyng the firſt borne.

(d) Egypt was named of the ſon of Cham.

(e) Or holy countrey.

(f) So he calleth Chanaan, becauſe it was full of mountaines.

The argument of the. lxxix. pſalme.

¶ The prophete in the name of the Iſraelites greatly afflicted, lamenteth at the deſtruction of the temple, and of the citie of Hieruſalem done by the heathen, and at the ſlaughter of his people. He prayeth god aſwell to take vengeaunce of the enemies in turnyng his diſpleaſure on them, as to pardon him and his theyr manyfolde ſinnes for his names ſake, that they myght prayſe hym for euer.

Deus venerunt gentes.

A pſalme (to be ſong) of Aſaph.

Morning prayer.

O Lorde, the heathen are come into thyne inheritance: they haue defiled thy holy temple, they haue made Hieruſalem an heape (of ſtones.)

2 They haue geuen the dead bodies of thy ſeruauntes to be meate vnto the fowles of the ayre: and the fleſhe of thy ſaintes vnto the beaſtes of the lande.

3 They haue ſhed theyr blood lyke water on euery ſyde of Hieruſalem: and there is none to burie them.

4 We are become an open ſhame vn-

to

to our neighbours: a very ſcorne and deriſion vnto them that are rounde about vs.

5 O God, howe long wylt thou be angry? ſhall thy ielouſie burne lyke fire for euer?

6 Powre out thyne indignation vpon the heathen that haue not knowen thee: and vppon the kyngdomes that haue not called vpon thy name.

7 For they haue deuoured Jacob: and layde waſte his dwellyng place.

8 O remember not agaynſt vs ſinnes that be paſt, with al ſpeede let thy tender mercie preuent vs: for we are brought very lowe.

9 Helpe vs O Lord of our ſalvation for the glory of thy name: deliuer vs, and be mercifull vnto our ſinnes for thy names ſake.

10 Wherefore do the heathen ſay, where is nowe their God? let the vengeaunce of thy ſeruaunts blood that is ſhed, be (openly knowen) amongſt the heathen in our ſight.

11 Let the ſorowfull ſighing of the priſoners come before thee, accordyng vnto the greatneſſe of thy power: preſerue thou thoſe that (are) appoynted to dye.

12 And reward thou our neighbours ſeuen folde into their boſome: their blaſphemie wherwith they haue blaſphemed thee O God.

13 So we who be thy people and ſheepe of thy paſture wyll confeſſe (it) vnto thee for euer: and we wyll alway ſet forth in wordes thy prayſe, from generation to generation. C

The argument of the .lxxx. Pſalme.

¶ The prophete earneſtly prayeth God for to deliuer his people of Iſrael out of affliction wherein they were wrapped. He reciteth the benefites done vnto them, in bryngyng them out of Egypt, as a vine of god to be planted in the holy lande. He lamenteth the deſtruction of Hieruſalem, deſyring that it may be reedified.

Qui regis Iſrael.

¶ To the chiefe muſition, vpon Soſannim Eduth, a pſalme (to be ſong) of Aſaph.

A HEare O thou ſhepheарde of Iſrael, thou that leadeſt Joſeph lyke a ſheepe: and thou that ſitteſt vpon the Cherubims, ſhewe thy gracious preſence.

2 Before (a) Ephraim, Beniamin, and Manaſſes: ſtirre vp thy ſtrength, and come for to ſaue vs.

3 Turne vs agayne O Lorde: ſhewe the lyght of thy countenaunce, and we ſhalbe ſaued.

4 O God, Lorde of hoaſtes: how long wylt thou " be angry at the prayer of thy people?

5 Thou feedeſt them with the bread of teares: and geueſt them plenteouſly teares to drynke.

6 Thou haſt made vs a ſtrife vnto our neighbours: and our enemies laugh vs to ſcorne.

7 Turne vs agayne thou Lorde of hoaſtes: ſhew the lyght of thy countenaunce, and we ſhalbe ſaued.

8 Thou dydſt tranſlate a vine out of Egypt: thou dydſt caſt out the heathen, and planted it.

9 Thou madſt roome before it: thou cauſedſt it to take roote, and it hath filled the lande.

10 The hilles were couered with her ſhadowe: and " goodly high Cedar trees with her bowes.

11 She ſtretched out her braunches vnto the ſea: and her bowes vnto the (b) riuer.

12 Why haſt thou then broken downe her hedge: that all they whiche go by plucke of her grapes?

13 The wylde boze out of the wood rooteth it vp: and the wylde beaſt of the feelde deuoureth it.

14 Turne thee agayne thou GOD of hoaſtes I pray thee: loke downe from heauen, beholde and viſite this vine and vineyarde that thy ryght hande hath planted, and the young braunche whiche thou haſt foztified (c) for thy ſelfe.

15 It is brent with fyre and cut downe: they ſhal perithe at the rebuke of thy countenaunce.

16 Let thy (d) hande be vpon the man (e) of thy ryght hande: and vpon the ſonne of man whom thou haſt foztified for (f) thyne owne ſelfe.

17 And ſo we wyll not go backe from thee: thou ſhalt reuiue vs, and we wil call vpon thy name.

18 Turne vs agayne O God, Lord of hoaſtes: ſhewe the lyght of thy countenaunce, and we ſhalbe ſaued.

(a) Theſe three tribes folowed the arke when it was caryed.

" Snuffe.

" The Cedar trees of God.

(b) Euphrates. C

(c) To thy glory.

(d) Succour.
(e) Man placed by thy.
(f) For thy glory.

The argument of the .lxxxi. pſalme

¶ The prophete exhorteth the miniſters of the Churche, and all other, to ſet foorth Gods prayſes with all kynde of muſicke, accordyng to his ordinaunce geuen to the

Iſraelites. God declareth his benefites to his people in deliuering them out of the thraldome of Egypt. He declareth alſo that they ſhoulde eaſily haue ſubdued their enemies, and haue their grounddes and feeldes very fruiteſull, yf they had not ben diſobedient vnto him. Exultate deo.

¶ To the chiefe muſition vpon Gittith (to be ſong) of Aſaph.

A

SIng we merylp vnto the Lozde our ſtrength: make a chearefull noyſe vnto the Lozde of Jacob.

(a) An inſtrument to ſing pſalmes.

2 Take the (a) pſalterie: bzyng hyther the tabzet, the merrie harpe, with the lute.

3 Blowe bp the trumpet in the newe moone, euen in the tyme appoynted: and vpon our ſolempne feaſt day.

4 For this was made a ſtatute for Iſrael: and a lawe of the God of Jacob.

5 This he ozdayned in Joſeph for a teſtimonie, when he came out of the lande of Egypt: (where) I (b) heardе a tongue (which) I knewe not.

(b) God heard the Iſraelites complaint of his owne good motion, and not of their deſertes, beyng els vnto him as other vnknowen.

6 I caſed his ſhoulder from the burthen: and his handes ceaſſed from making potteꝛs.

7 Thou calledſt vpon me in troubles, and I deliuered thee: I heardе thee out of the "middeſt of a thunder, I proued thee alſo at the waters of ſtriſe, ſelah.

" ſecrete, that is, in a cloude, wher ſecretly God was hyd.

8 (Then I ſayde) heare O my people: and I wyl gеue thee a charge O Iſrael in proteſting vnto thee.

9 If thou wylt hearken vnto me, there ſhalbe no ſtraunge God in thee: neyther ſhalt thou gеue woꝛſhip to any oꝛ thee Lozde beſide me.

10 I am God thy Lozde which bꝛought thee out of the lande of Egypt: open thy mouth wide, and I wil fill it.

11 But my people wouldе not heare my voyce: and Iſrael would not (obey) me.

C

12 So I gaue them vp vnto the wicked cogitations of their owne hearts: and I dyd let them folowe their owne imaginations.

13 O that my people wouldе haue hearkened vnto me: O that Iſrael had walked in my wayes.

14 I ſhoulde ſoone haue tamed their enemies: and turned myne hande againſt their aduerſaries.

15 The haters of God ſhoulde haue ben founde (c) lyers: and (d) their time ſhoulde haue endured for euer.

(c) In crouching to god after they were ouercome.

(d) The chyldren of Iſrael.

16 (e) He wouldе haue fed them alſo with the fineſt wheate flowꝛe: and I would haue ſatiſfied thee with honie out of the ſtonie rocke.

(e) God.

The argument of the. lxxxii. Pſalme.

¶ The prophete admoniſheth all iudges and magiſtrates of their duetie, ſaying that God ſitteth in the midſt of them. He reproueth them for vniuſt iudgementes, and exhorteth them to do iuſtice, yea vnto the poore, vnto wydowes, and to the fatherleſſe: for they muſt dye and make accompt of their doynges aſwell as other howe great in authoritie ſoeuer they be. Therefore conſydering the great iniquitie commonly of iudges and magiſtrates, he humbly deſireth god him ſelfe to miniſter iuſtice here in earth. Deus ſtetit in ſynagoga.

¶ A Pſalme (to be ſong) of Aſaph.

A Euenyng prayer.

GOd ſtandeth in the (a) congregation of God: he iudgeth in the (b) midſt of Godꝛs?

(a) A congregation to iudge of lyfe and death, is of God, and the office of God.

(b) The chefe and higheſt place in iudgment pertayneth to God and not to any man.

2 Howe long wyll ye gеue wꝛong iudgement: and accept the perſons of the vngodly? ſelah.

3 Judge ryght vnto the pooze and fatherleſſe: diſpatch accoꝛdyng to iuſtice ſuch as be afflicted and in neceſſitie.

4 Deliuer the pooze and outcaſt: ſaue them from the hande of the vngodly.

5 They (c) knowe nothyng, they vnderſtande nothyng: they walke on ſtil in darkeneſſe, (wherfore) all the foundations of the earth be "out of courſe.

(c) The world is out of frame, for that iudges, magiſtrates, and iuſticiaries, neither do knowe their durie, neither yet wyll learne their duetie.

" remoued.

6 I haue ſayde ye are godꝛs: and ye all are chyldren of the moſt highеſt.

7 But ye ſhall dye lyke as a man (doth:) and princes them ſelues ſhall fall away lyke as other (do.)

8 Aryſe O God, and iudge thou the earth: foꝛ thou ſhalt take all heathen to thyne inheritaunce.

The argument of the .lxxxiii. Pſalme.

The prophete in the name of the Churche, moueth God not to ſuffer any longer the outragiouſneſſe of a great number of enemies, whoſe endeuours be onlye for to deſtroy the Churche, and the name of the chyldren of God, wherefore he wiſheth iuſt puniſhment for them.

Deus

Deus quis ſimilis.

A ſong, the pſalme (to be ſong) of Aſaph.

HOlde not thy tongue O Lorde: kepe not ſtil ſylence, refrayne not thy ſelfe O Lorde.

2 For beholde, thyne enemies make an vprore: and they that hate thee, haue lyfted vp their head.

3 They haue deuiſed craftie counſel againſt thy people: and they haue conſulted agaynſt thyne, whom thou "defendeſt.

4 They haue ſaide, Come, and let vs roote them out, that they be no more a people: and that the name of Iſrael may be no more in remembraunce.

5 For they haue conſpired all in one minde: and are confederate agaynſt thee.

6 The pauilions of Edom and the Iſmaelites: of Moab, & Hagerites,

B 7 Gebal, and Ammon, and Amalec: the Philiſtines with the inhabitauntes of "Tyre.

8 "Aſſur alſo is ioyned vnto them: they were a great "ayde to the (a) children of Lot. ſelah.

9 But do thou vnto them, as vnto *Midian: as vnto *Siſera, as vnto Iabin at the brooke Kiſhon.

10 Which periſhed at Ein Dor: and became as the doung of the earth.

11 Make them, their princes, (and) all their captaynes lyke *Oreb: and lyke Zeeb, and lyke Salmunna.

12 Whiche ſayde, let vs take to our ſelues: the houſes of god in poſſeſſiō.

13 O my Lorde, make them lyke vnto a wheele: and as chaffe before the winde.

14 Lyke as a fyre that burneth vp the wood: and as the flambe that conſumeth the mountaynes.

C 15 Perſecute them euen ſo with thy tempeſt: and make them afrayde with thy ſtorme.

16 Make ſhame to appeare in their faces: that they may ſeeke thy name O God.

17 Let them be confounded and aſtonied with feare euer more and more: let them be put to ſhame, and periſhe.

18 And let them knowe that thou in thy name "God eternall art only: O thou the moſt highest ouer all the earth.

"Foz. "Aſſhur. "arme. (a) Ammonites and Moabites. *Iud. 7. *Iud. viii. *hydeſt. *Iud. viii. Iud. viii. "Iehoua.

The argument of the lxxxiiii. Pſalme.

The prophete like a vertuous prince openeth the ſinguler affection of his heart toward the houſe of God, beyng ſory that he can not come thyther through the trouble where with he was oppreſſed. He affirmeth them to be moſt happy, who may be at the publique ſeruice in the Churche for to prayſe God. He requireth Gods mercie & fauour, that he may be reſtored to Hieruſalem for to ſet foorth his praiſe: for he that putteth his truſt in God is happy.

Quam dilecta tabernacula tua.

¶ To the chiefe muſition vpon Gittith, a pſalme (to be ſong) of the ſonnes of Corach.

A (a) Deſartes where no water is to be had, but that whiche commeth out of an eye, which ſcarſitie maketh many a teare (b) Gods people wyl iourney to the temple of God, al though they ſhalbe deſtitute of all things: yea euē as much as water to drynke: and they wyl accept this lacke with ſuch contentation of mynde, as yf they had the great plentie of all thinges that is in their owne houſes.

O Howe amiable are thy dwellinges: thou God of hoaſtes?

2 My ſoule hath a deſyre and a longing to enter into the courtes of God: my heart and my fleſhe leapeth with ioy for to go to the liuing Lord.

3 yea the ſparowe hath founde her an houſe, and the ſwallowe a neſt where ſhe may lay her young: euen thy aulters O God of hoaſtes my kyng and my Lorde.

4 Bleſſed are they that dwell in thy houſe: they wylbe alway prayſyng thee ſelah.

5 Bleſſed is that man whoſe ſtrength is in thee: (thy) high wayes are in their heart.

6 They tourneying through the (a) vale of teares, (b) do accept it † for a fountayne: yea when rayne water ſhal fill (their) ceſternes (at home.)

7 They wyll ſet forwarde from a (c) ſtoute courage to a ſtoute courage: that the God of Gods may be ſeene of them in Sion.

8 O God Lorde of hoaſtes heare my prayer: geue eare O God of Iacob. ſelah.

9 Beholde O Lorde our ſhielde: and loke vpon the face of thine annointed.

10 For one day in thy courtes, is better then a thouſande (els where:) I had rather "be a doore keper in the houſe of my God, then to dwell in (large) tabernacles of vngodlyneſſe.

11 For God the Lorde is a ſunne and a thielde: God geueth grace and worſhip, he withholdeth no good thing from them that lyue in any perfection.

12 O God of hoaſtes: bleſſed is the man that putteth his truſt in thee.

(c) They wyl not be weerie: but by goyng, they wyll haue more luſt to go. "kepe the threſholde.

The argument of the .lxxxv. psalme.

¶ The prophete maketh a publique prayer vnto god, thankyng him and prayſing him for that he hath forgeuen the people their ſinnes. He propheſieth of the commyng of Chriſte, by whom iuſtice, peace, glory, proſperitie, and ſaluation commeth, the fruites of them that be iuſtified by Chriſte.

Benedixiſti domine.

To the chiefe muſition, a pſalme (to be ſong) of the ſonnes of Corach.

LORD, thou art become gracious vnto thy lande: thou haſt brought Jacob agayne home out of captiuitie.

2 Thou haſt forgeuen the wickednes of thy people: and couered all their ſinnes. Selah.

3 Thou haſt taken away all thy diſpleaſure: and turned thy ſelfe from thy wrathfull indignation.

4 Turne vs O God of our ſaluation: and let thyne anger ceaſſe from vs.

5 Wylt thou be diſpleaſed at vs for euer? and wylt thou ſtretche out thy wrath from one generatiō to another?

6 Wylt thou not turne agayne and reuiue vs: that thy people may reioyce in thee?

7 Shewe vs thy louing kindneſſe O God: and graunt vs thy ſaluation.

8 I wyl hearken what God the Lord ſayth: for he ſpeaketh peace vnto his people and to his ſaintes, that they turne not agayne to (a) folly.

9 For truely his ſaluation is nye them that feare him: inſomuch that (b) glory dwelleth in our earth.

10 Mercie and trueth are met together: righteouſneſſe and peace haue kiſſed (eche other.)

11 Trueth ſhall bud out of the earth: and righteouſneſſe ſhall looke downe from heauen.

12 Yea God ſhal geue all that is good: and our earth ſhall geue her encreaſe.

13 (Euery man) ſhall cauſe righteouſneſſe to go before him: and he ſhall direct his ſteppes in the way.

(a) In offering him.
(b) The preſence of god through the incarnation of Chriſte.

The argument of the .lxxxvi. pſalme.

¶ Dauid beyng ſore afflicted, calleth earneſtly to god for helpe, complaynyng of the miſcheuous dealinges of his enemies. He prayſeth god for his manifolde goodneſſe and power aboue all gods of the heathen, propheſiyng that all nations ſhall worſhip him. He deſireth that he may be taught of god, and deliuered from his enemies, that he may glorifie god.

Inclina domine.

A prayer of Dauid.

BOwe downe thyne eare O God, and heare me: for I am poore and in miſerie.

2 Preſerue thou my ſoule, for I am holy: my God ſaue thy ſeruaunt that putteth his truſt in thee.

3 Be mercifull vnto me O God: for I do call dayly vpon thee.

4 Comfort the ſoule of thy ſeruaunt: for vnto thee O Lord I do lyft vp my ſoule.

5 For thou Lorde art good and gracious: and of great mercie vnto all them that call vpon thee.

6 Geue eare O God vnto my prayer: and be attentiue vnto the voyce of my humble petitions.

7 I call vpon thee in the day of my trouble: for thou heareſt me.

8 Among the gods there is none like vnto thee O Lorde: there is not one that can do as thou doeſt.

9 All nations whom thou haſt made, ſhall come and worſhip thee O Lorde: and ſhall glorifie thy name.

10 For thou art great and doeſt wonderous thinges: thou art God alone.

11 Teache me thy way O God, and I wyll walke in thy trueth: make my heart all one with thyne, that it may feare thy name.

12 I wyll acknowledge thee O Lorde my God with all my heart, and I wyl glorifie thy name for euer.

13 For great is thy mercie towardes me: and thou haſt deliuered my ſoule (a) from the loweſt (part of) hell.

14 O God, the proude are ryſen agaynſt me: a companie of outragious naughtipackes haue ſought after my ſoule, and haue not ſet thee before their eyes.

15 But thou O Lorde art a God full of compaſſion and mercie: long "yet thou be angry, plenteous in goodnes and trueth.

16 Turne thy face vnto me, and haue mercie vppon me: geue thy ſtrength vnto thy ſeruaunt, and helpe the ſonne of thyne handemayde.

17 Shewe ſome good token of thy fauour towardes me, that they whiche hate me may ſee it and be aſhamed: becauſe thou God haſt holpen me, and comforted me.

(a) Thou haſt forgeuē me my ſins, which els deſerued extreme paynes of hell.
" Long of anger.

The

The argument of the.lxxxvii. pſalme.

¶ The prophete commendeth Sion the citie of God, of the holy religion that is in it, of the ſituation, of the great loue that God beareth to it, of the noble actes done in it, and in auauncing it aboue all the kyngdomes of the earth.

Fundamenta eius.

¶ A pſalme, the ſong (to be ſong) of the ſonnes of Corach.

(a) There ſhalbe found but fewe to be ſaued out of thoſe places, but one or two in reſpect of the multitude that ſhalbe gods people in Sion.

" he and he " he is borne there

(b) All my cunnyng, wit, ſenſes, and ſtrength, are occupied in ſetting foorth thy prayſe.

(c) Prayſe thee and geue thee thankes.

(d) The graue for after men be layd in it, they be moſt commonly forgotten in a ſhort time.

" Rahab.

(a) Being a lyue and as one dead, for that I can neither worſhip thee, nor yet do good to any man through my miſerie.

(b) Care and ſafegarde.

" In darkneſſe.

The argument of the .lxxxviii. pſalme.

¶ The prophete after a moſt lamentable ſort, deſireth God to heare his prayers. He complayneth of his great calamities and extreme perilles wherein he was wrapt by ſickneſſe, by ieopardie of death, and by the loſſe of his frendes, as one forſaken of God, and without all comfort. He is loth to dye, for that then he can not prayſe God with the faythfull. Domine deus.

¶ A ſong, the pſalme (to be ſong) of the ſonnes of Corach, to the chiefe muſition vpon Mahalath Leannoth, a wyle inſtruction of Heman the Ezrahite.

The argument of the .lxxxix. pſalme.

¶ The prophete prayſeth the inſpeakable goodneſſe of God, for the couenaunt made to him and to the elect people of god for euer. He prayſeth his great power, goodneſſe, and iuſtice. He declareth what promiſe god hath made to him of his kingdome and poſteritie. He complayneth of the great ſpoyling of his kyngdome, and of his

people. He deſireth God for his couenauntes ſake, to deliuer him out of affliction, vpon the conſideration that mans lyfe is very ſhort.

Miſericordias domini.

¶ A wyſe inſtruction of Ethan the Ezrachite.

A Euenyng prayer.

I Wyll ſyng alwayes of the mercie of God: with my mouth I wyll make knowen thy trueth from one generation to another.

2 For I ſayde, mercie ſhall for euer "endure: thou haſt eſtabliſhed thy trueth in the heauens.

3 I haue made a couenaunt with my choſen: I haue ſworne vnto Dauid my ſeruaunt.

4 I wyl eſtabliſhe thy ſeede for euer: and buylde vp thy throne from generation to generation. Selah.

5 O God, the very heauens ſhall confeſſe thy wonderous worke: and thy trueth in the congregation of ſaintes.

6 For who is he in the cloudes that ſhal match God: (and who) is lyke vnto God amongſt the children of gods?

7 God is very terrible in the aſſemblie of ſaintes: and to be feared aboue all them that are about him.

8 O God, Lorde of hoaſtes, who is lyke vnto thee a moſt mightie Lorde: and thy trueth is on euery ſide thee.

B

" the pride.

9 Thou rulеſt the " raging of the ſea: when her waues ariſe, thou delayeſt them.

10 Thou haſt brought Egypt in ſo bad a caſe as if it were wounded: thou haſt ſcattered thyne enemies abrode with thy mightie arme.

" the ryght hande.

11 The heauens are thyne, the earth alſo is thyne: thou haſt layd the foundation of the rounde worlde, and of al the plentie that is therein.

12 " Thou haſt made the north and the ſouth: (a) Thabor and Hermon do reioyce in thy name.

13 Thou haſt a mightie arme: thy hande is ſtrong, and thy right hande is exalted.

14 Iuſtice and iudgement is the foundation of thy throne: mercie & trueth ſhall go before thy face.

15 Bleſſed is the people that knoweth a (b) triumphant noyſe: O God, they ſhall walke in the light of thy countenaunce.

16 They ſhall make them ſelues merie daylie in thy name: and in thy righteouſnes they ſhall exalt them ſelues.

17 For thou art the glory of their ſtrength: and in thy louing kindneſſe thou wylt (c) lyft vp our hornes.

18 For our ſhield is of God: and our kyng is of the moſt holy of Iſrael.

(a) Thabor on the weſt, and Hermon on the eaſt, were two notable high hilles of Iurie.

(b) He meaneth the ioyfull noyſe of the trumpet. Num. x. to call the people together. It was an argument of the maieſtie and preſence of God.

(c) Make vs ſuperiours to our enemies.

19 Thou haſt ſpoken ſometimes in a * viſion vnto thy ſaincte: and haſt ſayde, I haue added ayde vpon the (d) mightie, I haue exalted one choſen out of the people.

20 I haue found Dauid my ſeruant: I haue annointed him with myne holy oyle.

21 Therefore my (e) hande ſhalbe aſſured vnto him: and myne arme ſhal ſtrengthen him.

22 The enemie ſhal not be able to do him violence: the ſonne of wickednelle ſhall not afflict him.

23 I wyll breake into peeces his foes before his face: and ouerthrowe them that hate him.

24 My trueth alſo and my mercie ſhalbe with him: and in my name ſhal his (f) horne be exalted.

25 I wyl ſet alſo " his dominion in the ſea: and his ryght hande in the ſtudies.

26 He ſhall make inuocation vnto me: (ſaying) thou art my father O my God, and my " fortreſſe of ſaluation.

27 And I wyll make him my firſt borne: in higher ſtate then kynges of the earth.

28 I wyll kepe my mercie for him euermore: and my couenaunt ſhal ſtand faſt with him.

29 I wyll alſo make his ſeede to endure for euer: and his throne as the dayes of heauen.

30 But yf his children forſake my law, and walke not in my iudgement:

C

31 yf they breake my ſtatutes, and kepe not my commaundementes,

32 I wyll then viſite their tranſgreſſions with a rodde: and their wickednelle with ſtripes.

" be falſe in my truth

33 Neuertheleſſe my louing kyndneſſe I wyll not take vtterly from him: I wyll not " breake my promyſe with him.

34 I haue ſworne once by my holyneſſe: " that I wyl not ſpeake an vntrueth vnto Dauid.

" if I make a lye vnto Dauid.

35 His ſeede ſhall endure for euer: and his throne ſhalbe as the ſunne before me.

36 (And)

(d) Although Dauid be mightie, yet he ſhall preuayle onlye through my ſpirite and ayde againſt his enemies.

(e) My power ſhall neuer be away from him.

C

(f) His dignitie and power ſhalbe encreated.

" his hand.

" rocks.

D

36 (And) (g) as the moone whiche shall continue for euermore: and shalbe a faithful witnesse in heauen. selah.
37 (h) Neuertheles thou hast abhorred and forsaken thyne annoynted: and art sore displeased at him.
38 Thou hast broken the couenaunt of thy seruaunt: thou hast disgraced his crowne (casting it) on the grounde.
39 Thou hast ouerthrowen all his walles: and broken downe his strong holdes.
40 All they that go by the way spoyle him: he is become a rebuke vnto his neighbours.
41 Thou hast exalted the ryght hande of his enemies: and made all his aduersaries to reioyce.
42 Thou hast turned the harde edge of his swoorde: and thou hast not lifted him vp in the battayle.
43 Thou hast brought his (i) noble estate to an ende: and hast cast his throne downe to the grounde.
44 Thou hast shortened the dayes of his youth: and thou hast couered him with shame. Selah.
45 O God howe long wylt thou hyde thy selfe, for euer? shall thy wrath burne like fyre?
46 Remember what I am, how short my tyme is of lyfe: wherefore hast thou created in (k) vayne al the sonnes of men?
47 What man is he that lyueth and shall not see death: can he deliuer his owne soule from the hande of hell? Selah.
48 Lorde where are become thy former olde louing kindnesses: (whiche) thou dydst sweare vnto Dauid by thy faith (that thou wouldest performe.)
49 Remember O Lorde the dishonor † of thy seruauntes: I beare in my bosome (the dishonour of) all people that be mightie.
50 Who beyng thyne enemies O God do dishonour: who do dishonour the footesteps of (l) thyne annoynted.
51 Blessed be God for euermore: so be it, and so be it.

(g) The sunne in the day, & the moone in the nyght, shall testifie that I haue promised a perpetuall continuance vnto Dauids seede.
(h) He complaineth that euery thing seemeth contrary to that which God had promised.
(i) His princely maiestie.
(k) It semeth in vayne, yf all our lyfe be wasted in calamitie without all comfort.
†
(l) All reproches of gods people, do redounde in Christe, whose steps they folowe.

The argument of the .xc. Psalme.

¶ In this prayer the prophete setteth foorth the euerlasting diuinitie of God, and his wonderfull prouidence towardes his peodle. There is also a lamentation of the breuitie and miserie of this present lyfe, the cause whereof is our sinnes. For God displeased with our wickednesse, causeth our dayes of this lyfe to be both short and miserable, which thing he that considereth, shoulde be incited thereby to be wyse. Moreouer there is a petition that god would haue pitie of his people, in recompensing the calamities of this lyfe with felicitie in the worlde to come, and so by that meanes he shall make mery his sorowfull seruauntes.

Domine refugium.

A Morning prayer.

¶ A prayer of Moyses the man of God.

LOrde thou hast ben our (a) habitation: from one generation to another generation.
2 Before the mountaynes were brought foorth, or euer the earth and the worlde were made: thou art GOD both from euerlasting, and also vntyll euerlastyng.
3 Thou (b) turnest man most miserable euen vnto dust: thou sayest also, O ye chyldren of men returne you into dust.
4 For a thousande yeres in thy syght are but as yesterday that is past: and as a watch in the nyght.
5 Thou makest them to flowe away, they are a sleepe: they be in the morning as an hearbe that "groweth.
6 In the morning it flourisheth and "groweth vp: in the euenyng it is cut downe and wythered.
7 For we be consumed through thy displeasure: and we are astonyed through thy wrathfull indignation.
8 Thou hast set our misdeedes before thee: and our sinnes whereof we be not pryuie in the syght of thy countenaunce.
9 For all our dayes do passe in thyne anger: we spende our yeres as (in speakyng) a worde.
10 The dayes of our yeres be in all threescore yeres and tenne, and yf through strength (of nature) men come to fourescore yeres: yet is their "solicitie but (c) labour & care, yea moreouer it passeth in haste from vs, and we flee from it.
11 Who regardeth the force of thy wrath? for euen there after as a man feareth thee, so (feeleth he) thy displeasure.
12 Make vs to knowe so our dayes, that we number them and we wyll

(a) Our refuge in all cases.
(b) God exerciseth man with trauell vntyl death: for he made once an ordinaunce that al shuld dye, yea be he neuer so floute.
"chaungeth.
"chaungeth.
"pride.
(c) No mans felicitie in this lyfe is without labour and disquietnesse of minde, neuer contented, but caryed with lustes, passions, cares, and sorowes.

frame a heart (vnto) wyſdome.

13 Turne agayne O God (what, for euer (wylt thou be angry?) and be gratious vnto thy ſeruauntes.

14 Repleniſhe vs early in the morꝛnyng with thy mercie: and we wyl crie out for ioy, and be glad all the dayes of our lyfe.

15 Make vs mery accoꝛdyng to the dayes that thou haſt afflicted vs: and

accoꝛdyng to the yeres wherein we haue "ſuffered aduerſitie. "ſeene euil

16 Let thy woꝛke appeare in thy ſeruauntes: and thy glorie in their chyldren.

17 And let the glorious maieſtie of the Lorde our God be vpon vs: and proſper thou the woꝛke of our handes vpon vs, O proſper thou our handye woꝛke.

The argument of the .xci. pſalme.

¶ The prophete declareth the confidence, truſt, ſafeneſſe, ſecuritie, and contentation of mynde that they haue who depende wholy on gods gouernment and protection, they be without daunger in all aduerſitie, no calamitie can hurt them, god mightily preſerueth them in all afflictions and temptations. He promiſeth thoſe that knowe him, loue him, and honour him, in callyng vpon him for helpe in their neede, that they ſhalbe heard, deliuered, brought to honour, they ſhall haue long lyfe in this worlde, and after this lyfe, they ſhalbe ſaued both body and ſoule.

Qui habitat.

Q Whoſoeuer ſitteth vnder the couer of the moſt highest: he ſhal abide vnder the ſhadow of the almightie.

2 I wyll ſay vnto God, Thou art my hope and my foꝛtreſſe: my Lorde, in whom I wyll truſt.

3 Foꝛ he wyll deliuer thee from the ſnare of the (a) hunter: and from the noyſome peſtilence.

4 He wyll couer thee vnder his wynges, and thou ſhalt be ſafe vnder his fethers: his faythfulneſſe ſhalbe thy ſhielde and buckler.

5 Thou ſhalt not be afrayde of any terroꝛ of the night: noꝛ of any arrow that fleeth by day.

6 Noꝛ of any peſtilence that walketh in the darkneſſe: noꝛ of any deadly ſic that deſtroyeth at high noone.

7 A thouſande ſhall fall beſide thee, and ten thouſande at thy ryght hand: but it ſhall not come nigh thee.

8 Thou onlye with thyne eyes ſhalt beholde: and ſee the rewarde of the vngodly.

9 Foꝛ thou O God art my hope: thou haſt ſet thyne (b) habitation very high.

10 There ſhal no euyll lyght on thee: neither ſhall any plague come nye thy dwellyng.

11 Foꝛ he wyl geue his angels charge ouer thee: to keepe thee in all thy wayes.

12 They wyll beare thee in (their) handes: that thou hurt not thy foote agaynſt a ſtone.

13 Thou ſhalt ſet thy foote vpon the (c) Lion and Adder: thou ſhalt treade vnder thy feete the young Lion and the Dꝛagon.

14 Becauſe he hath ſet greatly his loue vpon me, therefoꝛe I wyll deliuer him: I wyll ſet him vp out of al daunger, becauſe he hath knowen my name.

15 He ſhall call vpon me, and I wyll heare him: yea I am with him in trouble, I wyll deliuer him, and bꝛing him to honoure.

16 I wyll ſatiſfie him with a long lyfe: and I wyl cauſe him to ſee my ſaluation.

(a) The ſuggeſtions of the deuil, the corruption of heretikes, and the pleaſures of the worlde.

(b) Nothing can come nye to hurt him whom god defendeth.

(c) No noyſome beaſt, nor venome can hurt him whom god defendeth.

The argument of the .xcii. Pſalme.

¶ It ſeemeth that the prophete made this pſalme to be ſong vnto the people vpon the ſabbath dayes, for to ſtirre them vp the better to knowe god, and to prayſe god in his worke. He commendeth the ſetting foorth of gods prayſe in muſicall inſtrumentes. He reioyceth much and wondereth at gods workes. But the foole vnderſtandeth not that the wicked, be they neuer ſo fortunate, ſhall come to a wretched ende, for the wicked ſhalbe deſtroyed, and the godly ſhall proſper. The greateſt felicitie that the iuſt hath in this lyfe, is to be planted in the houſe of god, there continually for to prayſe him. Bonum eſt confiteri.

¶ A Pſalme, the ſong for the ſabbath day.

IT is a good thing to make a confeſſion vnto God: and to ſing pſalmes vnto thy name O thou moſt highest.

2 To ſet foorth in woꝛdes thy louing kindneſſe early in the morꝛnyng: and thy truetly in tye night ſeaſon.

3 Vppon

3 Vpon an inſtrument of tenne ſtrynges, and vpon the Lute: vpon the Harpe with a ſolempne ſounde.

4 For thou God haſt made me glad through thy worke: I do reioyce in the workes of thy handes.

5 O God howe glorious are thy workes: thy thoughtes are very depe.

6 An vnwiſe man doth not conſyder this: and a foole doth not vnderſtande it.

B 7 Wheras the vngodly do bud vp greene as the graſſe, and whereas all workers of iniquitie do flouriſhe: that they (notwithſtandyng) ſhalbe deſtroyed for euer and euer.

8 But thou O God: art the moſt highest for euermore.

9 For lo, thine enemies O God, lo thine enemies ſhall perithe: and all the workers of wickednelle ſhalbe deſtroyed.

10 But (a) my horne ſhalbe exalted lyke the horne of an vnicorne: for I am (b) annoynted with excellent oyle.

11 And myne eye ſhal ſee (the deſtruction) of thoſe that lye in wayte for me: mine eare ſhall heare (the ruine) of malitious perſons that riſe vp agaynſt me.

12 The righteous ſhall flouriſhe lyke a paulme tree: and ſhall ſpread abrode lyke a Cedar in Libanus.

13 Such as be planted in the houſe of God: ſhall flouriſhe in the courtes of our Lorde.

14 They ſhal ſtyll bring foorth fruite in their age: they ſhalbe fat and flouriſhyng.

C 15 For to ſet foorth in wordes that God is vpryght: he is my rocke, and no iniquitie is in him.

(a) My power and dignitie ſhall dayly encreaſe.
(b) I am ſtrengthened with the grace of the holy ghoſt.

XVIII

¶ The argument of the.xciii.pſalme.

¶ The prophete prayſeth the mightineſſe of the maieſtie of god, which is declared from the begynnyng of the worlde: partly by the wonderfull continuaunce of creatures made in it, and partly by teſtifiyng his wyll, commaundementes, and holineſſe to his people.

Dominus regnauit.

A Euening prayer.

GOD raigneth, he is clothed with a glorious maieſtie, god is clothed with ſtrength: he hath girded him ſelfe, he hath made the worlde ſo ſure that it can not be moued.

2 Euer ſince the (worlde) began, thy throne hath ben ſet ſure: thou art from euerlaſtyng.

3 The flooddes are riſen O God, the flooddes haue lift vp their noyſe: the flooddes haue lift vp their waues.

4 God which is on hygh, is more puiſſaunt then the noyſe of many waters: then the mightie waues of the ſea.

5 Thy teſtimonies are moſt certayne: holineſſe is an ornament to thyne houſe O God in all tymes.

¶ The argument of the.xciii. pſalme.

¶ The prophete calleth vpon god earneſtly for to take auengeaunce of the wicked who do afflict the innocent without cauſe. He complayneth of their outragiouſnes and tyrannie. He reproueth them of fooliſhneſſe, in that they thynke and ſay that god ſeeth them not, for god knoweth their wickednelſe, and ſeeth their priuie thoughtes. And in puniſhyng them, he ſhall cauſe the good to lyue vpryghtly, who fyndeth no ayde agaynſt the wicked but only god. For god fauoureth no iniquitie, it is he that wyll deſtroy all them that oppreſſe the innocent.

Deus Vltionum.

A O God the Lorde of (all) auengeaunce: the Lorde of (all) auengeaunce ſhewe thy (glorious maieſtie)

2 Be exalted O thou iudge of the worlde: and rewarde the proude after their deſeruyng.

3 O God howe long ſhall the vngodly: howe long ſhall the vngodly triumph?

4 All ſuch as be workers of iniquitie: they babble, they prate ſtoutly, they make boaſtes of them ſelues.

5 They oppreſſe thy people O God: and they afflict thine heritage.

6 They murther the widowe and the ſtraunger: and put the fatherleſſe to death.

7 And they ſay, Tuſhe the Lorde ſeeth it not: neither doth the God of Jacob vnderſtande it. B

8 Vnderſtande ye vnwyſe among the people: O ye fooles when wyll ye be well aduiſed?

9 He that hath planted the eare, ſhall he not heare? yf he ſhapeth the eye, ſhall he not ſee?

10 He that chaſteneth the heathen, ſhall not he puniſhe? it is he that teacheth man knowledge.

11 God knoweth the thoughtes of man: that they are but vanitie.

12 Bleſſed is the man O Lorde, whom

whom thou wylt chaſten: and whom thou wylt inſtruct in thy lawe.
13 That thou mayeſt geue him "patience in tyme of aduerſitie: vntyll the pyt be digged vp for the vngodly.
14 For God wyll not reiect his people: neither wyll he forſake his inheritaunce.
15 For (a) iudgement ſhalbe reduced vnto iuſtice: and after it ſhall all ſuch as be vpryght of heart (be iudged.)
16 Who wyll riſe vp with me againſt the malitious? or who wyll take my part againſt workers of wickednelle?
17 If God had not ben an ayde vnto me: it had not fayled much but my ſoule had dwelled(b)in ſylence.
18 But when I ſayde my (c) foote hath ſlypped: thy mercie O God helde me vp.
19 In the multitude of my cogitations from the bottome of my heart: thy comfortes dyd recreate my ſoule.
20 Shall the ſeate of wickednelle haue any thing to do with thee: which (ſeate) maketh "wrong to be enacted for a lawe?
21 They flocke together againſt the ſoule of the righteous: and condemne the innocent blood.
22 But god is to me a refuge: and my Lorde is the rocke of my confidence.
23 And he wyll recompence them their wickednelle, and deſtroy them in their owne malice: God our Lorde wyll deſtroy them.

"quyet from cuyll dayes.
(a) At the day of reſurrection euery man ſhalbe iudged according to iuſtice, howſoeuer he be afflicted wrongfully in this lyfe.
(b) In the graue, for they that be put in the graue ſpeake no more.
(c) When I acknowledged my ſinnes, I fled vnto thy mercie.
"wofull labour or miſcheefe.

¶ The argument of the.cv. pſalme.

¶ The prophete ſtirreth vp mens heartes both to prayſe god for that he is the mightieſt king, maker of this worlde: and alſo to worſhip god with al humbleneſſe, for that he is our ſheephearde, and we be his ſheepe. He alſo aduertiſeth all men to geue eare to gods voyce, and without delay to be obedient vnto his wyll, leſt after the example of their diſobedient fathers, they beyng deſtitute of gods fauour, neuer come to eternall ioy and reſt.

A Morning prayer.

Venite exultemus domino.

COme, let vs ſyng vnto God: let vs make an heartie reioyſyng with a loude voyce vnto the rocke of our ſaluation.
2 Let vs make ſpeede to come before his face with a confeſſion: let vs expreſſe vnto him outwardly a heartie gladneſſe with ſyngyng of pſalmes.
3 For God is a great Lorde: and a great king aboue all gods.
4 In his hande are all the deepe corners of the earth: and the hygh tops of hylles be his alſo.
5 The ſea is his, and he made it: and his handes faſhioned the drye lande.
6 Come, let vs worſhip and fall downe: let vs kneele before the face of God our maker.
7 For he is our Lorde: and we are the people of his paſture, and the (a) ſheepe of his hande.
8 To day yf ye wyll heare his voyce harden not your heartes as in the tyme of "contention: as in the day of temptation in the wilderneſſe.
9 When your fathers tempted me, proued me: (yea after) they had ſeene my worke.
10 Fourtie yeres long was I greeued with that generation: and I ſayde, this people erreth in heart, and they haue not knowen my wayes.
11 Vnto whom I ſware in my wrath: "that they ſhoulde not enter at all into my reſt.

B
(a) Beyng led and gouerned by his hande.
"Meribah, & Maſſah, Exod.17.
"If they ſhal enter.

¶ The argument of the.xcvi. pſalme.

¶ The prophete moſt earneſtly moueth not only the Iſraelites, but alſo all nations throughout the worlde to prayſe god, to glorifie god, to worſhip god, and to ſet foorth his workes. He prophecieth alſo of the tyme of Chriſtes commyng, and of his kingdome and gouernment.

Cantate domino canticum.

A SYng you vnto God a newe ſong: ſyng ye vnto God all (that be in) the earth.
2 Syng ye vnto God and bleſſe his name: ſet foorth in wordes from day to day his ſaluation.
3 Declare his glorie amongſt the heathen: and his wonderous actes amongſt all the people.
4 For God is great and worthy of all prayſe: he is more to be feared then all gods.
5 As for all the gods of the heathen they be but (a) idols: and it is God that made the heauens.
6 Honour and maieſtie be before him: power and excellentneſſe be in his ſanctuarie.
7 Geue vnto God O ye families of the people: geue vnto God glorie and power.
8 Geue vnto God glorie (due) vnto his name: bryng an offeryng, and come into his courtes.

(a) Vanitie and no god.
B

9 Worſhip

9 Worſhip you God in the mateſtie of holyneſſe: be you in dread of his face all(that be in)the earth.
10 Set it foorth in wordes among the heathen that God raigneth: and that the worlde is ſet of a ſure foundation,it ſhall not be remoued,he wyll iudge the people accordyng to equitie.
11 The heauens ſhall reioyce,and the earth be glad: the ſea ſhall make a noyſe and all that is therein.
12 The feelde ſhalbe ioyfull and all that is in it: then ſhall all the trees of the wood reioyce before the face of God.
13 For he commeth, for he commeth to iudge the earth: he wyll iudge the worlde accordyng to iuſtice, and the people accordyng to his trueth.

¶ The argument of the.xcvii.pſalme.

¶ The prophete ſetteth foorth the glorie of god, and his power agaynſt the vngodly gentiles, who therby,as gods people be comforted, ſo they be confounded beyng worſhippers of images. He alſo exhorteth ſuch as loue god, to flee from ſinne, to prayſe god, and to be mery. Dominus regnauit.

A GOD raigneth, the earth ſhalbe glad: the multitude of the Iles ſhalbe glad (therof.)
2 Cloudes and thicke darkneſſe are rounde about him: iuſtice and iudgement are the " habitation of his throne.
3 There goeth a fire before his face: and burneth his enemies on euery ſyde.
4 His lyghtnynges gaue a lyght vnto the worlde: the earth ſawe it and trembled.
5 The hylles melted lyke waxe at the preſence of God: at the preſence of the Lorde of the whole earth.
6 The heauens haue declared his iuſtice: and all the people haue ſeene his glorie.
B 7 Confounded be all they that do ſeruice vnto carued images, and that do glorie in idols: "but O(a)gods,you all ſhall worſhip him.
8 Sion hearde of it, and reioyced: and the daughters of Iuda be glad, becauſe of thy iudgementes O God.
9 For thou art a God hygher then all (that are in) the earth: thou art exalted farre aboue all gods.
10 You that loue God,hate the thing which is euyll: he preſerueth the ſoules of his ſaintes, he wyll deliuer them from the hande of the vngodly.
11 There is ſowen (b) a lyght for the ryghteous: and gladneſſe for ſuch as be vpryght of heart.
12 Reioyce in God O ye ryghteous: and confeſſe (it) at the remembraunce of his holyneſſe.

" foundation or ſeate.
" that which is no god.
(a) Which be worſhipped for gods, of idolaters.
(b) A light of trueth and of lyfe euerlaſtyng.

¶ The argument of the.xcviii.pſalme.

¶ The prophete calleth vpon all men, and alſo vpon the earth and water, and vpon all that is in them,to prayſe god with ſonges,pſalmes,and inſtrumentes of muſicke, expreſſing all kinde of mirth for the ſinguler benefites that he had beſtowed vpon the Iſraelites. Cantate domino canticum.

¶ A Pſalme.

A Syng vnto God a newe ſong: for he hath done marueylous thynges.
2 With his owne ryght hande and with his holy arme: he" hath gotten to him ſelfe the victorie.
3 God hath declared his ſaluation: he hath openly ſhewed his iuſtice in the ſyght of the heathen.
4 He hath remembred his mercie and trueth towarde the houſe of Iſrael: and all the endes of the worlde haue ſeene the ſaluation of our Lorde.
5 Shewe your ſelues ioyfull vnto God all ye(in)the earth: make a ioly noyſe, reioyce you chearfully, and ſyng pſalmes.
6 Syng pſalmes vnto God (playing) vpon an harpe: vpon an harpe, and with the ſounde of a (a)pſalterie.
7 Shewe your ſelues ioyfull before the king" god eternall: with trumpets and ſounde of ſhawmes.
8 Let the ſea make a noyſe, and that is within it: the rounde worlde, and they that dwell therin,
9 Let the floodes clap their handes: and let the hylles be ioyfull altogether before the face of God.
10 For he commeth to iudge the earth: he wyll iudge the worlde accordyng to iuſtice, and the people accordyng to equitie.

A Euenyng prayer.
" he hath ſaued him.
B (a) An Inſtrument to ſing pſalmes.
" Iehouah.

¶ The

¶ The argument of the.xcix.pſalme.

¶ The prophete ſetteth foorth the exceedyng fauour of god towardes the Iſralites, in that he raigned moſt mightily ouer them, defended them, dwelled amongſt them, and moſt gently hearde them and their fathers callyng vpon him for helpe in their neede, to the great diſcouragement of their aduerſaries. Wherfore he wylleth all to prayſe god, and to worſhip god.

Dominus regnauit.

A GOD raigneth, the people be in a rage: he ſitteth (betweene) the Cherubims, the earth quaketh.
2 God is great in Sion: and hygh aboue all people.
3 They ſhall confeſſe (it) vnto thy name great and dreadfull: (for) it is holy, and a kinges † power (that) (a) loueth iudgement.
4 Thou haſt ordeyned (all thynges) according to equitie: thou haſt cauſed iudgement and iuſtice to be in Jacob.
5 Magnifie God our Lorde: and kneele downe before his footſtoole, for it is holy.
6 Moyſes and Aaron among his prieſtes, and Samuel among ſuch as call vpon his name: (theſe) called vpon God, and he hearde them.
7 He ſpake vnto them out of the cloudie pyller: for they kept his teſtimonies, and the lawe (that) he gaue them.
8 O God our Lorde thou heardeſt them, O Lorde thou diddeſt forbeare them: and thou toke ſt auengement for their owne inuentions.
9 Magnifie God our Lorde, and kneele downe before his holy hyll: for God our Lorde is holy.

† (a) Although he be a mighty king, yet he vſeth no tyrannie.

¶ The argument of the.C.pſalme.

¶ The prophete moueth all the people of god to frequent gods temple, and to come thyther chearfully with all kynde of ioy, ſeruyng, prayſyng, and thankyng him, for that he only is the god that hath made vs, and ſo gratious that we ſhalbe partakers of his benefites and goodneſſe for euer.

Iubilate deo.

¶ A pſalme for to () confeſſe.

BE ye ioyfull in God all that be in the earth: ſerue God with gladneſſe, and come before his face with a ioyfull noyſe.
2 Be ye ſure that God is the Lorde, it is he that hath made vs, and not we our ſelues: we are his people and the ſheepe of his paſture.
3 Go your way into his gates with a confeſſion, and into his courtes with a prayſe: confeſſe (it) vnto him (and) bleſſe his name.
4 For God is gratious, his mercie is euerlaſtyng: and his truth (endureth) from generation to generation.

() That is, for to praiſe, and for to geue thanks.

¶ The argument of the.ci.pſalme.

¶ Dauid ſettyng foorth the ductie of a good ruler, declareth that in his gouernment aboue all thynges he wyll acknowledge gods benefites and goodneſſe. He wyll ſtudie to liue vprightly, to do no wrong, or euyl, nor to beare any malice at all in his heart: but he wyll employ him ſelfe moſt zelouſly to confounde the wicked, and to promote the godly and vertuous.

Miſericordiam et iudicium.

¶ A pſalme of Dauid.

I WYLL ſyng of mercie and iudgement: I wyll ſyng vnto thee O God pſalmes.
2 I wyll endeuour my ſelfe to be fully inſtructed in the way of perfectneſſe: when thou wylt (a) come vnto me, I wyll go vp and downe in the middeſt of my houſe in the perfectneſſe of my heart.
3 I wyll neuer ſet before myne eyes any "deuilliſhe thyng: I wyll deteſt to do the worke of tranſgreſſours, it ſhall take no holde of me.
4 A frowarde heart ſhall depart from me: I wyll not once knowe (any) euyll.
5 I wyll deſtroy him who priuilie ſlaundereth his neyghbour: I wyll not ſuffer him who hath a proude loke, and a great ſtomacke.
6 Myne eyes ſhalbe vpon ſuch in the lande as haue a true meanyng, that they may (b) ſit with me: he that leadeth a (c) perfect lyfe ſhall miniſter vnto me.
7 There ſhall no deceiptfull perſon haue any ſeate in my houſe: he that telleth lyes ſhall not tary long in my ſyghs.
8 I wyll euery morneyng deſtroy all the vngodly in the lande: that I may roote out from the citie of God all workers of wickednes.

(a) With thy grace openyng my heart, and inſtructyng me.
" Belliaal.
(b) To be of my counſell, and to beare me company
(c) A man of good conſcience.

¶ The

The argument of the.cii. pſalme.

The prophete deſireth god to heare him, vtteryng his godly affect and great greefe for the calamities of the people of god and deſolation of the citie of Sion. He ſetteth foorth the reproches and outragious behauiours of the enemies, and his affliction of mynde for it. He wiſheth that the people may returne home agayne, and that Sion may be reedified, that gods glorie may therin be ſet foorth. And he conſyderyng the eternitie of god, aſſureth him ſelfe that god wyll perfourme his promiſes, in grauntyng that the children of his people ſhall lyue for euer.

Domine exaudi.

A prayer of the afflicted when he was ouerwhelmed, and when he dyd powre out his petition before the face of god.

8 Morning prayer.

HEare my prayer O God: & let my cryeng come in vnto thee.

2 Hyde not thy face from me in the day of my diſtreſſe: encline thyne eare vnto me, heare me ſpeedyly in the day that I call.

3 For my dayes are conſumed away like ſmoke: and my bones are burnt vp as though they were a firebrande.

4 My heart is ſmitten downe and wythered lyke graſſe: becauſe I dyd forget to eate my bread.

5 Through the noyſe of my gronyng: my bones will ſcarſe cleaue to my fleſhe.

6 I am become lyke a Pellicane of the wilderneſſe, and like an Owle that is in the deſart: I watche, and am as it were a ſparrowe that ſitteth alone vpon the houſe top.

7 Myne enemies reuile me all the day long: and they that are in a rage agaynſt me, (a) make their othe by me.

8 For I haue eaten aſhes as it were bread, and mingled my drynke with weepyng, "becauſe of thyne indignation and wrath: for thou haſt ſet me vp, and caſt me downe.

9 My dayes fade away lyke a ſhadowe: and I am wythered lyke graſſe.

10 But thou O God "endureſt for euer: and thy remembraunce throughout all generations.

11 Thou wylt aryſe vp, thou wylt haue compaſſion vpon Sion: for it is tyme that thou haue mercie vpon her, for the tyme appoynted is come.

12 For thy ſeruauntes be wel affected towarde her ſtones: and it "pitieth them to ſee her in the dust.

13 And the heathen wyll feare thy name O God: and all the kinges of the earth thy glorious maieſtie.

14 For God wyll builde vp Sion: to be ſeene in his glorious maieſtie.

15 He will regarde the prayer of the "humble deſtitute of all helpe: and he wyll not diſpiſe their prayer.

16 This ſhalbe written for thoſe that come after: and the people which ſhalbe borne ſhall prayſe the Lorde.

17 For he hath loked downe from his hygh ſanctuarie: out of heauen dyd God beholde the earth.

18 That he myght heare the mournynges of ſuch as be "in captiuitie: and deliuer the (b) children of death.

19 That they may declare the name of God in Sion: and his prayſe at Hieruſalem.

20 When people were gathered together, and kingdomes to ſerue God: he afflicted my (c) ſtrength in the way, he ſhortened my dayes.

21 But I ſay, O my God take me not away in the myddeſt of myne age: as for thy yeres they endure throughout all generations.

22 Thou haſt before tyme layde the foundation of the earth: and the heauens are the worke of thy handes.

23 They ſhall periſhe, but thou wylt remayne ſtyll: they all ſhall ware olde as doth a garment, and as a veſture thou wylt chaunge them, and they ſhalbe chaunged.

24 But thou art, and thy yeres can not fayle: the children of thy ſeruauntes ſhall dwell, and their ſeede ſhalbe mayntayned in thy ſyght.

(a) Makyng their othe this: I pray god then that I may be in as euyl caſe as Dauid.

"from the face.

"ſtreit.

"they pitie her duſt.

" of a lowe ſtyle.

"bounde.

(b) Appoynted to ſuffer death.

(c) God mortified me in the floriſhyng tyme of my beyng of his Church.

he ſawced my dayes of lyfe with many calamities.

¶ The argument of the.ciii. pſalme.

The prophete ſtirreth vp him ſelfe and all that is within him to bleſſe god, for ſuch benefites as both he him ſelfe and all the Iſraelites haue at his handes receaued, in that he pardoneth their ſinne, redeemeth them from death, and maketh his holy wyll knowen vnto them, beyng men miſerable and of a ſhort lyfe. Finally he calleth vpon angels and all ſortes of men with all their power to bleſſe god, vvho is king of heauen and earth.

Benedic anima mea.

Bleſſe

A

BLesse God O my soule: and all that is within me (prayse) his holy name.

2 Blesse God O my soule: and forget not all his benefites.

3 Who forgeueth all thy wickednes: and healeth all thyne infirmities.

4 Who redeemeth thy lyfe from destruction: (and) crowneth thee with mercie and louyng kyndnesse.

5 Who satisfieth thy mouth with good thynges: causyng thy youth lyke an (a) Egles to be renued.

6 God executeth iustice and iudgement: for all them that are oppressed with wrong.

7 He made his wayes knowen vnto Moyses: his workes vnto the children of Israel.

8 God is full of compassion and pitie: loth to be angry, and exceedyng great in mercie.

9 "He vseth not to continue in chydyng: neither reserueth he (his anger) for euer.

10 He dealeth not with vs accordyng to our sinnes: nor rewardeth vs according to our wickednesse.

11 For accordyng to the highnesse of heauen aboue the earth: his mercie prenayleth to them that feare him.

12 (Loke) howe farre distaunt the east is from the west: so farre a sunder setteth he our sinnes from vs.

13 Yea lyke as a father pitieth (his owne) children: euen so is God mercifull vnto them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of man are as (the dayes) of an hearbe: he flourisheth as a flowre in the feelde.

16 For the wynde passeth ouer it, and it is no more (seene): and his place shall (b) knowe him no more.

17 But the mercifull goodnesse of God endureth for euer and euer vpon them that feare him: and his righteousnesse vpon childers children.

18 Euen vpon such as kepe his couenaunt: and thynke vpon his commaundementes to do them.

19 God hath prepared his seate in heauen: and his kingdome ruleth ouer all.

20 Blesse god O ye his angels mightie in operation: who fulfyll his (c) worde in hearkenyng vnto the voyce of his worde.

21 Blesse God all ye his hoastes: you his ministers that do his pleasure.

22 Blesse God all you his workes in all places of his dominion: O my soule blesse thou God.

(a) An Egle of all birdes liueth a long tyme without all kinde of feeblenesse: dying neuer of age, but of famine. Plin. lib. 10. capi. 3.

B

" he chydeth not to the ende.

(b) It apeareth not after a litle tyme where a hearbe growed: neither shal any man be remembred long there where he hath gathered goods together with labour, & hath most gloriously set foorth him selfe.

(c) Commaundement

¶ The argument of the. ciiii. psalme.

The prophete blesseth god the creatour and gouernour of all thynges, by whose prouidence man and beast hath the vse of the ayre, cloudes, angels, earth, hylles, valleys, bread, drynke, trees, sunne, moone, day, nyght, and sea.

Benedic anima mea.

Euenyng prayer.

MY soule blesse thou God: O God my Lorde thou art become exceedyng great, thou hast put on glorie & maiestie.

2 Who is decked with light as it were with a garment: spreadyng out the heauens lyke a curtayne.

3 Who (a) seeleth his vpper chaumbers with waters: and maketh the cloudes his charriot, and walketh vpon the wynges of the wynde.

4 He maketh his angels spirites: and his ministers a flamyng fire.

5 He hath layde the earth sure vpon her foundations: that it can neuer moue at any tyme.

6 Thou couerdst it with the deepe sea lyke as with a garment: waters dyd stande vpon the hylles.

7 At thy rebuke they flee: at the noyse of thy thunder they blusser downe apace.

8 The hylles mount aloft: and the valleys settle downe beneath vnto the place where thou hast layde a foundation for them.

9 Thou hast set them their boundes which they shall not passe: neither shall they returne agayne to couer the earth.

10 Who also causeth the springes which runne betweene the hylles: to flowe into the riuers.

11 All beastes of the feelde drynke therof: and the wylde asses quenche their thirst.

12 The fowles of the ayre haue their habitation nigh vnto them: syngyng out of the midst of the bowes (of trees)

13 He watereth the hylles from aboue: the earth is replenished with the fruite of thy workes.

14 He causeth gresse to growe for cattell: † and hearbes for the vse of man.

15 That

(a) An allusion to the words. 1. Ge. God diuided the water vnder the firmament, from the waters aboue the firmament. It is marueylous that water agaynst his nature shuld be aboue the ayre, and couer the vpper part of it, as in maner of a seelyng.

* bread.

15 That he may bryng foorth "foode out of the earth: both wine that maketh † glad the heart of man, and oyle to make him haue a chearfull countenaunce, and alſo bread to ſtrengthen mans heart.

(b) Hygh trees haue their growyng and increaſe of god.

16 The (b) trees of God be ſatiſfied: euen the Cedars of Libanus which he hath planted.

17 Wherin the birdes make their neſtes: in the fyrre trees the ſtorke buildeth.

18 The hygh hylles are a refuge for goates: and ſo are the ſtonie rockes for conies.

19 He hath made the moone for certayne ſeaſons: and the ſunne knoweth his goyng downe.

20 Thou maheſt darkneſſe and it is nyght: wherin all the beaſtes of the forreſt do go abrode.

21 The Lions do roze after a pray: and in ſeking their meate of God.

22 When the ſunne aryſeth, they recoyle backe: and lay them downe to reſt in their dennes.

23 Man goeth forth to his wozke: & to do his ſeruice vntyl the euenyng.

24 O God howe manyfolde are thy wozkes? thou haſt made them all in wiſdome, the earth is ful of thy riches.

" wyde of handes.

25 So is the ſea it ſelfe large and "wide in compaſſe: wherin are thinges creepyng innumerable, both ſmal and great beaſtes.

26 There go the ſhippes, and there is that (c) Leuiathan: whom thou haſt made to take his paſtime therin.

(c) A whale or a ballan, a beaſt that is king of the ſea for his greatnes and ſtrength: he appeareth aboue the top of the ſea as bigge as an Ilande, or a great huge mountayne.

27 Theſe wayte all vpon thee: that thou mayeſt geue them meate in "due ſeaſon.

" their tyme.

28 When thou geueſt it them, they gather it: and when thou openeſt thyne hande, they are fylled with that which is good.

29 When thou hydeſt thy face, they are troubled: when thou takeſt away their ſpirite, they dye, and are turned agayne to their duſt.

30 When thou ſendeſt out thy ſpirite, they be recreated: and thou renueſt the face of the earth.

31 The glozious maieſtie of God ſhall endure for euer: God wyll reioyce in his wozkes.

32 He beholdeth the earth, and it trembleth: he toucheth the hylles, and they ſmoke.

33 I wyll ſyng vnto God as long as I lyue: I wyll ſyng pſalmes vnto my Lozde ſo long as I ſhall be.

34 My meditations of him ſhalbe very pleaſaunt: for all my ioy ſhalbe in God.

35 As for ſinners they ſhalbe conſumed out of the earth: and the vngodlye ſhall come to an ende, bleſſe thou God O my ſoule, (and) prayſe you the Lozde.

¶ The argument of the.cv. pſalme

¶ The prophete exhorteth all men to acknowledge god, to call vpon god for helpe, to ſeke god, and to preache god: but eſpecially he moueth the Iſraelites to remember the promiſes that god made to their foreſathers, Abraham, Iſahac, and Iacob, and alſo the benefites that he had beſtowed on them aboue all other nations. For god had ſuch care of them beyng pilgrimes in ſorayne landes, that he woulde not ſuffer any once to touch them, yea he rebuked kinges for their ſakes, & he preſerued them in famine and other aduerſitie, as Ioſeph was ſolde into Egypt, but it had a good ſucceſſe. The entryng of the children of Iſrael into Egypt is ſet foorth, and what happened vnto them whyles they were there. Likewiſe their ioyfull departyng out of Egypt, their doynges by the way in the wilderneſſe, and at length their entryng into the lande of promiſe where god placed them that they ſhoulde kepe his commaundementes, is moſt amply declared.

Confitemini domino.

A Morning prayer.

COnfeſſe you (it) vnto God, call vpon his name: cauſe the people to vnderſtande his deuiſes.

2 Syng vnto him, ſyng pſalmes vnto him: talke you of all his wonderous wozkes.

3 Glozie ye in his holy name: let the heart of them reioyce that do ſeke God.

4 Seke God and his ſtrength: ſeke his face euermoze.

5 Remember the maruelous wozkes that he hath done: his wonders, and the iudgementes of his mouth.

6 O ye ſeede of Abraham his ſeruaunt, ye his choſen children of Iacob: he is God our Lozde, his iudgementes are in all the earth.

7 He hath ben mindefull alwayes of his couenaunt (for he promiſed a word to a thouſande generations:) euen of his couenaunt that he made with Abraham, and of his othe vnto "Iſaac.

" Iitzchak

8 And he appoynted the ſame vnto

Iacob

" Jaacob.

" Kenaan.
" Corde wherewith portions of inheritaunces were meaſured.
" deceaue them.

" he broke euery ſtaffe of breed.

(a) Lyue bodye. Or he was made faſt in irons, for to be put to death.
(b) The interpretation of Pharaos dreame.

" in his ſoule, that is, as he beleued, knew, and thought.

" Jacob for a lawe: and to Iſrael for an euerlaſtyng couenaunt.
9 Saying, Vnto thee I wyll geue the lande of " Chanaan: the " lot of your inheritaunce.
10 When they were a fewe men in number, and had ben ſtraungers but a litle whyle in it: and when they went from one nation to another, from one kingdome to another people.
11 He ſuffered no man to " do them wrong: yea he reproued euen kinges for their ſakes.
12 Touche not myne annoynted: and truimph not ouer my prophetes.
13 Moreouer he called for a famine vpon the lande: and " he made all maner of foode to fayle.
14 But he had ſent a man before them: euen Joſeph, who was ſolde to be a bonde ſeruaunt.
15 Whoſe feete they dyd hurt in the ſtockes: the iron entred into his (a) ſoule.
16 Vntyll the tyme came that his cauſe (vvas knowen) the (b) worde of the Lorde tryed him.
17 The king ſent and cauſed him to be let go: yea the prince of the people opened a way forth for him.
18 He made him lorde of his houſe: and ruler of all his ſubſtaunce.
19 That he myght enfourme his princes " accordyng to his mynde: and teache his ſenatours wiſdome.
20 Iſrael alſo came into Egypt: and Jacob was a ſtraunger in the lande of Cham.
21 And he encreaſed his people exceedyngly: and made them ſtronger then their enemies.
22 Whoſe heart ſo turned that they hated his people: and dealt ſubtilly with his ſeruauntes.
23 (Then) he ſent Moyſes his ſeruaunt, and Aaron whom he had choſen: they dyd their meſſage, worchyng his ſignes among them, and wonders in the lande of Cham.
24 He ſent darkneſſe, & it was darke: and (c) they went not from his wordes.
25 He turned their waters into blood: and ſlue their fiſhe.
26 Their lande brought forth frogges: yea euen in their kinges chaumbers.
27 He ſpake the worde, and there came a ſwarme of all maner of flyes: (and) of lyce in all their quarters.
28 He gaue them haylestones for rayne: (and) flames of fire in their lande.
29 He ſmote their vines alſo and figge trees: and he deſtroyed the trees that were in their coaſtes.
30 He ſpake the worde, and the graſſhoppers came: and caterpyllers innumerable.
31 And they dyd eate vp all the graſſe in their lande: and deuoured the fruite of their grounde.
32 He ſmote all the firſt borne in their lande: euen the firſt fruites of all their (d) concupiſcence.
33 He alſo brought them forth with ſiluer and golde: there was not one feeble perſon in their tribes.
34 Egypt was glad at their departyng: for they were ſmitten with dreade of them.
35 He ſpread out a cloude to be a couerynge: and fire to geue lyght in the nyght ſeaſon.
36 The (people) required and he brought quayles: and he fylled them with the bread of heauen.
37 He opened the rocke of ſtone and the waters flowed out: ſo that ſtreames ranne in drye places.
38 For he remembred his holy worde: (ſpoken) vnto Abraham his ſeruaunt.
39 And he brought forth his people with gladneſſe: (and) his choſen with a ioyfull noyſe.
40 And he gaue them the landes of the heathen, and they toke to inheritaunce (e) the labours of the people.
41 To the intent that they ſhoulde kepe his ſtatutes: and obſerue his lawes. Prayſe ye the Lorde.

(c) They executed in all poyntes his commaundement, chaungyng nothyng.

(d) Or ſtrength, meanyng the firſt borne.

(e) That which the gentiles had got with much labours into their poſſeſſion.

¶ The argument of the.cvi.pſalme.

The prophete exhorteth all men to praiſe god, and to do iuſtly. He maketh his prayer, acknowledgyng his owne ſinnes, and the ſinnes of the forefathers of the Iſraelites, who not conſyderyng the great benefites of god, rebelled agaynſt god at the red ſea. Afterwarde in the wilderneſſe they dyd tempt god. Core, Dathan, and Abiram conſpiryng agaynſt Moyſes and Aaron, were ſwalowed vp of the earth. They worſhipped a calfe made of golde. They murmured agaynſt them that viewed the lande of promiſe, abhorryng to heare of it. They ſacrificed to Baal Peor. They grudged at god for lacke of water. Finally, when they came to the holy lande, they committed idolatrie, and all kynde of wickedneſſe of lyfe, ſo that they were geuen vp vnto their enemies handes, but god moſt mercifully deliuered them for his promiſe ſake.

Confitemini

Confitemini domino. Prayſe ye the Lorde.

A Euening prayer. for.

CONfeſſe you (it) vnto God, for he is gratious: and his mercy endureth for euer.

2 Who can expreſſe the valiaunt actes of God: who can publiſhe abrode all his prayſe?

3 Bleſſed are they that kepe iudgement: and do iuſtice at all tymes.

4 Remember me O God according to the fauour that thou beareſt vnto thy people: O viſite me with thy ſaluation.

5 That I may ſee the felicitie of thy choſen, that I may reioyce at the gladneſſe of thy people: (and) that I may glory with thyne inheritaunce.

6 We haue ſinned with our fathers: we haue done amiſſe and dealt wickedly.

7 Our fathers dyd not well conſider thy wonders in Egypt, neither dyd they remember thy manyfolde great goodneſſe: but they rebelled at the ſea, euen at the red ſea.

8 Neuertheleſſe, he ſaued them for his names ſake: that he might make his power to be knowen.

9 And he rebuked the red ſea, and it was dryed vp: ſo he led them through the deepe, as through a wyldernelle.

10 And he ſaued them from the hand of ſuch as hated them: and redeemed them from the hande of the enemie.

11 As for their aduerſaries the waters couerwhelmed them: there was not one of them left remayning.

12 Then beleued they his wordes: and ſong "prayſe vnto hym.

13 But within a very ſhort whyle they forgat his workes: they would not (a) wayte for his counſell.

14 And they were taken with a great luſt in the wilderneſſe: and they tempted God in the deſart.

15 And he gaue them their deſire: and ſent (b) leanneſſe withall into their (c) ſoule.

16 They enuied alſo at Moyſes in the tentes: (and) at Aaron the ſaint of God.

17 So the earth opened and ſwalowed vp Dathan: and couered the company of Abiram.

18 And the fire was kindled in their company: the flame brent vp the vngodly.

19 They made a calfe in "Horeb: and worſhipped the moulten image.

20 Thus they turned (d) their glory: into the ſimilitude of a calfe that eateth hay.

21 They forgat God their ſauiour, who had done ſo great thinges in Egypt: wonderous workes in the lande of Cham, (and) terrible thinges at the red ſea.

22 Wherfore he appointed to deſtroy them had not Moyſes his choſen ſtande in the (e) breache before hym: to turne away his wrathfull indignation, leſt he ſhoulde deſtroy them.

23 Yea they thought ſcorne of the lande moſt to be deſired: they gaue no credite vnto his worde.

24 But they murmured in their tentes: they woulde not hearken vnto the voyce of God.

25 Then lyft he vp his hande againſt them, to geue them an ouerthrowe in the wyldernelle: to geue their ſeede an ouerthrowe amongſt the nations, and to ſcatter them in ſundry landes.

26 They ioyned them ſelues vnto (f) Baal Peor: they alſo dyd eate of the ſacrifices (g) of the dead.

27 And they prouoked the (Lorde) vnto anger with their owne inuentions: and a plague fell mightyly amongſt them.

28 Then ſtoode vp "Phinehes, he executed iuſtice: and ſo the plague ceaſſed.

29 And that was imputed vnto hym for righteouſneſſe: in generation and generation for euermore.

30 They alſo prouoked (God) at the waters of "ſtryfe: and all was not well with Moyſes for their ſakes.

31 For they had cauſed (h) an alteration to be of his ſpirite: ſo that he ſpake vnadui ſedly with his lippes.

32 Moreouer, they deſtroyed not the Heathen: as God commaunded them.

33 But they were mingled amongſt the Heathen: and learned their workes.

34 Inſomuch that they dyd ſeruice vnto their idols: which were to them a ſnare.

35 Yea they ſacrificed their ſonnes: and their daughters vnto deuils.

36 And they ſhed innocent blood, euen the blood of their ſonnes and of their daughters: whom they ſacrificed vnto the idols of Chanaan, and the lande was defiled with blood.

37 Thus were they ſtayned with their owne workes: and went a whoring with their owne inuentions.

38 Ther-

21 da

"this prayſe

(a) They woulde not ſuffer god to rule them.

(b) As men in a conſumption through euyll humours, the more they eate, the more they conſume: ſo they not eſteeming Manna from heauē were not fed, but deſtroyed of the feſhe that they longed ſo eate of.

(c) To their fine bodyes.

"Choreb.

(d) Their God, who was a glory and an ornament to the.

(e) Moyſes ſtode before God in his anger, as me do ſtande in a breache of a towne wall battered, for defence of it.

(f) An idoll of the Moabites.

(g) Of idols, for the gentiles worſhipped thoſe that thei had buryed, whoſe reliques they did kepe in coffins and tombes.

"Phinehes.

"Meriba.

(h) Moyſes ſtirred by the rage of the people, ſhewed hym ſelfe not to beleue gods word ſo certaynly as he was wont.

38 Therfore was the wrath of God kindled againſt his people: inſomuch that he abhorred his owne inheritaunce.

39 And he gaue them ouer into the hande of the Heathen: and they that did hate them, were lordes ouer them.

40 Their enemies oppreſſed them: and brought them into ſubiection vnder their hande.

41 Many a tyme dyd (God) deliuer them, but they "rebelled (againſt hym) with their owne "inuentions: and were brought downe for their wickednesse.

"made many alterations.

"counſell.

42 Neuertheleſſe, he did behold them in their aduerſitie: in geuing eare to their complaynt.

43 And he remembred his couenaunt: and (i) repented, according to the multitude of his mercies.

(i) God is ſayde to repent, when he forgeueth vs at our repentaunce.

44 Yea he made all thoſe that led them away captiue: to pitie them.

45 Saue vs O God our Lorde, and gather vs from among the Heathen: that we may confeſſe (it) to thy holy name, and glory of thy prayſe.

46 Bleſſed be God the Lorde of Iſrael from worlde to worlde without ende: and let all people ſay, ſo be it. Prayſe ye the Lorde.

The argument of the. cvii. pſalme.

¶ The prophete exhorteth all men to prayſe God, and to thanke God, for it is he that helpeth them in all diſtreſſes when they crye vnto him. He prouideth houſes and cities for them that els would wander as vagabondes in wylderneſſe. He ſatiſfieth the hungry and the thirſtie. He ſetteth at libertie priſoners and captiues. He healeth the ſicke and diſeaſed. He comforteth and helpeth thoſe that be in ieopardie of ſeas. He maketh a fruitfull lande barren, and a barren grounde fruitfull. He bringeth princes to lowe eſtate, & ſetteth vp the poore in honour. At theſe thinges the godly reioyceth, and the mouth of the wicked is ſtopped.

Confitemini domino.

A Morning prayer.

COnfeſſe your (it) vnto God: for he is gratious, "and his mercy endureth for euer.

"for.

2 Let ſuch as God dyd redeme ſpeake: whom he hath redeemed from the hande of the enemie.

3 And whom he gathered out of the landes: from the eaſt & from the weſt, from the north and from the "ſouth.

"Sea, for it was on the ſouth part of Iurie.

4 They went aſtray out of the way in ſolitarineſſe (and) in wylderneſſe, and founde no citie to dwell in: they were hungry and thirſtie, their ſoule fainted in them.

5 And they crye vnto God in their trouble: who deliuereth them from their diſtreſſe.

6 And he leadeth them forth by the right way: that they might go to the citie inhabited.

7 O that men would confeſſe vnto God his louing kindneſſe: and his marueylous actes (done) to the chyldren of men.

8 For he ſatiſfieth the greedie ſoule: and filleth the hungry ſoule with goodnes.

9 Such as ſit in darkneſſe and in the ſhadowe of death: beyng faſt bounde in miſerie and iron.

10 Becauſe they "went from the wordes of the Lorde: & lightly regarded the counſayle of the moſt highest.

"diſobedientiy chaunged.

11 Therefore he humbled their heart with ſorowe: they fell downe, and there is none to helpe them.

12 And they crye vnto God in their trouble: who deliuereth them out of their diſtreſſe.

13 For he bringeth them out of darkneſſe and out of the ſhadowe of death: and breaketh their bondes in ſunder.

14 O that men would confeſſe vnto God: his louing kindneſſe and his marueylous actes (done) to the chyldren of men.

15 For he breaketh the gates of braſſe: and ſmyteth the barres of iron in ſunder.

16 Foolish men are plagued for their miſchieuous wayes: and for their wickednes.

17 Their ſoule abhorreth all maner of meate: and they be euen harde at deathes dooze.

18 And they crye vnto God in their trouble: who deliuereth them out of their diſtreſſe.

19 He ſendeth his word and healeth them: and he maketh them to eſcape ſafe from their (a) corruptneſſe.

(a) Corrupt humours, which els had brought them to the graue.

20 O that men would confeſſe vnto God: his louing kindneſſe and his marueylous actes (done) to the chyldren of men.

21 And that they would offer (vnto hym) ſacrifices of "thankes geuing: and ſet forth in wordes his workes with a ioyfull noyſe.

"confeſſing

22 Such

22 Suche as go downe to the ſea in
ſhippes, and folowe their buſines in
great waters: they ſee the workes of
God, and his wonders in the deepe.
23 For he commaundeth and cauſeth
a ſtormie wynde to aryſe: and he lyf-
teth vp on high his wawes.
24 (Then) they aſcende vp to hea-
uen, and come downe agayne to the
deepe: ſo that their ſoule melteth a-
way through trouble.
25 They reele to and fro, and they do
ſtagger lyke a dronken man: and their
wyſdome fayleth them.
26 And they crye vnto God in their
trouble: who deliuereth them out of
their diſtreſſe.
27 For he maketh ✠ ſtorme to ceaſſe:
ſo that the wawes therof are ſtyll.
28 Then be they glad because they
are at reſt: and he bryngeth them to
the hauen where they would be.
29 O that men would confeſſe vnto
God: his louing kyndnes & marue-
lous actes (done) to the childre of men.
30 And that they would exalt hym in
the congregation of the people: and
praiſe him in the cõſtory of the aged.
31 He turneth (b) fluddes into a wil-
derneſſe: and waterſpringes into a
drye grounde.

(b) Moyſte and fruitfull grounde.

32 He (maketh) a fruitfull grounde
barren: for the wickednes of them
that dwell therein.
33 (Contrary) he reduceth a wylder-
neſſe into a ſtanding water: and a drye
grounde into waterſpringes.
34 And he ſetteth there the hungry:
& they buylde them a citie to dwell in.
35 And they ſowe their lande and
plant vineyardes: and they yelde (vn-
to them) "abundant ſtore of fruites. "fruites of increaſe.
36 He bleſſeth them, ſo that they
multiply exceedingly: and he ſuffreth
not their cattell to decreaſe.
37 But (when they do fall from God,)
they are diminiſhed and brought low:
through oppreſſion, calamitie, and
griefe of mynde.
38 He bryngeth princes into con-
tempt: and he maketh them to wan-
der in a wylderneſſe where there is no
way at all.
39 Yet he exalteth the poore out of
miſerie: and geueth hym houſholdes
equall to flockes of cattell.
40 The righteous wyll marke (this)
and reioyce: and the mouth of all wic-
kednes ſhalbe ſtopped.
41 Whoſoeuer is wyſe, he wyll both
obſerue theſe thinges: and alſo well
conſider the louing kindneſſe of God.

The argument of the. cviii. pſalme.

¶ David declareth his redyneſſe to prayſe God amongſt all nations, not only with wordes, but alſo with muſicall inſtrumentes, for this ende, that his glory may be ſet forth to the whole worlde, and his elect ſaued and deliuered from enemies. Part of this pſalme is taken out of the. 57. pſalme, and part out of the. 60.

Paratum cor meum. A ſong, the pſalme of Dauid.

A Euenyng prayer.

MY heart is redy O Lorde: I
wyll ſing and prayſe thee in
ſinging of pſalmes, yea my
(a) glory alſo is (redy.)
2 Beſtirre thee O Lute and
Harpe: I my ſelfe wyll be-
ſtirre me right early in the morning.
3 I wyll "prayſe thee O God among
the people: I wyll ſing pſalmes vnto
thee among the nations.
4 For the greatnes of thy mercy reã-
cheth vnto the heauens: and thy
trueth vnto the cloudes.
5 Exalt thy ſelfe O Lorde aboue the
heauens: and let thy glory (be) aboue
all the earth.
6 That thy beloued may be deliue-
red: ſaue (me) with thy right hande,
and heare thou me.
7 The Lord hath ſpoken this in his
holynes (whereof I wyll reioyce:) I
wyll diuide Siehem, and meaſure the
valley of Sucoth.
8 Gilead ſhalbe mine, and Manaſſes
ſhalbe mine: Ephraim alſo ſhalbe the
ſtrength of my head, and Iuda my
lawe geuer.
9 Moab ſhalbe my waſhpot: ouer
Edome I will caſt my ſhoe, vpon Phi-
liſtea I wyll triumph.
10 Who wyl leade me into the ſtrong
citie? who will bryng me into Edom?
11 Haſt not thou remoued vs from
thence? and wylt not thou O Lord go
out with our hoaſtes?
12 Geue vs ayde againſt trouble: for
the ſauing helpe of mãs but "vayne. "ſalfneſs.
13 Through the Lorde we wyll do
valiantly actes: for he hym ſelfe wyll
treade downe our enemies.

(a) My ſoule, my tongue, or my chiefe dignitie.

" confeſſe.

The argument of the. cix. Pſalme.

Dauid greeuously complayneth before the face of God of his enemies malice and craft. He wiſheth vnto them the horrible vengeaunce of God, vttering the cauſe why he ſo wiſheth. He requireth Gods helpe in his great miſerie, to this ende, that

both his enemies might well perceaue that his helpe commeth from Gods hande, and alſo that he him ſelfe might prayſe God therfore.

Deus laudem meam.

To the chiefe muſition, a pſalme of Danid.

HOlde not thy tongue: O thou the Lorde of my prayſe.

2 For the mouth of the vngodly and the mouth of the deceiptfull is opened vpon me: they haue ſpoken againſt me with a falſe tongue.

3 And they haue compaſſed me about with hatefull wordes: and fought againſt me without a cauſe.

4 For the loue that I bare vnto them, they are become myne aduerſaries: but I (a) geue my ſelfe vnto prayer.

(a) I pray for them.

5 Thus they haue rewarded me euill for good: and hatred for my good will.

6 Set thou an vngodly man to be ruler ouer hym: and let Satan ſtande at his right hande.

B

7 When ſentence is geuen vpon him, let hym be condemned: and let his prayer be turned into (b) ſinne.

(b) Let it be reiected as vnlawfull & abhominable

8 Let his dayes be fewe: and let another take his office.

9 Let his chyldren be fatherleſſe: and his wyfe a wydowe.

10 Let his chyldren be vagabondes and go a begging; and let them ſeeke (foode) out of their (c) barren grounds.

(c) Drythes.

11 Let the extortioner byeng into his hande all that he hath: and let ſtraungers ſpoyle his labour.

12 Let there be no man to ſhew hym any gentleneſſe: nor to haue compaſſion vpon his fatherleſſe chyldren.

C

13 Let his poſteritie come to deſtruction: and in the next generation let his name be cleane put out.

14 Let the wickednes of his fathers be had in remembraunce in the ſight of God: and let not the ſinne of his mother be wyped away.

15 Let them be alway before God: that he may roote out the memoriall of them from the earth.

16 Becauſe that he remembred not to do good; but perſecuted the afflicted and poore man, and him whoſe heart was broken with ſorowe, that he might take his life from hym.

17 His delight was in curſing, and it ſhall happen vnto hym: he loued not (d) bleſſing, therefore it hath ben farre from hym.

(d) He had as liefe that God were his enemie as freende.

18 He clothed hym ſelfe with curſing as with his garment: and it hath entred into his bowels lyke water, and like oyle into his bones.

19 Let it be vnto him as the garment that he is wrapt in: and as the gyrdle that he is alway gyrded withall.

20 Let this (e) reward be from God vnto myne aduerſaries: and vnto thoſe that ſpeake euyll againſt my ſoule.

(e) Worke

21 But thou O God my Lord, do vnto me according vnto thy name: for ſweete is thy mercy.

D

22 Deliuer me, for truely I am afflicted: and I am poore, and my heart is wounded within me.

23 I paſſe away like a ſhadowe: and I am driuen from place to place lyke the graſhopper.

24 My knees are weake through faſting: my fleſhe is (f) dryed vp for want of fatneſſe.

(f) Hath loſt all his fatneſſe.

25 I am became alſo a reproche vnto them: they gaſe vpon me (and) they ſhake their head.

26 Helpe me O my Lorde: oh ſaue me according to thy mercy.

27 And let them knowe howe that this is thy hande: and that thou O God haſt done it.

28 They will curſe, but thou wylt bleſſe: they will ryſe vp (againſt me) but let them be confounded, and thy ſeruaunt will reioyce.

29 Let myne aduerſaries be clothed with ſhame: and let them couer them ſelues with their owne confuſion as with a garment.

30 As for me I will greatly "prayſe God with my mouth: and I will prayſe hym among the multitude.

"confeſſe.

31 For he will ſtande at the ryght hande of the poore: to ſaue him from the (g) iudges of his ſoule.

(g) To ſaue his life from vnrighteous iudges,

The argument of the.cx. pſalme.

¶ Dauid propheſieth of Chriſte, deſcribing moſt euidently both his natures, his prieſthood, his kingdome, his victorie ouer all enemies, his death and reſurrection.

Dixit dominus. A pſalme of Dauid.

GOd ſayde vnto (a) my Lorde: ſit thou on my ryght hande, vntill I make thyne enemies thy footeſtoole.

(a) God ſayd to Chriſte, rule thou ouer all.

2 God will ſende the (b) ſcepter of his power out of Sion: rule thou in the middeſt of thyne enemies.

(b) He ſhall begin his dominion in Sion.

3 Thy people will be very willyng in

Morning prayer.

in the tyme (of ſhewing) thy moſt mightie † power with a beautifull holynes: the deawe of thy byrth is to thee from the wombe of the morning.

4 God ſware and he wyll not repent: thou art a prieſt for euer after the order of Melchiſedec.

5 The Lorde at thy right hande: will wounde euen kynges in the day of his wrath.

6 He wyll iudge the Heathen: he wyl fill euery place with dead bodyes, he wyll ſmyte the (c) head of a great countrey.

7 He wyll (d) drinke of the ſwift running brooke in the way: therefore he wyll (e) lyft vp his head.

(c) The deuil, prince of the world, with all his members, & death and hell.

(d) In this wayfaring life, he will ſuffer bitter paſſions for mans redemption.

(e) He wyll riſe from death, & ſitting on the right hand of God, he wyll iudge the quicke and dead.

The argument of the. cxi. pſalme.

¶ The prophete prayſeth God, he rehearſeth the wonderous workes that God (mindfull of his promiſe) dyd to the chyldren of Iſrael, bringing them out of Egypt to poſſeſſe the lande of promiſe for an inheritaunce. He declareth alſo that the high wiſdome of man, is to feare God.

Confitebor tibi domine. Prayſe ye the Lorde.

I Wyll confeſſe (it) vnto God with my whole heart: in the congregation and aſſemble of righteous men.

2 Great are the workes of God: ſought out of all them that haue pleaſure therin.

3 His worke is glory and maieſtie: and his righteouſnes endureth for euer.

4 The mercifull and gratious God: hath ſo left a remembraunce of his meruaylous workes.

5 He hath geuen meate vnto them that feare hym: he will euer be mindfull of his couenaunt.

6 He hath declared vnto his people the force of his workes: in geuing them the inheritance of the Heathen.

7 The workes of his handes are veritie and iudgement: all his commaundementes are (a) true.

8 They be ſet ſure for euer and euer: they are done in trueth and equitie.

9 He did ſende redemption vnto his people: he hath commaunded his couenaunt (to be) for euer, holy and terrible is his name.

10 The beginning of wyſdome is the feare of God: all they haue a good vnderſtanding that do his commaundementes, the prayſe of it endureth for euer.

(a) Certayne and permanent.

The argument of the .cxii. pſalme.

¶ The prophete ſetteth foorth the felicitie, rewarde, and properties of them that feare God and worſhip him: ſuch the vngodly ſeeth with his great griefe.

Beatus vir qui timet. Prayſe ye the Lorde.

BLeſſed is the man that feareth God: he hath great delight in his commaundementes.

2 His ſeede ſhalbe mightie vpon the earth: the generation of them that dwell vprightly, ſhalbe bleſſed.

3 Riches and plenteouſneſſe ſhalbe in his houſe: and his righteouſnes endureth for euer.

4 There (a) aryſeth vp light in the darkneſſe: vnto them that deale vprightly he is mercyfull, and louing, and righteous.

5 A good man is mercifull and lendeth: he wyll guyde his wordes with diſcretion.

6 For he ſhalbe neuer moued: and the righteous ſhall be had in an euerlaſting remembraunce.

7 He will not be afraide of any euyll tidinges: his heart is ſtedfaſt, he beleueth in God.

8 His heart is ſtrengthned, he wyll not feare: vntyll he ſeeth (a miſchiefe to fall) vpon his enemies.

9 He hath diſtributed abrode, he hath geuen to the poore: his righteouſnes remayneth for euer, his (b) horne ſhalbe exalted with glory.

10 The vngodly ſhall ſee it, and it wyll greeue hym, he wyll gnaſhe with his teeth and conſume away: the deſire of the vngodly ſhall perishe.

(a) God helpeth alwayes the good in their aduerſitie.

(b) His ſtate, condition, or dignitie.

The argument of the. cxiii. pſalme.

¶ The prophete exhorteth all men to prayſe God in conſideration of his prouidence in heauen and earth, who promoteth the poore man to honour, and maketh the barren woman a mery mother.

Laudate pueri.

Prayse ye the Lorde.

PRayse God ye seruauntes: prayse ye the name of God.
2 Blessed be the name of God: from this tyme forth for euermore.
3 The name of God is to be praysed: from the rising vp of the sunne, vnto the going downe of the same.
4 God is high aboue all heathen: and his glory aboue the heauens.
5 Who is like vnto God our Lorde that dwelleth on high aboue all: and yet humbleth hym selfe to beholde the thinges that are in heauen and in earth?
6 He rayseth vp the simple out of the dust: and lifteth vp the poore from the dounghyll.
7 For to make him sit with the princes: euen with the princes of his people.
8 He maketh the barren woman to kepe house: and to be a ioyfull mother of children. Prayse ye the Lorde.

The argument of the. cxiiii. Psalme.

The prophete declareth the comming and deliuerie of the children of Israel out of Egypt, he declareth also the miracles wrought for that purpose.

In exitu Israel.

Euenyng prayer.

(a) A people hauing a straunge tongue to the Iewes.
(b) God chose the Iewes and the Israelites to be his holy people, & obedient subiectes.

WHen Israel came out of Egypt: and the house of Iacob from among the (a) barbarous people.
2 (b) Iuda was his holynesse: and Israel his dominion.
3 The sea sawe that and fled: Iordane was driuen backe.
4 The mountaynes skipped lyke rammes: and the litle hilles lyke young lammes.
5 What ayleth thee O thou sea that thou fleddest? and thou Iordane that thou wast driuen backe?
6 Ye mountaynes what (ayled) you that ye skipped like rammes: and ye litle hilles like young lammes?
7 Tremble thou earth at the presence of the Lorde: at the presence of the Lorde of Iacob.
8 Whiche turned the harde rocke into a standing water: and the flint stone into a springing well of waters.

The argument of the. cxv. psalme.

¶ The prophete wisheth all glory to be geuen vnto God, and not vnto man. He setteth foorth the difference betwixt the liuing God and idols. He exhorteth all the people and priestes to put their whole trust in God, by that meanes they and theirs shalbe for euer blessed. Non nobis domine.

GEue prayse not vnto vs O God, not vnto vs, but vnto thy name: for thy louing mercy, and for thy trueths sake.
2 Wherefore shall the heathen say: where is nowe their God?
3 Truely our Lorde is in heauen: he hath done whatsoeuer pleased hym.
4 Their idols are siluer and golde: euen the workes of mens handes.
5 They haue a mouth and speake not: they haue eyes and see not.
6 They haue eares and heare not: they haue noses and smell not.
7 They haue handes and handle not, they haue feete and walke not: and they vtter no sounde out of their throtes.
8 They that make them are lyke vnto them: euery one that putteth his trust in them.
9 But Israel trust thou in God: he is their ayde and their shielde.
10 Ye house of Aaron trust you in God: he is their ayde and their shielde.
11 Ye that feare God, trust ye in God: he is their ayde and their shielde.
12 God hath ben mynded of vs, he will blesse vs: he will blesse the house of Israel, he will blesse the house of Aaron.
13 He will blesse those that feare God: the small with the great.
14 God will encrease you more and more: both you and also your children.
15 Ye are the blessed of God: whiche made heauen and earth.
16 The (a) heauen, the heauen (I say) is Gods: and he hath geuen the earth vnto the children of men.
17 The (b) dead prayse not thee O Lorde: neither all they that go downe into the (place) of silence.
18 But we will prayse the Lorde: from this tyme forth for euermore. Prayse ye the Lorde.

(a) God dwelleth in heauen, and needeth not the earth for his vse.
(b) The dead prayseth not God for the benefites powred dayly vpon the earth for them: as thei that be aliue do, or ought to do.

The

The argument of the. Cxvi. psalme.

¶ The prophete saith that he must needes loue God, for that he heard hym and deliuered hym out of wonderfull extreme afflictions of death and hell. He acknowledgeth the benefites of God, and that he can geue no rewarde for them, but bare thankes when he is in the congregation, and in worshipping hym all the dayes of his lyfe.

Dilexi quoniam.

℣ Morning prayer.

I haue loued: because God hath heard my voyce (and) my prayers.
2 Because he hath enclined his eare vnto me: therfore I will call vpon hym as long as I liue.
3 The snares of death compassed me rounde about: and the paynes of hell tokes holde on me.
4 I founde anguishe and heauinesse, but I called vpon the name of God: (saying) O God, I beseche thee deliuer my soule.
5 Gracious is God and righteous: our Lorde is mercyfull.
6 God gardeth the simple: I was brought to the extremitie, and he preserued me.
℣ 7 Returne O my soule vnto thy rest: for God hath rewarded thee.
8 For (thou O Lord) hast deliuered my soule from death: myne eyes from teares, and my feete from falling.
9 I will walke before the face of God: in the lande of the liuing.
10 * I (a) beleued, therefore I dyd speake: I was sore afflicted, insomuch that I sayde in my rashnesse, euery man is a (b) lyer.
11 What rewarde shall I gene vnto God: for all the benefites that he hath done vnto me?
12 I will take the (c) cup of saluation: and I will call vpon the name of God.
13 I will pay my vowes nowe vnto God: in the presence of al his people.
14 The death of his saintes: is precious in the eyes of God.
15 It is euen so O God, for I am thy seruaunt and the sonne of thy handmayde: thou hast loosed my bondes in sunder.
16 I will offer vnto thee the sacrifice of thankesgeuing: and I will call vpon the name of God.
17 I will pay my vowes vnto God in the sight of all his people: in the courtes of Gods house, euen in the middest of thee O Hierusalem. Prayse ye the Lorde.

24 Dai

(b) It could not be true that I should be a kyng as Samuel promised.
(c) A cup, in token of my deliuerance

*1. Cor. 14.
(a) That God hath deliuered me out of trouble.

The argument of the. cxvii. psalme.

¶ The prophete exhorteth the Gentiles to prayse God, for that he hath extended his mercy vpon them in Christe, aswell as vpon the Iewes.

Laudate dominum.

O prayse God all ye heathen: "prayse hym all ye "nations.
2 For his mercifull kindnesse is euer more and more towarde vs: and the trueth of God endureth for euer. Prayse ye the Lorde.

"commend hym.
"families.

The argument of the. Cxviii. Psalme.

Dauid woulde haue God praysed and thanked, for that by his meanes only he was deliuered from extreme perilles, and made king of that people, who with their kyng had a litle before persecuted hym, reiect hym, and droue hym out of the realme. He willeth the priestes to sacrifice in remembraunce therof.

Confitemini domino.

℣ O Confesse you (it) vnto God, for he is gracious: "and his mercy endureth for euer.
2 Let Israel nowe confesse: that his mercy endureth for euer.
3 Let the house of Aaron nowe confesse: that his mercy endureth for euer.
4 Let them nowe that feare God: confesse that his mercy endureth for euer.
5 I called vpon the Lorde beyng in distresse: and the Lorde hath heard me at large.
6 God is with me: I will not feare what man can do vnto me.
7 God is with me amongst them that ayde me: (therfore) I shall see (my desire) vpon them that hate me.
℣ 8 It is better to trust in God: then to put any confidence in man.
9 It is better to trust in God: then to put any confidence in princes.
10 All nations compassed me rounde about: (but I trusted) in the name of God that I shoulde destroy them.

11 They kept me in on euery ſide, they kept me in I ſay on euery ſide: (but I truſted) in the name of God that I ſhould deſtroy them.
12 They ſwarmed about me like bees, and they be extinguiſhed as the fire (made) of thornes: (for I truſted) in the name of God that I ſhoulde deſtroy them.
13 Thou haſt thruſt ſore at me, that I might fall: but God did ayde me.
14 The Lorde is my ſtrength and my ſong: and he is become my ſaluation.
15 The voyce of a ioyfull noyſe and of ſaluation is in the dwellinges of the righteous: (ſaying) the right hande of God bryngeth mightie thinges to paſſe.
16 The right hande of God is on high: the right hand of God bringeth mightie thinges to paſſe.
17 I ſhall not (as yet) dye, but I ſhall liue: and I wyll declare the workes of the Lorde.
18 The Lorde hath greatly chaſtened me: but he hath not geuen me ouer vnto death.
19 Open me the gates of righteouſneſſe, I wyll enter in by them: that I may confeſſe (it) vnto the Lorde.
20 This is the gate of God: the righteous ſhall enter in by it.
21 I wyll confeſſe (it) vnto thee for that thou haſt heard me: and art become my ſaluation.
22 The ſame ſtone whiche the buylders refuſed: is become the head ſtone of the corner.
23 This was the doyng of God: and it is marueylous in our eyes.
24 This is the day whiche God hath made: we wyll reioyce and be glad in it.
25 O God I pray thee now ſaue (vs:) O God I pray thee nowe geue (vs) proſperous ſucceſſe.
26 Bleſſed be he that commeth in the name of God: we do bleſſe you out of the houſe of God.
27 It is the Lord God who hath geuen vs light: bynde a ſacrifice with cordes vnto the hornes of the aulter.
28 Thou art my Lorde, and I wyll confeſſe it vnto thee: thou art my Lorde, and I wyll magnifie thee.
29 O confeſſe you (it) vnto God, for he is gratious: "and his mercy endureth for euer. "for.

The argument of the.cxix.pſalme.

¶ The prophete in this golden pſalme, expreſſeth his earneſt mynde inflamed with a zelous deſire of Gods lawe: for that it is the light of man and of all his doynges, it geueth alſo perfect wiſdome and felicitie to ſuch as obſerue them. Wherefore he deſireth God to open the eyes of his heart, that he may knowe, vnderſtand, learne, and in life expreſſe his holy commaundementes. He vttereth his great griefe, in that he ſeeth them tranſgreſſed and contemned of the worſt ſort of men.

Aleph. Beati immaculati.

A Euening prayer.

BLeſſed are thoſe that be perfect in the way: walking in the law of God.
2 Bleſſed are they that kepe his teſtimonies: they ſeeke him with their whole heart.
3 Truely they walke in his wayes: who do no wickednelle.
4 Thou haſt geuen charge: that we ſhoulde diligently kepe thy commaundementes.
5 O wythe that my wayes were directed: for to kepe thy ſtatutes.
6 I ſhall take then no ſhame: when I haue regarde vnto al thy commaundementes.
7 I wyll confeſſe (it) vnto thee with an vpryght heart: when I ſhall haue learned the iudgementes of thy righteouſneſſe.
8 I wyl kepe thy ſtatutes: (wherfore) forſake me not for any long tyme.

Beth.

WHereby ſhall a young man reforme his way: euen in guyding it according to thy worde. A
2 I haue ſought thee with my whole heart; ſuffer me not to ſwarue from thy commaundementes.
3 I haue hyd thy wordes within my heart: for this ende, that I ſhould not ſinne againſt thee.
4 Bleſſed art thou O God: teache me thy ſtatutes.
5 I haue declared with my lippes: all the iudgementes of thy mouth.
6 I am delighted in the way of thy teſtimonies: as in all maner of riches.
7 I wyll ſtudie thy commaundementes: and I wyll conſider thy wayes.
8 My delight ſhalbe in thy ſtatutes: and I wyll not forget thy worde.

Gimel.

Gimel

BEstowe this rewarde vpon thy seruaunt, that I may lyue: and I wyll kepe thy worde.

2 Open thou myne eyes: and I wyll beholde the wonderous thynges of thy lawe.

3 I am a straunger vpon earth: hide not thy commaundementes from me.

4 My soule fayneth: for the very feruent desire that it hath alway vnto thy iudgementes.

5 Thou hast rebuked those that be proude and cursed: who do erre from thy commaundementes.

6 Withdrawe from me reproche and contempt: for that I have kept thy testimonies.

7 Yea princes dyd syt and speake agaynst me: but thy seruaunt did geue hym selfe to the meditation of thy statutes.

8 Yea thy testimonies are my delyght: and my "counsaylers.

"men of my counsayle.

Daleth

MY soule(a) cleaueth to the dust: quicke thou me accordyng to thy worde.

(a) I am at deathes doore.

2 I have made a declaration to thee of my wayes, and thou heardest me: O teache me thy statutes.

3 Make me to vnderstande the way of thy commaundementes: and I wil geue my selfe to the meditation of thy wonderous workes.

4 My soule melteth away for verye heauinesse: comfort thou me accordyng to thy worde.

5 Take from me the way of falsehood: and witsafe me worthy to haue thy lawe.

6 I have chosen the way of trueth: and I have laide thy iudgementes before me.

7 I have stucke fast vnto thy testimonies: O God confounde me not.

8 I wyll runne the way of thy commaundementes: when thou shalt set my heart at libertie.

He

TEache me O God the way of thy statutes: and I wyll kepe it vnto the ende.

A Morning prayer.

2 Geue me vnderstandyng, and I wyll kepe thy lawe: yea I wyl kepe it with my whole heart.

3 Leade me in the path of thy commaundementes: for therein is my delyght.

4 Encline myne heart vnto thy testimonies; and not to couetousnesse.

5 Turne away myne eyes, lest they beholde "vanitie: cause me to lyue in thy way.

"cause me to passe.

6 Make thy worde more "euident vnto thy seruaunt: who is (geuen) to thy feare.

"to appeare

7 Take away the reproche that I am afrayde of: for thy iudgementes are good.

8 Beholde I have coueted after thy commaundementes: cause me to lyue in thy righteousnesse.

Vau

LEt thy louing mercie also come vnto me O God: euen thy saluation, accordyng to thy worde.

2 And I shall answere to him that layeth (thy) worde to me for a reproche: for in thy worde I haue put my trust.

3 Take not the worde of trueth vtterly out of my mouth: for my hope is in thy iudgementes.

4 And I wyll alway kepe thy lawe: yea for euer and euer.

5 And I wyll walke in a (a) large scope: for I seeke thy commaundementes.

(a) In securitie of conscience.

6 I wyll also speake of thy testimonies before kynges: and I wyll not be ashamed.

7 And my delight shalbe in thy commaundementes: whiche I haue loued.

8 And I wyll lyft vp my handes vnto thy commaundementes whiche I haue loued: and my study shalbe in thy statutes.

Zain

BE myndfull of thy "promise made vnto thy seruaunt: wherein thou hast caused me to put my trust.

"worde.

2 That same is my comfort in my affliction: for thy worde maketh me to lyue.

3 The proude haue had me exceedingly in derision: yet I haue not shrynked from thy lawe.

4 (For) I called to remembraunce thy iudgementes from the begynnyng of the worlde O God: and so I comforted my selfe.

5 An extreame vnnaturall heat hath assayled me, because of the vngodly: who transgresse thy lawe.

6 Thy statutes haue ben my songes: in the house of my pilgrimages.

7 I haue

7 I haue thought vpon thy name O God in the nyght season: and I haue kept thy lawe.

(a) To haue so godly a mynde and affect.

8 This (a) came to passe for me: because I kept thy commaundementes.

Heth

Thou art my portion O God: I haue purposed to kepe thy lawe.

2 I made my humble petition to thy face with my whole heart: be mercyfull vnto me accordyng vnto thy worde.

3 I haue consydered myne owne wayes: and I haue turned my feete vnto thy testimonies.

4 I made haste, and I made no delay: for to kepe thy commaundementes.

(a) The ropes of the vngodly haue caught me.

5 (a) The vngodly haue tangled me in theyr snares: but I haue not forgotten thy lawe.

6 I will ryse at midnight to confesse me vnto thee: because of thy rygh teous iudgementes.

7 I am a companion of all them that feare thee: and kepe thy commaundementes.

8 The earth O God is replenished with thy louyng kyndnesse: O teache me thy statutes.

Teth

O God thou hast dealt graciously with thy seruaunt: accordyng vnto thy worde.

(a) The true sense.

2 Learne me the (a) good taste and cunnyng: for I haue beleued thy commaundementes.

3 Before I felt affliction I swarued out of the way: but now I kepe thy worde.

4 Thou art good and beneficiall: teache me thy statutes.

5 The proude haue forged a false tale agaynst me: but I will kepe thy commaundementes with my whole heart.

(b) As men insensible they haue no feelyng of the sweetenesse and vertue of Gods worde.

6 Their heart is as (b) fatte as brawne: but my delyght hath ben in thy lawe.

7 It is good for me that I am brought into miserie: by that meanes I shall learne thy statutes.

8 The lawe of thy mouth is dearer vnto me: then thousandes of golde and syluer.

Iod

Thy handes haue made me and fashioned me: geue me vnderstandyng, and I wyl learne thy commaundementes. A Euening prayer.

2 They that feare thee, shall see me, and reioyce: because I haue geuen earnest attendaunce vnto thy worde.

3 I knowe O God that thy iudgementes are iustice: and that thou hast caused me "ryghtfully to be afflicted. "in deede.

4 I beseeche thee let thy louing kyndnesse be a meanes to comfort me: accordyng to thy worde (spoken) vnto thy seruaunt.

5 Let thy pitifull mercies come vnto me, that I may lyue: for thy lawe is my delyght.

6 Let the proude be confounded, for they haue falsly "reported me: but I wyll study thy commaundementes. "made me crooked.

7 Let suche as feare thee and knowe thy testimonies: returne vnto me.

8 Let myne heart be perfectly (set) in thy statutes: that I be not ashamed.

Caph.

My soule hath faynted (longyng) after thy saluation: I geue earnest attendaunce vnto thy worde. C

2 Myne eyes haue faynted (lookyng) after thy worde: whylest I say, When wylt thou comfort me.

3 For I am become lyke a bottell (hanged) in the smoke: yet I do not forget thy statutes.

4 Howe many are the dayes of thy seruaunt? when wylt thou geue iudgement agaynst them that persecute me?

5 The proude haue digged pittes for me: which is (a thing) not (done) accordyng to thy lawe.

6 All thy commaundementes are the trueth it selfe: they wrongfully persecute me, O be thou my ayde.

7 They had almost made an ende of me vpon the earth: but I forsoke not thy commaundementes.

8 "Make me to lyue accordyng to thy pitie: and I wyll kepe the testimonies of thy mouth. "quicken me.

Lamed.

O God: thy worde endureth for euer in heauen. L

2 Thy trueth (appeareth) to euery generation: thou hast layde the foundation of the earth, and it shall continue.

continue.

3 (All thynges) continue this day according to thyne ordinaunce: for all thynges be thy seruauntes.

4 If my delyght had not ben in thy lawe: I shoulde haue perysshed in myne affliction.

5 I wyl neuer forget thy commaundementes: for through them thou hast reuiued me.

6 I am thyne, saue me: for I haue diligently "studyed thy commaundementes ouer. "searched.

7 When the vngodly layd waite for me to destroy me: I endeuoured my selfe to vnderstande thy testimonies.

8 I see an ende of euery thyng be it neuer so perfect: but thy commaundement is (a) exceedyng large. (a) Infinite.

Mem

HOwe greatly do I loue thy lawe? my study is all the day long in it.

2 Thou hast made me wyser then myne enemies through thy commaundementes: for they are euer with me.

3 I am able to geue better instruction then all they that were my teachers: for thy testimonies are my study.

4 I am made to vnderstande more then the aged can: because I kept thy commaundementes.

5 I haue restrayned my feete from euery euyll way: that I may kepe thy worde.

6 I haue not shyrked from thy iudgementes: for thou dydst teache me.

7 Howe sweete are thy wordes vnto my throte: truely (they be sweeter) then hony is to my mouth.

8 Through thy commaundementes I get vnderstandyng: therfore I hate all wayes of falshood.

Nun

THy worde is a candell vnto my feete: and a lyght vnto my pathes.

2 I haue made an oth (which I wyll ratifie) for to kepe thy iust iudgementes.

3 I am troubled aboue measure: make me to lyue O God accordyng vnto thy worde.

4 Let the freewyll offerynges of my mouth please thee O God: and teache me thy iudgementes.

5 (a) My soule is alway in my handes: yet I do not forget thy lawe. (a) I am in ieopardy alwayes of my lyfe.

6 The vngodly haue layde a snare for me: but yet I swarued not from thy commaundementes.

7 I haue claymed thy testimonies as myne heritage for euer: for they are the very ioy of myne heart.

8 I haue applyed myne heart for to fulfyll thy statutes: euen to the worldes (b) ende. (b) It signifieth properly an heele of a foote, by translation an ende, or the rewarde & commoditie that foloweth the cause

Samech

I hate vngh subtile deuices: and I do loue thy lawe.

2 Thou art my refuge and my shielde: I geue earnest attendaunce vnto thy worde.

3 Auoyde from me ye malitious (persons:) and I wyll kepe the commaundementes of my Lorde.

4 Strengthen me in thy worde and I shall lyue: and make me not ashamed of my hope.

5 Holde thou me vp and I shalbe safe: and I wyll worke gladly vpon thy statutes alwayes.

6 Thou hast troden vnder foote all them that go astraye from thy statutes: for they craftely deuice is but falshood.

7 "Thou hast dispatched out of the way all the vngodly of the earth lyke drosse: therefore I loue thy testimonies. "Thou hast made to ceasse.

8 My flesshe trembleth for feare of thee: and I am afrayde of thy iudgementes.

Ain

I haue executed iudgement and iustice: (wherefore) leane me not to such as do offer me wrong.

2 For thyne owne goodnesse sake take thy seruaunt vnto thy protection: let not the proude oppresse me with wrong.

3 Myne eyes haue faynted (with lookyng) for thy saluation: and for the worde of thy ryghteousnesse.

4 Deale with thy seruaunt according vnto thy owne louing kindnes: and teache me thy statutes.

5 I am thy seruaunt, graunt me vnderstandyng: that I may knowe thy testimonies.

6 (a) It is tyme for (me) to do for Gods cause: for they haue brought thy lawe almost to nothyng. (a) Or, it is tyme for god to do somethyng.

7 Therefore I loue thy commaundementes: aboue golde and precious stone.

8 Therfore I take all thy commaundementes euery one of them to be ryght;

20 Day

A Morning prayer.

ryght : and I vtterly hate all wayes of falshood.

Pe

A THy testimonies (contayne) wonderfull thynges: therfore doth my soule kepe them.

" doore. 2 The" first entring of thy wordes wyll illuminate : geuyng vnderstandyng euen vnto the symple.

3 I opened my mouth and panted : for I bare a great affection to thy commaundementes.

4 Loke thou vpon me and be mercifull vnto me : as thou vsest to do vnto those that loue thy name.

5 Direct my steppes in thy worde : and so shall no wyckednelle haue dominion ouer me.

6 Redeeme me from the fraudulent dealyng of men : and I wyll kepe thy commaundementes.

7 Make the lyght of thy countenaunce shyne vpon thy seruaunt : and teache me thy statutes.

8 Ryuers of waters gushe out of myne eyes : because men kepe not thy lawe.

Sade

A O God : thou art iust and vpryght in thy iudgementes.

2 Thou hast commaunded the iustice and the veritie of thy testimonies : (to be obserued) very straightly.

3 My zeale hath consumed me : because myne aduersaries haue forgotten thy wordes.

4 Thy worde is purified to the vttermost : and thy seruaunt loueth it.

5 I am small and of no reputation : (yet) I do not forget thy commaundementes.

6 Thy ryghteousnelle is an euerlastyng ryghteousnelle : and thy lawe is the trueth.

7 Trouble and greefe haue taken holde vpon me : yet thy commaundementes be my delyght.

8 The ryghteousnelle of thy testimonies is euerlastyng : make me to vnderstande (them) and I shall lyue.

Coph

A I haue called with my whole heart, heare me O God : I wyll kepe thy statutes.

Euening prayer. 2 I haue called vppon thee, saue me : and I wyll kepe thy testimonies.

3 I haue preuented (other) in the dawnyng of the day, and I cryed vnto thee : for I gene earnest attendaunce vnto thy wordes.

4 Myne eyes haue preuented the nyght watches : that my study myght be wholy in thy wordes.

5 Heare my voyce accordyng to thy louyng kyndnelle : make me to lyue O God after thy iudgementes.

6 They that mynde to do an acte of mischiefenelle, do drawe nye vnto me : they are farre from thy lawe.

7 But thou art nye at hande O God : and all thy commaundementes be trueth.

8 As concernyng thy testimonies : I haue knowen long since that thou hast made them to last for euer.

Resh

BEholde myne affliction and delyuer me : for I haue not forgotten thy lawe. A

2 Defende thou my cause and redeeme me : make me to lyue accordyng vnto thy worde.

3 Saluation is farre from the vngodly : for they study not thy statutes.

4 Thy mercies be manyfolde O god : make me to lyue accordyng to thy iudgementes.

5 There be many that do persecute me, and be myne aduersaries : yet I do not swarue from thy testimonies.

6 I sawe transgressours, and I was greeued at the heart : because they kept not thy lawe. D

7 Beholde howe I loue thy commaundementes : make me to lyue O God accordyng to thy louyng kyndnelle.

8 The " begynnyng of thy worde is trueth : and all the iudgementes of thy ryghteousnelle endure for euermore. " head.

Shin

PRinces haue persecuted me without a cause : but my heart hath stoode in awe of thy (a) wordes. A

2 I am as glad of thy worde : as he that findeth a great bootie.

3 That whiche is false I hate and abhorre : but thy lawe I do loue.

4 I do prayse thee seuen tymes euery day : for loue of the iudgementes of thy iustice.

5 They that loue thy lawe shall haue great " prosperitie ; and (b) nothyng shall

(a) Whiche forbiddeth me to reuenge myne owne quarel. " peace. (b) No aduersitie or perturbation of mynde.

ſhall offende them.
6 Lorde, I haue wayted after thy ſaluation: and I haue done thy commaundementes.
7 My ſoule hath kept thy teſtimonies: and I haue loued them exceadyngly.
8 I haue kept thy commaundementes and teſtimonies: for all my wayes are (c) before thee.

(c) Thou knoweſt all that I do in this lyfe.

Tau

Let my crie O God approche neare vnto thy face: make me to vnderſtande (euery thyng) according vnto thy worde.
2 Let my ſupplication come before thee: deliuer me according to thy worde.
3 My lyppes ſhall powre out (thy) praiſe: when thou haſt taught me thy ſtatutes.
4 My tongue ſhall ſyng of thy worde: for all thy commaundementes are ryghteouſneſſe.
5 Let thyne hande be redye for to ayde me: for I haue choſen thy commaundementes.
6 I haue longed for thy ſaluation O God: and thy lawe is my whole delyght.
7 Let my ſoule lyue, and it ſhal praiſe thee: and thy iudgementes ſhalbe ayde vnto me.
8 I haue gone aſtray lyke a loſte ſheepe: oh ſeeke out thy ſeruaunt, for I haue not forgotten thy commaundementes.

¶ The argument of the .Cxx. pſalme.

¶ The propheté requeſteth god for to deliuer hym from ſuch as do malitiouſly ſlaunder him with falſe reportes. For by theyr meanes he eſteemeth his lyfe led with the Iſmaelites and with the barbarous people of Arabia, and not with Gods people.

(f) Of the meanes to aſcende vnto hygh degrees and dignities.

¶ Ad dominum cum tri.

¶ A ſong of hygh (f) degrees.

A Morning prayer.

When I was in trouble I called vpon God: and he hearde me.
2 Deliuer my ſoule O God from falſe lippes: and from a deceiptfull tongue.
3 What doth a deceiptfull tongue vnto thee? what good bringeth it thee?
4 (So much) as ſharpe arrowes of a ſtrong man (in thy ſides:) with Junipes coales (powred on thy head.)
5 Wo be vnto me that am conſtrained to be conuerſaunt in (a) Meſech: and to dwell among the tentes of Cedar.
6 My ſoule hath dwelt long: with hym that hateth peace.
7 I (am a man) of peace: but becauſe I do ſpeake thereof, they (prepare) them ſelues to battayle.

(a) Barbarous people of the wylderneſſe of Arabia.

27. Dan

¶ The argument of the. Cxxi. Pſalme.

¶ The prophete lyfteth vp his eyes vnto heauen, from whence he moſt certaynely loketh for ayde at all tymes. He aſſureth all other that god careth, defendeth, gouerneth, and prouideth for thoſe that flee vnto the Lorde for ſuccour in theyr neceſſitie.

¶ Leuaui oculos meos.

¶ A ſong of high degrees.

I Will lift vp mine eies vnto the hils: from whence my helpe ſhall come.
2 My helpe commeth from God: who hath made heauen and earth.
3 He will not ſuffer thy foote (a) to moue: he will not ſleepe that keepeth thee.
4 Beholde, he that keepeth Iſrael: will neither ſlumber nor ſleepe.
5 God him ſelfe is thy keper: God is thy "defence vpon thy ryght hande.
6 The ſunne ſhall not "hurt thee by day: neither the moone by nyght.
7 God will preſerue thee from all euyll: he will preſerue thy ſoule.
8 God will preſerue thy goyng out and thy commyng in: from this time forth for euermore.

(a) God will not ſuffer thee to go where thou ſhalt take any hurt.

"Shadowe.
"Smite.

¶ The argument of the. Cxxii. pſalme.

¶ Dauid declareth the ioy of the people goyng vp to Hieruſalem where true religion was ſet foorth, and iuſtice in courtes miniſtred; for which cauſes he wiſheth great proſperitie to the citie.

¶ Letatus ſum in his.

¶ A ſong of high degrees of Dauid.

I Was glad when they ſayd vnto me: we will go into the houſe of God.
2 Our feete ſhall ſtande in thy gates: O Hieruſalem.
3 Hieruſalem is buylded: as a citie that is well vnited together in it ſelfe.
4 For the tribes do go vp thyther, euen the tribes of the Lord: (which is) a teſtimonie vnto Iſrael for to praiſe the name of God.

5 For there is ordeyned the seate for iudgement: euen the seate of the house of Dauid.
6 Pray for the peace of Hierusalem: they shall prosper that loue thee.
7 Peace be within thy walles: and plenteousnesse within thy palaces.
8 For my brethren and companions sakes: I will wyshe peace (to be) within thee.
9 Yea because of the house of god our Lord: I wil procure to do thee good.

¶ The argument of the .Cxxiii. Psalme.

¶ The prophete declareth that the godly despited of suche as be ryche, proude, and scornfull, do loke for helpe only at gods hande after a most humble sort.

¶ Ad te leuaui oculos.

¶ A song of hygh degrees.

A I Lyft vp myne eyes vnto thee: who dwellest in heauen.
2 Behold, as the eyes of seruantes (loke) vnto the hande of their maisters, and as the eyes of a mayden vnto the hande of her maistresse: euen so our eyes (wayte) vpon God our Lorde vntyll he haue mercie vpon vs.
3 Haue mercy vpon vs O God, haue mercie vpon vs: for we haue suffered ynough of despite.
4 Our soule is filled with the scornfull reproofe of the wealthy: and with the despitefulnesse of the proude.

¶ The argument of the. Cxxiiii. psalme.

¶ Dauid acknowledgeth that he and his people had ben vtterly destroyed through the violence of enemies, yf God had not ben on their side with his present ayde.

Nisi quia dominus.

¶ A song of hygh degrees, of Dauid.

A IF God him selfe had not ben" of our side Israel may nowe say: if god him selfe had not ben of our syde when men rose vp agaynst vs,
2 Then they had swalowed vs vp quicke: when their wrath was so inflamed agaynst vs.
3 Then the waters had drowned vs: the rnnnyng streame had flowed ouer our soule.
4 Then the waters of the proude: had flowed ouer our soule.
5 But blessed be God: whyche hath not geuen vs ouer for a pray vnto their teeth.
6 Our soule is escaped, euen as a byrd out of the snare of the fouler: the snare is broken, and we be escaped.
7 Our helpe is in the name of God: who hath made heauen and earth.

" for vs.

¶ The argument of the. Cxxv. psalme.

As Hierusalem is strongly defended with mountaynes, so God defendeth his people in all aduersities, and saueth them from daungers: but they that turne them selues from godlinesse, shall renne headlong into all kynde of wyckednesse.

Qui confidunt.

A song of high degrees.

A They that put their trust in God (be) as the mount Sion: (whiche) may not be remoued, (but) muste stande fast for euer.
2 As for Hierusalem hilles be round about it: and God is rounde about his people from this tyme forth for euermore.
3 For the (a) scepter of the vngodly shall not rest vpon the lot of the righteous: lest the ryghteous put their handes vnto wyckednesse.
4 We beneficiall O God: vnto those that be good and vpryght in their heart.
5 And suche as do wander in their owne "peruersnesse, those God wyll cause (b) to walke with the workers of wyckednesse: (so) peace (shalbe) vpon Israel.

" crooked nesse.

(a) Although god sufferech tyrauntes to vexe vs: yet he wyll deliuer vs from them.

(b) God wyll make hypocrites to be knowen as they be.

The argument of the, Cxxvi. psalme.

The prophete declareth that the deliueraunce of the people of god out of captiuitie, shalbe very ioyfull vnto them selues, and merueylous vnto all other nations. He prayeth god to continue his goodnesse dayly more and more to his people.

In conuertendo.

A song of high degrees.

Euening prayer.

A WHen God shall cause them of Sion that were led into captiuitie for to returne: we shalbe as men that dreamed.
2 Then shal our mouth be filled with a laughter: and our tongue with a ioyfull noyse.
3 Then shall such as be amongst the heathen

heathen ſay: God hath brought great thynges to paſſe, that he myght do for them.
4 God hath brought great thynges to paſſe for vs: we be made merie.
5 Make vs O God that be led into captiuitie: for to returne as (a) ryuers into the ſouth.
6 They that ſowe in teares: ſhall reape in ioy.
7 He that goeth forth on his way, and weeping beareth precious ſeede: ſhal doubtleſſe returning, come again with a ioyfull noyſe, bryngyng his ſheaues with hym.

(a) Let vs not come home by few numbers, nowe one & then one: but altogether as faſt as we can, as water runneth.

The argument of the. Cxxvii. pſalme.

The prophete affirmeth that all care, endeuour, and diligence of buyldyng, working, reſeruyng, and watchyng is vayne, except withall God buyldeth, reſerueth, & watcheth. For god of his meere goodneſſe geueth chyldren to his welbeloued, he defendeth theyr cities, and prouideth vnto them victuals when they be faſt a ſleepe.

Niſi dominus ædificauerit.

A ſong of hygh degrees (made) for Solomon.

IF GOD wyll not buylde the houſe, they labour in vayne that builde it: if God kepe not the citie, the watchman waketh in vayne.
2 (As) it is a vayne thyng for you that ye † make haſte to ryſe vp early, that ye make delayes to take reſt, eatyng the bread of (a) ſorowes: euen ſo he geueth (b) ſleepe to his welbeloued.
3 Behold, chyldren be the inheritage of God: and the fruite of the wombe is a reward.
4 Like as arrowes be in the hand of the ſtrong: euen ſo are the chyldren of youth.
5 Happy is the man that hath filled his quiuer with them: they ſhall not be aſhamed when they ſpeake with theyr enemies in the gate.

† (a) Gotten & ſpent with much labour and ſorowe. (b) God prouideth for his children, taking no more care in their labours, then when they be a ſleepe. Or els god geueth to his chyldren ſuche a felicitie in deede, as other only dreame of in theyr ſleepe.

The argument of the. Cxxviii. pſalme.

They that feare god and walke in his wayes, be bleſſed and happy. Theyr wyfe, children and familie ſhall proſper with all kynde of felicitie.

Beati omnes qui.

A ſong of high degrees.

HE is bleſſed whatſoeuer he be that feareth god: walkyng in his wayes.
2 For thou ſhalt eate the labours of thyne handes: thou ſhalt be happye, and (all) ſhall go well with thee.
3 Thy wyfe ſhalbe as a fruitefull vine: vpon the ſydes of thyne houſe.
4 Thy chyldren (ſhalbe) lyke olyne braunches: rounde about thy table.
5 Beholde, for thus ſhall the man be bleſſed: that feareth God.
6 God wyll bleſſe thee out of Sion: and thou ſhalt ſee Hierusalem in proſperitie all the dayes of thy lyfe.
7 Yea thou ſhalt ſee thy chyldrens chyldren: and peace vpon Iſrael.

The argument of the. Cxxix. pſalme.

The prophete acknowledgeth that Iſrael may glorie, in that through the helpe of god theyr enemies enterpriſes could not preuayle agaynſt them. The wicked ſhalbe ſodaynely deſtroyed.

Sepe expugnauerunt.

A ſong of hygh degrees.

ISrael may nowe ſay: they haue troubled me often from my youth vp.
2 They haue troubled me often from my youth vp: but they haue not preuayled agaynſt me.
3 The plowmen plowed vpon my backe: they made long forrowes.
4 But God who is iuſt: hath cut a peeces the "ſnares of the vngodly.
5 All they that beare an euyll wyll to Sion: ſhalbe confounded, and be made to turne backe from it.
6 They ſhalbe as the graſſe growyng vpon the houſe toppes: which withereth afore that it be ſhot forth (to his growth,)
7 Wherof the mower filleth not his hande: neither he that byndeth vp the ſheaues his armes full.
8 And they whiche go by, ſay not ſo muche as the bleſſyng of God be vpon you: we bleſſe you in the name of God.

"wydes.

The

¶ The argument of the. Cxxx. Pſalme.

¶ The prophete in extreme calamitie, calleth vpon god for remiſſion of ſinnes, & for deliueraunce. He exhorteth all people to truſt in god, for that he is alwayes a mercifull redeemer, and can eaſyly delyuer from ſinne, death, and hell.

De profundis.

¶ A ſong of hygh degrees.

A OVt of the deepe I haue called vnto thee O God: O Lorde heare my voyce.

2 Let thine eares be attentiue: vnto the voyce of my petition for grace.

3 If thou O God wylt marke what is done amiſſe: O Lorde who can abyde it?

4 For there is pardon of ſinne with thee: that thou mayſt be feared.

5 I haue wayted for God, my ſoule haue wayted (for him:) and I haue repoſed my truſt in his worde.

6 My ſoule (luſteth) more after God, then watchmen do after the morning: I ſay more then watchmen do after the mornyng.

B

7 Iſrael ought to truſt in God, for there is mercie with God: and there is plenteouſneſſe of redemption with hym.

8 And he wyll redeeme Iſrael: from all his ſinnes.

¶ The argument of the. Cxxxi. pſalme.

¶ Dauid exhorteth the people by his example to modeſtie and humilitie, and to put theyr truſt in god.

Domine non eſt exaltatum.

¶ A ſong of hygh degrees (made) of Dauid.

A OGod I am not high minded, "I haue no proude lookes: I haue not uſed to walke in greater and wayghtier matters then I ought to do.

"mine eyes be not lofty

2 May I haue reſtrayned my ſoule, & kept it lowe like a childe that is weaned from his mother: yea my ſoule is within me as a weaned chylde.

3 O Iſrael repoſe thou thy truſt in God: from this tyme forth for euermore.

¶ The argument of the. Cxxxii. pſalme.

¶ The prophete deſireth God to remember hym and his great affection toward religion, and to buylde a temple for his arke. He ſayeth it was declared vnto hym that Sion ſhoulde be the houſe of God. Dauids petition when he brought the arke thyther. God promiſeth howe that Dauids ſeede ſhall raigne after hym for euer, if they kepe his lawes, and that he wyl bleſſe the citie of Sion, and the inhabitauntes thereof with all kynde of felicitie.

¶ Memento domine.

¶ A ſong of hygh degrees.

A Morning prayer.

OGod be myndfull of Dauid: with all his affliction.

2 Who ſwore vnto God: who made a bowe vnto the moſt myghtie (Lorde) of Jacob.

3 (Saying) I wyll not enter into the tabernacle of my houſe: nor get vp into my bed.

4 I wyll not ſuffer myne eyes to ſlepe: nor mine eye lidde to ſlumber.

5 Vntyll I finde out a place for the temple of God: an habitation for the moſt mighty Lorde of Jacob.

(a) We thought it ſhould be at Bethlehem, but thou appoyntedſt it to be at Hieruſalem in a barren grounde.

6 Beholde, we (a) hearde it to be at Ephratha: we found it in the feeldes of the foreſt.

7 We wyll go into his tabernacle: and fall downe on our knees before his footeſtoole.

8 Ariſe O God (for to come) into thy reſtyng place: thou and the arke of thy ſtrength.

9 Let thy prieſtes be clothed with rygheteouſneſſe: and let thy ſaintes make a toyfull noyſe.

10 For thy ſeruaunt Dauids ſake: turne not away (from) the face of thine annoynted.

11 God hath ſworne for a trueth vnto Dauid, and he wyll not go from it: I will place vpon thy throne ſome of the fruite of thy bodye.

12 If thy chyldren wyll kepe my couenaunt and my teſtimonies whiche I wyll teache them: theyr chyldren alſo ſhall ſit vpon thy throne for euermore.

13 For God hath choſen (to be in) Sion: he had a deſire that it myght be an habitation for hym.

C

14 This (is ſayth he) my reſt for euer: heare I wyll dwell, for I haue a deſyre to it.

15 I wyll abowndauntly powre my bleſſynges vpon her victuals: and I wyll ſatiſfie her poore with bread.

16 I wyll clothe her prieſtes with ſaluation

(b) ſaluation: and her ſaintes ſhall make an exceedyng ioyfull noyſe.
17 I wyll make there the horne of Dauid to bud vp: I wyll ordayne a lyght for myne annoynted.
18 I wyll clothe his enemies with ſhame: but his crowne ſhall flouriſhe vpon him ſelfe.

(b) Good conuerſation and doctrine, whereby they ſaue themſelues and other.

The argument of the. cxxxiii. pſalme.

¶ Dauid declareth howe acceptable a thing is brotherly loue and concorde, both to God and man.

Ecce quam bonum.

¶ A ſong of high degrees (made) of Dauid.

BEholde howe good and how pleaſaunt a thing it is: that brethren dwell together in vnitie.
2 (It is) lyke vnto a precious oyntment (powred) vpon the head, whiche runneth downe vpon the bearde, euen vppon Aarons bearde: whiche alſo runneth downe vpon the ſkyrtes of his garmentes.
3 (It is alſo) lyke vnto the deawe of Hermon: which falleth downe vpon the hyll of Sion.
4 For God hath commaunded his bleſſyng: (and) lyfe euerlaſtyng (to be) where is (ſuche concorde.)

The argument of the. cxxxiiii. Pſalme.

¶ The prophete exhorteth thoſe that do watch all nyght in the houſe of God, to lyft vp their handes, and to prayſe God. The prieſtes and leuites of duetie watched all nyght by courſe in the temple, as it appeareth. Leuit. viii.

Ecce nunc benedicite.

¶ A ſong of high degrees.

BEholde, bleſſe God all ye the ſeruauntes of God: who in the nyght tyme remayne in the houſe of god.
2 Lyft vp your "holy handes: and bleſſe God.
3 God who made heauen and earth: bleſſe thee out of Sion.

"handes of holines.

The argument of the .cxxxv. pſalme.

¶ The prophete exhorteth all them to prayſe God who come to the temple, for that God hath choſen Iacob to be his inheritaunce, and alſo for that he is able to do what he wyll in heauen, earth, and ſea. He rehearſeth the workes that God dyd, in delyuering them out of Egypt, and in brynging them into the lande of Chanaan. As for the gods of the heathen, they be but golde and ſiluer.

Laudate nomen domini.

PRayſe ye the Lorde, prayſe ye the name of God: prayſe it ye ſeruauntes of God.
2 Ye that ſtande in the houſe of God: in the courtes of the houſe of our Lorde,
3 Prayſe ye the Lorde, for God is gratious: ſing pſalmes vnto his name, for it is pleaſaunt.
4 For the Lorde hath choſen Jacob vnto him ſelfe: and Iſrael for his owne poſſeſſion.
5 For I knowe that God is great: and that our Lorde is aboue all gods.
6 God doth whatſoeuer pleaſeth him in heauen and in earth: in the ſea, and in all deepe places.
7 He cauſeth cloudes to aſcend from the loweſt part of the earth: he maketh it to lighten when it rayneth, he bryngeth wyndes out of his treaſure houſes.
8 He ſmote the firſt borne of Egypt: "aſwell of beaſt as of man.
9 He ſent tokens and wonders into the myddeſt of thee O Egypt: againſt Pharao and all his ſeruauntes.
10 He ſmote many nations: and ſlue mightie kinges.
11 Seyon kyng of the Amorites, and Og the kyng of Bathan: and all the kyngdomes of Chanaan.
12 And he gaue their lande for an inheritaunce: euen for an inheritaunce to Iſrael his people. C
13 Thy name O God endureth for euer: there wyll be a remembraunce of thee O God, from one generation to another.
14 For God wyll iudge his people: and he wyll be pacified (beyng diſpleaſed) with his ſeruauntes.
15 As for the idols of the heathen they are but ſiluer and golde: the worke of mens handes.
16 They haue a mouth and ſpeake not: they haue eyes but they ſee not.
17 They haue eares and they heare not: yea there is no breath in their mouth.
18 They that make them are like vnto them: (and) euery one that putteth his truſt in them.
19 Bleſſe God ye the houſe of Iſrael: bleſſe

"from man vnto beaſt.

el: bleſſe God ye the houſe of Aaron.
20 Bleſſe God ye the houſe of Leui: ye that feare God, bleſſe God.
21 Bleſſed be God out of Sion: who dwelleth at Hieruſalem. Prayſe ye the Lorde.

The argument of the .cxxxvi. pſalme.

The prophete exhorteth men to prayſe God, aſwell for all thinges created by him, as for his benefites peculiarly beſtowed vppon the chyldren of Iſrael, in deliuering them out of Egypt, and in bryngyng them into the lande of Chanaan. He doth inſinuate alſo that God is not prayſed worthyly, except we acknowledge that all his benefites proceede of his free and meere goodneſſe, and not of our deſertes.

Confitemini domino.

A Euenyng prayer.

CONfeſſe you (it) vnto the Lord, for he is gracious: " and his mercie (endureth) for euer.
2 Confeſſe you (it) vnto the God of (a) Gods: for his mercie endureth for euer.
3 Confeſſe you (it) vnto the Lorde of Lordes: for his mercie endureth for euer.
4 Who only doth great wonders: for his mercie endureth for euer.
5 Who by his excellent wyſdome made the heauens: for his mercie endureth for euer.
6 Who layd out the earth aboue the waters: for his mercie endureth for euer.
7 Who hath made great lightes: for his mercie endureth for euer.
8 The ſunne to rule in the day: for his mercie endureth for euer.
9 The moone and the ſtarres do gouerne in the nyght: for his mercie endureth for euer.
10 Who ſmote Egypt with their firſt bozne: for his mercie endureth for euer.
11 And brought out Iſrael from among them: for his mercie endureth for euer.
12 With a mightie hande and a ſtretched out arme: for his mercie endureth for euer.
13 Who diuided the red ſea in partes: for his mercie endureth for euer.
14 And made Iſrael to paſſe through the midſt of it: for his mercie endureth for euer.
15 He ouerthrewe Pharao and his hoaſt in the red ſea: for his mercie endureth for euer.
16 Who led his people through the wyldernes: for his mercie endureth for euer.
17 Who ſmote great kinges: for his mercie endureth for euer.
18 And he ſlue mightie kinges: for his mercie endureth for euer.
19 Sehon king of the Amorites: for his mercie endureth for euer.
20 And Og the king of Bachan: for his mercie endureth for euer.
21 And he gaue away their lande for an heritage: for his mercie endureth for euer.
22 For an heritage vnto Iſrael his ſeruaunt: for his mercie endureth for euer.
23 Who remembred vs when we were brought lowe: for his mercie endureth for euer.
24 And he deliuered vs from our aduerſaries: for his mercie endureth for euer.
25 Who geueth foode vnto all "creatures: for his mercie endureth for euer.
26 Confeſſe you (it) vnto the Lorde of heauen: for his mercie endureth for euer.

(a) A certaine image of god appeareth in thoſe that excell in vertue, authoritie, and religion, for which cauſes they be called gods.

" for.

" all fleſhe.

The argument of the .cxxxvii. pſalme.

The prophete declareth the great griefe and lamentation of the chyldren of Iſrael, for that they (beyng led priſoners vnto Babylon) were prouoked to ſing as they vſed to do at Sion. He proteſteth that he can not forget Hieruſalem. He prayeth God to remember the Idumites, who malicioufly incenſed their enemies againſt them. He propheſieth of the deſtruction of Babylon.

Super flumina.

A

BY the waters of " Babylon we ſet downe there: alſo we wept when we remembred Sion.
2 We hanged vp our harpes on the ſalow treees: in the midſt (a) of it.
3 For there they that led vs away captiue required of vs ſome matter of ſong: and (for) our waylinges myrth, (ſaying) ſing vs one of the ſonges of Sion.
4 (We aunſwered) how can we ſing one of the ſonges of God: in another lande beſides our owne.
5 If I forget thee O Hieruſalem: let my

" Babel.

(a) Of Babylon.

my ryght hande forget (her cunnyng.)
6 Let my tongue cleaue to the rooſe of my mouth yf I do not remember thee: yea if I preferre not thee O Hieruſalem aboue my moſt myrth.
7 Remember the chyldren of Edom in the (b) day of Hieruſalem: they ſaid downe with it, downe with it, euen to the grounde.
8 O daughter of Babylon who muſt lye waſted: happy ſhall he be that rewardeth thee as thou haſt serued vs.
9 Bleſſed ſhal he be: that taketh and throweth thy litle chyldren agaynſt the ſtone.

(b) When it was viſited and deſtroyed.

The argument of the cxxxviii. Pſalme.

¶ Dauid thanketh god for his goodneſſe towardes him, in that he dyd heare him in aduerſitie, and deliuered him from his enemies, whereby he truſteth in tyme to come in all diſtreſſes to be helped.

Confitebor tibi domine.

¶ Of Dauid.

I wyll confeſſe (it) vnto thee O God with my whole heart: I wyll ſing pſalmes vnto thee before the (a) gods.
2 I wyll make my lowe obeyſaunce towarde thy holy temple: and I wyll prayſe thy holy name in reſpect of thy louing kindneſſe and trueth.
3 For thou haſt magnified thy name: and thy worde aboue all thinges.
4 In the day (of myne aduerſitie) I called vpon thee, and thou heardeſt me: thou endueſt my ſoule more & more with ſtrength.
5 All the kynges of the earth wyll prayſe thee O God: for they haue heard the wordes of thy mouth.
6 Yea they wyl ſing of the wayes of God: for great is the glory of God.
7 For though God be on high: yet he wyll haue reſpect vnto the lowly, and he wyll knowe the proude a farre of.
8 If I ſhall walke in the midſt of trouble, thou wylt make me to lyue: thou wylt ſtretche forth thyne hande vpon the furiouſneſſe of myne enemies, and thy ryght hande ſhall ſaue me.
9 God wyl finiſhe that he hath begun by me: O God thy louing kindnes endureth for euer, thou wylt not forſake the workes of thyne owne handes.

(a) Men in authoritie, in whom a certayne image of god appeareth.

¶ The argument of the .cxxxix. Pſalme.

¶ Dauid falſly accuſed, calleth to witneſſe of his innocencie god, who knoweth him throughly, and vnto whom nothing is vnknowen of that is ſaide, done or thought, out of whoſe handes he can not eſcape in any place. Finally he pronounceth that he hateth the wicked, to the intent that he may declare that he hath nothing to do with them.

Domine probaſti.

¶ To the chiefe muſition, a pſalme of Dauid.

A Morning prayer.

O God thou haſt ſearched me to the quicke: and thou haſt knowen me.
2 Thou knoweſt my downe ſitting and myne vprysing: thou vnderſtandeſt my thoughtes long before they be.
3 Thou compaſſeſt about my path, and my iourney into all coaſtes: and thou vſeſt all my wayes.
4 For there is not a worde in my tongue: but beholde thou O Lorde knoweſt it altogether.
5 Thou haſt faſhioned me behinde and before: and layde thyne (a) hande vpon me.
6 The knowledge that (thou haſt) of me is marueylous: it is ſo high that I can not (attayne) vnto it.
7 Whyther can I go from thy ſpirite: or whyther can I flee away from thy face?
8 If I aſcende vp into heauen, thou art there: if I lay me downe in hell, thou art there alſo.
9 If I take (b) the wynges of the morning: and (go to) dwel in the vttermoſt part of the ſea,
10 Euen there alſo thy hande ſhall leade me: and thy ryght hande ſhall holde me.
11 And yf I ſay peraduenture the darkneſſe ſhal couer me: and the night ſhalbe day for me,
12 Truely the darkeneſſe ſhall not darken any thing from thee, and the nyght ſhalbe as light ſome as the day: darkneſſe and lyght (to thee) are both a lyke.
13 For thou haſt my (c) reynes in thy poſſeſſion: thou dydſt couer me in my mothers wombe.
14 I wyll confeſſe it vnto thee, for that thy (doynges) are to be dreaded, I am made after a marueylous

(a) I am the worke of thyne hand.

(b) If I flee as faſt as the ſunne beames paſſe.

(c) Myne inward affectes and cogitations.

ſoȝt: thy woꝛkes be maruey|lous, and that my ſoule knoweth ryght well.

15 The ſubſtaunce of my (body) was not hyd from thee: when I was made in ſecrete and faſhioned with diuiſt membery" in my mothers woumbe.

16 Thyne eyes dyd ſee me (d) when I was moſt imperfect: and in thy booke † were wꝛitten euery day of them (wherein the partes of my body) were ſhaped, and no one of them were vnknowen vnto thee.

17 Howe pꝛecious be thy "cogitations towardes me O God? how greatly be the ſumme of them increaſed?

18 I go about to count them, I finde that they are mo in number then the ſande: and yet whyle I am wakyng I am ſtill with (e) thee.

19 Foꝛ truely thou wylt ſlay O Lord the † wicked man: and the blood thirſtie men (to whom I euer ſay) depart ye from me.

20 Who do ſpeake vnto thee in guilfull maner: (thou art O God) exalted in vayne to thyne enemies.

21 Do not I hate them O God that hate thee? and am not I greeued with thoſe that ryſe vp againſt thee?

22 yea I hate them" from the bottome of myne heart: euen as though they were myne enemies.

23 Searche me to the quicke O Lord, and knowe thou myne heart: pꝛoue me, and knowe thou my thoughtes.

24 And loke well yf there be any way of peruerſeneſſe in me: and (then) leade me in the way (f) of the woꝛlde.

† wicked man: and the blood thirſtie men (to whom I euer ſay) depart ye from me.

" with a perfect hatred.

(d) So ſoone as I was conceaued.

" companions. God is accompanyed with nothyng els ſaue onlye with his wiſdome, counſayle, and pꝛouidence.

(e) I thynke of thy woꝛkes, cogitations, and pꝛouidence.

(f) Cauſe me to dye: for the way of all men is to dye, euen from the beginnyng of the woꝛlde.

The argument of the .cxl. Pſalme.

¶ Dauid prayeth God moſt earneſtly to deliuer him from his enemies, who with their ſlaunderous tongues, falſe accuſations, and craftie fetches, ſeeke all maner of wayes howe to deſtroy him, whereas yet in deede they cannot put in execution their malice, but by Gods permiſſion. Eripe domine.

¶ To the chiefe muſition, a pſalme of Dauid.

DEliuer me O God from the euyll man: and pꝛeſerue me from (a) the outragious man.

2 Who in heart imagine miſchiefes: and ſet foꝛwarde to warre euery day.

3 They haue ſharpened their tongue lyke a ſerpent: Addeys poyſon is vnder their lippes. Selah.

4 Keepe me O God from the handes of the vngodly: pꝛeſerue me from (b) the outragious man, who haue deuiſed to thꝛuſt my feete (from me.)

5 The pꝛoude haue layde a ſnare foꝛ me, and ſpꝛead a net abꝛode with cordes in the high wayes: they haue ſet trappes foꝛ me. Selah.

6 I haue ſayde vnto God, thou art my Lord: heare the voyce of my pꝛayers O God.

7 O Lorde God the ſtrength of my ſaluation: thou haſt couered my head in the day of battayle.

8 Graunt not vnto the vngodly (his) deſires O God: bꝛyng not to paſſe his miſcheuous imagination (leſt) they ſhoulde be made to pꝛoude. Selah.

9 Let the labour of his owne lippe couer him: (who is) head of them that compaſſe me about.

10 Let hotte coales be burnyng vpon them: he wyll caſt them downe into the fyre into the deepe pittes, that they may neuer ryſe vp agayne.

11 A man ful of tongue can not pꝛoſper vpon the earth: euyll ſhall hunt the outragious perſon to ouerthꝛowe him.

12 I am ſure that God wyll diſpatch the cauſe of the afflicted: and he wyll geue iudgement foꝛ the needy.

13 Truely the ryghteous wyl confeſſe it vnto thy name: they that deale vpꝛightly ſhall dwell beſoꝛe thy face.

(a) A man of iniuries.

(b) A man of iniuries.

The argument of the .cxli. Pſalme.

¶ Dauid humbly deſyreth God that his prayer may be ſo acceptable vnto him, as if he had made a ſacrifice in the temple. He prayeth God to preſerue him in worde and deede from all euyll, that he fall into no ſnare of his enemies: for he had rather be reproued of the godly, then to be honoured of the wicked. Domine clamaui.

¶ A Pſalme of Dauid.

O God I call vpon thee, haſt thee vnto me: geue eare vnto my voyce whyleſt I cꝛye vnto thee.

2 Let my pꝛayer be diꝛected beſoꝛe thy face (as) an incenſe: let the lyfting vp of myne handes (be) an euenyng ſacrifice.

3 Set a watch O LORD beſoꝛe my mouth:

mouth: and keepe the dooze of my lippes.
4 Incline not myne heart to any euyll thing, whereby I might commit any "vngodly act with men that be wozkers of iniquitie: and (a) let me not eate of their delicates.
5 I wyſhe that the righteous would ſmyte me and reproue me: foz it is louing kindneſſe.
6 (b) But I would not that baulmes ſhould breake myne head: foz continually euen my prayer is againſt their wickednеſſe.
7 O that their iudges were thruſt downe headlong from "a rocke: then they would heare my wozdes, foz they be ſweete.
8 Our bones lye ſcattered vppon the graues mouth: like as when one breaketh and heweth (wood) vppon the earth.
9 Foz myne eyes loke vnto thee O God the Lozde: in thee is my truſt, caſt not my ſoule out (of me.)
10 Kepe me from the "ſnare which they haue layde foozth foz me: and from the trappes of them that be wozkers of iniquitie.
11 Let the vngodly fall into (c) his nettes: but with al I pray thee that I may alwayes eſcape (them.)

(a) Let me not be ſeduced by proſperitie as they be.
(b) I pray god to ſaue me from the wickednеſſe of ſuch as pretendyng greatly to loue me, be the meanes that I breake gods commaundementes.
"The handes of a rocke.
"The handes of a ſnare.
(c) King sauls nettes who was the auchour of Dauids trouble.

The argument of the. cxlii. Pſalme.

¶ Dauid expreſſeth the prayer that he made to God when he lay hyd in the caue.
1 Samuel. 24. He vttereth his great anguiſhe that he was in, ſo that he had truſt in nothing els ſaue in God who is all his inheritaunce.

Voce mea ad dominum.

¶ The wyſe inſtruction of Dauid, a prayer when he was in the caue.

A Euenyng prayer.

I Cryed vnto God with my voyce: euen vnto God I dyd make my ſupplication.
2 I powzed out befoze his face my cogitations: and I made a declaration of my trouble befoze his face.
3 When my ſpirite was ouerwhelmed within me, thou knewеſt my path: in the way wherein I walked they haue priuilie layde a ſnare foz me.
4 When I loked vpon my ryght hand, and ſawe (rounde about me) there was no man that would knowe me: I had no place to flee vnto, and no man cared foz my ſoule.
5 I cryed vnto thee O God, and ſaid: thou art my hope, and my poztion in the lande of the lyuing.
6 Conſider my complaynt, foz I am brought very lowe: deliuer me from my perſecutozs, foz they are to ſtrong foz me.
7 Bring my ſoule out of (a) priſon, that I may prayſe thy name: the righteous wyl compaſſe me rounde about when thou wylt (thus) reward me.

(a) Out of the caue.

The argument of the .cxliii. pſalme.

¶ Dauid deſireth God to heare his prayer for his mercie and goodneſſe ſake, becauſe no man can be founde righteous before him. He vttereth his ſorowe, and requireth to be deliuered from his enemies, againſt whom he maketh his prayer.

Domine exaudi. ¶ A Pſalme of Dauid.

HEare my prayer O GOD, geue eare vnto my deſire: hearken vnto me foz thy truеth ſake, foz thy righteouſneſſe ſake.
2 And enter not into iudgement with thy ſeruaunt: foz in thy ſyght no man lyuyng can be iuſtified.
3 Foz the enemie hath perſecuted my ſoule, he hath ſmitten my lyfe downe to the grounde: he hath layde me in darkneſſe as men that haue ben long dead.
4 And my ſpirite is ouerwhelmed within me: and my heart is deſolate in the midſt of me.
5 I call to remembraunce the tyme long paſt: I muſe vpon euery act of thyne, I exerciſe my ſtudie on the wozke of thy handes.
6 I ſtretche foozth myne handes vnto thee: my ſoule as a thirſtie lande (gaſpeth) vnto thee. Selah.
7 Make ſpeede, hearken vnto me O God, my ſpirite waſteth fayne: hyde not thy face from me, foz I am lyke vnto them that go downe into the pit.
8 Cauſe me to heare of thy louyng kindneſſe betymes in the mozning: foz in thee is my truſt.
9 Make me to know the way that I ſhoulde walke in: foz I lyft vp my ſoule vnto thee.
10 Deliuer me O God from myne enemies: I hyde my ſelfe with thee.
11 Teache me to do the thing that pleaſeth thee, foz thou art my Lozde:

let thy good ſpirite leade me foorth vnto the lande of ryghteouſneſſe.

12 For thy names ſake O God thou wylt cauſe me to lyue: and for thy ryghteouſneſſe ſake thou wylt bryng my ſoule out of trouble.

13 And of thy goodneſſe thou wylt deſtraine myne enemies: and deſtroy all them that be aduerſaries to my ſoule, for I am thy ſeruaunt.

¶ The argument of the .cxliiii. Pſalme.

¶ Dauid acknowledgeth it to proceede onlye of God that he hath ouercome his enemies, and hath his ſubiectes obedient vnto him. He marueyleth that god is ſo beneficiall vnto him, a man to be eſteemed of no valure. He deſyreth God vtterly to vanquiſhe his aduerſaries, and that his people may floriſhe with all kynde of felicitie.

Benedictus dominus.

¶ Of Dauid.

A Morning prayer.

BLeſſed be God my rocke: who teacheth my handes to warre, and my fyngers to fyght.

2 My holynelle and my fortreſſe, my refuge, and my onlye deliuerer: my buckler, in him I haue put my truſt, who ſubdueth my people vnder me.

3 O God, what is man that thou doeſt know him? what is the ſonne of man that thou doeſt thynke of him?

4 Man is lyke "a thing of naught: his dayes be lyke a ſhadowe that paſſeth away.

" vnto vanitie.

5 Bowe thy heauens O God and come downe: touche the mountaynes and they ſhall ſmoke.

6 Caſt out terrible lightnynges and feare them: ſhoote out thyne arrowes and conſume them.

7 Sende downe thyne hande from aboue: deliuer me, and take me out of the great waters, from the hande of the chyldren of an other deuotion then I am.

8 Whoſe mouth vttereth vanitie: and their ryght hande is a ryght hande of (a)falſhood.

(a) They do not performe their promiſes made by taking hande in hande.

9 O Lorde I wyll ſyng a newe ſong vnto thee: and I wyll ſyng pſalmes vnto thee vpon a Lute, (and vpon) an inſtrument of ten ſtrynges.

10 Who geueth "victorye vnto kinges: who redeemeth Dauid his ſeruaunt from perill of the ſworde.

"ſaluation.

11 Redeeme me and deliuer me from the hande of the chyldren of an other deuotion then I am: whoſe mouth vttereth vanitie, and their ryght hande is a ryght hande of falſhood.

12 That our ſonnes may growe vp in their youth as young plantes: that our daughters may be as corners (ſtones) grauen after the faſhion as a palace is.

13 That the corners of our houſes may be filled, yeeldyng foorth all maner of ſtore: that our cattel may bring foorth thouſandes, (yea) ten thouſandes in our ſtreates.

14 That our oxen may be ſtrong (to labour) that there be no decay: no leadyng into captiuitie, and no complaynyng in our ſtreates.

15 Happy are the people that be in ſuch a caſe: bleſſed is the people who haue God for their Lorde.

The argument of the .cxlv. pſalme.

¶ Dauid ſetteth foorth to be talked and ſong of all ages the wonderous workes of God, wherin is declared his goodneſſe, merciſulneſſe, power and prouidence, God raigneth for euer, he aydeth the oppreſſed and afflicted. He feedeth all creatures. He is iuſt and merciſull in all his workes. He is preſent with thoſe that call vpon him and feare him: ſuch he heareth and ſaueth, whereas he deſtroyeth the wicked.

Exaltabo te.

¶ () The prayſe of Dauid.

() A pſalme contaynyng the prayſe of God, made by Dauid.

A I Wyll magnifie thee O Lorde my kyng: and I wyll bleſſe thy name for euer and euer.

2 I wyll bleſſe thee euery day: and I wyll prayſe thy name for euer and euer.

3 Great is God and moſt worthie to be prayſed: and his greatneſſe can not be ſearched out.

4 One generation ſhall prayſe thy workes vnto another: and they ſhall declare thy mightie power.

5 I wyll ſet foorth in wordes the glorious maieſtie of thy excellentnes: and thy wonderous workes.

6 I wyll alſo declare thy greatneſſe: ſo that men ſhall ſpeake of the force of thy terrible actes.

7 They

B 7 They ſhal vtter out of their mouth a memoriall of thyne aboundaunt kyndneſſe: and they ſhall ſyng of thy ryghteouſneſſe.
8 God is gratious and mercifull: loth to be angry, and great in louing kindneſſe.
9 God is good vnto euery man: and his mercie is ouer all his workes.
10 All thy workes ſhall confeſſe it vnto thee O God: and thy ſayntes ſhall bleſſe thee.
11 They ſhall ſhewe the glorie of thy kyngdome: and talke of thy power.
12 That they may make knowen to the chyldren of men his manifolde power: and the glorious maieſtie of his kyngdome.
13 Thy kyngdome is an euerlaſting kyngdome: and thy dominion endureth throughout all ages.
C 14 God vpholdeth all ſuch as fall: and lyfteth vp all thoſe that be bowyng downewarde.
15 The eyes of all wayte vpon thee: and thou geueſt them their meate in "due ſeaſon. "in their tyme.
16 Thou openeſt thyne hande: and thou ſatiſfieſt the deſyre of euery thing liuing.
17 God is righteous in al his wayes: and holy in all his workes.
18 God is nie vnto all them that call vpon him: vnto all ſuch as call vpon him in(a) trueth. (a) Vnfaynedly, without hypocriſie.
19 He wyll fulfill the deſyre of them that feare him: he wyl alſo heare their crye, and he wyll ſaue them.
20 God preſerueth all thoſe that loue him: but he wyll byzng to nothyng ſuch as be vngodly.
21 My mouth ſhall ſpeake the praiſe of God: and all fleſhe ſhall bleſſe his holy name for euer and euer.

The argument of the .cxlvi. Pſalme.

¶ The prophete vttereth his great deſyre to prayſe God, he withdraweth men from puttyng their truſt in princes, pronouncyng that man to be happy who truſteth in God the creatour of all thinges, the geuer of ryght to thoſe that ſuffer wrong, the feeder of the hungry, the deliuerer of priſoners out of captiuitie, and the defendour of ſtraungers, fatherleſſe and wydowes.

Lauda anima mea.

A PRayſe ye the Lorde, prayſe thou God O my ſoule, whyleſt I lyue I wyll prayſe GOD: I wyll ſyng pſalmes vnto my Lorde ſo long as I ſhalbe.
2 Put not your truſt in princes (nor) in the ſonne of man: in whom there is no ſaluation.
3 His ſpirite ſhall depart out of him, he ſhall turne agayne to his earth: at that day all his thoughtes ſhall periſhe.
4 Bleſſed is he vnto whom the God of Jacob is an ayde: his truſt is in God his Lorde.
5 Who made heauen and earth, the ſea and all that therein is: who maynteyneth the trueth for euer.
6 Who executeth iudgement for thoſe that are oppreſſed with wrong: who geueth foode to the hungry.
7 God looſeth thoſe that be bound: God geueth ſyght to the blynde.
B 8 God rayſeth them vp that are "fallyng: God loueth the ryghteous. "Crooked.
9 God taketh ſtraungers into his cuſtodie, he relieueth the fatherleſſe and the wydowe: as for the way of the vngodly he turneth it vpſyde downe.
10 God thy Lord ſhall raigne O Sion to the worldes ende: throughout all generations. Prayſe ye the Lord.

¶ The argument of the .cxlvii. pſalme.

¶ The prophete exhorteth the chyldren of Iſrael to prayſe God, for that by him they were brought home out of captiuitie. He declareth gods great power, wyſdome, and goodneſſe, which appeareth in all his workes and benefites, but eſpecially in that he had ſet foorth by Moyſes his lawe and commaundementes.

Laudate dominum.

A Euenyng prayer. PRayſe ye the Lorde, for it is a good thing: ſing pſalmes vnto our Lorde, for it is a pleaſaunt thing, (his) prayſe is to be deſyred.
2 God buyldeth vp Hieruſalem: he wyll gather together the Iſraelites that were baniſhed.
3 He healeth thoſe that are broken in heart: he wrappeth vp their ſorowes.

4 He counteth the number of the ſtarres: he geueth vnto them all names.

5 Great is our Lorde, and great is his power: his vnderſtandyng is infinite.

6 God ſetteth vp the meeke: he caſteth the vngodly downe to the grounde.

7 Syng ye vnto God with a confeſſion: ſing pſalmes vpon the harpe vnto our Lorde.

B 8 Who couereth the heauen with cloudes: who prepareth rayne for the earth, who maketh graſſe to growe vpon the mountaynes.

9 He geueth vnto cattel their foode: (euen) vnto Rauens whiche call for it.

10 He hath no pleaſure in the ſtrength of an horſe: he delighteth not in the legges of a man.

11 God delighteth in them that feare him: (and) in them that put their truſt in his mercie.

12 Prayſe God O Hieruſalem: praiſe thy Lorde O Sion.

13 For he maketh faſt the barres of thy gates: he bleſſeth thy children within thee.

14 He maketh peace in thy borders: he filleth thee with "good corne. "the fat.

15 He ſendeth forth his commaundement vppon the earth: his worde C runneth very ſwyftly.

16 He geueth ſnowe (ſo white) as wooll: he ſcattereth the hoare froſt lyke aſhes.

17 He caſteth forth his yce lyke fragmentes: who is able to abide his froſt?

18 He ſendeth forth his worde, and melteth them: he bloweth with his winde, and the waters flowe.

19 He declareth his worde vnto Jacob: his ſtatutes and ordinaunces vnto Iſrael.

20 He hath not dealt ſo with euery nation: neither haue they the knowledge of his iudgementes. Prayſe ye the Lorde.

The argument of the cxlviii. Pſalme.

¶ The prophete calleth vpon all creatures whiche be in heauen or earth to prayſe God: but eſpecially vpon the people of God, who haue greater cauſe geuen them for to do it then other. Laudate dominum.

A PRayſe ye the Lorde, prayſe ye god out of heauen: prayſe ye him on high aboue.

2 Prayſe him all ye his angels: prayſe him all ye his hoſt.

3 Prayſe ye him ſunne and moone: prayſe him all ye ſtarres (that geue) lyght.

"the heauens of heauens. 4 Prayſe ye him all ye "heauens: and ye waters that be aboue the heauens.

5 Euen they ſhould prayſe the name of God: for he commaunded, and they were created.

6 He hath ſet them ſure for euer and euer: he hath geuen them a lawe whiche ſhall not be broken.

7 Prayſe ye God from the earth: ye dragons and all deepe pittes.

8 Fyre and hayle, ſnowe and vapours: ſtormie wynde, fulfyllyng his worde.

9 Mountaynes and all hylles: fruitfull trees and all Cedars.

10 Beaſtes and all cattell: wormes and fethered foules.

11 Kynges of the earth and all people: princes & all iudges of the earth.

12 Young men and maydens, olde men with children, ſhoulde prayſe the name of God: for his name only is moſt excellent, and his maieſtie aboue earth and heauen. C

13 He hath exalted the horne of his people: (he is) the prayſe of all his ſaintes, euen of the children of Iſrael, a people that is moſt nie vnto him. Prayſe ye the Lorde.

The argument of the .cxlix. Pſalme.

¶ The prophete exhorteth the chyldren of Iſrael to expreſſe a ioy towardes God by prayſing him, by ſinging vnto him, and by playing on muſical inſtrumentes, partly for that God is pleaſed with them, partly alſo for that God hath geuen them a victorie ouer the heathen their enemies.

Cantate domino.

A PRayſe ye the Lorde, ſing vnto god a newe ſong: "he ought to be prayſed in the congregation of ſaintes. "his prayſe ſhoulde be.

2 Iſrael ſhoulde reioyce in his maker: the children of Sion ſhoulde be ioyfull in their kyng.

3 They ſhoulde prayſe his name in a daunce:

daunce: they shoulde syng psalmes vnto him vpon a tabret and a harpe.

4 For god hath a pleasure in his people: he wyl beautifie the afflicted with saluation.

"the godly disposed. 5 "The saintes shalbe ioyfull with glory: they shall expresse a ioyfull noyse in their beddes.

6 The high promotions of the lorde shalbe in their mouth: and a two edged sworde in their handes.

7 That they may take auengement of the heathen: and correction of the nations.

8 That they may bynde their kynges in chaynes: and their nobles with iron fetters.

9 That they may execute the iudgement prescribed: this honour shalbe to all his saintes. Prayse ye the Lord.

¶ The argument of the .cl. Psalme.

¶ The prophete exhorteth generally all lyuing creatures to prayse the mightinesse and greatnesse of God. He wylleth men to do it with instrumentes of musicke.

¶ Laudate dominum.

PRayse ye the Lorde, prayse ye the Lorde in his sanctuarie: prayse ye him in the firmament (a) of his power.

A (a) In the firmament gods power appeareth.

2 Prayse ye him in his strength: prayse ye him in his excellent greatnesse.

3 Prayse ye him in the sounde of a trumpet: prayse ye him vpon a Lute and an Harpe.

4 Prayse ye him with a tabret and a daunce: prayse ye him vpon the strinages and vpon the Organes.

5 Prayse ye him vpon the well tuned Cymbales: prayse ye him vpon the loude Cymbales.

6 Euery thing that draweth breath: ought to prayse the Lorde. Prayse ye the Lorde.

¶ The ende of the Psalter.

¶ Numerus secundum Hebreos.

cxx.	Ad dominum cum tri.	lxxv.	Confitebimur.
xxv.	Ad te domine leuaui.	cv.	Confitemini domino. i.
xxviii.	Ad tè domine clamaui.	cvi.	Confitemini domino. ii.
cxxiii.	Ad te leuaui.	cvii.	Confitemini domino. iii.
xxix.	Afferte domino.	cviii.	Confitemini domino. iiii.
lxxviii.	Attendite populc.	cxxxvi.	Confitemini domino. v.
xlix.	Audite hec omnes.	xvi.	Conserua me.
		cxvi.	Credidi propter.
i.	Beatus vir.	iiii.	Cum inuocarem.
xxxii.	Beati quorum.		
xli.	Beatus qui intel.	cxxx.	De profundis
cxii.	Beatus vir qui.	xxii.	Deus deus meus.
cxix.	Beati immaculati.	xliii.	Deus auribus.
cxxviii.	Beati omnes qui.	xlvi.	Deus noster refugium.
xxxiiii.	Benedicam dominum.	l.	Deus deorum.
lxxxv.	Benedixisti.	liii.	Deus in nomine.
ciii.	Benedicite omnia. i.	lx.	Deus repulisti.
ciiii.	Benedicite omnia. ii.	lxiii.	Deus deus meus ad te.
cxliii.	Benedictus dominus.	lxvii.	Deus misereatur.
xcii.	Bonum est confiteri.	lxx.	Deus in adiutorium.
		lxxii.	Deus iudicium.
xcvi.	Cantate domino. i.	lxxix.	Deus venerunt.
xcviii.	Cantate domino. ii.	lxxxii.	Deus stetit.
cxlix.	Cantate domino. iii.	lxxxiii.	Deus quis similis.
xix.	Cæli enarrant.	xciiii.	Deus vltionum.
ix.	Confitebor. i.	cix.	Deus laudem.
cxi.	Confitebor. ii.	cxvi.	Dilexi quoniam.
cxxxviii	Confitebor. iii.	xviii.	Diligam te.

Numerus ſecundum Hebreos.

ec.	Dixit dominus domino.	lxxi.	In te domine ſperaui non.
xiiii.	Dixit inſipiens. i.		
liii.	Dixit inſipiens. ii.	cxlvi.	Lauda anima mea.
xxxix.	Dixi cuſtodiam.	cxlvii.	Lauda Hieruſalem.
xxxvi.	Dixit iniuſtus.	cxiii.	Laudate pueri.
iii.	Domine quid.	cxvii.	Laudate dominum omnes.
vi.	Domine ne in furore. i.	cxxi.	Leuaui oculos.
xxxviii.	Domine ne in furore. ii.	cxxii.	Lætatus ſum.
vii.	Domine deus meus, in te.	cxxxv.	Laudate nomen.
viii.	Domine dominus noſter.	cxlvii.	Laudate dominum.
xv.	Domine quis habitabit.	cxlviii.	Laudate dominum de cœlis.
xxi.	Domine in virtute.	cl.	Laudate dominum.
lxxxviii	Domine deus ſalutis.		
xc.	Domine refugium.	xlviii.	Magnus dominus.
cii.	Domine exaudi.	li.	Miſerere mei deus. i.
cxxxi.	Domine non eſt exal.	lvi.	Miſerere mei deus. ii.
cxxxix.	Domine probaſti.	lvii.	Miſerere mei deus. iii.
cxli.	Domine clamaui.	lxxxix.	Miſericordias.
cxliii.	Domine exaudi.	ci.	Miſericordiam et iudi.
xxiii.	Dominus regit me.	cxxxii.	Memento domine.
xxiiii.	Domini eſt terra.		
xxvii.	Dominus illuminatio.	xxxvii.	Noli æmulari.
xciii.	Dominus regnauit decorem.	lxii.	Nonne deo ſubiecta.
cxvii.	Dominus regnauit exul.	lxxvi.	Notus in Iudea.
cxix.	Dominus regnauit, iraſcan.	cxv.	Non nobis domine.
		cxxiiii.	Niſi quia dominus.
cxxxiiii	Ecce nunc benedicite.	cxxvii.	Niſi dominus ædificauerit.
cxxxiii.	Ecce quam bonum.		
lix.	Eripe me de inimicis.	xlvii.	Omnes gentes.
cxl.	Eripe me domine.		
xlv.	Eructauit cor.	cviii.	Paratum cor.
cxlv.	Exaltabo te deus.		
xxx.	Exaltabo te domine.	ii.	Quare fremuerunt gentes.
lv.	Exaudi deus oratio.	xlii.	Quemadmodum.
lxi.	Exaudi deus depreca.	liii.	Quid gloriaris.
lxiiii.	Exaudi deus orationem meam.	lxxiii.	Quam bonus Iſrael.
xvii.	Exaudi domine iuſtitiam.	lxxx.	Qui regis Iſrael.
xx.	Exaudiat te dominus.	lxxxiiii.	Quam dilecta.
xl.	Expectans expectaui.	xci.	Qui habitat in adiu.
lxxi.	Exultate deo.	cxxv.	Qui confidunt.
xxxiii.	Exultate iuſti.	xii.	Saluum me fac domine.
lxviii.	Exurgat deus.	lviii.	Si vere vtique.
		lxix.	Saluum me fac deus.
lxxxvii.	Fundamenta eius.	cxxix.	Sepe expugnauerunt.
		cxxxvii	Super flumina.
lxxxvi.	Inclina domine.		
cxxvi.	In conuertendo.	lxv.	Te decet hymnus.
xi.	In domino confido.		
cxiiii.	In exitu Iſrael.	v.	Verba mea.
xxxi.	In te domine ſperaui.	x.	Vt quid domine.
lxvi.	Iubilate deo.	xiii.	Vſquequo domine.
C.	Iubilate domino.	lxxiiii.	Vt quid deus.
xxxv.	Iudica domine.	lxxvii.	Voce mea ad dominum.
xliii.	Iudica me deus.	xcv.	Venite exultemus.
xxvi.	Iudica me domine.	cxlii.	Voce mea ad dom. clam.

PH 1635

¶ The prouerbes of Solomon.

¶ The first Chapter.

¶ The power and vse of the word of god. 7 Of the feare of god & knowledge of his word. 10 We may not consent to the intisinges of sinners. 20 Wisdome complayneth that she is contemned. 24 The punishment of them that contemne her.

THE prouerbes of Solomon the son of Dauid king of Israel: 2 To learne wisdome & instruction, and to perceaue the wordes of vnderstandyng,

3 To receaue the instruction of wisdome, iustice, iudgement, and equitie:

4 To geue wyt vnto the simple, and that the young men myght haue knowledge and vnderstandyng.

5 The wyse man wyll geue eare, and wyll come by more wisdome, and he that is endued with vnderstandyng, shall attayne vnto (wyse) counselles.

6 To vnderstande a parable, and the interpretation therof, the wordes of the wyse, and their darke speaches.

7 The feare of the Lorde is the begynnyng of knowledge: but fooles despise wisdome and instruction.

8 My sonne, heare thy fathers doctrine, and forsake not the "lawe of thy mother: 9 For they shalbe an encrease of grace vnto thy head, and (as) a chayne about thy necke.

10 My sonne, yf sinners "entice thee, consent not vnto them. 11 If they say, Come with vs, let vs lay wayte for blood, and lurke priuily for the innocent without a cause,

12 Let vs swalowe them vp lyke the graue quicke and whole, as those that go downe into the pyt: 13 So shall we fynde all maner of costlye riches, and fyll our houses with spoyles: 14 Cast in thy lot among vs, and let vs all haue one purse.

15 My sonne, walke not thou with them, refrayne thy foote from their wayes. 16 For their feete runne to euyll, and are hastie to shed blood.

17 But (as) in vayne the nette is layde foorth before the birdes eyes:

18 So these lay wayte for the blood of them, and lye priuily for their lyues: 19 Such (are) the wayes of euery one that is greedie of gayne, who taketh away the life of the owner therof. 20 Wisdome cryeth without, and putteth foorth her voyce in the streetes: 21 She calleth before the congregation in the open gates, and sheweth her wordes through the citie, saying, 22 O ye children, howe long wyll ye loue childishnes? howe long wyll the scorners delyte in scornyng, and the vnwyse hate knowledge? 23 O turne you at my correction: lo I wyll expresse my minde vnto you, and make you vnderstande my wordes. 24 Because I haue called, and ye refused, I haue stretched out my hande, and no man regarded: 25 But all my counsels haue ye despised, and set my correction at naught: 26 Therfore wyll I also laugh at your destruction and mocke you, when thy thyng that ye feare commeth vpon you, 27 Euen when thy thyng that ye be afrayde of falleth in sodaynly lyke a storme, and your miserie lyke a tempest, yea when trouble and heauinesse commeth vpon you. 28 Then shall they call vpon me, but I wyll not answere: they shall seke me early, but they shall not fynde me: 29 And that because they hated knowledge, and dyd not choose the feare of the Lorde,

30 They wolde none of my counsell, but despised all my correction.

31 Therfore shall they eate of the fruite of their owne way, and be fylled with their owne inuentions.

32 For the turnyng away of the vnwyse shall slay them, and the prosperitie of fooles shall destroy them.

33 But who so heareneth vnto me, shall dwell safely, and be sure from any feare of euyll.

Job. 28. b
Eccle. 1. c.
Psal. 110. b
Prou. 9. c.
" or, instruction.

* Or, leade thee out of the way.

Prou. 24. a

Psal. 14. a.

Prou. 3. a.

¶ The. ii. Chapter.

1 Wisdome exhorteth to obey her. 5 She teacheth the feare of god. 6 She is geuen of god. 10 She preserueth from wickednesse.

A My sonne, yf thou wylt receaue my wordes, and lay vp my commaundementes within thee,
2 That thou wylt enclyne thyne eares vnto wisdome, applie thyne heart then to vnderstandyng. 3 For yf thou cryest after wisdome, and cryest for knowledge: 4 If thou seekest for her as for syluer, and searchest for her as for treasures:
5 Then shalt thou vnderstande the feare of the Lorde, and fynde the knowledge of God. 6 For the Lorde geueth wisdome, out of his mouth commeth knowledge and vnderstandyng. 7 He stirreth vp health for the ryghteous: & defendeth them that walke vpryghtly. 8 That they may kepe the right path: and he preserueth the way of such as do serue him with godlynesse. 9 Then shalt thou vnderstande ryghteousnesse, and iudgement, and equitie, yea and euery good path. 10 When wisdome entreth into thyne heart, and thy soule delyteth in knowledge: 11 Then shall counsell preserue thee, and vnderstandyng shall kepe thee. 12 That thou mayest be deliuered from the euyll way, and from the man that speaketh frowarde thynges: 13 From such as leaue the wayes of ryghteousnesse, to walke in the wayes of darknesse:
C 14 Which reioyce in doyng naught, and delyte in the wickednesse of the euyll: 15 Whose wayes are croked, and they frowarde in their pathes.
16 That thou mayest be deliuered also from the straunge woman, and from her that is not thyne owne, which geueth sweete wordes,
17 Forsaketh the husbande of her youth, and forgetteth the couenaunt of her God. 18 For her house is enclyned vnto death, and her pathes vnto hell. 19 All they that go in vnto her, come not agayne, neither take they holde of the way of lyfe.
20 Therfore walke thou in the way of such as be vertuous, and kepe the pathes of the ryghteous. 21 For the iust shall dwell in the lande, and they that be perfect, shall remayne in it.
22 But the vngodly shalbe cut of from the earth: and the wicked doers shalbe rooted out of it.

Jacob.1.a Eccle.1.a. and.7.c. 1.king.3.b and.4.d.

Psa.5.a. and.7.a.

¶ The.iii, Chapter.

1 The worde of god geueth lyfe. 5 Trust in god. 7 Feare him. 9 Honour him. 11 Suffer his correction. 32 To them that folowe the worde of god, al things shall succeede well.

My sonne, forget not thou my lawe, but see that thyne heart kepe my commaundementes:
2 For they shall prolong the dayes and yeres of thy lyfe, and bryng thee peace. 3 Let mercie and faythfulnes neuer go from thee: bynde them about thy necke, & write them in the tables of thyne heart: 4 So shalt thou fynde fauour and good vnderstandyng in the syght of God & men.
5 Put thy trust in God with all thine heart: and leane not vnto thine owne wyt. 6 In all thy wayes acknowledge him, and he shall order thy goynges. 7 Be not wyse in thine owne conceipt: but feare the Lorde, and depart from euyll: 8 So shall thy (a) nauell be whole, and thy bones strong. 9 Honour the Lorde with thy substaunce, and with the firstlynges of all thyne encrease: 10 So shall thy barnes be fylled with plenteousnes, & thy pressles shal flowe ouer with sweete wine. 11 My sonne refuse not the chastenyng of the Lorde, neither faynt when thou art corrected of him: 12 For whom the Lorde louerh, him he chastneth, and yet delyteth in him, euen as a father in his owne sonne. 13 Well is him that fyndeth wisdome, and getteth vnderstandyng: 14 For the marchaundise of it, is better then the marchaundise of syluer, and the gayne therof (is better) then golde. 15 She is more worth then pretious stones: and all the thynges that thou canst desire, are not to be compared vnto her. 16 In her ryght hande is long lyfe, and in her left hande riches and honour.
17 Her wayes are pleasaunt wayes, and all her pathes are peaceable.
18 She is a tree of lyfe to them that lay holde vpon her: and blessed is he that kepeth her fast. 19 With wisdome hath the Lorde layde the foundation of the earth, and through vnderstandyng hath he stablished the heauens. 20 Through his knowledge the deapthes are broken vp, and the cloudes droppe downe the deawe. 21 My sonne, let not these thynges depart from thyne eyes, but kepe wisdome and vnderstandyng:
22 So they shall be lyfe vnto thy soule, and grace vnto thy mouth.

A Deut.11.a.

B Esai.5.c. Rom.12.c (a) That is, the whole body. Tobi.4.b. Deut.26.a Mala.4.b. Exod.23.e Exod.34.c.

Heb.12.b. Apoc.3.b.

C

Prou.8.a.

Gen.1.b.

D

21 Then

23 Then shalt thou walke safely in thy way, and thy foote shall not stumble. Prou.r.b. 24 If thou sleepest, thou shalt not be afraide: but shalt take thy rest, and sleepe sweetely. 25 Thou shalt not be afraide of any sodayne feare, neither for the violent rushyng in of the vngodly when it commeth.

26 For the Lorde shall stande by thy syde, and kepe thy foote that thou be not taken. 27 Withdrawe no good thyng from them that haue neede, so long as thyne hande is able to do it.

28 Say not vnto thy neyghbour, Go thy way and come agayne, and to morowe wyll I geue thee: where as thou hast nowe to geue him. 29 Intende no hurt agaynst thy neyghbour, seyng he hopeth to dwell in rest by thee.

30 Striue not with any man without a cause, where as he hath done thee no harme. Prou.r.a. 31 Folowe not a wicked man, and choose none of his wayes: 32 For the Lorde abhorreth the frowarde: but his "counsell is among the ryghteous. 33 The curse of the Lorde is in the house of the vngodly: but he blesseth the dwellynges of the ryghteous. 34 As for the scornfull, doth he not langh them to scorne? but he geueth grace vnto the lowly. 35 The wyse shall haue honour in possession: but shame is the promotion that fooles shall haue.

" Or, secrete.

¶ The. iiii. Chapter.

1 Wisdome and her fruites ought to be searched. 14 The way of the wicked must be refused. 20 By the worde of god, the heart, eyes, and course of lyfe must be guided.

A HEare O ye children a fatherly instruction, and take good heede, that ye may learne vnderstandyng. 2 For I haue geuen you a good doctrine, forsake not ye my law. 3 For when I my selfe was my fathers deare sonne, and tenderly beloued of my mother: Deut.6.b 11.6, 32.g. 4 He taught me also and sayde vnto me, Let thyne heart receaue my wordes, kepe my commaundementes, and thou shalt lyue. 5 Get thee wisdome, and get thee vnderstandyng: forget not the wordes of my mouth, and thynke not from them. 6 Forsake her not, and she shall preserue thee, loue her, and she shall kepe thee. B 7 The cheefe poynt of wisdome, is to possesse wisdome: and before all thy goodes to get thee vnderstandyng. Deut.26.d. 8 Make much of her, and she shall promote thee, yea yf thou embrace her, she shall bryng thee vnto honour: 9 She shall beautifie thy head with manyfolde graces, and garnishe thee with a crowne of glorie. 10 Heare my sonne, and receaue my wordes, and the yeres of thy lyfe shalbe many.

11 I haue shewed thee the way of wisdome, and led thee into the ryght pathes. 12 So that yf thou goest in them, there shal no straytnesse hynder thee: and when thou runnest, thou shalt not fall. 13 Take fast holde of doctrine, and let her not go: kepe her, for she is thy lyfe. 14 Come not in the pathe of the vngodly, and walke not in the way of the wicked. C Psal. 1. a. and. 27. a.

15 Abhorre it, and go not therin, depart aside, and passe ouer by it.

16 For they sleepe not except they haue done mischefe: and sleepe is taken from them, vntyll they haue done harme. 17 For they eate the bread of wickednes, and drynke the wine of robberie. 18 The path of the ryghteous shineth, as the syght that is euer bryghter & bryghter vnto the perfect day. 19 But the way of the vngodly is as the darknes, they know not where they fall. 20 My sonne marke my wordes, and enclyne thyne eare vnto my sayinges: Deut.6.b. and.11.c. D 21 Let them not depart from thyne eyes, but kepe them euen in the middest of thyne heart: 22 For they are lyfe vnto those that fynde them, and health vnto all their bodyes. 23 Kepe thyne heart with all diligence, for out of it issueth lyfe. 24 Put away from thee a frowarde mouth, and let the lippes of slaunder be farre from thee.

25 Let thyne eyes behold that thyng that is ryght, and let thyne eye lyddes loke strayght before thee.

26 Ponder the path of thy feete, and let all thy wayes be ordered aryght.

27 Turne not aside neither to the ryght hande nor to the left: but withdraw thy foote from euyll. Deut. 5.b. and.27.D.

¶ The. v. Chapter.

3 Whordome forbidden, 9 and prodigalitie. 15 He wylleth a man to lyue on his labour, and to helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

MY sonne geue heede vnto my A wisdome, and bowe thyne eare vnto my "prudence: 2 That thou mayest regarde good counsell, and " or, knowledge.

and that thy lippes may kepe knowledge. 3 For the lippes of a straunge woman are a droppyng hony combe, and her throte is more glisteryng then oyle: 4 But at the last she is as bitter as wormewood, and as sharpe as a two edged sworde.

5 Her feete go downe vnto death, and her steppes pearce through vnto hell. 6 Perchaunce thou wylt ponder the path of her lyfe: so vnstedfast are her wayes that thou canst not knowe them. 7 Heare me nowe therfore O ye children, and depart not from the wordes of my mouth. 8 Kepe thy way farre from her, and come not nygh the doores of her house.

9 That thou geue not thy honour vnto other, and thy yeres to the cruel: 10 That other men be not fylled with thy vertues, and that thy labours come not in a straunge house.

11 Yea that thou mourne not at the last, when thou hast spent thy body and lustie youth, and then say,

12 Alas, why hated I nurture? why did my heart dispise correction?

13 Wherefore was I not obedient vnto the voyce of my teachers, and hearkened not vnto them that enstourmed me? 14 I was come almost into all misfortune, in the middest of the multitude and congregation.

15 (a) Drynke of the water of thyne owne well, and of the riuers that runne out of thyne owne spryng.

16 Let thy welles flowe out abrode, that there may be riuers of waters in the streetes: 17 But let them be only thyne owne, and not straungers with thee. 18 Let thy well be blessed, and be glad with the wyfe of thy youth. 19 Let her be as the louyng Hinde and pleasaunt Roe: let her breastes alway satisfie thee, and holde thee euer content with her loue.

20 Why wylt thou my sonne haue pleasure in a straunge woman, and embrace the bosome of a straunger?

21 For euery mans wayes are open in the syght of the Lorde, and he pondereth all their goynges. 22 The wickednesse of the vngodlye shall catche him selfe, and with the snares of his owne sinne shall he be trapped.

23 He shall dye without * amendement, and for his great foolishnesse he shall go astray.

1 Instruction for sureties. 6 The slouthfull and sluggishe is stirred to worke. 12 He discribeth the nature of the wicked. 16 The thynges that god hateth. 20 To obserue the worde of god. 24 To flee adulterie.

My sonne yf thou be surette for thy neyghbour, and hast fastened thyne hande for another man: 2 Thou art * bounde with thyne owne wordes, and taken with thyne owne speache. 3 Therefore my sonne do this, and thou shalt be discharged: When thou art come into thy neyghbours daunger, go thy wayes then soone, humble thy selfe, and with thy freendes intreate (thy * creditour.) 4 Let not thyne eyes sleepe, nor thyne eye lydde slumber. 5 Saue thy selfe as a Roe from the hande of the (hunter) and as a birde from the hande of the fouler. 6 Go to the emmet thou sluggarde, consyder her wayes, and learne to be wyse: 7 She hath no guide, nor ouerseer, nor ruler, 8 Yet in the sommer she prouideth her meate, and gathereth her foode together in the haruest.

9 Howe long wylt thou sleepe thou sluggishe man? When wylt thou aryse out of thy sleepe? 10 Yea sleepe on styll a litle, slumber a litle, folde thyne handes together yet a litle that thou mayest sleepe: 11 So shall pouertie come vnto thee as one that trauayleth by the way, and necessitie lyke a weaponed man. 12 An vngodly person, a wicked man, goeth with a frowarde mouth. 13 He winketh with his eyes, he tokeneth with his feete, he teacheth with his fyngers.

14 He is euer imaginyng mischeefe and frowardnesse in his heart, and causeth discorde. 15 Therfore shall his destruction come hastyly vpon him, sodaynly shall he be all to broken, and not be healed. 16 These sixe thynges doth the Lorde hate, and the seuenth he vtterly abhorreth:

17 A proude loke, a lying tongue, handes that shed innocent blood,

18 An heart that goeth about wicked imaginations, feete that be swyft in runnyng to mischeefe, 19 A false witnesse that bryngeth vp lyes, and him that soweth discorde among brethren. 20 My sonne, kepe thy fathers commaundement, and forsake not

(a) Content thy selfe with thyne owne wyfe, and desire not other.

* Or, instruction.

* Or, bounde.

* Or, neighbour.

Prou.2.b and.6.a.

Job.31.a. and.34.c.

Prou.10.b.

Prou.13.b.

Prou.24.

Prou.12.c.

Psal.14.a Prou.1.a.

not the lawe of thy mother: 21 Tye them continually in thyne heart, and bynde them about thy necke.

22 That shall leade thee when thou goest, preserue thee when thou art a sleepe, and when thou awakest talke with thee. 23 For the commaundement is a lanterne, and the lawe a lyght: yea chastenyng and nurture is the way of lyfe: 24 That they may kepe thee from the euyll woman, and from the flatterynge tongue of the straunge woman. 25 Lust not after her beautie in thyne heart, lest thou be taken with her fayre lokes.

26 By an harlot (a man is brought) to begge his heed, and a woman wyll hunt for the precious lyfe of man.

27 May a man take fyre in his bosome, and his clothes not be brent?

28 Or can one go vpon hot coales, and his feete not be brent? 29 Euen so, whosoeuer goeth in to his neyghbours wyfe and toucheth her, can not be vngyltie. 30 Men do not vtterly despise a theefe that stealeth to satisfie his soule when he is hungrie: 31 But yf he may be gotten, he restoreth agayne seuen tymes as much, or els he maketh recompence with all the good of his house.

32 But who so committeth aduulterie with a woman, lacketh vnderstandyng: and he that doth it, destroyeth his owne soule. 33 He getteth him selfe a plague and dishonour, and his reproche shall neuer be put out:

34 For the iealousie and wrath of the man wyll not be entreated. 35 No though thou wouldest offer him great gyftes to make amendes, he wyll not receaue them.

Prou. 19. d

Psal. 119. d

Prou. 5. a. and. 7. a.

Sept. 22. a.

¶ The. vii. Chapter.

1 An exhortation to wisdome, and to the worde of god, 5 Which wyll preserue vs from the harlot, 6 Whose maners are discribed.

A My sonne kepe my wordes, and lay vp my commaundementes by thee. 2 Kepe my commaundementes and my lawe, euen as the apple of thyne eye, and thou shalt lyue. 3 Bynde them vppon thy fyngers, and write them in the table of thyne heart. 4 Say vnto wisdome, Thou art my sister: and call vnderstandyng thy kinswoman:

Deut. 6. b and 11. a.

5 That they may kepe thee from the straunge woman, and from the forrayne woman, which geueth sweete wordes. 6 For at the windowe of my house I loked through the windowe, 7 And beholde among the simple people and among the children a young man voyde of wyt,

8 Goyng ouer the streete by the corner in the way towarde her house

9 In the twylyght of the euenyng, when it began nowe to be nyght and darke: 10 And beholde there met him a woman with open tokens of an harlot, only her heart was hyd:

11 She was full of loude wordes and redy to dally, whose feete could not abyde in the house: 12 Nowe is she without, nowe in the streetes, and lyeth in wayte at euery corner.

13 She caught him, and kissed him, and was not ashamed, saying.

14 I had a vowe of peace offerynges to pay, and this day I perfourme it:

15 Therfore came I forth to meete thee, that I myght seke thy face, and so haue I founde thee. 16 I haue decked my bed with couerynges of tapestarie, and clothes of Egypt.

17 My bed haue I made to smell of Myrre, Aloes, and Cinamon.

18 Come, let vs take our fyll of loue vntyll the morrowe, and let vs solace our selues with the pleasures of loue.

19 For the good man is not at home, he is gone farre of. 20 He hath taken the bagge of money with him, and wyll returne at the appoynted solempne feast. 21 Thus with many sweete wordes she ouercame him, and with her flatteryng lippes she entised him. 22 Sodaynly he folowed her, as it were an oxe led to the slaughter, and lyke as it were a foole (that laugheth) when he goeth to the stockes to be punished, 23 So long, tyll she had wounded his liuer with her dart: lyke as yf a birde hasted to the snare, not knowyng that the peryll of his lyfe lyeth therupon.

24 Heare me nowe therfore O my chylde, and marke the wordes of my mouth: 25 Let not thyne heart wander in her wayes, and be not thou deceaued in her pathes. 26 For many one hath she wounded and cast downe, yea many a strong man hath ben slayne by the meanes of her.

27 Her house is the way vnto hell, and bryng men downe into the chaumbers of death.

Prou. 10. b. and. 11. a.

Eccle. 9. a.

¶ The

¶ The. viii. Chapter.

1 Wisdome declareth her excellencie.
11 Riches. 15 Power. 22 Eternitie.
32 She exhorteth all to loue and folowe her.

A Doth not wisdome crie? doth not vnderstandyng put foorth her voyce? 2 She standeth in the top of hygh places, by the way in the place of the pathes: 3 She cryeth at the gates of the cittie, at the entrye of the doores: 4 Vnto you O ye men (saith she) whom I call, vnto the children of men do I lyft vp my voyce.

5 Take heede vnto knowledge O ye ignorannt, be ye wyse in heart O ye fooles. 6 Geue eare, for I will speake of great matters, and open my lippes to tell thynges that be ryght:

B 7 For my mouth shall be talkyng of the trueth, and my lippes abhorre vngodlynesse. 8 All the wordes of my mouth are ryghteous, there is no frowardnesse nor falshood in them.

9 They are all playne to such as wyll vnderstande, and ryght to them that fynde knowledge. 10 Receaue my doctrine and not syluer, and knowledge rather then fine golde: 11 For wisdome is more worth then pretious stones, yea all thynges that thou canst desire may not be compared vnto it. 12 I wisdome dwel with counsell, and fynde out knowledge and vnderstandyng. 13 The feare of the Lorde abhorreth wickednes, pryde, disdayne, and the euyll way, and a mouth that speaketh wicked things C I vtterly abhorre. 14 Counsell is mine, and direction, I am vnderstandyng, and I haue strength.

15 Through me kinges raigne, and princes make iust lawes. 16 By me princes beare rule, and noble men do iudge the earth. 17 I am louyng vnto those that lone me: and they that seke me early, shall fynde me.

18 Riches and honour are with me, yea durable riches and ryghteousnes. 19 My fruite is better then golde and precious stones, and myne encrease more worth then fine syluer.

20 I will guide thee in the way of ryghteousnes, and in the middest of D the pathes of iudgement: 21 That I may stablishe the inheritaunce of them that lone me, and encrease their treasure. 22 The Lorde him selfe had me in possession in the begynnyng of his wayes, or euer he began his workes aforetyme. 23 I haue ben ordayned from euerlastyng, and from the begynnyng or euer the earth was made. 24 When I was borne there were neither deapthes nor springes of water. 25 Before the foundations of the mountaynes were layde, yea before all hylles was I borne: 26 The earth, and all that is vpon the earth was not yet made, no not the dust it selfe.

27 For when he made the heauens, I was present, when he compassed the deapthes about: 28 When he E hanged the cloudes aboue, when he fastened the springes of the deepe:

29 When he shut the sea within certaine boundes, that the waters should not go ouer their markes that he commaunded: when he layde the foundations of the earth, 30 I was with him " ordryng all thynges, delyte ryng dayly and reioysyng alway before him. 31 As for the rounde compasse of this worlde I make it ioyful: for my delyte is to be among the children of men. 32 Therfore hearken vnto me: O ye children, blessed are they that kepe my wayes. 33 O geue eare vnto nurture, be wyse, and refuse it not: 34 Blessed is the man that heareth me, watchyng dayly at my gates, and geuyng attendaunce at the postes of my doores. 34 For who so fyndeth me, fyndeth lyfe, and shall obtayne fauour of the Lorde. 35 But who so offendeth agaynst me, hurteth his owne soule: and they that hate me, are the louers of death.

Prou.1.c.
Prou.3.d.
Deut.18.d
Sapi.6.a.
Luk.11.b.
Sapi.9.b.
Eccle.24.b
Sapi.9.b
Gen.1.d.
Iob.26.a.
and.37.a.
Psal.104.b
" Or, as a nourisher.

¶ The.ix. Chapter.

2 Wisedome calleth all to her feast.
7 The scorner wyll not be corrected.
10 The feare of god. 13 The conditions of an harlot.

WYsdome hath builded her house, A and hewen out seuen pyllers:
2 She hath kylled her victuals, powred out her wine, and prepared her table: 3 She hath sent foorth her maydens to crye vpon the hyest place of the cittie, 4 Who so is without knowledge, let him come hyther: And to the vnwyse she sayde,
5 O come on your way, eate my bread, and drynke my wine (which) I haue powred out for you.
6 Forsake foolishnesse, and ye shall lyue:

lyue: and see that ye go in the way of vnderstanding. 7 Who so reproueth a scornefull person, getteth him selfe dishonour: & he that rebuketh the vngodly, stayneth him selfe. 8 Reproue not a scornee, lest he owe thee euyll wyll: but rebuke a wyse man, and he wyll loue thee. 9 Geue a discrete man but an occasion, and he wyll be the wyser: teache a ryghteous man, and he wyll encrease in knowledge.

Iob. 28.b. Psal. 111.b. Prou. 1.a. Eccle. 1.c.

10 The feare of the Lorde is the begynnyng of wisdome: and the knowledge of holy thynges, is vnderstandyng. 11 For through me thy dayes shalbe prolonged, and the yeres of thy lyfe shall be many. 12 If thou be wyse, thy wisdome shall do thy selfe good: but if thou thinckest scorne therof, it shalbe thine owne harme.

13 A foolishe reckelesse woman ful of wordes, and such a one as hath no knowledge, 14 Sitteth at the doore of her house, and in the hye places of the citie, 15 To call such as go by, and that walke strayght in her wayes. 16 Who so is ignorannt (saith she) let him come hyther: and to the vnwyse she saith, 17 Stolen waters are sweete, and the bread that is priuily eaten hath a good taste. 18 And he doth not consyder that they are but dead which be there, and that her ghestes are in the deepe of hell.

¶ The .x. Chapter.

¶ In this chapter and all that folowe vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth parables, to folowe vertue and flee vice, and sheweth also what profite commeth of wisdome, and what hynderaunce proceedeth of foolishnesse.

A Wyse sonne maketh a glad father: but an vndiscrete sonne is an heauinesse vnto his mother.

Prou. 15.c. Prou. 11.a. Eccle. 5.b.

2 Treasures that are wickedly gotten, profite nothyng: but ryghteousnesse deliuereth from death.

Psal. 34.b.

3 The Lorde wyll not let the soule of the ryghteous suffer hunger: but he taketh away the riches of the vngodly. 4 An idle hande maketh poore: but a quicke labouryng hande maketh riche. 5 Who so gathereth in sommer is wyse: but he that is sluggishe in haruest, bryngeth him selfe to confusion. 6 Blessynges are vpon the head of the ryghteous: and the mouth of the vngodlye keepeth

B mischeefe in secrete. 7 The memo-

Psal. 112.a. rial of the iust shall haue a good re-

port: but the name of the vngodlye shall stincke. 8 A wyse man wyll receaue warnyng: but a praty foole shalbe punished. 9 He that walketh vpryghtly, walketh surely: but whoso goeth a wrong way, shalbe knowen.

10 He that wynketh with his eye, wyll cause sorowe: but he that hath a foolishe mouth, shalbe beaten.

11 The mouth of a ryghteous man is a well of lyfe: but the mouth of the vngodly hideth mischeefe in secrete.

12 Hatred stirreth vp strifes: but loue couereth the multitude of sinnes.

13 In the lippes of him that hath vnderstandyng a man shall finde wisdome: but the rod belongeth to the backe of the foolishe. 14 Wyse men lay vp knowledge: but the mouth of the foolishe is nye destruction.

C

15 The riche mans goodes are his strong hold: but the neede of the poore is their powerte. 16 The labour of the ryghteous (tendeth) to lyfe: but the fruites of the vngodly to sinne.

17 Nurture keepeth the way of lyfe: but he that refuseth to be nurtured, deceaueth him selfe. 18 He that hydeth hatred with lying lippes, and he that speaketh slaunder, is a foole.

Prou. 11.b

19 Where much babblyng is, there must needes be offence: and he that refrayneth his lippes, is wyse.

20 The tongue of the iust man is as tryed syluer: but the heart of the vngodly is a thyng of naught.

" Or, an innocent tongue is a noble treasure.

21 The lippes of the ryghteous feede a whole multitude: but fooles shall dye in their owne follie. 22 The

D blessyng of the Lorde maketh riche: Psal. 127.a and byngeth no sorowe of heart with it. 23 A foole doth wickedly, and maketh but a sport of it: but wisoome Eccle. 11.b. ruleth the man that hath vnderstandyng. 24 The thyng that the vngodlye is afrayde of, shall come vpon him: but the ryghteous shall haue their desire. 25 As the tempest, so passeth away the vngodly and is not: but the ryghteous remayneth sure for euer. 26 As vineger is to the teeth, and as smoke is vnto the eyes: euen so is a sluggishe person to them that sendeth him foorth. 27 The feare of the Lorde maketh a long life: but the yeres of the vngodly shalbe shortened. 28 The patient abydyng of the ryghteous shalbe turned to gladnesse: but the hope of the vngodlye shall perishe. 29 The way of the Lorde geueth courage vnto the godly:

but

" Or, commaundementes. Psal. 27.a. Eccle. 27.b

1. Pet. 4.b 1. Cor. 13.b.

but it is a feare for wicked doers.

Psal. 125.a
30 The ryghteous shall neuer be ouerthrowen: but the vngodly shall
Psal. 37.c
not remayne in the lande. 31 The mouth of the iust wyll be talkyng of wisdome: but the tongue of the frowarde shall " be cut out. 32 The lippes of the ryghteous vtter that which is acceptable: but the mouth of the vngodly (speaketh) frowarde thynges.

" Or, perish

¶ The, xi, Chapter.

A
Prou. 16.b.
FAlse ballaunce is an abomination vnto the Lorde: but a true wayght pleaseth him. 2 Where pryde is, there is shame also and confusion: but wherag is lowlynesse, there is wisdome. 3 The innocent dealyng of the iust shall leade them: but the wickednes of the offendours shalbe their owne destruction.

Prou. 10.a. Eccle. 5.b.
4 Riches helpe not in the day of vengeaunce: but ryghteousnes deliuereth from death. 5 The ryghteousnes of the innocent ordereth his way: but the vngodly shall fall in his owne wickednes. 6 The ryghteousnesse of the iust shall deliuer them: but the wicked shalbe taken in their owne vngodlynesse. 7 When an vngodly man dyeth, his hope is gone: the confidence " of riches shall perishe. " 8 The ryghteous shalbe deliuered out of trouble: and the vngodly shall come in his steade. 9 The dissembler with his mouth hurteth his neyghbour: but thyough knowledge shall the iust be deliuered. 10 When it goeth well with the ryghteous the citie is mery: and when the vngodly perishe there is gladnes. 11 In the blessyng of the ryghteous the citie is exalted: but it is ouerthrowen by the mouth of the wicked. 12 A foole slaundereth his neyghbour: but a wise man holdeth his peace. 13 A dissemblyng person wyll discouer priuie thynges: but he that is of a faythfull heart wyll kepe counsell.

B
Sapi. 5.b.
" Or, of wicked men.

Prou. 14.b
Prou. 10.c.
14 Where no counsell is, there the people " decay: but wherag many are that can geue counsell, there is wealth. 15 He that is suretie for a straunger shall smart for it: and he that hateth suretiship is sure. 16 A gratious woman getteth honour: but the(a)strong men attayne riches. 17 He that is mercifull, doth him selfe a benefite: but who so hurteth his neyghbour, is a tyraunt. 18 The vngodly worketh deceiptfull worke: but he that soweth ryghteousnesse shall receaue a sure rewarde.

C
2. Sa. 12.a
" Or, fall.
Prou. 6.a.
19 Lyke as ryghteousnes byngeth lyfe: euen so to cleaue vnto euyll, byngeth death. 20 The Lorde abhorreth them that be of a corrupt heart: but he hath pleasure in them that are of an vndefiled conuersation.

(a) That is, such as be of a stout courage and can abide labour

21 (b) Though hande be ioyned in hande, yet the wicked shall not escape: but the seede of the ryghteous shalbe preserued. 22 A fayre woman without discrete maners, is lyke a tyng of golde in a swines snout. 23 The desire of the ryghteous is " acceptable: but the hope of the vngodly is indignation. 24 Some man geueth out his goodes and is the richer: but the niggarde hauyng inough, wyll departe from nothyng, and yet is euer in powertie. 25 He that is liberall in geuyng, shall haue plentie: and he that watereth, (c) shalbe watered also him selfe. 26 Who so hoordeth vp his corne, shalbe cursed among the people: but blessyng shall lyght vpon his head that " geueth foode. 27 He that searcheth for good thynges fyndeth fauour: but who so seketh after mischeefe, it shall happen vnto him.

D
(b) Although they agree, & liue infelowshyp together to withstande punishment: yet they shall not escape, " Or, is alwaye together.

(c) He that dealeth charitably, shalbe charitably dealt with. " Or, selleth it.

Prou. 11.a. Jere. 17.b.
28 He that trusteth in his riches shall haue a fall: but the ryghteous shall florishe as the greene leafe.

(d) He shall be poore and needy.

29 Who so maketh disquietnes in his owne house, he shall haue (d) wynde for his heritage: and the foole shalbe seruaunt to the wyse. 30 The fruite of the ryghteous is a tree of life: and he that winneth mens soules is wyse. 31 If the ryghteous " be recompensed vpon earth: howe much more then the vngodly and the sinner?

1 Pet. 4.b. " Or, be punished.

¶ The. xii. Chapter.

A
WHo so loueth correction, loueth knowledge: but he that hateth to be reproued, is a foole.

2 A good man is acceptable vnto the Lorde: but the wicked imaginer wyll he condempne. 3 A man can not endure in vngodlynesse: but the roote of the ryghteous shall not be moued.

" Or, vertuous.

4 A " huswifely woman is a crowne vnto her husbande: but she that behaueth her selfe vnhonestly, is as corruption in his bones. 5 The thoughtes of the righteous are right: but the " imaginations of the vngodly

" Or, counselles.

godly are deceiptfull. 6 The talkyng of the vngodly is howe they may lay wayte for blood: but the mouth of the ryghteous wyll deliuer them.

7 God ouerturneth the (estate of the) wicked, and they ſtande not: but the houſe of the ryghteous ſhall ſtande.

8 A man ſhalbe commended for his wiſdome: but a foole ſhalbe deſpiſed.

9 He that is deſpiſed and is yet his owne man, is(a) better then the glorious that lacketh breade. 10 A ryghteous man regardeth the lyfe of his cattell: but the vngodly haue cruell heartes. 11 He that tylleth his land, ſhall haue plenteouſnes of breade: but he that foloweth " idleneſſe is a very foole. 12 The deſire of the vngodly is a net of enyls: but the roote of the ryghteous bryngeth foorth fruite.

13 The wicked falleth into the ſnare through the malice of his owne mouth: but the iuſt ſhall eſcape out of all perill. 14 Man ſhalbe ſatiſfied with good thynges by the fruite of his mouth: and after the workes of his handes ſhall he be rewarded.

15 The way of a foole is ſtrayght in his owne eyes: but he that harkeneth vnto counſell is wyſe. 16 A foole vttereth his wrath in all the haſte: but a diſcrete man coureth his owne ſhame. 17 A iuſt man wyl tell the trueth, and ſhewe the thyng that is ryght: but a falſe witneſſe deceaueth. 18 A ſlaunderous perſon pricketh lyke a ſworde: but a wyſe mans tongue is wholſome. 19 The lippe of trueth ſhalbe ſtable for euer: but a diſſemblyng tongue is ſoone chaunged. 20 Deceipt is in the heart of them that imagine euyll: but to the counſellers of peace ſhalbe ioy. 21 There ſhall no aduerſitie happen vnto the iuſt: but the vngodlye ſhalbe fylled with miſerie.

22 The Lorde abhorreth lying lips: but they that deale truely pleaſe him. 23 A diſcrete man doth hyde knowledge: but the heart of fooles blabbeth out foolyſhnes. 24 A diligent hande ſhall beare rule: but the idle ſhalbe vnder tribute. 25 Heauineſſe diſcourageth the heart of man: but a good worde maketh it glad agayne.

26 The ryghteous excelleth his neyghbour: but the way of the vngodly wyll deceaue them ſelues.

27 The deceiptfull man ſhall not roſte that he toke in huntyng: but the riches of the iuſt man is of great value. 28 In the way of ryghteouſneſſe there is lyfe: and in the ſame way there is no death.

¶ The. xiii. Chapter.

A Wyſe ſonne (wyll hearken) to his fathers warnyng: but he that is ſcornfull wyll not heare when he is reproued. 2 Of the fruite of a wyſe mans mouth ſhall eche man eate good thynges: but the wicked ſhall eate of the fruite of the tranſgreſſours. 3 He that kepeth his mouth, kepeth his lyfe: but who ſo rathly openeth his lippes, deſtroyeth him ſelfe. 4 The ſluggarde woulde fayne haue and can not get (his deſire:) but the ſoule of the diligent ſhall haue plentie. 5 A ryghteous man abhorreth lyes: but the vngodly chameth him ſelfe, and is put to ſylence. 6 Ryghteouſnes kepeth the innocent in the way: but vngodlyneſſe doth ouerthrowe the ſinner.

7 Some men make them ſelues riche though they haue nothyng: agayne, ſome make them ſelues poore hauyng great riches. 8 (a) With goodes a man redeemeth his lyfe: and the poore wyll not be reproued.

9 The lyght of the ryghteous maketh toyfull: but the candle of the vngodly ſhalbe put out. 10 Among the proude there is euer ſtrife: but with the well aduiſed is wiſdome.

11 Vaynly gotten goodes are ſoone ſpent: but they that be gathered together with the hande, ſhall encreaſe.

12 Hope deferred greeueth the heart: but when the deſire commeth, it is a tree of lyfe. 13 Who ſo deſpiſeth the worde, ſhall periſhe for the ſame: but he that feareth the commaundement, ſhall haue the rewarde.

14 The lawe of the wyſe is a well of lyfe, to auoyde from the ſnares of death. 15 Good vnderſtandyng geneth fauour: but harde is the way of the diſpiſers. 16 A wyſe man doth all thynges with diſcretion: but a foole wyll declare his follie.

17 An vngodly meſſenger falleth into miſcheefe: but a faythfull embaſſadour is as health.

18 He that thynketh ſcorne to be reproumed, commeth to pouertie and ſhame: but who ſo regardeth correction, ſhall come to honour.

19 When a deſire is brought to paſſe,

Pſal.37.c

Eccle.10.d

(a) So behaue thee that other men may rather prayſe thee, then thou thy ſelfe.

" Or, bayne thynges.

Pſal.37.b Pro.11.c.

(a) They that are rich haue many commodities in this worlde. As in warre, peſtilence, and tyme of dearth they haue wherwithall to helpe them ſelues.

Pro.9.b.

Pro.15.b Eccle.30.c

1.Tim.6.b Pro.13.a

it delyteth the soule: but fooles count it abomination to depart from euyll.

20 He that goeth in the companie of wise men, shalbe wise: but who so is a companion of fooles, shalbe afflicted.

21 Mischeefe followeth vpon sinners: but the ryghteous shall haue a good rewarde. 22 He that is vertuous leaueth an heritaunce vnto his childers childzen, and the riches of the sinner is layde vp for the iust.

23 There is plenteousnes of foode in the feeldes of the(b) poore: but the feelde not well ordered, is without fruite. 24 He that spareth the rod, hateth his sonne: but who so loueth him, chasteneth him betymes.

25 The ryghteous eateth and is satisfied: but the belly of the vngodly hath neuer inough.

¶ The. xiiii. Chapter.

WYse women vpholde their house: but a foolishe wyfe plucketh it downe. 2 He that walketh vpryghtly, feareth the Lozde: but he that turneth him selfe from his wayes, despiseth him. 3 In the mouth of the foolishe is the (a) rod of pryde: but the lippes of the wyse wyll preserue them. 4 Where no oxen are, there the crib is emptie: but much encrease commeth by the toyle of the oxe. 5 A faythfull witnesse wyll not dissemble: but a false recoyde wyll make a lye. 6 A scoznefull body seeketh wisdome, and fyndeth it not: but knowledge is easie vnto him that wyll vnderstande. 7 Get thee from a foolishe man, when thou perceaueest not in him the lippes of knowledge.

8 The wisdome of the circumspect man, is to vnderstande his way: but the foolishnesse of the vnwyse deceaueth. 9 Fooles make but a "sport of sinne: but there is a fauourable loue among the ryghteous. 10 The heart knoweth his owne soules bitternesse: and the stranger shall not be partaker of his ioy. 11 The house of the vngodly shalbe ouerthrowen: but the tabernacle of the ryghteous shall florishe. 12 There is a way which seemeth ryght vnto a man: but the ende therof are the wayes of death.

13 The heart is sozowfull euen in laughter, and the ende of mirth is heauinesse. 14 A backe slyding heart shalbe fylled with his owne wayes: but a good man shal depart from him.

15 An ignozaunt body beleueth euery wozde: but who so hath vnderstandyng, lokerh well to his goynges.

16 A wyse man feareth, and departeth from euyll: but the foole is angeye, and counteth him selfe sure.

17 An vnpatient man dealeth foolishlye: but he that is well aduised, is hated(of the foole.) 18 The ignozaunt haue foolishnes in possession: but the wyse are crowned with knowledge.

19 The euyll shall bowe them selues before the good: and the vngodly shall wayte at the gates of the ryghteous. 20 The poore is hated euen of his owne neyghbours: but the rich hath many freendes. 21 Who so despiseth his neyghbour, sinneth: but blessed is he that hath pitie of the poore. 22 Without doubt they erre that wozke wickednes: but they that muse vpon good thynges, vnto such shall happen mercie and trueth.

23 In euery labour there is some profite: but vayne wozdes bryng foorth only penurie. 24 Riches are as a crowne vnto the wise: but the ignozaunce of fooles is very foolishnesse. 25 A faythfull witnesse deliuereth soules: but a deceiptfull witnesse bryngeth foorth lyes. 26 In the feare of the Lozde is an assured strength: and his children are vnder a sure defence. 27 The feare of the lozd is a well of lyfe, to auoyde the snares of death. 28 In the multitude of people is the kinges honour: but the decay of the people is the confusion of the prince. 29 He that is patient hath much vnderstandyng: but he that is soone displeased, exalteth foolishnesse. 30 A mery heart is the lyfe of the body: but enuie consumeth away the bones. 31 He that doth a poore man wyong, blaspheneth his maker: but who so honoureth him, hath pitie on the poore. 32 The vngodly is cast away for his iniquitie: but the ryghteous hath a good hope euen in death. 33 Wisdome resteth in the heart of him that hath vnderstandyng, and it shalbe knowen among them that are "vnlearned.

34 Ryghteousnesse setteth vp the people: but "the sacrifice of the heathen is sinnefull. 35 A discrete seruaunt is a pleasure vnto the king: but his wrath is agaynst him that doth "dishonour him.

¶ The

(b) Because they haue litle ground, and bestowe labour to tyll it well. Eccle. 30.8.

(a) He beateth and woundeth all men with his slaunderous tongue, sparing neither freende nor kinsma. Iohn. 8.a

" Or, mocke.

Prou. 16.d Deut. 12.a & Isai. 55.b.

Iob. 27.c.

Prou. 11.d Mat. 25.d

" or, fooles

" Or, sinne is a shame to the nations.

" Or, doth him shame.

The xv. Chapter.

A Soft answere appeaseth wrath: but rough wordes stirre vp anger. 2 The tongue of such as be wyse vseth knowledge aryght: as for a foolishe mouth it babbleth out nothyng but foolishnesse. 3 The eyes of the Lorde in every place beholdeth both the good and the bad. 4 A wholsome tongue is a tree of lyfe: but the frowardnesse thereof doth make sad the spirite. 5 A foole dispiseth his fathers correction: but he that taketh heede when he is reproued, shall haue the more vnderstandyng. 6 The house of the ryghteous is full of ryches: but in the "fruites of the vngodly there is "trouble. 7 The lyps of the wyse do sowe knowledge: but the heart of the foolishe do not so.

8 The Lorde abhorreth the sacrifice of the vngodly: but the prayer of the righteous is acceptable vnto him. 9 The way of the vngodly is an abhomination vnto the Lorde: but who so followeth righteousnesse, him he loueth. 10 Correction is greeuous vnto him that forsaketh the way: and who so hateth correction shall dye. 11 Hell and destruction "are before the Lorde: howe much more then the hearres of the chyldren of men? 12 A scornefull body loueth not one that rebuketh him: neither will he come vnto the wyse. 13 A merry heart maketh a chearefull countenance: but by the sorowe of the heart the minde is vexed. 14 The heart of him that hath vnderstandyng, seeketh knowledge: but the mouth of fooles is fed with foolishnesse. 15 All the dayes of the poore are "miserable: but a "quiet heart is a continuall feast. 16 Better is a litle with the feare of the Lord: then great treasure and trouble therewith. 17 Better is a supper of herbes where loue is: then a fat oxe with enyll will. 18 An angry man stirreth vp strife: but he that is patient "stilleth discorde. 19 The way of the slothfull man is as an hedge of thornes: but the way of the righteous is playne. 20 A wyse sonne maketh a glad father: but a foolishe man dispiseth his mother. 21 Foolishnesse is ioy to him that is destitute of knowledge: but a man of vnderstandyng walketh vpryghtly. 22 Thoughtes without counsayle shall come to naught: but where as men are that can geue good counsayle, there is stedfastnesse. 23 A ioyfull thing it is to a man when his counsayle is followed: and how good is a worde spoken in season? 24 The way of lyfe "is on high to the wise, that a man should beware of hell beneath. 25 The Lorde will breake downe the house of the proude: but he shall make fast the borders of the widowe. 26 The Lorde abhorreth the imaginations of the wicked: but the wordes of the pure are pleasaunt. 27 The greedy couetous man troubleth his owne houle: but who so hateth rewardes shall lyue. 28 The heart of the righteous studyeth how answere: but the wicked mans mouth spueth out mischiefe. 29 The Lord is farre from the vngodly: but he heareth the prayer of the righteous. 30 The clearenes of the eye (a) reioyseth the heart: and a good name feedeth the bones. 31 The eare that hearkeneth to the reproufe of lyfe, shall dwell among the wyse. 32 He that refuseth to be reformed, dispiseth his owne soule: but he that submitteth him selfe to correction, is wyse. 33 The feare of the Lorde is the right science of wysdome: and lowlynesse goeth before honour.

The xvi. Chapter.

A Man may well purpose a thyng in his heart: but the answere of the tongue commeth of the Lorde. 2 A man thynketh all his wayes to be cleane: but it is the Lord that "iudgeth the myndes. 3 Commit thy workes vnto the Lorde: and what thou deuisest it shall prosper. 4 The Lorde hath made all thynges for his owne sake: yea the vngodly for the day of wrath. 5 The Lorde abhorreth all suche as be of a proude heart: and though hande be ioyned to hande, yet they shall not be vnpunished. 6 With mercie and faythfulnesse sinnes be forgeuen: and by the feare of the Lorde euyll is eschewed. 7 When a mans wayes please the Lorde, he maketh his very enemies to be his frendes. 8 Better it is to haue a litle with righteousnesse, then great rentes wrongfully gotten. 9 A man deuiseth away in his heart: but it is the Lorde that directeth his goynges. 10 When the prophecie is in the lippes of the kyng, his mouth shall not go wrong in iudge-

ment.

* Or, tongues.
" Or, decay
Prou. 21. d. Eccle. 34. c. Esai. 66. a. Eccle. 30. c.
" Or, are knowen to the Lorde. Sapi. 14. c.
Prou. 21. b.
" Or, euyll. " Or, merry
Psal. 37. b. 1. Tim. 6. b
Prou. 15. a. Or, appealeth.
" Or, ioy is to a man to answere of his mouth. " Or, leadeth vnto heauen.
(a) The cheerfulnesse of the countenaunce gladdeth other men.
Prou. 20. a. Psal. 33. b. " Or, wayeth. Psal. 37. b.
Prou. 19. c.

ment. 11 A true waygh and ballance are the Lordes iudgement: all the waygthes of the bagge are his worke. 12 * Wicked doers are an abhomination to the kyng, for a kinges seate shoulde be holden vp with rygh teousnesse. 13 Rygh teous lips are pleasaunt vnto kynges, and them that speaketh * the truely shall be loue. 14 The kinges displeasure is a messenger of death: but a wyse man wyll pacifie it. 15 The cheareful countenaunce of the kyng is lyfe: and his louing fauour is as a cloude of the latter rayne. 16 To haue wysdome in possession, is better then to haue golde: and to get vnderstanding, is rather to be chosen then to haue syluer. 17 The path of the rygh teous is to eschewe euyll, and who so lo keth well to his wayes, kepeth his awne soule. 18 Pryde goeth before destruction, and an high mynde before the fall. 19 Better it is to be of humble mynde with the lowly, then to diuide the spoyles with the proude. 20 He that handleth a matter wysely, obteyneth good: and blessed is he that putteth his trust in the Lorde.

21 Who so is wyse in heart, shalbe called prudent: and the sweetenesse of his lippes encreaseth learnyng.

22 Vnderstandyng is a well of lyfe vnto him that hath it: as for the chastening of fooles it is but foolishnes.

23 A wyse heart ordereth his mouth wysely, and maketh learnyng vnto his lippes. 24 Fayre wordes are as hony combs, a refreshyng of the mynde, and health of the bones.

25 There is a way that men thinke to be right: but the ende therof leadeth vnto death. 26 A troublous soule pulleth her selfe, for her awne mouth hath brought her thereto.

27 An vngodly person stirreth vp euyll, and in his lippes he is an hotte burnyng fyre. 28 A frowarde body causeth bryfe: and he that is a blabbe of his tongue maketh diuision among princes. 29 A wicked man begyleth his neighbour, and leadeth him into the way that is not good:

30 He winketh his eyes to deuise mischiefe, and mouyth his lippes to bryng euyll to passe. 31 Age is a crowne of worshyp, yf it be founde in the way of rygh teousnesse. 32 A patient man is better then one strong: and he that can rule him selfe, is more worth then he that winneth a cite.

33 The lottes are cast into the lappe: but the ordeyning thereof standeth all in the Lorde.

The .xvii. Chapter.

BEtter is a drye morsell with quietnesse, then a house full of fat offeryng with strife. 2 A discrete seruaunt shall haue rule ouer a lewde sonne, and * shall haue heritage with the brethren. 3 As syluer is tryed in the fyre, and golde in the furnace: so doth the Lorde proue the heartes. 4 A wicked body geueth heede to false lippes, and a lyer geueth eare to a deceiptfull tongue. 5 Who so scorneth the poore: blasphemeth his maker: and he that is glad at (another mans) hurt, shall not be vnpunished.

6 Chyldren, chyldren are a crowne of the aged, and the fathers are the honour of the children. 7 Speache of auctoryte becommeth not a foole: much lesse a lying mouth then beseemeth a prince. 8 A gyft is as a precious stone vnto him that hath it: but vnto whom soeuer it (a) turneth, it maketh him wyse. 9 Who so couereth a fault, procureth loue: but as many as diuideth it, diuideth dere friendes. 10 One reprooffe more leaueth a wyse man, then an hundred stripes doth a foole. 11 A seditious person seeketh mischiefe, and a cruell messenger shalbe sent against him.

12 Be were better to meete a beare robbed of her whelpes, then a foole (trusting) in his foolishnesse.

13 Who so rewardeth euyll for good, euill shall not depart from his house.

14 The begynnyng of stryfe is as when a man maketh an issue for water: therefore leaue of before the contention be medled with. 15 The Lorde hateth as well him that iustifieth the vngodly: as him that condemneth the innocent. 16 Wherto hath a foole treasure in his hande to bye wysdome, seeyng he hath no mynde thereto? 17 He is a friende that alway loueth, and in aduersitie a man shall knowe who is his brother.

18 Who so promyseth by the hande and is suretie for his neighbour, he is a foole. 19 He that delighteth in stryfe, loueth strife: and who so letteth his dooze to hye, seeketh destruction.

20 Who so hath a frowarde heart, obteyneth no good: and he that hath a double tongue, shal fal into mischiefe.

21 He

A Eccle.7.d. * Or, and shall diuide the heritage among the brethren. Sapi.3.a. 1.Pet.1.b.

Pro.14.b. Iob.31.c.

(a) Gyftes blyndeth the eyes of the wyse, & peruerteth the wordes of the rygh teous. Deut.16.b. 1.Sa.12.c.

Rom.12.b. 1.Thes.5.b.

C

* Or, the labouryng soule trauaileth for it selfe: for his mouth constrayneth him vnto it.

C

Pro.30.iii.a.

* Or, it is an abhomination whē kynges are wicked.

C

* Or, right thynges.

Pro.16.b.

Pro.14.b. Deut.12.a. Eccl.10.b.

* Or, the labouryng soule trauaileth for it selfe: for his mouth constrayneth him vnto it.

C

21 He that begetteth a foole, begetteth his sorowe: and the father of a foole can haue no ioy. 22 A merry heart "maketh a lustie age: but a sorowfull minde dryeth vp the bones.

23 The vngodly taketh gyftes (b) out of the bosome, to wrest the wayes of iudgement. 24 Wysdome (shineth) in the face of him that hath vnderstanding: but the eyes of fooles wander throughout all landes. 25 An vndiscreete sonne is a greefe vnto his father, and " an heauinesse vnto his mother. 26 Certaynly to condemne the iust is not good: nor to strike the gouernours whiche iudge vprightly.

27 A wyse man sheth fewe wordes, and a man of vnderstandyng is of a "patient spirite. 28 Yea, a very foole when he holdeth his tongue is counted wyse: and he that stoppeth his lippes is esteemed prudent.

The .xviii. Chapter.

WHo so hath an earnest desyre (to wysdome) he wyll sequester hym selfe to seeke it, and occupie him selfe in all stedfastnesse and sounde doctrine. 2 A foole hath no delyte in vnderstandyng: but only to vtter the fancies of his owne heart.

3 When the vngodly commeth, then commeth also disdayne: and with the dishonest person commeth shame and dishonour. 4 The wordes of a (wise) mans mouth, are lyke deepe waters: and the well of wysdome is lyke a full streame. 5 It is not good to regard the person of the vngodly, to ouerthrowe the righteous in iudgement.

6 A fooles lippes come with brawlyng, and his mouth prouoketh vnto stripes. 7 A fooles mouth is his owne destruction, and his lippes are the snare for his owne soule. 8 The wordes "of a slaunderer are very woundes, and go through vnto the vtmost parres of the body. 9 Who so is slouthfull in his labour, is the brother of him that is a waster.

10 The name of the Lorde is a strong castell, the righteous runneth vnto it, and is in safegarde. 11 The riche mans goodes are his strong citie, and as an high wall in his owne conceyte.

12 Before destruction the heart of a man is proude: and before honour goeth humilitie. 13 He that geueth sentence in a matter before he heare it, the same to him is folly & shame.

14 A good stomacke beareth out sickenesse: but the mynde beyng sicke who shall beare it? 15 A wyse heart possesseth knowledge, and a prudent eare seeketh vnderstandyng. 16 A mans gyft maketh an open way to bryng him before great men. 17 The righteous beclareth his owne cause first him selfe, and his neighbour cometh and tryeth him. 18 The lot causeth variaunce to ceasse: and parteth the mightie a sunder. 19 Wyth ren beyng at variaunce are harder to be wonne then a strong citie, and theyr contentions are like the barre of a castle. 20 A mans belly shalbe satisfied with the fruite of his owne mouth, and with the encrease of his lippes shall he be fylled. 21 Death and lyfe are in the "instrument of the tongue: and they that loue it, shall eate the fruite thereof. 22 Who so fyndeth a wyfe, fyndeth a good thyng: and receyueth fauour of the Lorde.

23 The poore prayeth meekely: but the ryche geueth a rough answere.

24 A man that wyll haue frendes, must shewe him selfe freendly: and there is a freende whiche is nearer then a brother.

The .xix. Chapter.

BEtter is the poore that liueth godly, then he that vseth vayne lyps, and is a foole. 2 The desire without discretion is not good: & (as) a man whiche hasteth with his feete offendeth. 3 The foolishnesse of man perverteth his way: and his heart fretteth against the Lorde.

4 Riches maketh many freendes: but the poore is separated from his neighbour. 5 A false witnesse shall not be vnpunished: and he that speaketh lyes shall not escape. 6 The multitude flattereth vpon great men: and euery man fauoureth him that geueth rewardes. 7 All the brethren of the poore do hate him, yea his owne freendes withdrawe them selues from him: and he that geueth credence to wordes getteth nothyng.

8 He that is wyse loueth his owne soule, and keepeth vnderstandyng, that he may prosper. 9 A false witnesse shall not be vnpunished: and he that speaketh lyes shall perysshe.

10 Pleasure is not seemly for a foole:

Prou. xii. b. "Or, causeth good health.
(a) That is, priuilie.
Eccle. ii. c.
Prou. xvi. b. "Or, a bitternesse to her that bare him.
Iacob. i. b.
"Or, colde.
Iob. xi. a.
Prou. xiii. c.
"Or, of a tale bearer.
Eccle. vi. b.
Prou. xxi. b.
Prou. xviii. b.
Deut. xix. a. "Or, false men.
shall want no frendes.

much lesse for a bondman to haue rule of princes. 11 A wyse man can put of displeasure, and it is his honour to let some faultes passe. 12 The Kinges displeasure is lyke the roaryng of
Apoc.18.d. a lion: but his fauour is lyke the deawe vpon the grasse. 13 An vndiscrete sonne is the heauinesse of his
Apoc.17.b. father, and a brawlyng wyfe is lyke
Apoc.17.b. the top of an house where through it is euer droppyng. 14 House and ryches may a man haue by the heritage of his elders: but a discrete woman is the gyft of the Lorde. 15 Slouthfulnesse bringeth sleepe, and a soule accustomed with craft, shall suffer hunger. 16 Who so kepeth the commaundement, kepeth his owne soule: but he that regardeth not his wayes, shall dye. 17 He that hath pitie vpon the poore, lendeth vnto the Lorde: and take what he layeth out, it shall be payde him agayne. 18 Chasten thy sonne while there is hope: and let not thy soule spare for his crying.
* Or, he will pay him a gayne.
19 A man of great wrath shall suffer punishment: and though thou (once) deliuer him, thou must do it agayne.
20 O geue eare vnto good counsaile, and be content to be reformed, that thou mayst be wyse in thy latter dayes. 21 There are many deuises in a mans heart: neuertheles the counsayle of the Lorde shall stande.
Apoc.16.b. 22 It is a mans worshipp to do good: and a poore man is better then a lyer. 23 The feare of the Lorde (bringeth a man) to life, and he shal rest the whole nyght in pleasuresnesse, without visitation of any plague. 24 A slouthfull man shutteth his hande into his bosome, and will not take payne to
Apoc.21.a. put it to his mouth. 25 If thou smitest a scornefull person, the ignorant shall take better heede: and yf thou reprouest one that hath vnderstanding, he will be the wyser. 26 He that
* Or, robbeth. hurteth his father or shutteth out his mother, is a shamefull and an vnworthie sonne. 27 My sonne heare no more the doctrine that leadeth thee vnto errours from the wordes of vnderstandyng. 28 A wicked witnesse mocketh iudgement: and the mouth of the vngodly deuoureth wickednesse. 29 Iudgementes are ordeyned for the scornefull, & stripes for fooles backes.

The .xx. Chapter.

WIne maketh a man to be scornefull, and strong drynke causeth a man to be vnquiet: * who so delyghteth therein shall not be wyse. 2 The feare of the kyng is as the roaring of a lion, who so prouoketh him to anger, * offendeth against his owne soule. 3 It is a mans honour to kepe him selfe from strife: but euery foole will be medling. 4 A slouthfull body wyl not go to plow for colde of the winter: therfore shall he begge in sommer, and haue nothing.
* Or, who so is deceaued by it.
* Or, sumeth.
5 Counsell in the heart of man is lyke deepe water: but a man of vnderstandyng wyl drawe it out. 6 Many there be that would be called good doers: but where shall one finde a faithfull man? 7 The children of the iust man which walketh vprightly, shalbe blessed after him. 8 A kyng that sitteth in the throne of iudgement, chaseth away all euyll with his looke.
Psal.127.1
9 Who can say, I haue made my heart cleane, I am pure from (my) sinne? 10 Two maner of wayghtes or two maner of measures, both these are abhomination vnto the Lorde.
1. king. 8.c.
11 A chylde is knowen by his conuersation, whether his workes be pure and right. 12 The eare to heare, the eye to see: the Lorde hath made them both. 13 Loue not sleepe, lest thou come vnto pouertie: but open thyne eyes, that thou mayst haue bread inough. 14 It is naught, it is naught (sayth he that byeth:) but when he commeth to his owne house, then he boasteth (of his penniworth.) 15 There is golde, and a multitude of precious stones: but the lippes of knowledge are a precious iewell. 16 Take his
Apoc.9.a. and.17.b. garment that is suretie for a straunger: and take a pledge of him for the vnknowen sake. 17 A man lyketh the bread that is gotten with deceipt: but at the last his mouth shalbe filled with grauell. 18 Through counsell the thinges that men deuise are made strong: and with good aduise take warre in hande. 19 The crafty deceiptfull bewrayeth secrete counsaile: therefore meddle not with him that flattereth with his lippes. 20 Who so curseth his father and mother, his lyght shalbe put out in the depth of darknesse. 21 The heritage that commeth hastily at the first, shall not be blessed at the ende. 22 Say not thou, I will recompence euyll: but put thy trust in the Lorde, and he shal deliuer thee. 23 Diuers waightes are an abhomination vnto the Lorde, and a
Exod.21.c. Leuit.20.b. Deut.27.c. 11.Sa.15.a. Mat.5.e. Rom.12.c.

Pro.24.d. Iere.5.d. and a false balaunce is not good.
24 The Lorde ordereth euery mans goinges: howe can a man then vnderstande his owne way? 25 It is a snare for a man to deuoure that whiche is holy, and after the vowe to make inquirie. 26 A wyse kyng disperseth the vngodly, and bryngeth the wheele ouer them. 27 The lanterne of the Lorde is the breath of man, searchyng all the inwarde partes of
Pro.20.d. the body. 28 Mercie and trueth preserueth the kyng, and with louing kyndnelle his seate is holden vp.
29 The strength of young men is their worshipp, and a graye head is an honour vnto the aged. 10 Blewe woundes dryue away euyll, and stripes in the inward partes of the body.

The .xxi. Chapter.

A
3.king.4.c. The kynges heart is in the hande of the Lorde, lyke as the ryuers of water, he may turne it whyther soeuer he wyll. 2 Euery mans waye seemeth ryght in his owne eyes: but
Prou.24.d. the Lorde pondereth the heart. 3 To do ryghteousnelle and iudgement, is more acceptable to the Lorde then sacrifice. 4 An high looke, a proude
* Or, and the lyght of the wicked, or, the workes of the vngodlye. heart, * and the plowing of the vngodly is sinne. 5 The deuises of one that is diligent, bryng plenteousnes: but he that is vnadui sed, commeth vnto pouertie. 6 To hoorde vp treasure with a deceitfull tongue, is vanitie tolled to and fro of them that
28 seeke death. 7 The robberies of the vngodly shalbe their owne destruction: for they wyll not do the thing that is ryght. 8 The way of the vngodly is froward and straunge:
Pro.25.d. but of the pure man his worke is ryght. 9 It is better to dwell in a corner on the house roppe, then with a brawlyng woman in a wyde house.
10 The soule of the vngodly wisheth
Pro.19.c. euyll, and his neighbour fyndeth no fauour in his eyes. 11 When the scornefull is punished, the ignorannt take the better heede: and when the wyse is instructed, he wyl receaue vnderstandyng. 12 The ryghteous man wysely consydereth the house of the wicked, and for their wickednelle (God) ouerthrowerh the vngodly.
Mat.18.d. 13 Who so stoppeth his eares at the crying of the poore, he shall crye hym selfe and not be hearde. 14 A priuie rewarde pacifieth displeasure: and a gyft in the bosome (stilleth) furiousnelle. 15 The iust delygteth in doing the thing that is ryght: but destruction shalbe to the workers of wickednelle. 16 The man that wandreth out of the way of wysedome, shal remayne in the congregation of the dead. 17 " He that vseth pleasure in banketes shalbe a poore man: and who so delighteth in wine and " delicates, shal not be riche. 18 The vngodly shalbe a raunsome for the righteous: and the wicked for the iust.
19 It is better to dwell in the wyldernelle, then with a chydyng and an angry woman. 20 In a wyse mans house there is great treasure and oyle: but a foolishe body spendeth vp all. 21 Who so followeth righteousnelle and mercie, findeth both lyfe, ryghteousnelle, and honour. 22 A wyse man shaleth the citie of the mightie, & ouerthroweth the strength wherein they trusted. 23 Who so
Iam.3.d. kepeth his mouth and his tongue, the same kepeth his soule from troubles.
24 He that is proude and arrogant, is called a scorner, which in his wrath worketh presumptuously. 25 The desyre of the slouthfull killeth him: for his handes wyll not labour.
26 He coueteth greedyly al day long: but the righteous geueth and sparerh not. 27 The sacrifice of the vngodly is abhomination: " howe muche more when they offer the thing that is gotten with wickednelle? 28 A false witnelle shal perishe: but (a good) man speaketh constantly that he hath hearde. 29 An vngodly man hardeneth his face: but the iust reformeth his owne way. 30 There is no wysdome, there is no vnderstanding, there is no counsell agaynst the Lorde.
31 The horse is prepared agaynst the day of battayle: " but the Lorde giueth victorie.

The .xxii. Chapter.

A Good name is more to be desyred then great ryches: and louing fauour (is better) then siluer and golde. 2 The ryche and poore meete together: the Lorde is the maker of them all. 3 A wyse man seeth the plague, and hydeth him selfe: but the foolishe go on still, and are punished. 4 By humilitie and the feare of the Lord (commeth) riches, honour

C

" Or, a man that loueth pleasure shalbe poore.
" Or, oyle. Eccle.25.c.

D
Pro.21.d.

" Or, howe much more when it is offered with an euyll minde. Pro.19.a. Esai.1.d. and.21d.b. Psal.33.c.
" Or, safetie is of the Lorde.

A
Eccle.41.b. Eccle.7.a.

and lyke. 5 Thornes and snares are in the way of the frowarde: but he that doth kepe his soule, wyll flee farre from them. 6 Teache a childe what way he should go: for he shal not leaue it when he is olde. 7 The ryche ruleth the poore, and the borower is seruaunt to the lender. 8 He that soweth wickednesse, shall reape wickednesse: and the rodde of his anger shall fayle. 9 He that hath a bountifull eye, shalbe blessed: for he geueth of his bread to the poore. 10 Cast out the scornefull man, and so shall strife go out with him: yea variaunce and slaunder shall ceasse. 11 Who so loueth cleannesse of heart, for the grace of his lippes the kyng shalbe his freende. 12 The eyes of the Lorde preserue knowelege: and he ouerthroweth the wordes of the transgressour. 13 The slouthfull body sayth there is a Lion without, I myght be slayne in the streete. 14 The mouth of straunge women is a deepe pit: wherein he falleth that the Lorde is angrye withall. 15 Foolishnesse is bounde in the heart of the chylde: and the rodde of correction shall dryue it away. 16 Who so doth a poore man wrong, to increase his owne (ryches) and geueth vnto the ryche, at the last commeth to pouertie him selfe. 17 Bowe downe thyne eare, and heare the wordes of the wyse: applie thy mynde vnto my doctrine: 18 For it is a pleasaunt thing yf thou keepe them in thyne heart, and order them in thy lippes: 19 That thou mayst put thy trust in the Lorde, I haue shewed thee this day * the thing that thou knowest. 20 Haue not I warned thee * very oft with counsayle and learning. 21 That I might make thee knowe the trueth, that thou with the veritie mightest aunswere them that sende vnto thee? 22 Robbe not the poore, because he is poore: and oppresse not the symple in iudgement: 23 For the Lorde him selfe wyll defende their cause, and do violence vnto them that haue vsed violence. 24 Make no frendshyp with an angrye wylfull man, and walke not with the furious: 25 Lest thou learne his wayes, and receaue hurt to thy soule. 26 Be not thou one of them that binde their hande vppon promyse, and are surettie for * wayghtie causes:

27 For yf thou hast nothyng to pay, * they shall take away thy bed from vnder thee. 28 Thou shalt not remoue the auncient lande marke, whiche thy fore elders haue set. 29 Seest thou not that they which be diligent in their busynesse stande before kynges, and not among the symple people?

* Or, why cause thou him to take.

Ecclesi.31.d.

Deut.27.f.

The .xxiii. Chapter.

When thou sittest to eate with a noble man, consyder diligently wh at is set before thee. 2 Measure thyne appetite yf it be greedyly set. 3 Be not desirous of his daintie meates, for meate beggeleth and deceaueth. 4 Take not ouer great trauayle to be riche, beware of such a purpose. 5 Wylt thou set thyne eyes vppon the thing whiche * sodenly vanisheth away? For (ryches) make them selues wynges, and flye an Egle, and flieth into the ayre. 6 Eate thou not the bread of him that hath an (a) euill eye: neyther desyre thou his daintie meate. 7 For as though he thought it in his heart, he sayth, eate and drynke: where as his heart is not with thee. 8 The morsels that thou hast eaten shalt thou parbreake, and loose those sweete wordes. 9 Tell nothing into the eares of a foole: for he wyll despise the wysdome of thy wordes. 10 Remoue not the olde lande marke, and come not within the feelde of the fatherlesse. 11 For their redeemer is mightie, euen he shall defende their cause agaynst thee. 12 Applye thyne heart vnto correction, and thyne eares to the words of knowledge. 13 Withholde not correction from the chylde: for yf thou beatest him with the rodde, he shall not dye therof: 14 If thou smyte him with the rodde, thou shalt deliuer his soule from (b) hell. 15 My sonne yf thyne heart receaue wysdome, my heart also shall reioyce: 16 Yea my raynes shalbe very glad, yf thy lippes speake the thing that is ryght. 17 Let not thyne heart be ielous to folowe sinners, but keepe thee styll in the feare of the Lorde all the day long: 18 For verily there is an * ende, and thy patient abidyng shall not be cut

A

Iere.17.b. Eccle.27.a

1.Tim.6.b.

* Or, is nothing.

(a) Meaning, the enuious & couetous men.

B

Prou.22.b. Deut.27.f.

C

Prou.13.a. Eccle.30.a.

(b) From destruction.

Prou.24.a.

* Or, a reward.

of.

ok. 19 My ſonne geue eare and be wyſe, and ſet ſtrayght thyne heart
Pro.xxi.c. in the way (of the Lorde.) 20 Keepe not company with wine bibbers, and riotous eaters of fleſhe: 21 For ſuch as be drunkardes and riotours ſhall come to powertie: and he that is geuen to much ſleepe, ſhall go with a ragged coate. 22 Geue eare vnto thy father that begat thee, and deſpiſe not thy mother when ſhe is olde.

23 Purchaſe trueth, wyſdome, nurture, and vnderſtandyng, and ſel them
D not. 24 The father of the righteous ſhall greatly reioyce: and he that begetteth a wyſe chylde, ſhal haue ioy of him. 25 (Do ſo that) thy father and mother may be glad of thee, and that thee that bare thee may reioyce.

26 My ſonne geue me thyne heart, and let thine eyes haue pleaſure in my wayes: 27 For an whore is a deepe
Pro.xxii.d. graue, and a ſtraunge woman is a narowe pit. 28 She lyeth in wayte as for a pray, and increaſeth the tranſgreſſours amongſt men. 29 Who hath wo? who hath ſorowe? who hath
* Or, mur- ſtrife? who hath * brawlyng? and who
murying. hath woundes without a cauſe?

30 Or who hath red eyes? euen they that be euer at the wine, and ſeeke exceſſe. 31 Looke not thou vpon the wine howe red it is, and what a colour it geueth in the glaſſe: 32 It goeth downe ſwectely, but at the laſt it byteth lyke a ſerpent, and ſtingeth
* Some lyke an adder. 33 Thyne eyes ſhall
reade, beholde * ſtraunge women, and thyne
ſtraunge heart ſhall vtter lewde thinges:
thinges. 34 Yea thou ſhalt be as though thou
E layeſt in the middeſt of the ſea, or
ſleepeſt vpon the top of the maſte of a
ſhip. 35 They haue beaten me (ſhalt thou ſay) and I was not ſicke, they haue ſtricken me, and I felt it not: when I am well wakened, I will go to the drynke agayne.

The .xxiiii. Chapter.

A Pro.xxiii.d BE not thou enuious to folow wicked men, and deſyre not to be among them: 2 For their heart imagineth to do hurt, and their lips talke miſchiefe. 3 Through wyſdome is an houſe buylded, and with
* Or, ſta- vnderſtandyng is it * ſet vp:
bliſhed. 4 Through diſcretion ſhall the chambers be filled with all coſtly and pleaſaunt riches. 5 A wyſe man is (euer) ſtrong: yea a man of vnderſtandyng increaſeth ſtrength: 6 For with diſcretion muſt warres be taken in hande: and where as are many that can geue counſel, there is health.

7 Wyſdome is to hye a thyng for a foole: for he dare not open his mouth in the gate. 8 He that imagineth miſchiefe, may well be called an vngracious perſon. 9 The wicked thought of the fooliſhe is ſinne: and the ſcornefull is an abhomination vnto men. 10 (a) If thou be fayne in the day of aduerſitie, thy ſtrength is ſmall. 11 Deliuer them that are drawen vnto death, & ceaſſe not to preſerue them that are led to be ſlayne:

12 If thou wylt ſay, beholde I knew not of it: doth not he that pondereth the heart conſider it? And he that keepeth thy ſoule, knoweth he it not? Shall not he alſo recompence euery man accordyng to his workes?

13 My ſonne eate thou hony becauſe it is good, and the hony combe, for it is ſweete vnto thy mouth: 14 So (ſweete) ſhall the knoweledge of wyſdome be vnto thy ſoule when thou haſt founde it: and there ſhalbe hope, and thy hope ſhall not be cut of.

15 Lay no priuie wayte (O wicked man) agaynſt the houſe of the righteous, and ſpoyle not his reſting place, Pſal. 37.a. C
16 For a iuſt man falleth ſeuen times, Pro.17.a.
and ryſeth vp agayne: but the vngodly fall into miſchiefe. 17 Reioyce not thou at the fall of thyne enemie, and let not thyne heart be glad when he ſtumbleth: 18 Leſt the Lorde when he ſeeth it be angry, and turne his wrath from him (vnto thee.)

19 Fret not thy ſelfe becauſe of the malicious, neither be enuious at the wicked: 20 For there ſhalbe
* Or, re- no end (of plagues) to the wicked (man)
warde. & the candle of the vngodly ſhalbe put Iob.xxi.b.
out. 21 My ſonne feare thou the Pro.xx.a.
Lord and the kyng, and kepe no com-
D pany with them that ſtide backe
(from his feare:) 22 For their deſtruction ſhall ryſe ſodaynly: and who
* Or, of knoweth the aduerſitie that may
them both. come * from them both? Pro.18.

¶ Theſe are alſo the ſayinges of the wyſe.

23 It is not good to haue reſpect of any perſon in iudgement. 24 He that ſay th to the vngodly, Thou art righteous: him ſhal the people curſe, yea the comminaltie ſhall abhorre him.

25 But they that rebuke (the vngodly)

in them doth God delyte, and a ryche blessing shall come vpon them.
26 Euery man shall kisse his lippes that geueth a good aunswere.
27 Make redye thy worke that is without, and loke well vnto that whiche thou hast in the feelde: and then buylde thyne house. 28 Be not a false witnesse agaynst thy neighbour, and speake no falsehood with thy lippes. 29 Say not, I wyl handle him euen as he hath dealt with me: and wyll rewarde " euery man accordyng to his deedes.
30 I went by the feelde of the slouthfull, and by the vineyarde of the foolishe man: 31 And lo it was all couered with nettles, and stoode full of thornes, and the stone wall was broken downe. 32 This I sawe, and consydered it well: I looked vpon it, and toke it for a warnyng. 33 Yea sleepe on styl (I say) a litle, slumber a litle, folde thy handes together yet a litle: 34 So shall pouertie come vnto thee as one that trauayleth by the way, and necessitie lyke a weaponed man.

" Or, the man.

Iob.xii.b.

Iob.vi.a.

The .xxv. Chapter.

These are also parables of Solomon, whiche the men of Hezekia kyng of Iuda copied out.

A IT is the glory of God to kepe a thing secret: but the kinges honour is to searche out a thing. 2 The heauen is hye, the earth is deepe: and the kynges heart is vnsearcheable. 3 Take the drosse from the siluer, and there shalbe a vessell for the fyner.
4 Take away the vngodly from the kyng: and his seate shalbe stablished with righteousnesse. 5 Put not

" Or, stand not in. Luke.14.b.

foorth thy selfe in the presence of the kyng, and " preasse not into the place of great men: 6 For better is it that it be sayde vnto thee, Come vp hyther: then thou to be put lower in the presence of the prince whom thou seest with thyne eyes. 7 Be not "

B Eccle.8.b. Mat.v.c.

" Or, be not hastie to strine.

hastie to go to lawe: lest haplye thou knowest not what to do when thy neighbour hath confounded thee.
8 Handle thy matter with thy neighbour him selfe, and discouer not thy secrete to another: 9 Lest he that heareth it put thee to shame, and thy infamie do not ceasse. 10 A worde spoken in due season, is lyke apples of golde in a graued worke of siluer.
11 Who so reproueth a wyse man that hath an obedient eare, is as a golden earring, and an ornament of fyne golde. 12 As the colde of snowe in the tyme of harueste: so is a faythfull messenger to them that sende him, for he refresheth his maisters mynde.
13 Who so maketh great boastes " and geueth nothing, is lyke cloudes and wynde without rayne. 14 With pacience is a prince pacified, and with a soft tongue is " rigorousnesse broken. 15 If thou findest honye, eate so much as is sufficient for thee: lest thou be ouer full, and parbreake it out agayne. 16 Withdrawe thy foote from thy neighbours house: lest he be werie of thee, and so hate thee.

" Or, of falsehode: litle. C

" Or, boneg are, Iob.xv.a. Gen.31.a. 1.Sa.25.c.

17 Who so beareth false witnesse agaynst his neighbour, he is " a berye club, a sworde, and a sharpe arrowe.
18 The confidence that is put in an vnfaythfull man in tyme of trouble, is lyke a broken tooth, and a slydyng foote. 19 Who so taketh away a mans garment in the colde weather, is " lyke vineger vpon lyme, or lyke him that singeth songes to an heaute heart. 20 If thyne enemie hunger, feede him, yf he thyrste, geue hym drynke: 21 For so shalt thou heape coles of fyre vppon his head, and the Lorde shall rewarde thee. 22 The northwinde dryueth away the rayne: euen so doth an angry countenaunce a backbiters tongue. 23 It is better to sit in a corner vpon the house top, then with a brawlyng woman in a wyde house. 24 Good newes from a straunge countrey, are as colde water to a thirstie soule. 25 A ryghteous man fallyng downe before the vngodly, is lyke a troubled well, and a spryng that is corrupted. 26 As it is not good to eate to much honie, so curiously to searche the glory of heauenly thinges, is not commendable. 27 He that can not rule " him selfe, is lyke a citie whiche is broken downe and hath no walles.

" Or, a maule.

" Or, salte peter, or sope, for mi xte.

Iob.21.b. D

" Or, his spirite.

The .xxvi. Chapter.

LYke as snowe is (not meete) in A sommer and rayne in harueste: euen so is worshyp vnseemely for a foole. 2 As the bryde and the swalowe take their flight to flee here and there: so the curse that is geuen in vayne, shall not lyght vpon a man.
3 Vnto the horse belongeth a whip, to the asse a bridle: and a rod to the fooles

Iob.5.a.

fooles backe. 4 Geue not the foole an answere after his foolishnesse, lest thou become lyke vnto him. 5 But make the foole an answere to his foolishnesse, lest he be wise in his owne conceipt. 6 (As he that)cutteth of (his messengers) feete endamageth him selfe: so doth he that committeth a message to a foole. 7 Lyke as in a lame man his legges are not equall: euē so is a parable in a fooles mouth.

8 He that setteth a foole in hye dignitie, that is euen as if a man wouldе bynde a "stone in a slyng. 9 As is a thorne in the hande of a drunkarder so is a parable in a fooles mouth.

10 The myghtie that fourmed all thynges, rewardeth the fooles and transgressours. 11 Lyke as the dogge turneth agayne to his owne vomite: euen so a foole begynneth his foolishnesse agayne afreshe.

12 If thou seest a man that is wise in his owne conceipt: there is more hope in a foole then in him.

13 The slouthfull saith, There is a lion in the way, and a lion in the middest of the streetes. 14 Lyke as the doore turneth about vpon the hinges: euen so doth the slouthfull walter him selfe in his bed. 15 The slouthfull body "thrusteth his hande into his bosome, and it greeueth him to put it agayne to his mouth. 16 The sluggarde thynketh him selfe wyser then seuen men "that sit and teache.

17 Who so goeth by and medleth with other mens strife: he is lyke one that taketh a dogge by the eares.

18 As he that fayneth him selfe mad, casteth firebrandes, deadly arrowes and dartes: 19 So doth a dissembler with his neyghbour, and saith, Am not I in sporte? 20 Where no wood is, there the fire goeth out: euen so where the talebearer is taken away, there the strife ceaseth.

21 As coles kindle heate, and wood the fire: euen so doth "a brawlyng felowe stirre vp variaunce. 22 A talebearers wordes are lyke "men that strike with hammers, and they pearse the inward partes of the body.

23 Burnyng lippes and a wicked heart, are lyke a potsharde couered with sluer drosse. 24 An enemie wyll dissemble with his lippes, and layeth vp deceipt in his heart.

25 But when he speaketh fayre, beleue him not: for there are "seuen abhominations in his heart.

26 Hatred may be couered by deceipt: but the malice thereof shalbe shewed before the whole congregation. 27 Who so diggeth vp a pit, shall fall therin: and he that rolleth vp a stone, it wyll returne vpon him.

27 A lying tongue hateth the afflicted: and a flatteryng mouth worketh mischeefe.

¶ The.xxvii. Chapter.

MAke not thy boast of to morow: for thou knowest not what a day may bryng foorth. 2 Let another man prayse thee, & not thyne owne mouth, yea other folkes, and not thyne owne lippes. 3 The stone is heauie, and the sande waighty: but a fooles wrath is heauier then them both. 4 Wrath is a cruel thyng, and furiousnesse is a very tempest: but who is able to abyde enuie? 5 Open rebuke is better then secrete loue.

6 Faythfull are the woundes of a louer: but the kysses of an enemie are "cruel. 7 He that is full abhorreth an hony combe: but vnto him that is hungry euery "sowre thing is sweet.

8 He that oft tymes flitteth, is like a birde that forsaketh her nest.

9 Wauime and sweete incense make the heart mery: so sweete is that freende that geueth counsell from the heart. 10 Thyne owne freende & thy fathers freende see thou forsake not, and go not into thy brothers house in tyme of thy trouble: for better is a "freende at hande, then a brother farre of. 11 My sonne be wise, and make me a glad heart, that I may make answere vnto my rebukers. 12 A wyse man seyng the plague, wyll hyde him selfe: as for fooles they go on styll & suffer harme. 13 Take his garment that is suretie for a straunger, & take a pledge of him for the vnknowen sake. 14 "He that is to hasty to prayse his neyghbour aboue measure, shalbe taken as one that geueth him an euyll reporte. 15 A brawlyng woman & the roofe of the house droppyng in a rayny day, may well be compared together. 16 He that stylleth her, stylleth the wynde, & stoppeth the smell of the oyntment in his hande. 17 Lyke as one iron whetteth another, so doth one man "comforte another. 18 Who so kepeth his figge tree, shall eate the fruites therof: so he that wayteth vpon his maister, shall come to honour.

19 Lyke as in one water there appeare diuers faces: euen so diuers men

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* Or, would hide a precious stone in an heape of stones.

1. Pet. 3. d

Prou. 22. d

C

Prou. 19. c

" Or, byddeth.

* Or, that can render a reason.

Eccle. 23. b

D

* Or, a contentious.

" Or, as flatterynges.

" Or, many

Eccle. 10. b

Eccle. 28. b.

A

Luk. 12. c.

Ecc. 18. a

Jam. 4. b.

" Or, deceiptfull.

B

" Or, bitter

" Or, neighboure.

Prou. 22.

Prou. 10. c

C

" Or, he that prayseth his freend with a loude voyce vprysyng early in the mornyng: it shalbe counted to him as a dispraysе.

" Or, sharpe the countenaunce of another.

men haue diuers heartes. 20 Hell and destruction are neuer full: euen so the eyes of men can neuer be satisfied. 21 As is the fynyng pot for the siluer, and the furnace for golde: so is a man tryed by the mouth of him that prayseth him. 22 Though thou shouldest bray a foole with a pestell in a morter like frumentie corne: yet wyl not his foolishnesse go from him.

23 Be thou diligent to knowe the state of thy cattell thy selfe, and loke well to thy flockes. 24 For riches abydeth not alway, and the crowne endureth not for euer. 25 The hay groweth, the grasse commeth vp, and herbes are gathered in the mountaynes. 26 The lammes shall clothe thee, & for the goates thou shalt haue money to thy husbandry. 27 Thou shalt haue goates mylke inough to feede thee, to vpholde thy houshold, and to sustayne thy maydens.

Eccle. 1.8
Eccle. 14.9 and. 17.c
D

¶ The. xxviii. Chapter.

A Leuit. 26.c

THe vngodly fleeth when no man pursueth him: but the ryghteous are bolde as a Lion. 2 For the wickednesse of the lande, the prince is oft chaunged: but through " a man of vnderstandyng and wisdome, a realme endureth long. 3 One poore man oppressyng another by violence, is lyke a ragyng rayne that destroyeth the " fruite. 4 They that forsake the lawe, prayse the vngodly: but such as kepe the lawe are greeued at them.

" Or, men.

" Or, foode.

5 Wicked men vnderstand not iudgement: but they that seke the Lord vnderstande al thinges. 6 Better is the poore that walketh in his vprightnes: then he that peruerteth his wayes, and is riche. 7 Who so keepeth the lawe, is a chylde of vnderstandyng: but he that " is a companion of riotous men, shameth his father. 8 He that by vsurie and vnmet gaynes gathereth riches: he shall lay them in stoore for a man that will pitie the poore. 9 He that turneth away his eare from hearyng the lawe, his prayer shalbe abominable. 10 Who so causeth the ryghteous to go astray by an euyll way, shall fall into his owne pit: but the iust shal haue good thinges in possession. 11 The riche man thinketh him selfe to be wise: but the poore that hath vnderstandyng " can perceaue him well inough. 12 When ryghteous men do reioyce, there is great glorie: but when the wicked come vp, the man is tryed. 13 He that hydeth his sinnes, shall not prosper: but who so knowledgeth them and forsaketh them, shal haue mercie. 14 Well is him that standeth alway in awe: as for him that hardeneth his heart, he shall fall into mischefe. 15 As a roaryng Lion and an hungry Beare, so is an vngodly prince ouer the poore people. 16 Where the prince is without vnderstandyng, there is great oppression and wrong: but yf he hateth couetousnesse, he shall long raigne. 17 He that by violence sheddeth any mans blood, shalbe a runagate vnto his graue, and no man shalbe able to succour him. 18 Who so leadeth an innocent lyfe, shalbe saued: but he that goeth frowarde wayes, shall once haue a fall.

B

" Or, keepeth glutto[n]s.

" Or, can trye him. Eccle. 10.8

Pro. 19.a

Pro. 10.b

19 He that tylleth his lande shall haue plentie of breade: but he that followeth idle persons, shall haue pouertie inough. 20 A faythfull man shalbe fylled with blessynges, and he that maketh haste to be riche, shall not be vngylty. 21 To haue respect of persons (in iudgement) is not good, for that man wyll do wrong, yea euen for a peece of breade. 22 He that wyll be riche all to soone, hath an euyll eye: and consydereth not that pouertie shall come vpon him.

Pro. 11.b Eccle. 20.b

1. Tim. 6.b Pro. 23.a

23 He that folowyng my preceptes rebuketh a man, shall fynde more fauour at the last then he that flattereth him. 24 Who so robbeth his father and mother, and saith it is no sinne: the same is the companion of a " destroyer. 25 He that is of a proude stomacke stirreth vp strife: but he that putteth his trust in the Lorde shalbe well fed. 26 He that trusteth in his owne heart is a foole: but he that dealeth wysely shalbe safe.

Mat. 15.a

" Or, of a murderer.

27 He that geueth vnto the poore shall not lacke: but he that hydeth his eyes from them, shall haue many a curse. 28 When the vngodly are come vp, men are fayne to hyde them selues: but when they perishe, the ryghteous encrease.

2. Cor. 9.b

Pro. 28.b

¶ The. xxix. Chapter.

A " Or, and not be cured.

HE that is stifnecked and wyll not be reformed, shall sodaynly be destroyed " without any helpe. 2 When the ryghteous are in auctoritie

ritie the people do reioyce: but when the wicked beare rule, the people mourne. 3 Who so loueth wisdome, maketh his father a glad man: but he that kepeth companie with harlottes, spendeth away "that he hath. 4 With (true) iudgement the king stablisheth the lande: but yf he be a man that oppresse the people with gatherynges, he turneth it vpsyde downe. 5 Who so flatereth his neyghbour, layeth a net for his feete. 6 The sinne of the wicked is his owne snare: but the ryghteous doth syng and reioyce.

7 The ryghteous consydereth the cause of the poore: but the vngodlye regardeth no vnderstandyng.

8 Scornefull men bryng a citie into a snare: but wise men turne away wrath. 9 If a wise man contendeth with a foole: whether he be angry or laugh, there is no rest. 10 The bloodthirstie hate the ryghteous: but the iust(a)seke his soule. 11 A foole vttereth all his mynde at once: but a wise man kepeth it in tyll afterward.

12 If a prince delyght in lyes, all his seruauntes are vngodly. 13 The poore and the "lender meete together, and the Lorde lyghteneth both their eyes. 14 The seate of the king that "fayethfully iudgeth the poore shall continue sure for euermore.

15 The rodde and correction geueth wisedome: but a chylde left to his owne wyll, bryngeth his mother to shame. 16 When the vngodly are multiplied, wickednesse encreaseth: but the ryghteous shall see their fall.

17 Nurture thy sonne with correction, and thou shalt be at rest: yea he shall do thee good at thyne heart.

18 When the worde of God is not preached, the people perisshe: but well is him that kepeth the lawe. 19 A (stubbourne) seruaunt will not be the better for wordes: for though he vnderstande, yet will he not regarde them. 20 Seest thou a man that is hastie to speake vnadui sedly? there is more hope in a foole then in him.

21 He that delicately bryngeth vp his seruaunt from a chylde, shal make him "his maister at length. 22 An angry man stirreth vp strife, and he that beareth euyll will in his mynde doth much euyll. 26 "After pryde commeth a fall: but a lowly spirite bryngeth great worshyp. 24 Who so is partner with a theefe, hateth his owne soule: he heareth "blasphemie and telleth it not forth. 25 He that feareth men shall haue a fall: but who so putteth his trust in the Lorde, "is without daunger.

26 Many there be that seke the princes fauour: but euery mans iudgement commeth from the Lorde.

27 The ryghteous abhorreth the vngodly: and the wicked hateth him that is in the ryght way.

¶ The. xxx. Chapter.

¶ The pureneſſe of the worde of God, and what we ought to require of god, with certayne wonderfull thynges that are in this worlde.

¶ THE wordes of Agur, the sonne of Iake:

1 And the prophecie that the same man spake vnto Ithiel, euen vnto Ithiel and Vchal.

Surely I am more fooliſhe then any man, and haue no mans vnderſtandyng. 3 I neuer learned wisdome, nor had knowledge of holy thynges.

4 Who hath clymed vp into heauen, and come downe from thence? who hath holden the wynde fast in his hande? who hath gathered togethes the waters in a garment? who hath eſtablished all the endes of the worlde? what is his name, and what is his sonnes name, yf thou canst tell?

5 Euery worde of God is pure: he is a shielde vnto all them that put their trust in him. 6 Put thou nothyng vnto his wordes, lest he reproue thee, and thou be founde a lyar.

7 Two thynges haue I required of thee, denie me them not before I dye: 8 Remoue farre fro me vanitie and lyes, geue me neither pouertie nor riches, "only graunt me a neceſſarie lyuyng: 9 Lest peraduenture I be-yng full, shoulde denie thee, and say, Who is the Lorde? or beyng oppreſſed with pouertie fall to stealyng, and forſweare the name of my God.

10 Accuſe not a seruaunt vnto his maister, lest he speake euyll of thee, and thou be hurt. 11 There is a generation that curseth their father, and doth not bleſſe their mother. 12 There is a generation that thynke them selues cleane, and yet is not cleanſed from their filthynesse. 13 There is a generation "that hath a proude lone, and

Pro. 5.8. Luk. 15.c.

"Or, his substaunce.

(d) That is, deliuer his soule: or saue his life.

"Or, vsurer.

"Or, truely

"Or, his sonne.

"Or, a mans pride shall bryng him lowe.

"Or, cursyng.

Pſal. 19.c

Deut. 13.8

"Or, feede me with foode conuenient for me.

Exod. 5.a

"Or, whoſe eyes are hautie.

and doth eat vp their eye lyddes.
C 14 There is a generation whose teeth are as swordes, and their chawes as knyues to deuour the poore from of the earth, and the needy from among men. 15 The horse leache hath two daughters crying, Bring hyther, bring hyther. There be three thynges that are neuer satisfied, yea foure thynges saith neuer hoe: 16 The graue, the barren wombe, & the earth that hath neuer water inough: as for fire it saith neuer hoe. 17 Who so laugheth his father to scorne, and setteth his mothers commaundement at naught, the rauens of " the valley picke out his eyes, and deuoured be he of the young Egles. 18 There be three thynges which are wonderfull to me, yea fowre which passe my vnderstandyng: 19 The way of an Egle in the ayre, the way of a serpent vpo a stone, the way of a ship in ỹ midst of the sea, & the way of a man with a yonng woman: 20 Such is the way also of a wyfe that breaketh wedlocke, which wypeth her mouth (lyke as) when she hath eaten, and saith, as for me I haue done no wickednesse. 21 For three thynges the earth is disquieted, and the fourth may it not abyde: 22 A seruaunt that beareth rule, a foole that is full fed, 23 A spiteful woman when she is maryed, and an handmayde that is heire to her maistresse.
24 There be foure thynges in the earth the which are very little, but in wisdome they exceede the wyse:
25 The emmets are(but)a weake people, which yet gather their meate in the sommer: 26 The conies are but a feeble folke, yet make their " boroughes among the rockes: 27 The grashoppers haue not a " guide, yet go they forth together by heapes:
28 The spyder laboureth with her handes, and is in kinges palaces.
29 There be three thynges that go well, yea foure are comely in goyng.
30 A lion which is strongest among beastes, and shunneth not at the syght of any: 31 A grayhounde strong in the hyndet partes, a ramme also, and a king agaynst whom no man ariseth vp. 32 If thou hast done foolishly when thou wast in hye estate, or yf thou hast taken euyll counsell, then lay thyne hande vpon thy mouth.
33 Who so chirneth mylke bringeth forth butter, and he that rubbeth his nose, maketh it bleede: euen so he that forceth wrath, bringeth forth strife.

Exod. 20.b Deut. 27.c
" Or, of the brooke.

Prou. 6.a
" Or, houses.
" Or, a king.

¶ The. xxxi. Chapter.

2 He exhorteth to chastitie and iustice, 10 and sheweth the conditions of a vvise and vvorthy woman.

1 THE vvordes of king (a) Lamuel, and the lesson that his mother raught him.
What my sonne? what the sonne of my body? and what O my deare beloued sonne? 3 Geue not ouer thy strength and wayes vnto women, which are the destruction euen of kinges. 4 O Lamuel, it is not for kinges, it is not (I say) for kinges to drynke wine, nor princes strong drynke. 5 Lest they by drynking forget the " lawe, and peruert the iudgement of all " poore mens children. 6 Geue strong drynke vnto such as are redy to perishe, & wine vnto those that mourne: 7 That they may drynke it, and forget their miserie and aduersitie. 8 Be thou an aduocate for the dumbe, (to speake) in the cause of all such as be succourlesse in this transitorie worlde.
9 Open thy mouth, defende the thyng that is lawfull and ryght, and the cause of the poore and helpelesse.
10 Who so fyndeth an honest faythfull woman, she is much more worth then pearles. 11 The heart of her husbande may safely trust in her, so that he shall fall into no " powertie.
12 She will do him good, and not euyll, all the dayes of her lyfe.
13 She occupieth wooll and flaxe, & laboureth gladly with her handes.
14 She is lyke a marchauntes ship that bringeth her " vittels from a farre. 15 She is vp in the nyght season, to prouide meate for her household, and foode for her maydens.
16 She consydereth lande, and byeth it: and with the fruite of her handes she planteth a vineyarde. 17 She girdeth her loynes with strength, and fortifieth her armes. 18 And yf she perceaue that her huswyfrie doth good, her candle goeth not out by nyght. 19 She layeth her fyngers to the spindle, and her hande taketh holde of the distaffe. 20 She openeth her hande to the poore, yea she stretcheth forth her handes to such as haue neede. 21 She feareth not that the colde of wynter shall hurt her household, for all her household folkes are clothed with scarlet.
22 She

(a) Lamuel signifieth god with him, or with them. For when Solomon builded the temple to god, & promoted his honour, god was with him and the Israelites: Neither is it any straunge thyng in the scriptures, one man to haue many names,
" or, ydolaunce.
" Or, of all the afflicted children.
" Or, he shall haue no neede of spoyles: that is, he shall not neede to get his lyuyng vnlawfully.
" Or, bread

21 She maketh her selfe faire ornamentes, her clothyng is whyte sylke & purple. 23 Her husbande is much * set by in the gates, when he sitteth among the rulers of the lande. 24 She maketh cloth of silke, and selleth it: and deliuereth girdles vnto the marchaunt. 25 Strength and honour is her clothyng, and in the latter day she shal reioyce. 26 She openeth her mouth with wisdome, & in her tongue is the lawe of grace. 27 She loketh well to the wayes of her housholde: and eateth not her bread with idlenesse. 28 Her children arise vp and call her blessed: and her husbande shal * make much of her. 29 Many daughters (there be that) gather riches together: but thou goest aboue them all. 30 As for fauour it is deceiptfull, and beautie is a vayne thyng: but a woman that feareth the Lorde, shal be praysed. 31 Geue her of the fruite of her handes: and let her owne workes prayse her in the gates.

* Or, known.

* Or, praise her.

The ende of the prouerbes of Solomon.

The booke of the preacher, otherwise called Ecclesiastes, which is Solomon the king.

¶ For Solomon is called in scripture by three sundry names. The one, Solomon, that is, the maker of peace. The seconde Idida, that is, beloued of God. The thirde Ecclesiastes, that is a preacher, teachyng that true and eternal felicitie consisteth not in any worldly wisdome or aboundaunce of riches, or in carnall pleasure, which all be but vayne and transitorie: but he proueth that true felicitie consisteth in a whole ioynyng our selues to God by pure religion, that is, with a sincere faith and the feare of god obseruyng his commaundementes.

¶ The first Chapter.

1 All thinges in this worlde are full of vanitie and of none indurraunce. 13 All mens wisdome is but follie and greefe.

THE wordes of the preacher the sonne of Dauid king of Hierusalem.

2 (a) All is but most vayne vanitie saith the preacher, and all is most vayne (I say) and but playne vanitie.

3 For what els hath a man of all the labour that he taketh vnder the sunne? 4 One generation passeth away, another commeth: but the earth abydeth styll. 5 The sunne ariseth, the sunne goeth downe, and returneth to his place, that he may there rise vp agayne. 6 The wynde goeth toward the south and turneth vnto the north, fetcheth his compasse, whirleth about, and goeth forth, and returneth agayne to his circuites from whence he dyd come. 7 All floods runne into the sea, and yet is the sea it selfe not fylled: for loke vnto what place the waters runne, thence they come to flowe agayne. 8 All thynges are so harde to be knowen, that no man can expresse them: the eye is not satisfied with syght, the eare is not fylled with hearyng. 9 The thing that hath ben, commeth to passe agayne, and the thyng that hath ben done, shalbe done agayne: there is no newe thyng vnder the sunne. 10 Is there any thyng whereof it may be sayde, Lo this is newe? for it was long ago in the tymes that haue ben before vs. 11 The thyng that is past is out of remembraunce: euen so the thynges that are for to come, shall no more be thought vpon among them that come after.

12 I my selfe the preacher was king of Israel at Hierusalem, 13 And dyd & applie my minde to seke out & searche (b) Man is not able of his owne power to reforme that selues therin.) 14 Thus haue I consydered all these thynges that come to passe vnder the sunne: and lo, they are al but vanitie & vexation of minde. 15 (b) The croked can not be made straight, nor the imperfection of thinges can be numbred. 16 I communed with myne owne heart, saying, Lo I am come to great estate, and haue gotten more wisdome then all they that haue ben before me in Hierusalem. 17 Yea my heart had great experience of

(a) He doeth not condemn the creatures and gifts of god as euyl: but the carefull seekyng of the, & the pride and trust that man hath in worldlye thinges.

of sinne, nor to know from sinne, to rise vp without the grace of god.

He proueth by foure reasons, that true felicitie consisteth not in any worldly pleasure.

(a) 1 There is no long contentation in any case or pleasure in this life.

(b) 2 The mother of vayne pleasure & much laughter, is foolishnesse.

(c) 3 He that appeeth him selfe to the study of godlie wisdome, maye not haue to much pleasure in drinkyng of wine.

(d) 4 The more plentie of gorgious building, apparel, riches, or worldly pleasure, the more vexatiō of minde and all are but vanitie in comparison of godlye felicitie, as Solomon affirmeth of his owne experience.

dome and knowledge: for therbnto I applied my mynde, that I myght knowe what were wisdome and vnderstandyng, what were errour and foolishnesse: And I perceaued that this was also but a vexation of mind. 18 For where much wisdome is, there is also great trauayle and disquietnesse: and the more knowledge a man hath, the more is his care.

¶ The. ii. Chapter.

1 Pleasures, sumptuous buildynges, riches, and possessions are but vanitie. 14 The wise and the foole haue both one ende touchyng the bodyly death.

Then sayde I thus in my heart, Nowe go to, (a) I wyll take myne ease, and haue good dayes: but lo that is vanitie also. 2 Insomuch that (b) I sayde vnto the man geuen to laughter, Thou art mad: and to mirth, Why doest thou? 3 (c) So I thought in my heart to geue my flesshe vnto wine, and agayne to applie my mynde vnto wisdome, and to compedende foolishnesse: vntyll the tyme that among all the thinges which are vnder the sunne, I myght see what were best for men to do so long as they lyue vnder heauen. 4 (d) I made gorgious faire workes: I builded my houses, and planted vineyardes.

5 I made me orchardes and gardens of pleasure, planted trees in them of al maner of fruites. 6 I made pooles of water, to water the greene & fruitfull trees withall. 7 I bought seruauntes and maydens, and had a great housholde: as for cattell and cheepe I had more substaunce of them then all they that were before me in Hierusalem. 8 I gathered together siluer and golde, and the cheefe treasures of kinges and landes: I haue prouided me men singers and women singers, and the delites of the sonnes of men, as a woman taken captiue, and women taken captiues. 9 And I was greater and in more worship then all my predecessours in Hierusalem: for wisdome remayned with me.

10 And lohe whatsoeuer myne eyes desired, I let them haue it: and wherin soeuer my heart delited or had any pleasure, I withholde it not from it: Thus my heart reioyced in all that I dyd, and this was my portion of all my trauayle. 11 But when I considered all the workes that my handes had wrought, and all the labour that I had taken therein: lo all was but vanitie and vexation of mynde, and nothing of any value vnder the sunne.

12 (e) Then turned I me to consyder wisdome, errour, and foolishnesse (for what is he among men that myght be compared to me the king in such workes?) 13 And I sawe that wisdome excelleth foolishnesse, as farre as lyght doth darknesse. 14 For a wise man hath his eyes in his head, but the foole goeth in darknesse: I perceaued also that they both (f) had one ende. 15 Then thought I in my mynde, yf it happen vnto the foole as it doth vnto me, what needeth me then to labour any more for wisdome? So I confessed within my heart that this also was but vanitie.

16 For the wise are euer as litle in remembraunce as the foolishe: for the dayes shall come (g) when all shalbe forgotten: yea the wise man dyeth as well as the foole. 17 Thus began I to be weery of my lyfe, insomuch that I coulde away with nothyng that is done vnder the sunne: for all was but vanitie and vexation of mynde.

18 (h) Yea I was weery of my labour which I had taken vnder the sunne, because I shoulde be fayne to leaue them vnto another man that commeth after me: 19 (i) And who knoweth whether he shalbe a wise man or a foole? and yet shall he be lorde of all my labours which I with such wisdome haue taken vnder the sunne: This is also a vayne thyng. 20 So I turned me to refrayne my mynde from all such trauayle as I take vnder the sunne. 21 For asmuch as a man shoulde weery him selfe with wisdome, with vnderstandyng and opportunitie, and yet be fayne to leaue his labours vnto another that neuer sweat for them: This is also a vayne thyng, and great misery. 22 For what getteth a man of all the labour and trauayle of his mynde that he taketh vnder the sunne? 23 But heauinesse, sorowe, and disquietnesse all the dayes of his life: insomuch that his heart can not rest in the nyght: This is also a vayne thyng. 24 Is it not better then for a man to eate and drynke, and his soule to be merry in his labour? yea I sawe that this also was a gyft of God. 25 For who wyll eate or go more lustyly to his worke then I? 26 And why? God geueth to the man that is good before him, wisdome, vnderstandyng, and

(e) God hath appoynted that man should be obedient to godly reason, as to his king: and not to be led with carnal affection, (f) They both suffer like aduersitie in this worlde: or as touching the corruption of the body, they die both alyke, (g) Meanyng in this world.

(h) That he might seke the true felicitie which is in God. (i) He rebuketh me that makeh care full prouision for to encreche their heires by vnlawfull meanes to their owne dampnation, not knowyng who or what they shalbe, either good or cuyll.

glad,

gladnesse: but vnto the sinner he geueth weerinesse, that he may gather and heape together the thyng that afterwarde shalbe geuen vnto him whom it pleaseth God: This is nowe a vayne thyng, yea a very disquietnesse and vexation of mynde.

¶ The.iii. Chapter.

1 All thynges haue their tyme. 14 The workes of god are perfect, and cause vs to feare him. 17 God shal iudge both the iust and vniust.

1 EVery (a) thyng hath a tyme, yea all that is vnder the heauen hath his conuenient season. 2 There is a tyme to be borne, and a tyme to dye: there is a tyme to plant, and a tyme to pluche vp the thyng that is planted. 3 A tyme to slay, and a tyme to make whole: a tyme to breake downe, and a tyme to builde vp. 4 A tyme to wepe, and a tyme to laugh: a tyme to mourne, & a time to daunce. 5 A time to cast away stones, and a tyme to gather stones together: a tyme to imbrace, and a tyme to refrayne from imbracyng. 6 A tyme to wynne, and a tyme to lose: a tyme to spare, and a tyme to spende. 7 A tyme to cut in peeces, and a tyme to sowe together: a tyme to kepe scilence, and a tyme to speake. 8 A tyme to loue, and a tyme to hate: a tyme of warre, and a tyme of peace. 9 What hath a man els that doth any thyng, but weerinesse and labour? 10 (b) For as touchyng the trauayle and carefulnesse which God hath genen vnto men, I see that he hath geuen it them to be exercised in it. 11 All thynges hath he made beautifull in their tyme, yea further then this he hath planted the worlde in their heartes, that man may not comprehende the worke that God maketh from the begynnyng to the ende. 12 So I perceaued that in those thynges there is nothyng better for a man then to be merry, and to do well as long as he liueth.

13 For all that a man eateth & drinketh, yea what soeuer a man enioyeth of all his labour: that same is a gyft of God. 14 I considered also that whatsoeuer god doth, it tormineth for euer: and that nothyng can be put vnto it, nor taken from it, and that God doth it to the intent that men should feare him. 15 The thyng that hath ben, is nowe: and the thyng that is for to come, hath ben afore tyme; for God restoreth agayne the thyng that was past. 16 Moreouer, I sawe vnder the sunne vngodlines in the steade of iudgement, and iniquitie in steade of righteousnesse. 17 Then thought I in my mynde, God shall separate the righteous from the vngodly: and then shalbe the tyme and iudgement of all counselles and workes. 18 I communed with myne owne heart also concernyng the children of men, howe God hath chosen them, and yet letteth them appeare as though they were beastes. 19 (c) For it happeneth vnto men as it doth vnto beastes, euen one condition vnto them both: as the one dyeth, so dyeth the other, yea they haue both one maner of breath; so that in this a man hath no preeminence aboue a beast, but are all subdued vnto vanitie. 20 They go all vnto one place: for as they be all of dust, so shall they all turne vnto dust agayne. 21 (d) Who knoweth the spirite of man that goeth vpwarde, and the breath of the beast that goeth downe to the earth? 22 Wherefore I perceaue that there is nothyng better for a man then to be ioyfull in his labour, for that is his portion: But who wyll bryng him to see the thyng that shall come after him?

(a) Although true felicitie is not to be put in any worldlye thyng: yet god hath appointed all necessarie thinges to be done in due tyme, order, and measure.

(b) God hath appointed that euery man should diligentlye trauayle and take paynes in his vocation, to the ende he wolde haue him humble and feare god.

(c) There is no differēce betwixt a man and a beast as touchyng the body, which of them both dyeth: but the soule of man lyueth immortally, and the body of man riseth vp agayne by the mightie power of the spirite of god.

(d) The immortalitie of the soule is not knowen by carnall reason or sense: but by the worde & spirite of god.

¶ The.iiii. Chapter.

1 The innocent are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessarie. 17 A young man poore and wise, is to be preferred before an olde king that is a foole.

SO I turned me, and considered all the violent wrong that is vnder the sunne: and beholde the teares of such as were oppressed, and there was no man to comfort them, or that would deliuer and defende them from the violence of their oppressours. 2 Wherefore I (a) iudged those that are dead, to be more happye then those that be alyue: 3 (a) yea him that is yet vnborne, to be better at ease then they both: because he seeth not the miserable workes that are done vnder the sun. 4 (b) Agayne, I sawe that all trauayle and diligence of labour that euery man taketh in hande was done of enuie

(a) Or, prayed.

(a) He speaketh here according to the iudgemēt of the flesh, which can not well abyde persecution and trouble.

(b) The more perfect that the worke is, the more it is enuied of the wicked.

ennie agaynst his neyghbour: this is also a bayne thyng, and a vexation of mynde. 5 (c) The foole folderth his handes together, and eateth vp his owne flesshe. 6 One handfull (saith he) is better with rest, then both the handes full with labour & trauayle of mynde. 7 Moreouer I turned me, and beholde yet another vanitie vnder the sunne: 8 There is one man, no mo but him selfe alone, hauyng neither childe nor brother, yet is there no ende of his carefull trauayle, his eyes can not be satisfied with riches: (yet saith he not) for whom do I take such trauayle? for whose pleasure do I thus consume away my lyfe? This is also a bayne, and miserable thyng.

9 (d) Therefore two are better then one, for they may well enioy the profite of their labour: for yf one of them fall, his companion helpeth him vp agayne. 10 But wo is him that is alone: for yf he fall, he hath not another to helpe him vp.

11 Agayne when two sleepe together they are warme: but howe can a body be warme alone? 12 One may be ouercome, but two may make resistaunce: a thres folde gable is not lyghtly broken. 13 A poore childe beyng wise, is better then an old king that doteth, and can not beware in tyme to come. 14 Some one commeth out of prison, and is made a king: and another which is borne in the kingdome cometh vnto powertie.

15 And I perceaued that all men lyuyng vnder the sunne (e) go with the seconde childe that shall stande vp in the steade of the other. 16 As for the people that haue ben before him, and that come after him, they are innumerable, & they that come after (f) him shall not reioyce of him: This is also a bayne thing, and vexation of mynde.

17 When thou commest into the house of God, kepe thy foote & drawe nye, that God which is at hande may heare that thou geue not the (g) offerynges of fooles: for they knowe naught but to do euyll.

¶ The.v. Chapter.

1 Not to speake lightly, cheefely in gods mayers. 9 The couetous can neuer haue inough.

BE (a) not hasty with thy mouth, and let not thine heart speake any thyng rashly before God: for God is in heauen, and thou vpon earth, therfore let thy wordes be fewe.

2 For where much carefulnesse is, there are many dreames: and where many wordes are, there men may heare fooles. 3 If thou make a vow vnto God, be not slacke to performe it: as for foolishe vowes he hath no pleasure in them: yf thou promise any thyng, pay it. 4 (b) For better is it that thou make no vowe, then that thou shouldest promise and not pay.

5 Suffer not thy mouth to cause thy flesshe for to (c) sinne, neither say thou before the angell that it is thy ignorannce: for then God wyll be angry at thy voyce, and destroy all the worke of thyne handes. 6 (d) And why? wherag are many dreames and many wordes, there are also diuers vanities: but loke that thou feare God.

7 If thou seest the poore to be oppressed, and wrongfully dealt withall, so that equitie and ryght of the lawe is wrested in the lande, maruayle not thou at such a thyng: for he that is (e) hygher then the hyghest regardeth, and there be hygher then they.

8 (f) The increase of the earth vpholdeth all thyng: yea the king him selfe is mayntayned by husbandry. 9 He that loueth money, wyll neuer be satisfied with money: and he that loueth riches, shalbe without the fruite therof: This is also a bayne thyng.

10 Whereas much riches is, there are many also that spende them away: and what pleasure more hath he that possesseth them, sauyng that he may loke vpon them with his eyes?

11 A labouring man sleepeth sweetly, whether it be litle or much that he eateth: but the aboundaunce of the riche wyl not suffer him to sleepe. 12 (g) Yet is there a sore plague which I haue seene vnder the sunne (namely) riches kept to the hurt of him that hath them in possession: 13 For oft tymes they perishe with his great miseries and trouble: and yf he haue a childe, it getteth nothyng. 14 Lyke as he came naked out of his mothers wombe, so goeth he thyther agayne, and carryeth nothyng away with him of all his labour. 15 This is a miserable plague, that he shall go euen as he came away: What helpeth it him then that he hath laboured in the wynde? 16 (h) All the dayes of his lyfe also he dyd eate in the darke with great carefulnesse, sickenesse, and sorowe. 17 Therfore me thynke it a better and a fayrer thyng a man to eate

(c) For idlenesse destroyeth him selfe.

(d) Mutuall societie is both comfortable and necessarie for a mans lyfe.

(e) Men seke rather to please & to come into fauour with him that shal succede into the place of honour, then with him that doth occupie the present estate.

(f) The people wyll not be long pleased with him that occupieth the place of honour.

(g) We must direct our faith, prayer, and workes by the worde of god: and not by a blinde or wicked intent.

(a) Be not rashe in speakyng of the maiestie of god: or in vowyng and praying to god.

(b) We ought to vow those thynges the which tendeth to the glory of god, & which are in our power to performe.

(c) In promising that which thou art not able to perfourm. Or by intemperate eating & drinkyng, or by saying that you sinned not vnluntarily, but of necessitie; makyng god the auctour of sinne.

(d) Dreames are not to be credited: but god is to be feared.

(e) Meanyng that god will redresse these thinges, and therefore we must depend vpon him.

(f) The decay of husbandry is the decay of the prince.

(g) A plague of the couetous man.

(h) That is, in vayne, and without profite.

eate and drinke, and to be refreshed of all his labour that he taketh vnder the sunne, all the dayes of his lyfe whiche God geueth hym: for this is his portion. 18 For vnto whomsoeuer God geueth riches, goodes, and power, he geueth it hym to enioy it, to take it for his portion, and to be refreshed of his labour: this is the gift of God. 19 For he thinketh not much howe long he shall lyue, forasmuch as God filleth his heart with gladnesse.

The.vi. Chapter.

¶ The miserable estate of hym to whom God hath geuen ryches, and not the grace to vse them.

THere is yet a plague vnder the sunne, and it is a generall thing among men: when God geueth a man ryches, goodes, and honour, so that he wanteth nothing of al that his heart can desire, and yet God geueth hym not leaue to enioy the same, but another man spendeth them: This is a vayne thing and a miserable plague. 2 If a man beget a hundred children, and liue many yeres, so that his dayes are many in number, and yet can not enioy his good, (a) neither be buryed: as for hym I say, that vntymely byrth is better then he. 3 For he commeth to naught, and spendeth his tyme in darknesse, and his name is forgotten. 4 Moreouer he seeth not the sunne, and knoweth not of it: and yet hath he more rest then the other. 5 Yea though he lined two thousande yeres, yet hath he no good life: Come not all to one place? 6 (b) All the labour that a man taketh is for hym selfe, and yet his desire is neuer filled after his mynde. 7 For what hath the wyse more then the foole? What helpeth it the poore that (c) he knoweth to walke with fooles before the liuing? 8 (d) The cleare sight of the eye is better then that the soule should walke after desires of the lust: Howbeit, this is also a vayne thing, and a disquietnesse of mynde. 9 The thing that hath ben, is named already, and knowen that it is euen man him selfe: neither may he go to lawe with hym (f) that is mightier then he.

10 Many thinges there be that encrease vanitie, and what hath a man els? 11 For who knoweth what is good for man liuing in the dayes of his vayne lyfe, whiche is but a shadowe? Or who wyll tell a man what shall happen after hym vnder the sunne?

¶ The.vii. Chapter.

Diuers preceptes to folowe that which is good, and to auoyde the contrary.

A *Good name is more worth then precious oyntment: (a) and the day of death, is better then the day of byrth. 2 (b) It is better to go into an house of mourning, then into a banketting house: For there is the ende of all men, and he that is liuing taketh it to heart. 3 (c) Grauitie is better then to laugh: for when the countenaunce is heauie, the heart is refourmed. 4 The heart of the wyse is in the mourning house: but the heart of the foolish is in the house of myrth.

5 It is better to geue eare to the chastening of a wyse man, then to heare the songue of fooles: 6 For the laughing of fooles is like the (d) crackyng of thornes vnder a pot: and that is but a vayne thing. 7 The wyse man hateth wrong dealing, and abhorreth the heart that coueteth rewardes. 8 Better is it to consider the ende of a thing then the beginning: the patient of spirite, is better then the hye minded. 9 Be not hastyly angrye in thy minde: for wrath resteth in the bosome of fooles.

10 (e) Say not thou, What is the cause that the dayes of the olde tyme were better then they that be nowe? for that were no wyse question.

11 Wysdome with inheritaunce is good, yet better is it with them that withowe care may beholde the sunne: 12 For wysdome defendeth aswell as money, and the excellent knowledge and wysdome geueth lyfe vnto hym that hath it in possession.

13 Consider the worke of God, howe that no man can make the thing straight, whiche he maketh crooked.

14 Vse well the tyme of prosperitie, and remember the tyme of misfortune: for God doth so temper the one and the other, that a man (f) can finde nothing els. 15 All thinges haue I considered in the tyme of my vanitie: that the (g) iust man perisheth for his righteousnesse sake, and the vngodly liueth in his wickednesse. 16 Therfore be thou neither to righteous nor ouer wyse, that thou perishe not.

17 Be neither to vnrighteous also nor to foolishe, lest thou dye before thy tyme. 18 It is good for thee to

Prou.xxii.a

(a) Because that this corporall death is the entring in to life euerlasting.
(b) The house of mourning put vs in minde of death, and so to examine and amende our liues.
(c) The heart of a sinner is sooner refourmed by an angrie countenaunce, then by a smiling.
(d) Thornes in the fire crackleth for a whyle, but they are soone gone out.
(e) Good dayes are not to be esteemed by prosperitie, but by vertue and true religion, as the dayes of Christe are better then the former dayes of Moyses.
(f) That no man can find fault with gods doinges
(g) Meaning that the cruel tyrauntes put the innocent to death, and spare the wicked.

A (a) The wicked couetous mā by many kinde of offences wanteth the honour of a christiā mans burial, either by murtheryng hym selfe, or by such other kinde of offence.
(b) That is, to death, meaning that he is nothing better then the vntimely fruite of a woman.
(c) That is, that he knoweth howe to vse his riches well in the iudgement of the wyse.
(d) It is better to be content with that God hath geuen, the to folow his desire that neuer will be satisfied.
(e) That is with God, who will teache him that he is mortall.

(h) Take heede of these admonitions.

1.king.8.c.
2.Chro.6.
Prou.20.b.
1.Ioh.1.d.

Iob.xxviii.c

Prou.viii.d

(i) A shrewd woman is escaped only by the grace of God.

* Or, my soule seeketh.

(k) Solomon hauing a thousande wiues, found not one that was perfectly good.

(l) And so are cause of their owne destruction.

A

(a) That is, getteth to him fauour.

* Or, strength.

(b) withdraw not thy selfe lightly from the kinges obedience.

(h) take holde of this, and not to let that go out of thy hande: For he that feareth God, commeth foorth with them all. 19 Wysdome geueth more courage vnto the wyse, then ten mightie men of the citie. 20 For there is not one iust vpon earth that doth good, and sinneth not. 21 Take no heede vnto euery worde that is spoken, lest thou heare thy seruaunt curse thee: for thyne owne heart knoweth that thou thy selfe also hast oft times spoken euyll by other men. 22 All these thinges haue I proued in wysdome, for I thought to be wyse, but she went farther fro me then she was before: yea and so deepe, that I might not reache vnto her. 23 I applyed my mynde also vnto knowledge, and to seeke and searche out spence, wysdome, and vnderstanding, to knowe the foolishnesse of the vngodly, and the errour of doting fooles. 24 And I founde that a woman is bitterer then death, the whiche hath cast abrode her heart as a net that men fiche with, and her handes are chaynes: (i) Who so pleaseth God shall escape from her, but the sinner wyll be taken with her. 25 Beholde (saith the preacher) this haue I diligently searched out and proued: One thing must be considered with another, that a man may come by knowledge, whiche * as yet I seeke, and finde it not.

26 Among a thousande men I haue founde one: but (k) not one woman among all. 27 Lo this only haue I founde, that God made man iust and right: (l) but they sought many inuentions.

¶ The.viii. Chapter.

2 To obey princes and magistrates,
17 The workes of God passe mans knowledge.

WHo is wyse? who hath knowledge to make an aunswere? A (a) mans wysdome maketh his face to shine: but * vnshamefastnesse putteth it out of fauour. 2 Kepe the kynges commaundement, namely for the othe that thou hast made vnto God for the same. 3 (b) Be not hastie to go out of his sight, and see thou continue in no euyll thing: for whatsoeuer it pleaseth hym, that doth he.

4 Like as when a kyng geueth a charge, his commaundement is mightie: Euen so, who may say vnto him, What doest thou? 5 Who so keepeth the commaundement, shall feele no harme: but a wyse mans heart discerneth the tyme and iudgement.

6 For euery thing wyll haue oportunitie and iudgement: and this is the thing that maketh men full of carefulnesse and sorowe. 7 And why? a man knoweth not what is for to come: for who can tell hym when it shalbe? 8 Neither is there any man that hath power ouer the spirite to kepe styll the spirite, nor to haue any power in the tyme of death, nor that can make an ende of the battayle, neither may vngodlynesse deliuer them that meddle withall.

9 All these thinges haue I considered, and applyed my mynde vnto euery worke that is vnder the sunne, howe one man hath lordship vpon another to (c) his owne harme.

10 For I haue seene often the vngodly brought to their graues, (d) and yet they haue returned into the citie agayne: and (e) came from the place of holy men, which in the citie were growen out of memorie, as were those also that lined well: This is also a vayne thing. 11 (f) Because nowe that euyll workes are not hastyly punished, the heart of man geueth hym selfe ouer vnto wickednesse.

12 Because an euyll person offendeth an hundred times, and God deferreth, geuing hym long lyfe: therefore am I sure that it shall go well with them that feare God, whiche haue hym before their eyes. 13 Agayne, as for the vngodly it shall not be well with hym, neither shall he prolong his dayes: but euen as a shadowe, so shall he be that feareth not God. 14 Yet is there a vanitie vpon earth: There be iust men vnto whom it happeneth as though they had the workes of the vngodly: Agayne, there be vngodly, with whom it goeth as though they had the workes of the righteous: This haue I called also a vayne thing. 15 Therefore I commende gladnelle, because a man hath no better thing vnder the sunne, then to eate and drinke, and to be merie: (g) for that shall he haue of his labour, all the dayes of his life whiche God geueth hym vnder the sunne. 16 And so I applyed my mynde to learne wisdome, and to knowe the trauayle that is in the worlde, and that of suche a fashion, that I suffred not myne eyes to sleepe neither day nor nyght.

17 I be-

(c) As commeth often times to tyrauntes and wicked rulers.

(d) That is, the vngodly hath ben prayfed after their burial.

(e) That is, the holy mē after their buriall grow out of memorie.

(f) Where iustice is delayed, there sinne raigneth.

C

(g) This he speaketh in the person of a carnall man.

17 I vnderstoode of all the worke of God, but it is not possible for a man to attayne vnto the workes that are done vnder the sunne: and though he bestowe his labour to seeke them out, yet can he not reache vnto them: yea though a wyse man would vndertake to knowe them, yet shall he not finde them.

¶ The.ix. Chapter.

1 By no outwarde thing can man know whom God loueth or hateth. 11 No man knoweth his ende. 19 Wysdome excelleth strength.

A

FOr all these thinges purposed I in my minde to seeke out: The righteous and wyse, yea and their seruauntes also are in the hande of God, (a) and there is no man that knoweth eyther loue or hate, but al thinges are before them. 2 It happeneth vnto one as vnto another, it goeth with the righteous as with the vngodly, (b) with the good and cleane, as with the vncleane, with hym that offereth, as with him that offereth not: lyke as it goeth with the vertuous, so goeth it also with the sinner: as it happeneth vnto the pertured, so happeneth it also to hym that is afraide to be forsworne. 3 Among all thinges that come to passe vnder the sunne, this is a miserie, that it happeneth vnto all alike: This is the cause also that the hearts of men are ful of wickednesse, and mad foolishnesse is in their hearres as long as they liue, vntyll they dye. 4 And why? as long as a man liueth, he hath an hope: for a quicke (c) dogge (say they) is better then a dead lion. 5 For they that be liuing knowe that they shall dye: but they (d) that be dead knowe nothing, neither deserue they any more, for their memoriall is forgotten. 6 Also their loue, and their hatred, and their enuie is nowe perished, neither haue they any more part in the worlde in all that is done vnder the sunne. 7 (e) Go thou thy way then, eate thy bread with ioy, and drinke thy wine with a glad heart, for thy workes please God: Let thy garmentes be alwayes white, and let thy head lacke no ointment.

8 Vse thy selfe to liue ioyfully with thy wyfe whom thou louest, all the dayes of thy lyfe which is but vayne, that God geueth thee vnder the sunne all the dayes of thy vanitie: for that is thy portion in this lyfe of all thy labour and trauayle that thou takest vnder the sunne. 9 Whatsoeuer thou takest in hande to do, that do with all thy power: for in the graue that thou goest (f) vnto, there is neither worke, counsayle, knowledge, nor wysdome. 10 So I turned me vnto other thinges vnder the sunne, and I sawe that in running it helpeth not to be swyft, in battell it helpeth not to be strong, to feeding it helpeth not to be wyse, to ryches it helpeth not to be a man of much vnderstanding, to be had in fauour it helpeth not to be cunning: (g) but that all lyeth in tyme and fortune. 11 For a man knoweth not his tyme: but like as the fishes are taken with the angle, and as the byrdes are caught with the snare: euen so are men taken in the perilous tyme, when it commeth sodaynly vpon them. 12 (h) This wysdome haue I seene also vnder the sunne, and me thought it a great thing: 13 There was a litle citie and a fewe men within it: so there came a great king and besieged it, and made great bulwarkes against it.

14 And in the citie there was found a poore man, but he was wyse, whiche with his wysdome deliuered the citie, yet was there no body that had any respect to such a simple man.

15 Then sayde I, wysdome is better then strength: neuertheles, a simple mans wysdome is despised, and his wordes are not heard. 16 A wyse mans counsayle that is *folowed in silence, is farre above the crying of a captayne among fooles. 17 For wysdome is better then harnesse: but one sinner alone destroyeth much goodnesse.

¶ The.x. Chapter.

1 The difference of foolishnes and wisdome. 10 A sclaunderer is like a serpent that can not be charmed. 15 Of foolishe kinges and riotous princes. 16 And of good kinges and princes.

A Dead flye doth corrupt sweete oyntment, and maketh it to stinke: Euen so oft tymes he that hath ben had in estimation for wysdome and honour, is abhorred because of a litle foolishnesse.

2 (a) A wyse mans heart is vpon his right hande, but a fooles heart vpon his left. 3 A foole wyll shewe hym selfe when he goeth

(a) By any outwarde thing in this life no man knoweth whether he is loued or hated of god

(b) Prosperitie and aduersitie commeth in this life, as well to the godly as to the wicked.

(c) This prouerbe is the saying of the Epicures; the which beleueth not the immortalitie of the soule.

(d) Repentaunce after this life is to late and vnprofitable.

(e) The wicked flatter thē selues to be in Gods fauour what soeuer they do, for that they do abounde in prosperitie.

(f) There is no tyme of working, or repentaunce after this life

(g) Thus the wicked worldlinges are deceaued, attributing to fortune the which is ordered by the secrete prouidence of god, for that the reward according to mens doinges is not in this life, but chiefly in the life to come.

(h) A prayse of wise men.

* Or, heard Sapi. vi. a. 1. Sa. 17. c. 2. Sa. 22. c.

(a) A wyse man doth thinges aptly and with good consideratiō: but a foole doth contrary.

" Or, and beyng a foole hym selfe, esteemeth all other men as fooles.

goeth by the way, " yet thinketh he that euery man doth as foolishly as hym selfe. 4 If a principall spirite be geuen thee to beare rule, be not negligent then in thyne office: for he that can take cure of hym selfe, auoydeth great offences. 5 Another plague is there whiche I haue seene vnder the sunne, namely, the ignorauncе that is commonly among princes: in that a foole sitteth in great dignitie, and the (b) riche are set downe beneath. 6 I haue seene seruauntes ryde vpon horses, and princes goyng vpon " their feete as it were seruauntes. 7 But he that diggeth vp a pit, shall fall therein hym selfe: & who so breaketh downe the hedge, a serpent shall byte hym. 8 Who so remoueth stones, shall haue trauayle withall: and he that heweth wood, shalbe hurt therewith. 9 When an iron is blunt and the point not sharpned, (c) it must be whet agayne, and that with myght: Euen so doth wysdome folowe diligence. 10 A backbiter is no better then a serpent that stingeth without hissing. 11 The wordes out of a wise mans mouth are gratious: but the lippes of a foole wyll destroy hym selfe. 12 The beginning of his talking is foolishnesse: and the last worde of his mouth is starke madnesse. 13 A foole is full of wordes, and a man can not tell what shall come to passe: who wyll then warne hym of it that shall folowe after hym? 14 The labour of the (d) foolishe is greeuous vnto them, whyle they knowe not howe to go into the citie. 15 Wo be vnto thee O thou lande whose kyng (e) is but a chylde, and whose princes are early at their bankettes.

16 But well is thee O thou lande whose kyng is come of nobles, and whose princes eate in due season for necessitie, and not for lust.

17 Thorowe slouthfulnesse the balkes fall downe, and thorowe idle handes it rayneth in at the house.

18 Meate maketh men to laugh, and wine maketh them merie: but vnto money are all thinges obedient.

19 (f) Wythe the kyng no cuyll in thy thought, and speake no hurt of the riche in thy priuie chaumber: for a byrde of the ayre shall betray thy voyce, and with her fethers shall she bewray thy wordes.

(b) Riche in wisdome and vertue.

" Or, the earth.

Prou. 26. d. Eccl. 27. d.

(c) Arte helpeth nature.

(d) The foolishe wil discusse high matters, and knowe not his owne duetie.

(e) A chylde in affection and maners, and voyde of graue counsell.

Iosal. cviii. b

(f) Treason can not be wrought so secretely, but it wylbe knowen.

¶ The. xi. Chapter.

1 To be liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly prosperitie is but vanitie. 9 God wyll iudge all.

LAy (a) thy bread vpon wette faces, and so shalt thou finde it after many dayes. 2 (b) Geue part seuen dayes, and also vpon the eyght: for thou knowest not what miserie shall come vpon earth. 3 When the cloudes are full, they powre out rayne vpon the earth. (c) And when the tree falleth, whether it be towarde the south or northe, in what place soeuer it fall, there it lyeth. 4 He that regardeth the winde, shall not sowe: and he that hath respect vnto the cloudes, shall not reape. 5 Nowe lyke as thou knowest not the way of the spirite, nor howe the bones do growe in the wombe of her that is with chylde: euen so thou knowest not the workes of God, whiche is the workemaster of all. 6 Ceasse not thou therfore with thy handes to sowe thy seede, whether it be in the morning or in the euening: for thou knowest not whether this or that shall prosper, and if they both take, it is the better. 7 The light is sweete, and a pleasaunt thing is it for the eyes to looke vpon the sunne. 8 If a man liue many yeres, and be glad in them all, let hym remember the dayes of darknesse which shalbe many, and that foloweth: All thinges shalbe but vanitie. 9 Be glad then (O thou young man) in thy youth, and let thy heart be merie in thy young dayes, folowe the wayes of thyne owne heart, and the lust of thine eyes, (d) but be thou sure that God shall bryng thee into iudgement for all these thinges.

(a) Be liberal to the poore, though it seeme to be cast into the sea, yet it shall profite thee at the last.

(b) Distribute thy almes to any that haue neede, without respect of person.

(c) In what state man dyeth, in that shall he be iudged at the latter day of iudgement.

(d) So behaue thy self in all wordly affayres, that thou remember alwayes the counte that thou must make to God for the same at the day of iudgement.

¶ The. xii. Chapter.

1 To thinke on God in youth, and not to deferre tyll age. 7 The soule returneth to God. 12 Wisdome is the gyft of God, and consisteth in fearing hym, and keping his commaundementes.

PVt away displeasure out of thyne heart, and remoue euyll from thy body: for chyldhood and youth is but vanitie. 2 Remember thy maker the sooner in thy youth, or euer the dayes of aduersitie come, and or the yeres drawe nye when thou shalt say, I haue not pleasure in them:

3 Before the sunne, the light, the moone, and starres be darkened, and or

or the cloudes turne agayne after the rayne: 4 (a) When the kepers of the house shall tremble, and when the (b) strong men shall bow them selues, when the (c) mitners stande styll because they be so fewe, and when the (d) sight of the windowes shall ware dimme: 5 When the (e) doores in the streetes shalbe shut, and when the (f) voyce of the milner shalbe layde downe, when men shall ryse vp at the voyce of (g) the byrde, and when all the (h) daughters of musicke shalbe brought lowe: 6 When men shall feare (i) in hye places, and be afraide (k) in the streetes, when the (l) Almonde tree shall florishe and be laden with the (m) grashopper, and when all lust shall passe: because man goeth to his (n) long home, and the mourners go about the (o) streetes. 7 (p) Or euer the siluer lace be taken away, and or the (q) golden well be broken: Or the (r) pot be broken at the (s) well, and the (t) wheele broken vpon the (u) cesterne. 8 Then shall the dust be turned agayne vnto earth from whence it came, and the spirite shall returne vnto God who gaue it.

9 All is but vanitie (saith the preacher) all is but playne vanitie. Eccle.i.b

10 The preacher was yet moze wyse, and taught the people knowledge, he gaue good heede, sought out the grounde, and set foorth many parables: His diligence was to finde out acceptable wordes, right scripture, and the wordes of trueth. Hebr.viii.e. 11 For the wordes of the wise are like pricks and nayles that go thorowe, of the (x) auctours of gatheringes (whiche) are geuen of one sheephearde. 12 Therfore beware my sonne of that doctrine that is beside this: for to make many bookes, it is an endlesse worke, and to muche studye weeryeth the body.

13 Let vs heare the conclusion of all thinges, Feare God, and kepe his commaundementes: for that toucheth all men. For God shall iudge all workes and secrete thinges, whether they be good or euyll.

(x) Auctours of gatheringes he calleth wise men, because they gather the sayinges of the wyser sort of men in their booke.

¶ The ende of the booke of the preacher, otherwise called Ecclesiastes.

(a) The handes.
(b) The thighes.
(c) The teeth.
(d) The eyes.
(e) The mouth.
(f) The chawes.
(g) At the crowing of the cocke.
(h) The eares.
(i) When he shalbe afraid to climbe.
(k) Of stumbling.
(l) The white head.
(m) When he shalbe able to beare no burden.
(n) His graue.
(o) Lamenting the dead.
(p) The marowe in the backe bone.
(q) The yelowe skinne that coureth the brayne.
(r) The two great vaynes.
(s) The liuer.
(t) The head.
(u) The heart.

The Ballet of Ballettes of Solomon,

called in Latin, Canticum Canticorum.

The first Chapter.

1 The familier talke and mystical communication of the spirituall loue betweene Iesus Christe and his Churche. 6 The domesticall enemies that persecute the Churche.

(a) The Churche desireth the peace of Christe.
(b) Christes mercy is set foorth by preaching.
(c) The maydens, that is, they that are pure in heart.
(d) Blacke, thorowe the spottes of sinne & persecution.
(e) Fayre, thorow faith in the blood of Christe.

THat (a) he would kisse me with the kysses of his mouth: for thy loue is moze pleasaunt then wine, and that because of the good and pleasaunt sauour of thy most pretious baulmes. 2 (b) Thy name is a sweete smelling oyntment when it is shed foorth, therefore do the (c) maydens loue thee. 3 Drawe thou me (vnto thee) we wyll runne after thee. The kyng hath brought me into his prime chaumbers: We wyl be glad and reioyce in thee, we thinke moze of thy loue then of wine: they that be righteous loue thee. 4 (d) I am blacke (O ye daughters of Hierusalem) but yet (e) fayre and well fauoured, like as the tentes of the Cedarenes, and as the hanginges of Solomon. 5 Marueyle not at me that I am so blacke, for why? the sunne hath shined vpon me: my mothers chyldren haue euyll wyll at me, they made me the keper of the vineyardes, but mine owne vineyarde haue I not kept. 6 Tell me O thou whom my soule loueth, where thou feedest the sheepe, where thou makest them rest at the noone day: for why shall I be like hym that goeth wrong about the flockes of thy companions? 7 If thou knowe not thy selfe (O thou fayrest among women) then go thy way foorth after the (f) footesteppes of the sheepe, and feede thy goates beside the sheepheardes tentes. 8 Vnto the hoast of Pharaos charets haue I compared thee O my loue. 9 Thy cheekes and thy neche is beautifull as the turtles, & hanged with spanges and goodly iewels, a neckbande of golde wyll we make thee, with siluer

(f) After the doctrine of the apostles. Exo.xxiii.c.

buttons. 10 (h) When the kyng ſitteth at the table, he ſhall ſmell my Nardus: a bundell of myrre is my loue vnto me, he wyll lye betwixt my breſtes: a cluſter of Camphire in the vineyardes of Engaddi is my loue vnto me. 11 Oh howe fayre art thou my loue, Oh howe fayre art thou? thou haſt doues eyes. O howe fayre art thou my beloued, howe wel fauoured art thou? 12 Our bed is decke with flowres, the ſeelinges of our houſe are of Cedar tree, and our crolle ioyntes of Cipreſſe.

¶ The.ii. Chapter.

3 The Churche deſireth to reſt vnder the ſhadowe of Chriſte. 8 She heareth his voyce. 14 She is compared to the doue. 15 And the enemies to the foxes.

A (a) I Am the roſe of the fielde, and lilie of the valleys, 2 (a) As the lilie among the thornes: ſo is my loue among the daughters. 3 (b) Like as the apple tree among the trees of the wood: ſo is my beloued among the ſonnes. 4 My delight is to ſit vnder his ſhadow, for (c) his fruite is ſweete vnto my throte. 5 He bringeth me into his wine ſeller, his banner ſpread ouer me, whiche is his loue. 6 Set about me cuppes of wine, comfort me with apples, for I am ſicke of loue.

7 His left hande lyeth vnder my head, and his right hand ſhall imbrace me. 8 (d) I charge you (O ye daughters of Hieruſalem) by the roes and hindes of the fielde, that ye wake not vp my loue, nor touche her, tyll ſhe be content her ſelfe. 9 Me thinke I heare the voyce of my beloued: lo, there commeth he hopping vpon the mountaynes, and leaping ouer the litle hilles. 10 My beloued is like a roe or a young hart: beholde he ſtandeth behinde (e) our wall, he looketh in (f) at the windowe, & peepeth thorowe the grate. 11 My beloued aunſwered and ſayde vnto me, O ſtande vp my loue, my beautifull, and go to thyne owne: (g) for lo the winter is now paſt, the rayne is away and gone.

12 (h) The flowres are come vp in the fielde, the tyme of the byrdes ſinging is come, and the (i) voyce of the turtle doue is hearde in our lande.

13 The figge tree bringeth fooeth her figges, and the vines beare bloſſomes and haue a good ſmell. 14 O ſtande vp then and come my loue my beautifull, (and come I ſay) O my doue, out of the caues of the roches, out of the holes of the wall, O let me ſee thy countenaunce & heare thy voyce: for ſweete is thy voyce, and fayre is thy face. 15 Get vs (k) the foxes, yea the litle foxes that hurt the vines: for our vines beare bloſſomes. 16 My loue is myne, and I am his, which feedeth among the lilies vntil the day breake, and tyll the ſhadowes be gone.

17 (l) Come agayne O my beloued, and be lyke as a roe or a young hart vpon the wyde mountaines.

¶ The.iii. Chapter.

1 The Churche deſireth to be ioyned inſeparably to Chriſte her huſbande. 6 Her deliueraunce out of the wyldernes.

BY (a) night in my bed I ſought him whom my ſoule loueth: yea deligently ſought I hym, but I founde hym not. 2 I wyll get vp (thought I) (b) and go about the citie, in the wayes in all the ſtreates wyll I ſeeke hym whom my ſoule loueth: but when I ſought hym I founde hym not.

3 The watchmen alſo that go about the citie founde me (to whom I ſayde) Sawe ye not hym whom my ſoule loueth? 4 So when I was a litle paſt them, I founde hym whom my ſoule loueth: I haue gotten holde vpon hym, and wyll not let hym go, vntill I bryng hym into my mothers houſe, and into her chaumber that bare me.

5 I charge you O ye daughters of Hieruſalem by the roes and hyndes of the fielde, that ye wake not vp my loue, nor touche her, tyll ſhe be content her ſelfe. 6 Who is this that commeth vp out (c) of the wyldernes like vapours of ſmoke, as it were a ſmell of myrre, frankenſence, and all maner ſpyces of the Apothecaries?

7 Behold, about (d) Solomons bedſteede there ſtand threeſcore valiaunt, of the moſt mightie in Iſrael: they holde ſwordes euery one, and are expert in warre. 8 Euery man alſo hath his ſworde vpon his thigh, becauſe of feare in the night. 9 Kyng Solomon had made hym ſelfe a palace of the wood of Libanus, the pylleres are of ſiluer, the couerting of golde, the ſeate of purple, the grounde is pleſauntly paued with loue for the daughters of Hieruſalem. 10 Go forth (O ye daughters of Sion) and behold kyng Solomon in the crowne wherwith his mother crowned him in the day of his marriage, and in the day of

(h) So long as the Churche foloweth Chriſte, ſhe ſhall not erre frō the true fayth of ſaluation.

Cant. iiii. a

(a) Chriſte among his enemies.
(b) The loue of the Churche toward Chriſte
(c) His fruit, that is, his worde.

Cant. iiii. a

(d) Chriſte chargeth the rulers of the Church as it were by an othe, that they trouble not the quietnes therof.
(e) His diuinitie was hid den vnder our fleſhe.
(f) We can not knowe him in this life perfectly
(g) That is, ſinne and infidelitie is put away by Chriſte.
(h) Good workes.
(i) The voyce of the holy ghoſt.

(k) Suppreſſe the heretikes at the beginning, when they preache falſe doctrine
(l) The Church prayeth Chriſte to be a preſent helpe alwayes in tyme of neede

A (a) Chriſte is not founde by carnall reaſon, but by the ſcripture.
(b) We muſt continue in prayer, though we feele no comfort at the firſt.

Cant. iii. b

(c) By this is vnderſtanded the children of Iſrael, whiche in the wyldernes did followe Chriſt.
(d) By Solomons bedſteede, is vnderſtanded the temple of Solomon the whiche is defended by the ſworde, that is by the worde.
" Some reade, the pauement of golde, the couering of purple.

of the gladnesse of his heart.

¶ The.iiii. Chapter.

1 The prayses of the Churche. 7 She is without blemisshe in his sight. 9 The loue of Christe towardes her.

A

(a) Christe prayseth his Churche, wherein he hath great delight.

(b) A simple fayth and sincere.

(c) The fruites of a true fayth.

(d) By the teeth is signified fayth, by the which we are all made the sonnes of God equally.

(e) By the necke is signified the Preachers.

(f) The two breites signifie the two testamentes.

OHowe (a) fayre art thou my loue, how fayre art thou? thou hast (b) doues eyes, beside that which lyeth hyd within: (c) thy heerie lockes are like the woolle of a flocke of goates that be shorne vpon mount Gilead.

2 (d) Thy teeth are lyke a flocke (of sheepe) of the same bigneſſe whiche went vp from the washing place, where euery one beareth two twins, and not one vnfruitfull among them.

3 Thy lippes are lyke a rose coloured ribande, thy wordes are louely, thy cheekes are lyke a peece of a pomegranate within thyne heeres. 4 Thy (e) necke is lyke the towre of Dauid builded with costly stones lying out on the sides, wherevpon there hange a thousande shieldes, yea all the weapons of the giauntes. 5 (f) Thy two brestes are like two twins of young roes, whiche feede among roses.

6 O that I might go to the mountayne of myrre, and to the hill of frankincense, tyll the day breake, and tyll the shadowes be past away. 7 Thou art all fayre (O my loue) and no spot is there in thee. 8 Come to me from Libanus (O my spouse) come to me from Libanus: looke from the top of Amana, from the top of Sanir & Hermon, from the Lions dennes, & from the mountaynes of the Leopardes.

B

9 Thou hast (with loue) bewitched my heart, O my sister, my spouse, thou hast bewitched my heart with one of thyne eyes, and with one chayne of thy necke. 10 O howe fayre are thy brestes, my sister, my spouse? Thy brestes are more pleasaunt then wine, and the smell of thyne ointmentes passeth all spyces. 11 (g) Thy lippes, O my spouse, drop as the hony combe, yea mylke and hony is vnder thy tongue, and the smell of thy garmentes is like the smell of Libanus.

(g) The preaching of the Gospell bringeth foorth much consolation and profite.

12 (h) A garden well locked is my sister, my spouse: a garden wel locked, and a sealed well. 13 Thy fruites that are planted in thee, are lyke a very paradise of pomegranates with sweete fruites, as Camphire, Nardus, and Saffron, Calamus, Sinamom, with all sweete smelling trees, Myrre, Aloes, and all the best spyces,

(h) The Churche is defended by Christe.

a well of gardens, a well of liuing waters which runne downe from Libanus. 14 (i) Vp thou nozth wynde, come thou south wynde and blowe vpon my garden, that the smell therof may be caryed on euery side: yea that my beloued may come into his garden, and eate of the sweete fruites (that growe therin.)

(i) He prayeth for the grace of the holy ghost towarde the Churche, without the whiche nothing can prosper in it.

The.v. Chapter.

1 Christe calleth his Churche to the participation of all his treasures. 2 She heareth his voyce. 6 She confesseth her nakednesse. 10 She prayseth Christe her husbande.

I Am (a) come into my garden, O my sister, my spouse, I haue gathered my Myrre with my spice: I haue eaten hony with my hony combe, I haue dronke my wine with my mylke: Eate O ye freendes, drinke & be merie O ye beloued. 2 I am a sleepe, but my heart is waking: I heare the voyce of my beloued when he knocketh, saying, Open to me O my sister, my loue, my doue, my dearling: for my head is full of deawe, & the lockes of my heere are full of the nyght droppes. 3 I haue put of my coate, howe can I do it on agayne? I haue washed my feete, howe shall I syle them agayne? 4 My loue put in his hande at the hole, and my heart was moued within me. 5 I stoode vp to open vnto my beloued, and my hands dropped with Myrre, and the Myrre ran downe my fingers vpō the locke.

A

(a) The garden signifieth the Churche of God, in the whiche Christe bestoweth his singuler benenetes.

6 I opened vnto my beloued, but he was departed and gone his way: Howe when he spake, my heart was gone: (b) I sought hym, but I coulde not finde hym: I cryed vpon hym, neuertheleſſe he gaue me no answere. 7 So the watchmen that went about the citie, found me, smote me, and wounded me: yea they that kept the walles take away my herchaffe from me. 8 I charge you therfore O ye daughters of Hierusalem, if ye finde my beloued, that ye tell hym howe that I am sicke for loue.

(b) Christe doth leaue his for a time, for that he woulde stirre vp in them a greater desire of hym.

9 What maner of man is thy loue aboue other louers, O thou fayreſt among women? Or what can thy loue do more then other louers, that thou chargest vs so straightly? 10 As for my loue, he is whyte and red coloured, a goodly person among ten thousande.

(c) The Church setteth foorth Christe to be of most perfection and comlineſſe.

His head is as the moſt fine gold, the lockes of his heere are buſhed, and blacke as a crowe. 12 His eyes are as the eyes of doues by the water brookes as though they were waſhed with mylke, and are ſet like peaſes in golde. 13 His cheekes are lyke a garden bed, wherein the Apothecaries plant al maner of ſweete things.

14 His lippes are lyke lilies that dzop ſweete ſmelling Myzze: his handes are like golde rinages, hauing incloſed the pzetious ſtone of Thar-ſis. 15 His body is as the pure iuo-rie, decket ouer with Saphires: his legges are as the pilleres of Marble ſet vpon ſocketes of golde. 16 His face is as Libanus: and as the beau-tie of the Cedar trees. 17 The wozdes of his mouth are ſweete: yea he is altogether louely: Suche a one is my loue O ye daughters of Hieru-ſalem, ſuch a one is my loue.

¶ The.vi. Chapter.

1 The Church aſſureth her ſelfe of the loue of Chriſte. 3 The prayſe of the Churche. 8 She is but one and vnde-filed.

WHyther is thy loue gone then O thou fayreſt among women? whyther is thy loue departed, and we wyll ſeeke hym with thee?

2 (a) My loue is gone downe into his garden vnto the ſweete ſmelling beddes, that he may refreſhe hym ſelfe in the garden, and gather lilies.

3 My loue is myne, and I am his, whiche feedeth among the lilies.

4 Thou art beautifull O my loue as is (the place) Thirza, thou art fayre as Hieruſalem, feareſull as an armie of men with their banners. 5 Turne away thyne eyes from me, for they haue ſet me on fire: thy heerie lockes are lyke a flocke of goates ſhowne vp-pon the mount of Gilead. 6 Thy teeth are like a flocke of ſhowne ſheepe whiche go out of the waſhing place, where euery one beareth twinnes, and not one vnfruitfull among them.

7 Thy cheekes are like a peece of a pomegranate within thy lockes of heere. 8 (b) There are threeſcore queenes, foureſcore wiues, and dam-ſelles without number. 9 (c) One is my doue, one is my dearling: She is the onlye beloued of her mother, and deare vnto her that bare her: When the daughters ſawe her, they ſayde ſhe was bleſſed, yea the queenes and wiues prayſed her. 10 What is ſhe this that looketh foorth as the morning, fayre as the moone, cleare as the ſunne, and feareſull as an ar-mie of men with their banners?

11 (d) I went downe into the nut gar-den to ſee what grew by the brookes, and to looke if the vineyarde flouriſh-ed, or if the pomegranates were not foorth. 12 I knewe not that my ſoule had made me the chariot of the people that be vnder tribute.

13 Turne againe turne againe O thou perfect one, turne againe turne againe and we wyll looke vpon thee: What wyll ye ſee in the (e) Sulamite? She is like men of warre ſinging in a com-pante.

¶ The.vii. Chapter.

1 The beautie of the Church in all her members. 10 She is aſſured of Chri-ſtes loue towardes her.

O howe pleaſaunt are thy trea-dinges with thy ſhoes thou prin-ces daughter? the ioyntes of thy thyghes are like a fayre iewell, which is wrought by a cunning workmai-ſter. 2 Thy (a) nauell is lyke a rounde goblet, whiche is neuer with-out drinke. 3 Thy (b) wombe is lyke a heape of wheate that is ſet a-bout with lilies. 4 (c) Thy two breſtes are lyke two twins of young roes. 5 (d) Thy necke is as it were a towre of iuozie: thyne (e) eyes alſo are lyke the water pooles that are in Heſebon, beſide the port of Bathzab-bim, thy (f) noſe is lyke the towre of Libanus, whiche looketh towarde Damaſcus. 6 That head that ſtan-deth vpon thee is lyke Carmel: and the heere of thy head is lyke purple, and like a kyng dwelling among ma-ny water conduites. 7 O how fayre and louely art thou my dearling in pleaſures? 8 Thy ſtature is like a (g) paulme tree, and thy breſtes lyke the grapes. 9 I ſayd, I wyll climbe vp into the paulme tree, and take holde of his hye braunches. 10 Thy breſtes alſo ſhalbe as the wine clu-ſters, the ſmel of thy noſethzilles lyke as the ſmell of apples. 11 And thy rooffe of thy mouth lyke the beſt wine, whiche is meete for my beſt be-loued, pleaſaunt for his lippes, and for his teeth to chawe. 12 I am my beloueds, and he ſhall turne him vnto me. 13 O come on my loue, we wyll go foorth into the fielde, and take our lodging in the villages.

14 (h) In the morning wyll we go ſee the

* Some reade, and remayne by the full veſſels.

(a) Chriſte is conuerſaunt in his Church, whiche is di-rected by his ſcriptures.

* Or, ouer-come me.

(b) There be many in the Churche of God, and di-uers orders and degrees therin.

(c) Diuers particuler Churches diſpearſed, maketh but one catho-like Church.

(d) Chriſte looketh vpon his Churche ſubiect to af-fliction, what fruite it bryngeth.

(e) Sulamite, that is, Hie-ruſalem, the whiche was Shalem, that ſignifieth peace.

(a) Thy nauel is replenish-ed with the riche know-ledge of gods word & hea-uenly deſires

(b) The Churche is full of ſpiri-tuall trea-ſures.

(c) The two teſtamentes cõmeth from God, & they be of equall authoritie.

(d) The prea-chers ought to be pure.

(e) The ma-giſtrates muſt be well inſtructed in the worde of God.

(f) The iud-ges of good and euyll.

(g) The Churchdoth encreaſe the more it is preſſed and perſecuted.

(h) Chriſte wyl cal them that profeſſe his worde, to accompt what fruite thei do bring

the vineyarde, we wyll see yf the vine be sprong forth, if the grapes be growen, and yf the pomegranates be shot out. 15 (i) There will I geue thee my brestes: the Mandragoras geue their sweete smell, and beside our doores are all maner of pleasaunt fruites both newe and olde, which I haue kept for thee O my beloued.

(i) God geueth his graces to the faythfull the which be in his Church.

¶ The.viii. Chapter.

¶ 2 The Church wil be taught by Christ. 3 She is vpholden by hym. 6 The vehement loue wherewith Christe loueth her. 11 She is the vine that bringeth foorth fruite to the spiritual Solomon, whiche is Iesus Christe.

A

O That (a) I myght finde thee without and kisse thee, whom I loue as my brother whiche sucht my mothers brestes, and that thou shalt not be dispised, 2 I wyll leade thee and bring thee into my mothers house, that thou myghtest teache me, and that I myght geue thee drynke of the spiced wine, and of the sweete iuyce of my pomegranates. 3 His (b) left hande shalbe vnder my head, and his right hande shall imbrace me.

(a) The fathers of the olde testament desireth to see the incarnation of Christe.

(b) His gratious fauour shall preserue me from desperation in aduersitie, and from presumption in prosperitie.

4 I charge you O ye daughters of Hierusalem that ye wake not by my loue, nor touche her, tyll she be content her selfe. 5 (What is she this that commeth vp from the wylderneſſe, and leaneth vpon her loue?) I wake thee vp among the apple trees where thy mother conceaued thee, where thy mother (I say) brought thee forth that bare thee. 6 (c) O set me as a seale vpon thine heart, and as a seale vpon thine arme: for loue is mightie as the death, and gelouſie as the hell. 7 Her coales are coales of fire, and a very vehement flame (of the Lorde:) so that many waters are not able to quench loue, neither may the streames drowne it: yea yf a man would geue all the good of his house for loue, he should count it nothyng. 8 (d) Our sister is but young & hath no brestes: what shall we do for our sister when she shalbe spoken for? 9 (e) If she be a wall, we shall buylde a syluer bulwarke therepon: yf she be a doore, we shall fasten her with boordes of Cedar tree. 10 I am a wall and my brestes lyke towres, then was I as one that hath founde fauour in his syght. 11 Solomon hath a vineyard at Baalhamon, and this vineyarde delinered he vnto the keepers, that euery one for the fruite thereof should geue hym a thousande peeces of syluer. 12 My vineyard which is mine is in my syght: thou (O Solomon) must haue a (f) thousande, and the keepers two hundred, whiche kepe the fruite. 13 Thou that dwellest in the gardens, O let me heare thy voyce, that my companions may hearken to the same. 14 O get thee away my loue, and be as a rowe or a young hart vpon the sweete smellyng mountaynes.

(c) The Church desireth to be ioyned vnto Christ by the seale of the holy ghoste.

(d) The Iewes Churche speaketh this of the Churche of the Gentiles the which wanted both testamentes.

(e) The apostles preacheth to them that are called inwardly of God to saluation.

(f) By this thousande is signified the greatest profite, which is lyfe euerlasting, which is obteyned by the grace of God, and not by our merites.

¶ The ende of the ballet of ballettes of Solomon, called in Latine Canticum Canticorum.

¶ The booke of the prophete Esai.

¶ The first Chapter.

¶ 2 The prophete accuseth the sinnes of the people, namely of ingratefulneſſe, stubburneſſe, 11 faythleſſe seruice of God, 14 and sheweth gods terrible iudgement agaynst them vnleſſe they repent.

A

(a) A reuelation or prophecie.

THe (a) vision of Esai the sonne of Amos, whiche he sawe vpon Iuda and Hierusalem, in the dayes of Vzia and Joathan, Ahaz and Ezekiah, kynges of Iuda. 2 Heare O heauens, and hearken O earth: for the Lorde hath spoken. I haue nourished and brought vp children, and they haue done vnfaythfully agaynst me. 13 The ore hath knowen his owner, and the asse his maisters cribbe: (but) Israel hath not knowen, my people hath geuen no heede. 4 Ah sinfull nation, a people laden with iniquitie, a seede of the wycked, corrupt children: they haue forsaken the Lorde, they haue prouoked the holy one of Israel vnto anger, they are gone backwarde.

"or, Jehezekiah.

5 Why should ye be stryckē any more? (for) ye are euer fallyng away, euery head is diseased, and euery heart heauie: 6 From the sole of the foote vnto the head there is no thyng sounde in it: (but) woundes, blaynes,

and

and putrifyng sore: they haue not ben
salued, neither wrapped vp, neither
B molifyed with the oyntment. 7 Your
lande is waste, your cities are burnt
vp, straungers deuoure your lande be-
fore your face, and it is made desolate,
as it were the destruction of enemies
(in the time of warre.) 8 And the
daughter of Sion shalbe left as a co-
tage in a vineyarde, lyke a lodge in a
garden of Cucumbers, lyke a besie-
ged citie. 9 Except the Lord of hoa-
stes had left vs a smal remnaunt, we
should haue ben as Sodoma, and lyke
vnto Gomorra. 10 Heare the worde
of the Lord ye lordes of Sodoma, and
hearken vnto the law of our god thou
people of Gomorra. 11 Why offer ye
so many sacrifices vnto me wyll the
Lorde say? I am full of the burnt of-
ferynges of weathers, and of the fat-
nes of fed beastes, (b) I haue no plea-
sure in the blood of bullockes, lam-
mes, and goates. 12 When ye come
to appeare before me treadyng in my
courtes, who hath required this at
your handes? 13 Offer me no mo ob-
lations, for it is but lost labour: in-
cense is an abhominable thing vnto
me, I may not away with your newe
moones, your sabbathes, & solempne
C meetings, your solempne assemblies
are wycked. 14 I hate your newe
moones and appoynted feastes euen
from my very heart, they make me
weery, I can not abyde them.

15 When ye holde out your handes,
I wyll turne myne eyes from you:
and though ye make many prayers,
yet I wyll heare nothyng at all, seeing
your handes are full of blood.

16 Washe you, make you cleane, put
away your cuyll thoughtes out of my
syght: ceasse from doyng of euyl,

17 Learne to do well, applye your
selues to equitie, deliuer the oppres-
sed, helpe the fatherlesse to his right,
let the widdowes complaynt come be-
fore you: 18 And then go to, saith the
Lorde, let vs talke together: though
your sinnes be as red as scarlet, they
shalbe as white as snow: and though
they were lyke purple, they shalbe as
whyte as woll. 19 If ye be wyllyng
and obedient, ye shall eate the good of
D the lande: 20 But yf ye be obstinate
and rebellious, ye shalbe deuoured
with the sworde: for the mouth of the
Lorde hath spoken (it.) 21 Howe
happeneth it then that the faythfull
citie which was full of equitie, is be-
come (vnfaythfull) as a whore? Right-
eousnesse dwelt in it, but nowe mur-
therers. 22 Thy syluer is turned to
drosse, and thy wine mixt with water.

23 Thy princes are wicked and com-
panions of theeues: they loue gyftes
altogether, and gape for rewardes:
As for the fatherlesse they helpe hym
not to his ryght, neither wyll they let
the wyddowes causes come before
them. 24 Therefore sayth the Lorde
God of hoastes, the myghtie one of
Israel: Ah I must ease me of myne e-
nemies, and auenge me of mine aduer-
saries: 25 And I shall lay my hande
vpon thee, and purely purge away thy
drosse, and take away all thy tinne:

26 And set thy iudges agayne as
they were sometyme, and thy sena-
tours as they were from the begyn-
nyng: and then thou shalt be called the
tyghteous citie, the faythfull citie.

27 Sion shalbe redeemed with equi-
tie, and her conuertes with righteous-
nesse. 28 But the transgressours, and
the vngodly, and suche as forsake the
Lorde, shall altogether be vtterly de-
stroyed. 29 For ye shalbe confound-
ded for the trees whiche ye haue desi-
red: and ye shalbe ashamed of the gar-
dens that ye haue chosen. 30 For ye
shalbe as a tree whose leaues are fal-
len away, and as a garden that hath
no moysture, 31 And the very strong
one (of your idols) shalbe as towe, and
the maker of it as a sparke (of fyre)
and they shall both burne together,
and no man quenche them.

The. ii. Chapter.

¶ 1 A prophecie of Christ and his kyng-
dome. 12 Pride, couetousnesse, super-
stition, and idolatrie are reproued.
17 Gods terrible iudgement agaynste
these.

THe selfe same worde that Esai the A
sonne of Amos sawe vpon Iuda
and Hierusalem. 2 And (this) shal
come to passe in the latter dayes, The
(a) hyll of the Lordes house shalbe pre- (a) Christe
pared in the heigth of the moun- his Churche
taynes, and shalbe heigher then the and his
hylles, and all nations shall preasse wordes.
vnto hym. 3 And a multitude of
people shall go, speakyng (thus one to
another) Come, let vs ascende to the
hyll of the Lorde, to the house of the
God of Jacob, and he wyll instruct
vs of his wayes, and we wyll walke
in his pathes: for out of Sion shall
come a lawe, and the worde of the
Lorde from Hierusalem: 4 And

(b) God hateth all maner of fernice and workes seeme they neuer so good & holy, when they be done without fayth and pureneſſe of mynde.

shall

shall geue sentence among the heathen, and shall reforme the multitude of people: they shall breake their swordes also into mattockes, and their speares to make sythes: And one people shall not lyft vp a weapon agaynst another, neither shall they learne to fyght from thencefoorth.

(b) The causes why god forsaketh his people is, idolatrie, heathenyshe superstition, couetousnesse, & trust in other things then in god alone

5 Come ye O house of Jacob, and let vs walke in the lyght of the Lorde:

6 For thou hast forsaken thy people the house of Jacob, (b) because they be replenished (with euils) from the east, and with sorcerers lyke the Philistines, and in straunge chyldren they thynke them selues to haue ynough.

7 Their lande is full of syluer and gold, neither is there any end of their treasure: their lande is also full of horses, and no ende is there of their charrettes. 8 Their lande also is full of vayne gods, and before the worke of their owne handes they haue bowed them selues, yea euen before the thyng that their owne fyngers haue made. 9 There kneeleth the man, there falleth the man downe (before them:) therefore forgeue them not.

10 Get thee into the rocke, and hyde thee in the grounde for feare of the Lorde, and for the glorie of his maiestie. 11 The high lookes of man shalbe brought lowe, and the hautinesse of men shalbe bowed downe: and the Lord alone shalbe exalted in that day.

12 For the day of the Lorde of hoastes (shalbe) vpon all the proude, lofte, and vpon all that is exalted, and he shalbe brought lowe. 13 And vpon all hygh and stout Cedar trees of Libanus, and vpon all the okes of Basan, 14 And vpon all the hygh mountaynes, and vpon all the hygh hylles, 15 And vppon euery hygh towre, and vpon euery fenced wall,

16 And vpon al the shippes of Tharsis, and vpon all pictures of pleasure.

17 And the pryde of man shalbe brought downe, and the loftinesse of men shalbe made lowe, and the Lorde alone shalbe exalted in that day.

18 As for the idols he shall vtterly abolyshe: 19 And they shal creepe into holes of stone, and into caues of the earth for feare of the Lorde, and for the glorie of his maiestie, when he aryseth to destroy (the wicked ones of) the earth. 20 In the selfe same day shall man cast away his gods of syluer, and his gods of golde into the holes of Mowles and Backes, which he neuertheleſſe had made to hym selfe to honour them. 21 And they shall creepe into the clyftes of the rockes, and into the toppes of the harde stones for feare of the Lorde, and for the glorie of his maiestie, when he aryseth to destroy (the wicked ones of) the earth. 22 Ceasse therfore from man in whose nostrylles there is breath: for wherin is he to be accompted of?

The. iii. Chapter.

¶ 1 The mischiefes that god sendeth on common weales for the contempt of his worde. 14 The couetousnesse of rulers reprooued. 16 The proude niceneſſe of women punished to their shame.

FOr lo, the Lorde God of hoastes doth take away from Hierusalem and Juda all maner of stay, all stay of meate and drynke, 2 The captayne and the souldier, the iudge and the prophete, the (a) prudent and the aged man, 3 The captayne of fyftie and the honorable, the senatour, the cunning artificer, and the eloquent orator. 4 And I shall geue children to be their princes, and babes shall rule ouer them. 5 And the people shal eche one of them violently oppresse another, and euery one agaynst his neyghbour: The boy shall presume agaynst the elder, and the person of lowe degree agaynst the honourable.

(a) The prudent, that is, such as can foresee by their prudencie thinges to come.

6 Yea one shall take a freende of his owne kinrede by the bosome, and say, Thou hast clothyng, thou shalt be our head, and stay this ruine with thy hande. 7 Then shall he sweare and say, I can not helpe you: there is neither meate nor clothyng in my house, make me no ruler of the people. 8 For Hierusalem and Juda must decay: because that both their wordes and counsayles are agaynst the Lorde to prouoke the presence of his maiestie to anger. 9 Their very countenaunce bewrayeth them, yea they declare their owne sinnes (them selues) as Sodome, they hyde it not: Wo be to their owne soules, for they haue rewarded euil vnto them selues.

10 Say to the ryghteous that it shall go well with them: for they shal eate the fruite of their owne studyes.

11 (But) wo be vnto the wycked, for it shalbe euyll with hym: for he shalbe rewarded after his owne workes.

12 Children are extortioners of my people, and women rule ouer them: O my

my people, thy leaders deceaue thee, and corrupt the way of thy footesteppes. 13 The lord is here to commune of the matter, and standeth to iudge the people. 14 The lorde shall enter into iudgement with the elders and princes of his people, (and shal say to them,) It is ye that haue burnt vp my vineyarde, the spoyle of the poore is in youre houses. 15 What meane ye that ye bray (as in a morter) my people, and grinde the faces of the poore, sayth the Lorde God of hoastes?

16 Moreouer, the lord hath said, Seing the daughters of Sion are waxen proude, & walke with stretched foorth neckes, and wanton lokes, goyng and tripping nicely, and tinckeling with theyr feete: 17 Therfore shal the lord shaue the heades of the daughters of Sion, and shall discouer theyr fylthynesse. 18 In that day shall the Lorde take away the gorgiousnesse of the attyre about theyr feete, and the cawles, and the round tyres (after the fashion of the moone,) 19 The sweete perfumes, and the bracelettes, and the muffelers, 20 The bonnettes, and the sloppes, and the head bandes, and the tablets, and the earynges, 21 And rynges, and nose iewels: 22 The costly apparell, and the vayles, and the wympples, and the crisping pinnes, 23 And the glasses, and the fyne lynnen, and the hoodes, and the lawnes. 24 And in steade of good smell there shalbe stynche, and in steade of theyr girdle a rent, and for well set heere there shalbe baldnesse, in stead of a stomacher a sacke cloth, and (sunne) burnyng for beautie. 25 Thy men shal perish with the swoorde, and thy valiaunt souldiours in the battayle (O Hierusalem.)

26 And her gates shall mourne and bewayle: and she beyng desolate, shall syt vpon the grounde.

¶ The.iii. Chapter.

¶ 1 The miserie of the stubburne. 3 A promise of gods fauour to the residue.

IN that day seuen women shall take holde of one man, saying, We wyll synde our selues meate and apparel: only let vs be called by thy name, to take our shamefull reproofe (from vs.) 2 (a) In that day shall the budde of the Lorde be beautifull and glorious, and the fruite of the earth shalbe excellent and pleasaunt for them that are escaped of Israel. 3 Then shall the remnaunt in Sion and the remnaunt at Hierusalem be called holy: (namely) all such as are written among the lyuyng in Hierusalem, 4 (b) After that the Lorde hath washt away the filthinesse of the daughters of Sion, and hath purged the blood out from Hierusalem in the spirite of iudgement and in the spirite of fyre. 5 And vpon all the dwellynges of the hylles of Sion, and vpon her congregations, the Lorde shall create a cloude and smoke by day, and the shynyng of a flamyng fyre by nyght: for all the (c) glorie shalbe preserued. 6 And there shalbe a tabernacle for a shadowe in the day time from the heate, and a safe place and refuge from weather and rayne.

(a) The incarnation of Christe is the ioy of the faythful.

(b) They are saued whose sinnes are remitted and washt away with the blood of Christe.

(c) Christe wil preserue and defende the glorye, that is, the faithful in all troubles and temptations.

The .v. Chapter.

¶ 1 Of Christ and his vineyarde, 8 with an execration of couetousnes, 11 drunkennesse, 19 and contempt of Gods worde.

NOwe will I syng my beloued freende, a song of my freendes couchyng his vineyard. My beloued freende hath a vineyarde in a very fruitfull plenteous grounde.

2 This he hedged, and gathered out the stones from it, and planted it with the choysest vine: In the middest of it he buylded he a towre, also made a wine presse therein: (a) and he loked that it shoulde bring him grapes, and it brought foorth wylde grapes.

3 Nowe O citezin of Hierusalem, and man of Juda, iudge I pray thee betwyxt me and my vineyarde:

4 What more coulde haue ben done for it, that I haue not done? Wherefore then hath it geuen wylde grapes, where I loked to haue had grapes of it? 5 Well, nowe I shall tel you how I will do with my vineyarde: I wyll take the hedge from it that it may perishe, and breake downe the wal therof that it may be troden vnder foote.

6 I wyll lay it waste, it shall neither be digged nor cut, but beare thornes and bryers: I wyll also forbyd the cloudes that they shal not rayne vpon it. 7 As for the vineyarde of the lord of hoastes, it is the house of Israel: and the man of Juda, the plant of his pleasure: Of these he looked for equitie, but see there is oppression for vnrighteousnesse, and to it is a crying.

8 Wo vnto them that ioyne one house to another, and bring one lande so nye vnto another, that there is no more

(a) God loketh to receaue of his people the thankfull fruites of fayth, & not the vnpleasant workes of faythlesse ingratitude.

place: Wyll ye be placed alone in the middest of the earth? 9 These thinges are in the eares of the Lorde of hoastes: of a trueth great and fayre houses shalbe without any dweller in them. 10 And tenne acres of vines shall geue but a quart, and thirtie bushels of seede shall geue but an Ephа.

11 Wo be vnto them that rise vp early to folowe drunkennesse, continuing vntyll nyght, tyll they be set on fyre with wine. 12 In theyr feastes are harpes and lutes, tabrets and pypes, & wine: but they regard not the worke of the Lord, and consider not the operation of his handes. 13 Therefore commeth my folke into captiuitie, because they haue no vnderstandyng: (b) Their glorie is famished with hunger, & theyr multitude dryed vp with thirste. 14 Therefore gaped hell and openeth her mouth marueilous wide, that theyr glorie, multitude, and wealth, with suche as reioyce in her, may descende into it. 15 Thus hath man a fall and is brought lowe, and the hygh loke of the proude shalbe layde downe. 16 But the Lorde of hoastes shalbe exalted in iudgement, and God that is holy is sanctified in righteousnesse. 17 Then shall the sheepe eate as they were wont, and the ryche mens wastes shall (c) straungers deuour. 18 Wo be vnto them that drawe wickednesse with cordes of vanitie, and sinne as it were with a cart rope. 19 Whiche vse to speake on this maner, Let hym make speede and hasten his worke, that we maye see it: let the counsaile of the holy one of Israel come and drawe nye, that we may knowe it. 20 Wo be vnto them that call euyll good, and good euyll, whiche make darknesse lyght, and lyght darknesse, that make sowre sweete, and sweete sowre. 21 Wo be vnto them that are wise in their owne syght, and thynke them selues to haue vnderstandyng. 22 Wo be vnto them that are strong to suppe out wine, and expert men to set vp drunkennesse.

23 Wo be vnto them that geue sentence with the vngodly for rewardes, but condempne the iust cause of the righteous. 24 Therfore like as fire licketh vp the straw, and as the flame consumeth the stubble: euen so theyr roote shalbe as corruption, and theyr blossome shall vanysh away lyke dust: for they haue cast away the lawe of the Lorde of hoastes: and despised the worde of the holy one of Israel.

25 Therefore is the wrath of the Lorde kindled agaynst his people, and hath stretched forth his hande vpon them, yea he hath smitten them: and the hylles dyd tremble, and theyr carkases dyd lye lothe in the open streetes: and in all this the wrath of God hath not ceassed, but his hande stretched out styll. 26 And he shall geue a token to a people of a farre countrey, and shall hisse vnto them from the ende of the earth: and beholde, they shall come hastyly with speede. 27 There shall not be one faynt nor feeble among them, no not a sluggyshe nor sleepie person: there shall not one of them put of his gyrdle from his loynes, nor loose the latchet of his shoe. 28 His arrowes are sharpe, and all his bowes bent: his horse hoofes are as flint, and his cart wheeles lyke a whyrle wynde.

29 His crye is as it were of a Lion, and he roreth lyke Lions whelpes: they shall roare and hanche vp the pray, and no man shall recouer it, nor get it from them. 30 In that day he shalbe so fierce vpon hym as the raging of the sea: then one shal behold the (d) lande, and lo darknesse and sorowe, and the lyght is darkened in the heauens thereof.

(b) Theyr glorie, theyr noble & honorable personages.

(c) Gods chyldren, as though they were straungers, miserably dealt withall by thoppression of the couetous, shal after a tyme repossesse & enioy the landes and goods, which the couetous oppressours shalbe constrayned to forsake and leaue as waste.

(d) The lande of Iuda shalbe ouerwhelmed with miserable affliction.

The .vi. Chapter.

¶ Esai saw the glorie of the Lord. 9 And was sent to prophecie the desolation of Iurie.

a

IN the yere that kyng Oziah dyed, I sawe also the Lorde sytting vpon an hygh and glorious seate, and his trayne fylled the temple.

2 And about hym stoode Seraphims, whereof one had sixe wynges, with twayne eche couered his face, with twayne his feete, and with twayne did he flee. 3 They cryed also eche one to another on this maner, Holy, holy, holy is the Lorde of hoastes: the whole earth is full of his glory. 4 And the tinels of the dooze cheekes moued at his crying, and the house was full of smoke.

5 Then sayde I, Wo is me, for I am lost, inasmuche as I am a man of vncleane lippes, and dwell among people that hath vncleane lippes also: for myne eyes haue seene the kyng the Lorde of hoastes. 6 Then flew one of the Seraphims vnto me, hauyng a hotte cole in his hande, whiche he had

had taken from the aulter with the tongues, 7 And layde it vppon my mouth, and sayde, Lo, (this) hath touched thy (a) lippes, and thine vnrighteousnesse shalbe taken away, and thy sinne forgeuen. 8 Also I hearde the voyce of the Lorde on this maner, Whom shall I sende, and who wyll be our messenger? Then I sayde, Here am I, sende me. 9 And he sayde, Go and tell this people: Heare in deede, yet vnderstande not: see playnely, and yet perceaue not. 10 Harden the heart of this people, stop their eares, and shut their eyes: lest they see with their eyes, heare with their eares, and vnderstande with their heartes, and conuert, and be healed. 11 Then spake I, Lorde, howe long? He answered, Vntyll the cities be vtterly wasted without inhabiters, and the houses without men, and til the lande be also vtterly desolate. 12 For the Lorde shall put the men farre away, and (there shalbe) great waste in the middest of the land. 13 Yet in it shal succeede ten kings, and it shal returne and be afterwarde wasted: (But) as the Teyle tree and the Oke in the fall of their leaues haue yet the sappe remayning in them, (euen so) (b) the holy seede shalbe the stay thereof.

(a) Gods sacraments are not bare signes, but with the signe & the worde, the matter signified is exhibited to the faythful.

(b) Christe dwellyng by fayth in his elect, who seeme as dead in the stormy times of this worlde, is to them lyfe & stay that they perishe not.

The, vii. Chapter.

¶ The Syrians moue battayle againste Hierusalem. 14 A virgin shal beare a chylde.

IT happened in the tyme of Ahaz the sonne of Jotham, whiche was the sonne of Vziah kyng of Juda, that Razin the king of Syria, and Pechah the sonne of Romeliah kyng of Israel, went vp towarde Hierusalem to besiege it: but (Razin) was not able to winne it. 2 Nowe when the (a) house of Dauid hearde woorde thereof, that Syria and Ephraim was confederate together, his heart quaked, yea and the hearte also of his people, lyke as when the trees of the wood are moued with the winde. 3 Then sayde God vnto Esai, Go meete Ahaz thou and thy sonne Sear Jasub, at the head of the ouer poole in the foure path by the fullers grounde, 4 And say vnto him, Take heede to thy selfe and be still, feare not, neither be fayne hearted, for these two tayles, that is, for these two smokyng fyrebrandes, the wrath and furiousnesse of Razin the Syrian, and Romelies sonne:

5 Because that the Syrian, Ephraim, and Romelies sonne haue wyckedly conspired agaynst thee,

6 Saying, We wyll go vp agaynst Juda, vexe them, and bryng them vnder vs, and set a kyng there, euen the sonne of Tabel: 7 Thus sayth the Lorde God thereto, It shall not so go forth, neither so come to passe.

8 For the head citie of the Syrians is Damascus, but the head of Damascus is Razin: And after three score and fiue yeres shall Ephraim be no more a people. 9 And the head of Ephraim is Samaria, but the head of Samaria is Romelies sonne: yf ye beleue not, surely ye shall not be established. 10 Moreouer, God spake agayne vnto Ahaz, saying, 11 Require to thy selfe a token of the Lorde thy God, whether it be towarde the deapth beneath, or towarde the height aboue. 12 Then sayde Ahaz, I wyll require none, neither wyll I tempt the Lorde. 13 The prophete answered, Then heare ye of the house of Dauid: Is it not ynough for you that ye be greeuous vnto men, but ye must greeue my God also? C

14 Therefore the Lorde hym selfe shall geue you a token: Beholde, a virgin shall conceaue and beare a son, and shall call his name Emmanuel.

15 Butter and honye shall he eate, vntill he knowe to refuse the euil and choose the good. 16 For or euer the childe come to knowledge to eschewe the euil and choose the good, the lande that thou so abhorrest shalbe desolate of both her kynges. 17 The Lorde also shall sende a tyme vpon thee, vpon thy people, and vpon thy fathers house, suche as neuer came since the time that Ephraim departed from Juda, namely through the kyng of the Assyrians. 18 For at the same tyme shall the Lorde hisse for the flyes that are abont the water of Egypt, and for the bees in the Assyrians lande.

19 These shall come and shall lyght al in the desolate valleys, in the holes of stones, and vpon all thornie and bushie places. 20 At the same tyme D shall the Lord shaue the (b) here of the head, and the feete, and the bearde cleane of, with the raser that he hyre beyond the waters: namely with the kyng of the Assyrians. 21 At the same tyme shall a man nourysshe a young cow, and two sheepe. 22 Then because of the aboundaunce of mylke that they geue, he shall eate butter: so that euery one whiche remayneth in the

(b) The here of the head, & the beard, the princes and men of auctorite, the feete, the commoa sort of people.

the lande shall eate butter and honye.
23 At the same tyme all vineyardes wherin there shalbe a thousand vines worth a thousande siluerlinges, shalbe turned to bryers and thornes.
24 They shall come into the lande with arrowes and bowes, because all the lande shall become bryers and thornes. 25 As for all hylles that shalbe digged with the mattocke, there shall not come vpon them any feare of bryers and thornes: but the cattell shalbe dryuen thyther, and the sheepe shall feede there.

The.viii. Chapter.

¶ The deliueraunce of the lande by Emmanuel. 14 The stone of offence, at whiche many shall stumble.

MOreouer the Lorde sayde vnto me, Take thee a great roule, and wryte in it as men do with a pen, Make haste speede to rob, and haste to the spoyle. 2 And I called vnto me fayethfull witnesses to recorde, Vriah the priest, and Zachariah the sonne of Barachiah. 3 After that went I vnto the prophetisse, and she conceaued and bare a sonne: Then sayde the Lorde to me, Geue him his name, A speedy robber, An hasty spoyler. 4 For why, or euer the chylde shall haue knowledge to crye my father and mother, shall the ryches of Damascus and the spoile of Samaria be taken away before the kyng of the Assyrians. 5 The Lorde spake also vnto me agayne, saying, 6 Forsomuche as this people refuseth the styl running water of Silo, and put theyr delyght in Razin and Romeltes son: 7 Beholde, the Lorde shall bryng myghtie and great fluddes of water vppon them, namely the kyng of the Assyrians with all his power, whiche shall climbe vp vpon all his fluddes, and runne ouer all his bankes,
8 And shall breake in vpon Juda, he shall flowe and passe through, tyll he come vp to the necke thereof: he shal fyll also the wydenesse of thy lande with his wynges O Emmanuel.
9 Breake downe O ye people, (a) and ye shalbe broken downe, hearken to all ye of farre countreys: muster you, and you shalbe broken downe, prepare you, and you shalbe torne in peeces.
10 Take your counsell together, yet shall your counsayle come to naught: determine the matter, yet shall it not prosper: for God is with vs. 11 For the Lorde spake thus to me in a mightie prophetie, (b) and warned me that I shoulde not walke in the way of this people, saying, 12 Ye shall not speake (wordes) of conspiracie in all thynges when this people shall say conspiracie: feare them not, neither be afrayde of them. 13 But sanctifie the Lorde of hoastes, let hym be your feare and dread. 14 For he shalbe the holy place to flee to, & stone to stumble at, the roche to fall vpon, a snare and net to both the houses of Israel, and the inhabitours of Hierusalem: 15 And many among them shal stumble, and fall, and be broken, yea they shalbe snared and taken. 16 (c) Binde vp the testimonie, seale the law in my disciples. 17 And I wyl wayte vpon the Lorde that hydeth his face from the house of Jacob, and I wyll looke for hym. 18 But lo, as for me and the chyldren whiche the Lorde hath geuen me, we are to be a token and a wonder in Israel from the Lorde of hoastes whiche dwelleth vppon the hyll of Sion. 19 And yf they say vnto you, Aske counsayle at the Soothsayers, Witches, Charmers, and Cunnurers: (then make them this aunswere,) Is there a people any where that asketh not counsayle at his God? shoulde men runne vnto the dead for the lyuyng? 20 Get thee to the lawe, (d) and the testimonie: and yf they speake not after this worde, there is no lyght in them. 21 And they shall wander through this lande hardly bestead and hungry, and when they suffer hunger, they wyll be out of pacience, and curse theyr kyng and theyr God, and shall looke vpwarde and downewarde to the earth.
22 And beholde there is trouble and darknesse, dymnesse is rounde about hym, and he shalbe dryuen into darknesse. 23 Neuertheles the darkenes shall not be suche as was in her veration, when at the first he lyghtly afflicted the lande of Zabulon, and the lande of Nephthali, and afterwarde dyd more greeuously afflict her by the way of the sea beyonde Jordane in Galilee of the heathen.

The.ix. Chapter.

¶ He prophecieth of Christes natiuitie and dominion.

THe people that walked in darknesse haue seene a great lyght: As for them that dwell in the lande of the shadowe of death, vppon them hath the lyght shyned.

2 Thou

(a) Mans policie and deuice without god preuayleth not.

(b) Affiaunce is to be put in god, and not in mans policie or helpe.

(c) The wordes of Christ

(d) We must seke in gods worde what to folow, for in meanes without gods worde there is no lyght.

2 Thou hast multeplied the people, and not increased theyr ioy: they reioyce before thee, euen as men make merie in harueſt, and they be ioyfull as men that do diuide the ſpoyle (after the victorie.) 3 For thou hast broken the yoke of his burthen, the ſtaffe of his ſhoulder, and the rodde of his oppreſſour, as in the day of Madian.

4 And truely euery battayle that the warrier maketh is done with confuſed noyſe, and defyling theyr garmentes with blood (but this battayle) ſhalbe with burnyng and conſumyng of fyre. 5 For vnto vs a (a) chylde is borne, and vnto vs a ſonne is geuen, vpon his ſhoulder doth the rule lye, * & he is called with his owne name, Wonderful, the Geuer of counſell, the Mightie god, the Euerlaſtyng father, the Prince of peace. 6 He ſhal make no ende to increaſe the rule and peace, and ſhall ſit vpon the ſeate of Dauid, and in his kyngdome to order the ſame, and to ſtablyche it with equitie and ryghteouſneſſe from hence foorth for euermore: This ſhall the zeale of the Lorde of hoaſtes bryng to paſſe.

7 The Lorde ſent a worde into Iacob, the ſame is come into Iſrael.

8 And all the people of Ephraim ſhall knowe, and they that dwell in Samaria that ſay with pryde and bygh ſtomaches (on this maner,)

9 The tyle worke is fallen downe, but we wyll buylde it vp with ſquared ſtones: the Mulberie tymber is broken, but we wyll ſet it vp agayne with Cedar. 10 But the Lord ſhal ſtrengthen the enemies of Razin, and ioyne his aduerſaries together agaynſt hym. 11 The Syrians before, and the Philiſtines behynde, and ſhall deuoure Iſrael with open mouth: After all this is not the wrath of the Lorde ceaſſed, but yet his hande ſtretched out ſtyll. 12 For the people turneth not vnto hym that chaſtiſeth them, neither do they ſeeke the Lord of hoaſtes. 13 Therfore hath the lord rooted out of Iſrael both head and tayle, bough and reede in one day.

14 By the head, is vnderſtande the ſenatour and honourable man, and by the tayle, the prophete that preacheth lyes. 15 For the guydes of this people are deceauers, and thoſe that be gouerned are vtterly loſt. 16 Therefore ſhall the Lorde haue no pleaſure in theyr young men, neither haue pitie of theyr fatherleſſe and wydowes: for they are altogether hypocrites and wycked, and all theyr mouthes ſpeake folly: After all this is not the Lordes wrath ceaſſed, but yet his hande is ſtretched out ſtyll.

17 For vngodlyneſſe burneth as a fire, and ſhall deuoure bryers and thornes, and it ſhall burne as in the thycket of a wood, and (the wicked) aduaunce them ſelues, as the ſmoke is carryed vp. 18 Through the wrath of the Lorde of hoaſtes is the lande full of darkneſſe, and the people be conſumed as it were with fyre: no man doth ſpare his brother. 19 But he robbeth on the ryght hande, and doth famyſhe, he eateth on the left hande, and he ſhall not haue ynough: euery man ſhall eate the fleſhe of his owne arme. 20 Manaſſes (ſhall eate) Ephraim, and Ephraim Manaſſes, and they both together ſhal eate Iuda: After all this is not the lordes wrath ceaſſed, but yet his hande is ſtretched out ſtyll.

¶ The. x. Chapter.

¶ 1 He threatneth the oppreſſours of the poore. 12 And prophecieth agaynſt Sennacherib.

WO be vnto them that make vnryghteous lawes, and that cauſeth theyr actuaries to wryte greeuouſneſſe, 2 Wherethrough the poore are put from theyr ryght, and my ſeelie people robbed of iudgment, that wydowes may be theyr pray, and that they may rob the fatherleſſe.

3 What wyll ye do in the tyme of viſitation, and when deſtruction ſhall come from farre? to whom wyll ye runne for helpe? and where wyll you leaue your glorie? 4 That when I withdrawe my hande ye come not among the pryſoners, nor lye among the dead? After all this doth not the wrath of the Lorde ceaſſe, but yet is his hande ſtretched out ſtyll. 5 O Aſſur whiche art the ſtaffe of my wrath, in whoſe hande is the rodde of myne indignation, 6 I wyll ſende hym among thoſe hypocritycke people: among the people that haue deſerued my diſſauour wyll I ſend him: that he vtterly rob them, ſpoile them, and treade them downe lyke the mire in the ſtreete. 7 Howbeit, his meanyng is not ſo, neither thynketh his heart on this faſhion: but he imagineth howe he may roote out and deſtroy

(a) Chriſte his kingdom and his names.

* or, and his name ſhalbe called. Or, and (the holy ghoſt) ſhall call his name.

B stroy much people. 8 For he sayth, Are not my princes al kynges? 9 Is not Chalno as calne to winne, as Charchamis? Is it harder to conquer Hamath, then Arphad? or is it lighter to ouercome Damascus, then Samaria? 10 (As who say) I were able to winne the kyngdomes of the idolaters and their gods, but not Hierusalem and Samaria. 11 Shall I not do vnto Hierusalem and her images, as I did vnto Samaria and her idols? 12 Wherefore it shall come to passe, that afloone as the Lorde hath performed his whole worke vppon the hil of Sion and Hierusalem, then wyl I visite the fruite of the stoute heart of the king of Assyria with his proude lookes. 13 For he standeth thus in C his owne conceipt, This do I through the power of myne owne hande, and through my wysdome: for I am wyse, I am he that remoue the landes of the people, I rob their treasure, and haue pulled downe the inhabitaunces lyke a valiaunt man. 14 My hande hath founde out the strength of the people as it were a nest: and lyke as egges that were layde here and there are gathered together, so do I gather all countreys, and there was none (so bold) as to moue the wyng, that dare open his mouth, or once whysper. 15 Shal the axe boast it selfe agaynst him that hewety therewith? or shall the sawe make any bragging agaynst him that ruleth it? That were euen lyke as yf the rod dyd exalt it selfe agaynst hym that beateth it, or as though the staffe houlde magnifie it selfe (as who say) it were no wood. 16 Therefore shall the Lorde the God of hoastes sende among his fatlinges leanenesse, and burne vp his glory as it were with a fyre. 17 And the lyght of Israel shalbe that fyre, and his holy one shalD be the flambe: and it shall kindle and burne vp his thornes and bryers in one day. 18 Yea all the glory of his woodes and feeldes shalbe consumed with body and soule, and they shalbe as an hoast of men, whose standarde bearer fayleth. 19 The trees also of his wood which remayne shalbe of such a number that a chylde may tell them. 20 After that day shall the remnaunt of Israel, and suche as are escaped out of the house of Jacob, seeke no more comfort at him that smote them: but vnfaynedly shal they trust vnto the Lorde, the holy one of Israel. 21 The remnaunt, euen the posteritie of Jacob, shall conuert vnto God the mightie one. 22 For though thy people O Israel be as the sande of the sea, yet shal the remnaunt of them conuert vnto him: the decreed consumption ouerfloweth with vyghteousnesse. 23 And therefore the Lord of hoastes shall perfectly fulfill the thing that he hath determined in the midst of the whole worlde. 24 Therefore thus sayth the Lorde God of hoastes, Thou my people that dwellest in Sion, be not afrayde for the king of the Assyrians: he shall smite thee with a rod, and shal lyft vp his staffe against thee, as the Egyptians did sometime.

25 But very soone after shall my E wrath and indignation be fulfylled in the destruction of them: 26 Moreouer the Lorde of hoastes shall stirre vp a scourge for him, lyke as was the slaughter of Madian vpon the roche Oreb, and as the destruction of the Egyptians when he lyfted vp his rod vpon the sea. 27 Then shal his burthen be taken from thy shoulders, and his yoke from thy necke, yea the same yoke shalbe destroyed because of the vnction. 28 He shall come to Aiath, and go through towarde Migron, at Michmas shal he lay vp his harneste.

29 They shall go ouer the foorde, Geba shalbe their resting place, Rhama shalbe afrayde, Gibea Saul shall flee away. 30 Lift vp thy voyce O daughter Gallim, geue eare to Laisa thou poore Anathoth. 31 Madmena shall tremble for feare, but the citezins of Gabim are manly. 32 Yet shal he re- F mayne at Nob that day: after that shal he lyft vp his hand against the mount of the daughter Sion the hyll of Hierusalem. 33 But see, the Lorde God of hoastes shal breake downe the bough with feare, he shal hewe downe the proude, and fell the high minded.

34 The Thickets also of the wood shall he roote out with iron, and Libanus shal haue a fall through the mightie.

¶ The .xi. Chapter.

¶ 1 He prophesieth of the natiuitie of Christe, and of his people. 6 Of the remnaunt of Israel. 10 And of the fayth of the heathen or gentiles.

A

AND there shall come a spring (a) Christe shalbe borne of the seede of Isai.
foorth of the (a) stemme of Jesse, and a young shoute shall growe out of his roote. 2 The spirite of the Lorde shall rest vpon him, the spirite

" Or, Isai.

wyſdome and vnderſtandyng, the ſpi-
rite of counſaile and ſtrength, the ſpi-
rite of knowledge and of the feare of
the Lorde, 3 And ſhall make him of
deepe iudgement in the feare of God:
for he ſhall not geue ſentence after the
thing that ſhalbe brought before his
eyes, neither reproue after the hea-
ring of his eares: 4 But with righ-
teouſneſſe ſhall he iudge the poore, and
with equitie ſhall he reforme the ſim-
ple of the worlde, and he ſhall ſmyte
the worlde with the rodde of his (b)
mouth, and with the breath of his
mouth ſhall he ſlay the vngodly.

(b) The armour of Chriſte and of his kyngdome.

5 Righteouſneſſe ſhalbe the gyrdle of
his loynes, and faythfulneſſe the gyr-
dyng vp of his reynes. 6 The woolfe
ſhall dwell with the lamme, and the
leoparde ſhall lye downe by the goate:
bullockes, lions, and cattell ſhal kepe
company together, ſo that a litle childe
ſhal leade them. 7 The cowe and the
beare ſhall feede together, and their
young ones ſhall lye together: the li-
25 on ſhall eate ſtrawe lyke the oxe or the
cowe. 8 The chylde whyle he ſuc-
keth ſhall haue a deſyre to the ſer-
pentes neſt, and when he is weaned,
he ſhall put his hande into the cocka-
triſe denne. 9 No man ſhall do
euyll vnto another, no man ſhall de-
ſtroy another in all the hyll of my ho-
lynes: for the earth ſhalbe full of the
knowledge of the Lorde: euen as the
ſea floweth ouer with water. 10 And
in that day ſhall the gentiles enquire
* Or, Iſai. after the roote of * Ieſſe, whiche ſhal-
be ſet vp for a token vnto the people,
and his reſt ſhalbe glorious. 11 At
the ſame tyme ſhall the Lorde take in
hande agayne to recouer the remnant
of his people, which ſhalbe left alyue
from the Aſſyrians, Egyptians, Ara-
bians, Moabians, Elamites, Chalde-
es, Antiochians, and from the Iſlands
of the ſea. 12 And he ſhall ſet vp a
token among the gentiles, and gather
together the diſperſed of Iſrael, yea
and the outcaſtes of Iuda from the
foure corners of the worlde. 13 The
hatred of Ephraim alſo and enemies
C of Iuda ſhalbe cleane rooted out: E-
phraim ſhall beare none enyll will to
Iuda, and Iuda ſhall not vexe Ephra-
im. 14 But they both together ſhal
flee vppon the ſhoulders of the Phili-
ſtines towarde the weſt, and ſpoyle
them together that dwell towarde
the eaſt: the Idumites and the Moa-
bites ſhall come vnder their handes,
and the Amonites ſhalbe obedient
vnto them. 15 The Lorde alſo (c) The
ſhall cleaue the tongues (c) of the tongue, that is, the arme of the ſea that hinde-reth the paſſage.
Egyptians ſea, and with his mightie
winde ſhall he lyft vp his hande ouer
Nilus, and ſhall ſmyte his ſeuen
ſtreames, and make men go ouer dyre
chod. 16 And thus ſhall there be a
way for his people that remayneth
from the Aſſyrians, lyke as it happe-
ned to the Iſraelites what tyme they
departed out of the lande of Egypt.

¶ The .xii. Chapter.

4 The ſong of the Churche for the obtay-
nyng of the victorie and ouercommyng
of the worlde.

AND in that day thou ſhalt ſay, O A
Lorde I wyl prayſe thee, for thou
waſt diſpleaſed at me: but refraine
thou from thy wrath, and comfort me.
2 Beholde God is my ſaluation, in
whom I wyll truſt and not be afrayd:
for the Lorde God is my ſtrength and
(my) ſong, he alſo is become my ſalua-
tion. 3 Therefore with ioy ſhall ye
drawe water out of the welles of ſal-
uation: 4 And then ſhall ye ſay,
Geue thankes vnto the Lord, call vp-
on his name, declare his workes a-
mong the people, keepe them in re-
membraunce, for his name is excel-
lent. 5 O ſyng prayſes vnto the
Lord, for he hath done great thinges,
as it is knowen in all the worlde.
6 Crye out, and ſyng thou that dwel-
leſt in Sion: for great is the holy one
of Iſrael in the middeſt of thee.

¶ The .xiii. Chapter.

1 He propheſieth the deſtruction of Baby-
lon, the captiuitie and the commyng a-
gayne of the people.

THis is the (a) burthen of Baby- A
lon, whiche Eſai the ſonne of A- (a) Burthen, that is, the propheſie.
mos dyd ſee. 2 Lift vp the ban-
ner vpon the high hill, call vnto them,
wagge your hande, that they may go
into the gates of the princes. 3 I
haue commaunded my ſanctified, I
haue alſo called my valiant ones, toy-
ing in my honour to execute my wrath.
4 There is a noyſe of a multitude in
the mountaynes, lyke as of a great
people, a ruſhing as though the king-
domes of the nations came together:
the Lorde of hoaſtes muſtereth his
armie to battaple. 5 They come
out of a farre countrey from the ende
of the

of the heauen, euen the Lorde hym selfe with the ministers of his wrath, to destroy the whole land. 6 Mourne ye, for the day of the Lorde is at hand, and shall come as a destroyer from the almightie. 7 Therefore shall all handes be letten downe, and all mens heartes shall melt away. 8 They shall stande in feare, carefulnes and sorowe shal come vpon them, and they shall haue payne, as a woman that trauayleth with childe: one shalbe abashed of another, and their faces shal burne lyke the flame of fyre. 9 Behold the day of the Lorde shall come terribly and full of indignation, furie and wrath, to make the lande waste, and to roote out the sinners thereof.

10 For the starres and planettes of heauen shall not geue their lyght, the sunne shalbe darkened in the rysing, and the moone shall not shine with her lyght. 11 And I wyll visite the wickednesse of the worlde, and the sinnes of the vngodly. The high stomakes of the proude wil I take away, and wyll laye downe the boasting of the tyrauntes. 12 I wyll make a man dearer then fyne golde, and a man to be more worth then a golden wedge of Ophir. 13 Therefore I wyll shake the heauens, and the earth shall remoue out of her place in the wrath of the Lorde of hostes, and in the day of his fearefull indignation. 14 And (Babylon) shalbe as an hunted or chased Roe, and as a sheepe that no man taketh vp: euery man shall turne to his owne people, and flee eche one into his owne lande. 15 Whoso is founde shalbe shot through: and whoso taketh their part, shalbe destroyed with the sworde. 16 Their children shalbe slayne before their eyes: their house spoyled, and their wyues rauished. 17 For lo, I shall bryng vp the Medes agaynst them, which shall not regarde syluer, nor be desyrous of golde: 18 With bowes shall they destroy the young men, and haue no pitie on women with childe, and their faces shall not spare the children.

19 And Babylon that glorie of kingdomes and beautie of the Chaldees honour shalbe destroyed, euen as God destroyed Sodome and Gomor.

20 It shal not endure for euer, neither shall there be any more dwellyng there from generation to generation: the Arabians shal pitche no tentes there, neither shall the shepheardes make their foldes there any more. 21 But fearefull wylde beastes shal lye there, and the houses shalbe full of great Owles, Estriches shall dwell there, and Apes shall daunce there.

22 Wylde cattes shall crye in the palaces, and dragons shalbe in the pleasaunt houses: and as for Babylons tyme it is at hande, and her dayes shall not be prolonged.

¶ The .xiiii. Chapter.

1 The returne of the people from captiuitie, the prosperitie of the people of God, and affliction of their enemies. 13 The pryde of Babylon.

BVt the Lorde wylbe mercifull vnto Jacob, and wyll yet chose Israel agayne, and set them in their owne lande, straungers shall cleaue and get them to the house of Jacob. 2 The people shal take them and carry them home to their owne lande: and the house of Israel shall possesse them in the lande of the Lorde, that they may be seruauntes and handmaydes: and they shall take those prisoners whose captiues they had ben before, and rule those that had oppressed them.

3 When the Lorde nowe shall bryng thee to rest from thy trauel, feare, and harde bondage that thou wast laden withall: 4 Then shalt thou vse this mockage vppon the kyng of Babylon, and say, Howe happeneth it that the oppressour leaueth of? Is the golden tribute come to an ende?

5 The Lorde hath vtterly broken the sceptre of the vngodly, and the rodde of the lordlye, 6 Whiche (rod) in anger, smyteth the people with continuall strokes, and in wrath raigneth ouer the nations persecuted without compassion. 7 And therefore the whole worlde is nowe at rest and quietnesse, and men syng for ioy. 8 Yea euen the Firre trees and Cedars of Libanus reioyce at thy fall, saying, Nowe that thou art layd downe, there come no mo vp to hewe downe vs. 9 Hell also beneath trembleth to meete thee at thy commyng, and for thy sake hath rayled his dead, all mightie men

and princes of the earth, all kynges of the earth stande vp from their seates, 10 That they may all answere and speake vnto thee, Art thou become weake also as we? Art thou become lyke vnto vs? 11 Thy pompe and thy pride is layde downe into the pit, and so is the melodie of thy instrumentes. Wormes be layde vnder thee, and wormes be thy couerynge.

12 Howe art thou fallen from heauen O Lucifer, thou fayre morynge chylde? Howe hast thou gotten a fall euen to the grounde, which dydst weaken the nations? 13 For thou saydest in thyne heart, I wyll clymbe vp into heauen, and exalt my throne aboue beside the starres of God, I wyll sit also vpon the mount of the congregation toward the north. 14 I wyl climbe vp aboue the cloudes, and wyl be lyke the highest of all. 15 Yet thou shalt be brought downe to the deepe of hel, to the sides of the lake. 16 They that see thee shall narowly loke vpon thee, and thinke in them selues, (saying,) Is this the man that brought all landes in feare, and made the kyngdomes afrayde? 17 (Is this he) that made the worlde in a maner waste, and laide the cities to the ground, which let not his prisoners go out? 18 The kynges of the nations lye euery one in his owne house with worship. 19 And thou art cast out of thy graue lyke a fylthy abhominable braunche, lyke as dead mens rayment that are thot through with the swerde, and go downe to the stones of the deepe, as a dead coarse that is troden vnder feete. 20 Thou art not buried with them: euen because that thou hast wasted thy lande and destroyed thy people: the generation of the wicked shalbe out of memorie for euer. 21 Let there a way be sought to destroy their children that be in their fathers wickednesse, that they come not vp agayne to possesse the lande, and fill the worlde full of enemies. 22 I wyll stande vp against them sayth the Lorde of hoastes, and roote out the name and remnaunt, sonne and sonnes sonne of Babylon sayth the Lorde. 23 I wyll geue it to the Otters, and wyll make water puddels of it, and I wyll sweepe them out with the besome of destruction sayth the Lorde of hoastes. 24 The Lorde of hoastes hath sworne an oth, saying, It shall come to passe as I haue determined, and shalbe fulfilled as I haue deuised, 25 So that the Assyrian shal I destroy in my lande, and vppon my mountaynes wyll I treade him vnder foote, wherethrough his yoke shall come from them, and his burthen shal be taken from their shoulder.

26 This deuise hath God taken thorowe the whole worlde, and this his hande is stretched out ouer all people. 27 For yf the Lorde of hoastes determine a thing, who is able to disanull it? And yf he stretche foorth his hande, who may turne it agayne?

28 The same yere that kyng Ahaz dyed, was this burthen: 29 Reioyce not thou whole Palestina, because the rod of him that beateth thee is broken: for out of the serpentes roote there shall come an adder, and his fruite shalbe a fierie fleeing worme.

30 But the first borne of the poore shalbe fed, and the symple shall dwell in safetie: thy roote also wyl I destroy with hunger, and it shall slay the remnaunt. 31 Mourne thou porte, weepe thou citie, for, O whole lande of Palestina thou art layde waste: for there shall come from the north a smoke, that not one alone may abyde at home in his tymes. 32 What shall one then aunswere the messengers of the Gentiles? For the Lorde hath stablished Sion, and the poore of his people that be therin shal put their trust in it.

¶ The .xv. Chapter.

A prophesie agaynst Moab.

This is the burthen vpon Moab: Ar of Moab was destroyed and ouerthrowen in the nyght season, Kir also in Moab was destroyed and perished in the nyght. 2 Moab went vp to the idols house, euen to Dibon to the high places to weepe: for Nebo and Moab shall mourne for Medba. All their heades were balde, and all their beardes shauen. 3 In her streetes are they girded about with sackecloth: in all the toppes of her houses and streetes shalbe nothing but mournyng and weeping. 4 Hesbon and Eleale shall crye, that their voyce shalbe heard vnto Jahaz: and therefore the armed souldiers also of Moab shall bleate out and crye for very sorowe of their mindes. 5 Who shall my heart be for Moabs sake, they shall flee vnto the citie of Zoar, which is lyke a fayre young bullocke of three yere olde, for they shall all go vp to Luith weeping: euen so by the way towarde Horonaim they shall make

make lamentation for their bitter destruction. 6 For the waters of Nimrim shalbe dryed vp, by reason whereof the grasse is wythered, the hearbes destroyed, and the greene things gone. 7 Therefore the goodes that remayneth in Moab, and the ryches therof, they shall cary to the brooke of wyllowes. 8 For the crye went ouer the whole lande of Moab, vnto Eglaim and vnto Beer Elim was there nothyng but mournyng. 9 Because the waters of Dimon were full of blood, I wyl adde more vpon Dimon: and lions vpon the remnaunt of the lande, and on them that are escaped from Moab.

¶ The .xvi. Chapter,
¶ The destruction of Moab.

A SEnde the lorde of the worlde a lamme from the rocke that lyeth towarde the desart, vnto the hyll of the daughter Sion. 2 For as for the daughter of Moab they shalbe as (a) trembling birde that is put out of her nest: for they shall cary them vnto Arnon. 3 Gather your counsel, come together in iudgement, couer vs with your shadowe in the midday as the night doth hide the chased, and bewray not them that are fled. 4 Let my persecuted people dwell among you, Moab be thou their refuge agaynst the destroyer: for the aduersarie is brought to naught, the robber is vndone, the tyraunt is wasted out of the lande. 5 And in mercie shall the seate be prepared, and he shall sit vpon it in the trueth in the tabernacle of Dauid, iudging and seekyng iudgement, and makyng haste vnto righteousnesse. 6 We haue heard of the pride of Moab, he is very proude, presumptuous, arrogant, and full of indignation, and vayne are his lyes. 7 Therfore shall Moab make lamentation because of the Moabites (that shalbe slayne) yea they shall wayle altogether: because of the foundations of the citie that is made of bricke shal ye complayne, euen ye lame people that are left only behynde. 8 For the vines of Heshbon are cut downe: as for the vine of Sibma, the lordes of the heathen haue broken downe her principall braunches, they are come euen vnto Jazer, they went on wandering vnto the wyldernesse, her goodly braunches were throwen downe as they went ouer the sea, 9 Therfore wyll I mourne for Jazer, and for the vine of Sibma, I wyll poure my teares vpon thee O Heshbon and Elealc: for the crye of thyne enemies is fallen vpon thy sommer fruites, and vpon thy harueſt. 10 The mirth and cheare is taken away out of the plentifull feelde, and in the vineyardes there shalbe no ioy nor gladnesse: the treader shall treade out no wine in their prelles, the song of their merry cheare haue I layde downe.

11 (b) Wherefore my bowels shall rumble lyke an harpe for Moabs sake, and myne inwarde partes for the cities sake that is made of bryche. 12 And it shall come to passe that when it is seene that Moab shalbe made weery of his hyll chappelles, he shall come to his temple to pray, (c) but he shall not be able. 13 So then this is the saying that the Lorde hath spoken concernyng Moab since that tyme. 14 But nowe the Lorde hath spoken, saying, In three yeres, which shalbe as the yeres of an hyred seruaunt, shall the glorie of Moab be turned into contempt throughout all his multitude, whiche is very great: and that which remayneth shalbe very small and feeble.

(a) The careleſſe and obſtinate deſpiſers of timely repentaunce moued by the preachyng of gods worde, shall repent when it is to late.

(b) The ſuperſtitious and idolaters haue more truſt in one idoll and in ſome one place then in another: but all in vayne.

(c) Not be able through weerineſſe, or it shal not profite him.

¶ The .xvii. Chapter.
¶ A propheſie agaynſt Damaſcus.

A THis is the burthen vpon Damascus: beholde Damascus is taken away to be no more a citie, but shalbe an heape of broken stones. 2 The waste cities of Aroer shalbe foldes for cattell which shal lye there, and there shalbe none to fray them away. 3 Ephraim also shall no more be strong, and Damascus shall no longer be a kyngdome, and the remnaunt of Syria shalbe as the glory of the children of Israel, sayth the Lorde of hoastes. 4 And in that day it shall come to passe, that the glorie of Jacob shalbe made very thynne, and the fatnesse of his flesche shal waxe leane. 5 And he shalbe as one that gathereth vp corne in harueſt, euen like him whose arme reapeth the eares of corne: he shalbe also lyke him that gathereth eares of corne in the valley of Rephaim. 6 Some gathering in deede shall there be left in it, euen as in the shakyng of an Olyue tree there remayne two or three berries in the

top of the vppermost bowe, and foure or fyue in the bpode fruitefull bzaun-
ches thereof, sayth the Lozde God of
Israel. 7 Then shall man turne a-
gayne to his maker, and his eyes shall
16 haue respect to the holy one of Israe-
el. 8 As for the aulters whiche are
his owne handy wozke he shall not re-
garde them, and the thinges that his
fingers hath made, as groues and
images, those shall he not cast his eye
vnto. 9 In that day shall their strong
cities be as the forsaken shubbes and
bzaunches, which they left because of
the chyldren of Israel, and the lande
shalbe desolate. 10 Because thou
hast forgotten the God of thy salua-
tion, and hast not ben myndefull of
thy strong rocke: therefore shalt thou
set pleasaunt plantes, and shalt graffe
the bzaunche of another mans vine.
11 In that day shalt thou make thy
plant to growe, and early in the moz-
nyng shalt thou make thy seede to flo-
rishe: the harueste shalbe gone in the
day of inheritaunce, and there shalbe
sorowe without hope of comfort.
12 Wo shalbe to the multitude of
much people, which shal make a sound
lyke to the noyse of the sea, & the vio-
lence of the nations whiche shall rage
like the rushing in of many waters.
C 13 Euen lyke many waters shall the
people rage, God shall rebuke him,
and he shall flee farre of, he shalbe
chased away lyke as drye strawe vpon
the mountaynes before the winde, and
lyke a thing that turneth before the
storme. 14 At euen beholde there is
trouble, and or euer it be mornyng loe
it is gone: this is the portion of them
that oppresse vs, and the lot of them
that robbe vs.

¶ The xviii. Chapter.

1 An exhortation to the Ethiopians and
the countreys nygh adioynyng to them.
7 The vocation of the gentiles.

O That lande that trusteth vnder
the shadow of winges, (that land)
A which is beyonde the waters of
Ethiopia, 2 Sendyng messengers by
the sea, euen in vessels of reedes ouer
the water. Get you hence ye speedie
messengers to a nation that is scatte-
red abzode, and robbed of that they
had, a fearefull people from their be-
gynnyng hytherto, a nation troden
downe by litle and litle, whose lande
the flooddes haue spoyled. 3 All the
inhabiters of the worlde, and indwel-
lers of the earth loke vp when ye sets
teth vp a token in the mountaynes,
and hearken when he blowerth with
the trumpe. 4 For so the Lozd sayd
vnto me (as for me) I wyl take my rest,
and loke vpon the matter in my habi-
tation, lyke a fayre heate after the
rayne, and lyke a cloude of deawe in
the heate of harueste. 5 For afore the
harueste when the bzaunche is growen,
there shall come ripe fruite of the
floure: and he shall cut downe the in-
crease with sythes, and the bzaunches
shall he take away with hookes.
6 Thus shall they be left together
vnto the foules of the mountaynes,
and to the beastes of the earth: for in
sommer the birdes shall remayne vp-
on it, and euery beast of the land shal-
be vppon it in wynter. 7 In that 18
tyme shall there a present be brought
vnto the Lozde of hoastes, euen a peo-
ple that is scattered abzode and rob-
bed of that they had, that same people
which haue ben fearefull from their
begynnyng hytherto, a nation troden
downe by litle and litle, whose lande
the flooddes haue spoyled, to the place
of the name of the Lozde of hoastes,
euen to the mount Sion.

¶ The xix. Chapter.

1 He prophesieth agaynst Egypt, 18 and
the vocation of the gentiles to Christ.

The burthen of Egypt. Behold the
Lozde rydeth vpon a swyft cloude,
and shall come into Egypt, and
the idols of Egypt shal tremble at the
presence of him, and the heart of E-
gypt shall quake in the midst of her.
2 And I wyll set the Egyptians one
agaynst another, so that one brother
shall fyght agaynst another, and one
neighbour agaynst another, citie a-
gaynst citie, & realme agaynst realme.
3 The mynde also of Egypt shalbe
cleane without counsayle within it
selfe, and the deuice that they take wil
I destroy: and they shall seeke counsel
at idols and at sozcerers, at wozkers
with spirites, and at soothsayers.
4 And the Egyptians wyll I gene
ouer into the hande of a marueylous
cruell lozde, and a mightie kyng shall
haue dominion ouer them, sayth the
Lozde God of hoastes. 5 The wa- 5
ters of the sea shall fayle, and the ry-
uer shall decrease and be dryed vp.
6 The waters shalbe drawen out, the
ryuers of Egypt shalbe emptied and
dryed vp, the reedes and flagges shal-
be cut

be cut downe. 7 The grasse in the ryuer & by the ryuers banche, and all that groweth by the ryuer, shal wyther away, and be brought to naught.

8 The fishers also shall mourne, and all they that cast angle into the water shal make lamentation: and they that lay foorth their net beside the waters shalbe rooted out. 9 Moreouer, they that worke in flaxe and make fine workes shalbe confounded, and so shal they that weaue open workes.

10 For their open workes shall euen be destroyed, and all they that make pondes and slues for fishe shall come to naught. 11 But you foolishe princes of Zoan, ye wyse counsaylers of Pharao, whose wit is turned to foolishnesse, how say ye vnto Pharao, I am come of wyse men and of auncient kinges? 12 Where are thy wise men? Let them tell thee yf they can, what the Lorde of hoastes hath deuised vpon Egypt. 13 The princes of Zoan are become fooles, the princes of Moph are deceaued, they haue deceaued Egypt, euen they that were taken for the cheefe stay therof. 14 In the middest of it hath the Lorde powred the spirite of wickednesse: and they haue deceaued Egypt in euery worke therof, euen as a drunken man staggereth in his vomite. 15 Neither shall the (a)head or tayle, the braunche or reede be able to do any worke in Egypt. 16 In that day shall Egypt be lyke vnto women: it shalbe afrayde and stande in feare at the motion of the hande of the Lorde of hoastes which he shaketh ouer it. 17 And Egypt shalbe afrayde of the lande of Iuda: so that euery one that maketh mention of it shalbe afrayde thereat, because of the counsayle of the Lorde of hoastes which he deuised for it.

(a) By the head and braunche are ment the honorable and chiefest of the lande; by the tayle and reede, the multitude and lower sort of people.

18 In that day shall fiue cities in the lande of Egypt speake the language of Chanaan, and sweare by the Lorde of hoastes: the citie of desolation shalbe called one of them. 19 In that day shall the aulter of the Lorde be in the middest of the lande of Egypt, and this title beside it vnto the Lord.

20 And it shalbe a token and a witnesse vnto the Lorde of hoastes in the lande of Egypt: for they shall crie vnto the Lorde because of such as trouble them, and he shall sende them a sauiour and a great man to deliuer them. 21 And the Lorde shalbe knowen in Egypt, and the Egyptians shall knowe the Lorde in that day, and do sacrifice and oblation: yea they shal vowe a vowe vnto the Lorde, and performe it. 22 The Lorde also shall smyte Egypt sore, and heale them a- P gayne: and they shalbe conuerted vnto the Lorde, and he shalbe intreated of them, and shall heale them.

23 In that day shall there be a common way out of Egypt into Assyria, and Assyria shall come into Egypt, and Egypt into Assyria: so that the Egyptians and the Assyrians shall serue the Lorde together. 24 In that day shall the nation of Israel be the thirde with Egypt and Assyria: and they shalbe blessed in the middest of the lande, 25 Whiche lande the Lorde of hoastes hath blessed, saying, Blessed is my people of Egypt, Assur also is the worke of my handes, and Israel is myne inheritaunce.

¶ The .xx. Chapter.

¶ Agaynst Egypt and Ethiopia.

IN the yere that Tharthan came vn- A to Azod when Sargon the kyng of Assyria had sent him, & had fought agaynst Azod, and taken it: 2 At the same tyme spake the Lorde by the hande of Esai the sonne of Amos, saying, Go and take of the sackcloth from thy loynes, and put of thy shoe from thy foote. And he dyd so, walkyng naked and barefoote. 3 And the Lord sayde, Lyke as my seruaunt Esai hath walked naked and barfoote for a signe and wonder three yeres vppon Egypt and Ethiopia: 4 Euen so shall the kyng of Assyria take away out of Egypt and Ethiopia chyldren and olde men naked and barefoote, with their loynes vncouered, to the great shame of Egypt. 5 They shalbe brought in feare also, and be ashamed of Ethiopia their hope, and of Egypt wherein they are wont to glorie. 6 And they that dwell in the same Ile shall say in that day, Beholde suche is our hope, whyther shall we flee for helpe, that we may be deliuered from the kyng of Assyria? And howe shall we escape?

oop of the vppermoſt bowe, and foure or fyue in the bȝode fruitefull bȝaunches therof, ſayth the Lorde God of Iſrael. 7 Then ſhall man turne agayne to his maker, and his eyes ſhall haue reſpect to the holy one of Iſrael. 8 As for the aulters whiche are his owne handy woȝke he ſhall not regarde them, and the thinges that his fingers hath made, as groues and ymages, thoſe ſhall he not caſt his eye vnto. 9 In that day ſhall their ſtrong cities be as the forſaken chȝubbes and bȝaunches, which they left becauſe of the chyldȝen of Iſrael, and the lande ſhalbe deſolate. 10 Becauſe thou haſt forgotten the God of thy ſaluation, and haſt not ben myndefull of thy ſtrong roche: therefore ſhalt thou ſet pleaſaunt plantes, and ſhalt graffe the bȝaunche of another mans vine.

11 In that day ſhalt thou make thy plant to growe, and early in the moȝnyng ſhalt thou make thy ſeede to flo-ȝiſhe: the harueſt ſhalbe gone in the day of inheritaunce, and there ſhalbe ſoȝowe without hope of comfoȝt.

12 Wo ſhalbe to the multitude of much people, which ſhal make a ſound lyke to the noyſe of the ſea, & the violence of the nations whiche ſhall rage like the ruſhing in of many waters.

13 Euen lyke many waters ſhall the people rage, God ſhall rebuke him, and he ſhall flee farre of, he ſhalbe chaſed away lyke as dȝye ſtrawe vpon the mountaynes before the winde, and lyke a thing that turneth before the ſtorme. 14 At euen beholde there is trouble, and or euer it be moȝnyng loe it is gone: this is the portion of them that oppreſſe vs, and the lot of them that robbe vs.

¶ The xviii. Chapter.

1 An exhortation to the Ethiopians and the countreys nygh adioynyng to them. 7 The vocation of the gentiles.

O That lande that truſteth vnder the ſhadow of winges, (that land) which is beyonde the waters of Ethiopia, 2 Sendyng meſſengers by the ſea, euen in veſſels of reedes ouer the water. Get you hence ye ſpeedie meſſengers to a nation that is ſcattered abȝode, and robbed of that they had, a fearefull people from their begynnyng hytherto, a nation troden downe by litle and litle, whoſe lande the flooddes haue ſpoyled. 3 All the inhabiters of the woȝlde, and indwellers of the earth loke vp when ye ſetteth vp a token in the mountaynes, and hearken when he blowerh with the trumpe. 4 For ſo the Lord ſayd vnto me (as for me) I wyl take my reſt, and loke vpon the matter in my habitation, lyke a fayre heate after the rayne, and lyke a cloude of deawe in the heate of harueſt. 5 For afore the harueſt when the bȝaunche is growen, there ſhall come ripe fruite of the floure: and he ſhall cut downe the increaſe with ſtiȝes, and the bȝaunches ſhall he take away with hookes.

6 Thus ſhall they be left together vnto the foules of the mountaynes, and to the beaſtes of the earth: for in ſommer the birdes ſhall remayne vpon it, and euery beaſt of the land ſhalbe vppon it in wynter. 7 In that tyme ſhall there a preſent be brought vnto the Lorde of hoaſtes, euen a people that is ſcattered abȝode and robbed of that they had, that ſame people which haue ben fearefull from their begynnyng hytherto, a nation troden downe by litle and litle, whoſe lande the flooddes haue ſpoyled, to the place of the name of the Lorde of hoaſtes, euen to the mount Sion.

¶ The xix. Chapter.

1 He propheſieth agaynſt Egypt, 18 and the vocation of the gentiles to Chriſt.

THe burthen of Egypt. Behold the Lorde rydeth vpon a ſwyft cloude, and ſhall come into Egypt, and the idols of Egypt ſhal tremble at the preſence of him, and the heart of Egypt ſhall quake in the midſt of her.

2 And I wyll ſet the Egyptians one agaynſt another, ſo that one brother ſhall fyght agaynſt another, and one neighbour agaynſt another, citie agaynſt citie, & realme agaynſt realme.

3 The mynde alſo of Egypt ſhalbe cleane without counſayle within it ſelfe, and the deuice that they take wil I deſtroy: and they ſhall ſeeke counſel at idols and at ſoꝛcerers, at woȝkers with ſpirites, and at ſoothſayers.

4 And the Egyptians wyll I gene ouer into the hande of a marueylous cruell lorde, and a mighty kyng ſhall haue dominion ouer them, ſayth the Lorde God of hoaſtes. 5 The waters of the ſea ſhall fayle, and the ryuer ſhall decreaſe and be dryed vp.

6 The waters ſhalbe dȝawen out, the ryuers of Egypt ſhalbe emptied and dryed vp, the reedes and flagges ſhalbe cut

be cut downe. 7 The grasse in the ryuer & by the ryuers bancke, and all that groweth by the ryuer, shal wyther away, and be brought to naught.

8 The fishers also shall mourne, and all they that cast angle into the water shal make lamentation: and they that lay foorth their net beside the waters shalbe rooted out. 9 Moreouer, they that worke in flaxe and make fine workes shalbe confounded, and so shal they that weaue open workes.

10 For their open workes shall euen be destroyed, and all they that make pondes and slues for fishe shall come to naught. 11 But you foolishe princes of Zoan, ye wyse counsaylers of Pharao, whose wit is turned to foolishnesse, how say ye vnto Pharao, I am come of wyse men and of auncient kinges? 12 Where are thy wise men? Let them tell thee yf they can, what the Lorde of hoastes hath deuised vpon Egypt. 13 The princes of Zoan are become fooles, the princes of Noph are deceaued, they haue deceaued Egypt, euen they that were taken for the cheefe stay therof. 14 In the middest of it hath the Lorde powred the spirite of wickednesse: and they haue deceaued Egypt in euery worke therof, euen as a drunken man staggereth in his vomite. 15 Neither shall the (a) head or tayle, the braunche or reede be able to do any worke in Egypt. 16 In that day shall Egypt be lyke vnto women: it shalbe afrayde and stande in feare at the motion of the hande of the Lorde of hoastes which he shaketh ouer it. 17 And Egypt shalbe afrayde of the lande of Iuda: so that euery one that maketh mention of it shalbe afrayde thereat, because of the counsayle of the Lorde of hoastes which he deuised for it.

18 In that day shall fiue cities in the lande of Egypt speake the language of Chanaan, and sweare by the Lorde of hoastes: the citie of desolation shalbe called one of them. 19 In that day shall the aulter of the Lorde be in the middest of the lande of Egypt, and this title beside it vnto the Lord.

20 And it shalbe a token and a witnesse vnto the Lorde of hoastes in the lande of Egypt: for they shall crie vnto the Lorde because of such as trouble them, and he shall sende them a sauiour and a great man to deliuer them. 21 And the Lorde shalbe knowen in Egypt, and the Egyptians shall knowe the Lorde in that day, and do sacrifice and oblation: yea they shal vowe a vowe vnto the Lorde, and performe it. 22 The Lorde also shall smyte Egypt sore, and heale them agayne: and they shalbe conuerted vnto the Lorde, and he shalbe intreated of them, and shall heale them.

23 In that day shall there be a common way out of Egypt into Assyria, and Assyria shall come into Egypt, and Egypt into Assyria: so that the Egyptians and the Assyrians shall serue the Lorde together. 24 In that day shall the nation of Israel be the third with Egypt and Assyria: and they shalbe blessed in the middest of the lande, 25 Whiche lande the Lorde of hoastes hath blessed, saying, Blessed is my people of Egypt, Assur also is the worke of my handes, and Israel is myne inheritaunce.

(a) By the head and braunche are ment the honorable and chiefest of the lande; by the tayle and reede, the multitude and lower sort of people.

¶ The .xx. Chapter.

¶ Agaynst Egypt and Ethiopia.

IN the yere that Tharthan came vnto Asdod when Sargon the kyng of Assyria had sent him, & had fought agaynst Asdod, and taken it: 2 At the same tyme spake the Lorde by the hande of Esai the sonne of Amos, saying, Go and take of the sackcloth from thy loynes, and put of thy shoe from thy foote. And he dyd so, walkyng naked and barefoote. 3 And the Lord sayde, Lyke as my seruaunt Esai hath walked naked and barfoote for a signe and wonder three yeres vppon Egypt and Ethiopia: 4 Euen so shall the kyng of Assyria take away out of Egypt and Ethiopia chyldren and olde men naked and barefoote, with their loynes vncouered, to the great shame of Egypt. 5 They shalbe brought in feare also, and be ashamed of Ethiopia their hope, and of Egypt wherein they are wont to glorie. 6 And they that dwell in the same Ile shall say in that day, Beholde suche is our hope, whyther shall we flee for helpe, that we may be deliuered from the kyng of Assyria? And howe shall we escape?

¶ The .xxi. Chapter.

¶ Agaynſt Babylon, Idumea, and Arabia.

A
(a) The waſt ſea is Babylon or Chaldee.

THe burthen of the (a) waſte ſea. Euen as the ſtormie weather paſſeth thorough at the noone day from the wildernelle, ſo ſhall it come from the terrible lande. 2 A greeuous viſion was ſhewed vnto me: let one deceytfull offendour come agaynſt another, and one deſtroyer agaynſt another: vp Elam, lay ſiege thou of Media, all their gronyng haue I layde downe. 3 Therefore are my loynes fylled with ſorowe, heauinelle hath taken holde vppon me as the panges of a woman that is trauaylyng: it made me ſtoupe when I heard it, and it vexed me when I ſawe it. 4 My heart panted, fearefulnelle came vpon me: the nyght of my voluptuouſnelle hath he turned agaynſt me into feare.

5 Whyle they garniſhed the table, the watchman loked: and while I was eatyng and drynkyng, it was ſayd, Vp ye captaynes, take you to your ſhielde.

B 6 For thus hath the Lorde ſayde vnto me, Go and ſet a watchman to tell what he ſeeth. 7 And he ſawe a charret whiche two horſemen ſat vpon, with the caryage of an aſſe, and the caryage of a camel: ſo he loked, and tooke diligent heede. 8 And he cryed, A lion, my Lorde I ſtande continually vpon the watch towre in the day time, and am appoynted to keepe my watch euery nyght. 9 And beholde here commeth a charret of men, with two horſemen, and he anſwered and ſaid, Babylon is fallen, it is fallen, and all the images of her gods hath he ſmytten downe vnto the ground. 10 Thou art he whom I muſt threſhe, and thou belongeſt to my corne floure: this that I hearde of the Lorde of hoaſtes the God of Iſrael, haue I ſhewed vnto you. 11 The burthen of Duma. He calleth to me out of Seir: watchman what haſt thou eſpied by nyght? watchman what haſt thou eſpied by nyght. 12 The watchman ſayde, The morneyng commeth, and ſo doth C the nyght: yf ye will aſke me any queſtion, then aſke it: returne and come agayne. 13 The burthen concerning Arabia. In the wooddes of Arabia ſhall ye tary all nyght, euen in the ſtreetes of Dedanim. 14 The inhabitours of the lande of Thema brought foorth water to him that was thirſtie, they preuented him that was fled away with their breed. 15 For becauſe of ſwordes they are become fugitiue, euen for the drawen ſworde, and for the bent bowe, and becauſe of the greeuouſnes of warre. 16 For thus hath the Lorde ſayde vnto me, There is yet a yere, accordyng to the yeres of an hyred ſeruaunt, and all the glorie of Cedar ſhall fayle. 17 And the number of them that ſhall eſcape from the bowes, ſhalbe minyſhed by the mightie chyldren of Cedar: for the Lorde God of Iſrael hath ſpoken it.

¶ The .xxii. Chapter.

¶ A propheſie agaynſt Hieruſalem.

A
(a) Hieruſalem is ment by the valley of viſion.

THe burthen of the (a) valley of viſion. What haſt thou to do here, that thou clymbeſt to the houſe toppes? 2 Thou that art full of tumultuouſnes, thou troubleſome and proude citie: thy ſlayne men are neither put to death with the ſworde, nor dead in battayle. 3 All thy captaines are fugitiue together, the archers haue taken them priſoners: all they I ſay that are founde in thee are in captiuitie together, and they alſo that fled farre of. 4 Therefore ſayde I, Let me alone, and I will make lamentation: ye ſhall not be able to comfort me becauſe of the deſtruction of the daughter of my people. 5 For this is a day of trouble, of ruine, and of deſtruction, that the Lorde the God of hoaſtes will bryng to paſſe in the valley of viſion, breakyng downe the citie, and crying vnto mountaynes. Luke.xix.f. Iere.xl.a.

6 Elam bare the quiuer with a charret of footemen and horſemen, and the citie of Kir ſhewed the ſhielde open.

7 The chiefe valley alſo was full of charrettes, and the horſemen ſet their B faces directly to warde the gate.

8 And in that day dyd the enemie take away the couer of Iuda, and then didſt thou looke towarde the (b) armour of the houſe of the foreſt. 9 Ye haue ſeene alſo the broken places of the citie of Dauid, howe that they are many, and ye gathered together the waters of the lower poole. (b) The armourie that Solomon made and furniſhed with munition. 1. king. 7.

10 As for the houſes of Hieruſalem ye haue numbred them, and the houſes haue ye broken downe, to make the wall ſtrong. 11 A pit alſo haue ye made betweene the two walles for the waters of the olde poole.

poole, (c) and haue not regarded the maker therof, neither had respect vnto him that fashioned it long ago.

(c) The Lord doth not forbyd to make prouision of sure defence agaynst the enemies, so that our trust be put in him, and not in our fortresses and strong holdes.

12 And in that day dyd the Lord God of hoastes call men vnto weepyng and mournyng, to baldnesse and girdyng about with sackcloth.

13 And beholde they haue ioy and gladnesse, slayyng oxen, and kyllyng sheepe, eatyng flesshe, and drynkyng wine: let vs eate and drynke, for to morowe we shal dye. 14 And it came to the eares of the Lorde of hoastes, This iniquitie shall not be purged from you tyll ye dye, saith the Lorde God of hoastes. 15 Thus saith the

C Lorde God of hoastes, Get ye vnto yonder treasurer, euen vnto Sebna, which is the ruler of the house.

Esai. 36.a

16 What hast thou to do here? and whom hast thou here? that thou shouldest here hewe thee out a sepulchre, as it were one that heweth him out a sepulchre on hie, or that graueth an habitation for him selfe on an harde rocke? 17 Beholde O thou man, the Lorde shall cary thee away into captiuitie, and shall surely couer thee with confusion. 18 The Lorde shall turne thee ouer lyke a ball with his handes (and shall sende thee) into a farre countrey: there shalt thou dye, and there in steade of the charrets of thy pompe shall the house of thy Lorde haue confusion. 19 I wyll driue thee from thy place, and out of thy dwellyng shall he ouerthrowe thee. 20 And in that day shall I cal my seruaunt Eliakim the sonne of Helkia: 21 And with thy garmentes

D wyll I clothe him, and with thy girdle wyll I strength him: thy power also wyll I commit into his hande, and he shalbe a father of such as dwel in Hierusalem and in the house of Iuda. 22 And the key of the house

Iob.12.b. Apoc.3.b. of Dauid wyll I lay vpon his shoulder: so that he shall open and no man shut, he shall shut and no man open.

23 And I wyll fasten him as a nayle in a sure place, and he shalbe the glorious seate of his fathers house.

24 Moreouer, all generations and posteritie shall hang vpon him all the glorie of their fathers house, all vessels both great and small, and all instrumentes of measure & musicke.

25 In that day saith the Lorde of hoastes, shall the nayle that is fastened in the sure place, depart and be broken, and fall: and the burthen that was vpon it shalbe pluckt away, for so the Lorde hath spoken.

¶ The.xxiii. Chapter.

1 A prophecie agaynst Tyrus, 17 and a promise that it shalbe restored againe.

THe burthen of Tyre. Mourne ye A shippes of Tharsis, for there Eze.25.& commeth such destruction, that ye shall not haue an house to enter into: and that there shalbe no traffike out of the lande of Cittim, they haue knowledge of this plague. 2 Be styll ye that dwell in the Ile, the marchauntes of Sidon, and such as passe ouer the sea haue made thee plenteous. 3 The corne that groweth by the great waters of Nilus, and the fruites of the riuer were her victuals, so that it became a common mart of nations. 4 Be ashamed thou Zidon: (a) By the sea and the strength of the sea, is meant Tyrus

for the (a) sea, euen the strength of the sea hath spoken, saying, I haue not trauayled nor brought forth children, nor nourished vp young men, or brought vp virgins. 5 When tydynges commeth to the Egyptians, they shalbe sory for the rumour of Tyre. 6 Get you to Tharsis, mourne you that dwell in the Ile. 7 Is not B this that glorious citie of yours whych hath ben of olde antiquitie? her owne feete shal cary her forth to be a sojourner into a farre countrey.

8 Who hath deuised this agaynst Tyre that (b) crowneth her selfe? whose marchauntes are princes, and whose factours are honorable in the worlde. 9 Euen the Lord of hoastes hath deuised this, to put downe the pride of all such as be glorious, and to minishe all them that be proude vpon the earth. 10 Get thee out of thy lande lyke a flood vnto the daughter of Tharsis, for thou hast no more strength. 11 He that smote the kingdomes together, holdeth out his hande ouer the sea: euen the Lorde him selfe hath geuen a commaundement agaynst the same common place of marchandise, that they shal vtterly destroy the myght therof. 12 And he sayde, Make no more thy boast O virgin thou daughter Zidon, thou shalt be brought downe: vp, get thee ouer vnto Cittim, where neuertheles thou shalt haue no rest. 13 Beholde, this C people came not of the Chaldees, but Assur made them strong with great shippes: they set vp the strong holdes therof, and destroyed his palaces: and he brought it in decay. 14 Mourne

(b) That crowneth her selfe, that is, whiche boasted her selfe to be as it were the Queene of all cities on the sea coast.

ye

ye shippes of Tharsis, for your strength is brought downe. 15 And in that day shall Tyre be forgotten seuentie yeres, according to the yeres of one king: and after the ende of seuentie yeres shall Tyre syng as doth an harlot. 16 Take an harpe and go about the citie thou harlot that hast ben forgotten, make sweete melodie, syng mo songes, that thou mayest be had in remembraunce. 17 And after the ende of the seuentie yeres shal the Lorde visite Tyre, and she shall conuert vnto her rewarde, and shal cõmit fornication with al the kingdomes of the earth that are in the worlde.

18 Their occupying also and their rewarde shalbe holy vnto the Lorde: their gaynes shall not be layde vp nor kept in store, but it shalbe theirs that dwell before the Lorde, that they may eate inough, & haue clothing sufficient.

¶ The. xxiiii. Chapter.

¶ A prophecie of tribulation to come vpon the worlde because of sinne.

BEholde, the Lorde maketh the earth waste and emptie, he turneth it vpside downe, and scatereth abrode the inhabitours therof.

2 And the priest shalbe as the people, and the maister as the seruaunt, the mistresse like the mayde, the seller like the byer, he that lendeth vpon vsurie, lyke him that borroweth vpon vsurie, the creditour as the dettour.

3 The lande shalbe cleane wasted and vtterly spoyled: for so the Lorde hath spoken. 4 The earth is sory and consumeth away, the worlde is feeble and perisheth, the proude people of the earth are come to naught.

5 The earth also is become vnprofitable vnder the inhabitours thereof, which haue transgressed the lawes, chaunged the ordinaunce, broken the euerlastyng couenaunt. 6 Therefore hath the curse consumed the earth, and they that dwell therin are fallen into trespalle: wherfore the inhabitours of the earth are perished with drought, and fewe men are left behynde. 7 The wine fayleth, the vine hath no myght, all they that haue ben merie of heart are come to mourmyng. 8 The mirth of tabrets is layde downe, the noyse of such as haue made merie is ceassed, the ioy of the harpe is at an ende. 9 They shal drynke no more wine with mirth, strong drynke shalbe bytter to them that drynke it. 10 The citie of vanitie is broken downe, euery house is shut vp, that no man may come in.

11 In the streetes is there a crying because of wine, al cheare is banished away, the mirth of the lande is gone. 12 In the citie is left desolation, and the gate is smitten with destruction.

13 For in the middes of the lande, euen among the people it shall come to passe as at the shakyng of olues, and as the grapes are when the wine haruest is done. 14 They shall lyft vp their voyce, and make a merie noyse: and in magnifying of the Lord shall they crye out of the west. C

15 Wherfore prayse ye the Lorde in the valleys, euen the name of the Lorde God of Israel in the Iles of the sea. 16 From the vttermost part of the earth haue we hearde prayses and mirth, because of the ryghteous: and I sayde, I knowe a thyng in secrete, I knowe a thyng in secrete, wo is me: the transgressours haue offended, the transgressours haue greeuously offended. 17 Fearfulnesse, the pyt, and the snare are vpon thee, O thou that dwellest on the earth.

18 It wyll come to passe, that whosoeuer escapeth the fearefull noyse, shall fall into the pyt, and he that commeth vp out of the pyt, shalbe taken with the snare: for the windowes from on hygh are open, and the foundations of the earth are moued. 19 The earth is vtterly broken downe, the earth hath a sore rume, the earth quaketh exceedyngly: 20 The earth shal reele to and fro lyke a drunkarde, and shalbe remoued lyke a tent, and the iniquitie therof shalbe heauie vpon it, it shal fall, & not rise vp agayne. D

21 And in that day shall the Lorde visite the hoast aboue that is on hye, and the kinges of the worlde that are vpon the earth. 22 And they shalbe gathered together as they that be in prison, and they shalbe shut vp in warde, & after many dayes shal they be visited. 23 The moone shalbe abashed, and the sunne ashamed, when the Lorde of hoastes shall raigne in mount Sion and in Hierusalem with worship, and in the syght of such as shalbe of his counsell. Luk. 21. f.

¶ The

¶ The. xxv. Chapter.

1 A thankesgeuyng to god for his workes.

O Thou art my Lorde my God, I wyll magnifie thee, I wyll geue thankes vnto thy name, for thou hast brought wonderfull thynges to passe, accordyng to thyne olde counselles truely and faythfully. 2 Thou Esai.26.a. hast made a citie a heape of stones, and brought a strong towne into decay: the habitation of straungers hast thou made to be no citie, neither shall it be builded any more. 3 Therfore shall the mightie people geue glorie vnto thee, the citie of the valiaunt heathen shall feare thee. 4 For thou hast ben a strength vnto the poore, and a succour for the needy in his trouble, a refuge agaynst enyll weather, a shadowe agaynst the heate: for the blast of ragyng men is lyke a storme that casteth downe a wall.

5 Lyke as the heate in a drye place wasteth all thynges: so shalt thou suppresse the noyse of aliauntes, the heate (is abated) with the shadowe of the cloude (euen so shall God) allwage the noyse of the cruell tyrauntes.

6 And in this mountayne shall the B Lorde of hoastes make vnto all people a feast of plenteous and delicate Luk.14.d. thynges, euen of most pleasaunt and dayntie dishes. 7 And in this mountayne shall the Lorde destroy the couerynge that all people are wrapped in, and the hangyng that is spread vpon all nations. 8 As for death he Osee.13.c. hath destroyed it for euer, and the Apo.7.c. and.21.c. Lorde God shall wype away teares 1.Cor.15.f from all faces, and the rebuke of his people shall he take away out of all the earth, for so the Lorde hath sayde.

9 And in that day it shalbe sayde, Lo Ephe.2.a. this is our God, we haue wayted for him, and he shall saue vs, this is the Lorde in whom we haue hoped, we wyll be merie and reioyce in the saluation (that commeth) of him. 10 For in this mountayne shall the hande of the Lorde reaste, and Moab shalbe threshed vnder him, euen as strawe is troden to doung on the dounghyll. 11 And he shall stretch out his hande in the middes of them, as he that swimmeth casteth out his handes to swimme: and with the strength of his handes shall he bryng downe their pryde. 12 The strong holde also and defence of thy walles hath he ouerthrowen and cast downe, and brought them to the grounde, euen vnto dust.

¶ The. xxvi. Chapter.

1 A song of deliueraunce of the people.

IN that day shall this song be A song in the land of Juda, We haue Ioh.18.c. a strong citie, saluation shall God Zach.2.a. appoynt in steade of walles and bulwarkes. 2 Open ye the gates, that Psal. 118.b the rygheteous people which kepeth the trueth may enter in. 3 By an assured purpose wylt thou preserue perRom. 5.a. fect peace, because they put their trust in thee. 4 Put ye your trust alway in the Lorde: for in the Lorde God there is strength for euermore. 5 For he Esai.25.a. hath brought downe the hygh myn. ded citizens: as for the proude citie he hath brought it lowe, euen to the grounde shall he cast it downe, and bryng it vnto dust. 6 The foote, euen the foote of the poore, and the steppes of such as be in necessitie shall treade it downe. 7 The path of equitie wylt thou graunt vnto the iust (O thou B most ryghteous) thou shalt order the Ioh.6.a. path of him that is ryghteous. Jere.20.d.

8 Yea in the way of thy iudgementes, O Lorde, haue we put our trust in thee: thy name also and the remembraunce of thee, is the thyng that our soule longeth for. 9 My Psal.63.a soule hath longed for thee all the and.143.a. nyght, and with my spirite which is within me wyll I seke thee early in the morenyng: for when thy iudgementes are in the earth, the inhabitours of the worlde shall learne ryghteousnesse. 10 Shall the vngodly man be fauoured, which hath not learned ryghteousnesse, but doth wickedly in the earth, where nothyng ought to be done but that which is ryghteous? he shall not see the glorie of the Lorde. 11 Lorde, when thy hande is lyft vp to strike, they see it not: but they shall see it, and be confounded with the zeale of the people, and the fire that consumeth thyne enemies shal deuour them. 12 Lorde Phil.2.a vnto vs thou shalt prouide peace: for thou also hast wrought al our workes in vs. 13 O Lorde our God, other lordes beside thee hath subdued vs: but we wyll be myndfull only of thee, and of thy name. 14 The C dead wyll not lyue, they that be out of lyfe wyll not ryse agayne, therfore hast thou visited and rooted them out,

out, and destroyed all the memorie of them. 15 Thou hast increased the people, O Lorde, thou hast increased the people, thou art glorious, thou hast sent them farre of vnto all the
Leui. 26.g. coastes of the earth. 16 Lorde, in trouble haue they visited thee, they powred out their prayer when thy
Joh. 16.c. chastenyng was vpon them. 17 Like as a woman with childe that draweth nye towardes her trauayle is sorie and cryeth in her paynes: euen so haue we ben in thy syght O Lorde.
Rom. 8.d. 18 We haue ben with childe & suffred payne, as though we had brought forth wynde: for there is no saluation in the earth, neither do the inhabiters of the worlde submit themselues. 19 Thy dead men shall lyue,
1. Cor. 6.d. euen as my body shall they ryse agayne: awake and syng ye that dwell in dust, for thy deawe is euen as the deawe of herbes, and the earth shall cast out them that be vnder her.
Gen. 10.c. 20 Come my people, enter thou into thy chambers, and shut thy doores about thee, hyde thy selfe for a litle whyle, vntyl the indignation be ouerpast. 21 For beholde, the Lorde is commyng out of his place, to visite
Apo. 6.a. the wickednes of such as dwell vpon
Micha. 1.a earth: the earth also shall disclose her bloodded, and shal no more hide them that are slayne in her.

¶ The. xxvii. Chapter.

1 A prophesie of the comming of Christ, and destruction of idolatrie.

IN that day the Lorde with his sore, great, and mightie sworde, shall visite (a) Leuiathan the fugitiue serpent, euen Leuiathan that croked serpent, and he shall slay the dragon that is in the sea. 2 In that day see that ye syng of the congregation which is the vineyarde that bringeth forth the best wine:
3 Euen I the Lorde do kepe it, in due seasons shall I water it: and lest the enemie do it any harme, I wyll both nyght and day preserue it. 4 There is no displeasure in me, els when the vineyarde bringeth me forth briers and thornes I would go through it by warre, and burne it vp together.
5 Let it take holde of my (b) strength, and it shalbe at one with me, euen at one shal it be with me. 6 The dayes are commyng that Jacob shall take roote, Israel shalbe greene and florishe, and the world shalbe fylled with fruite. 7 Hath he smitten him as sore as he dyd the other that smote him? Or is he slayne with so sore a slaughter as they that slue him?
8 Thou wylt punishe it in the braunches, yet not beyonde measure: for in the day that the east wynde bloweth sore, it taketh away the fruites.
9 By this meanes therfore shall the iniquitie of Jacob be purged, and this is all the fruite (namely) the (c) taking away of his sinne, yf he make all the stones of the aulter of idols as chalke stones that are beaten in sunder, that their groues and images ryse not vp agayne. 10 Els shall the strong citie be desolate, and the habitation forsaken and left like a wildernes: there shall the Calfe feede, and there shall he lye, and eate vp the grasses therof.
11 When the braunches of it are drye they are broken of, and the women come and set them on fire: for it is a people of no vnderstandyng, and therfore he that made them shall not fauour them, and he that created them shall geue them no grace. 12 And in that day shall the Lorde make a threshyng from the middes of the riuer Euphrates, vnto the riuer of Egypt, and ye children of Israel shalbe gathered together one to another. 13 In that day shall the great trumpe be blowne, so that they which were lost in the lande of Assyria, and they that were banished in the lande of Egypt, shall come and worship the Lorde in the holy mount of Hierusalem.

(a) By Leuiatha the greatest of fisshes in the sea, is meant the kingdome of Satan, and the mightie tyrauntes of the worlde, enemies to Christe, and persecutours of his religion.

(b) God calleth his worde his strength, because therby he winneth men, and byndeth them vnto him selfe.

(c) God vseth affections, as meanes to call men to repentaunce, wherupon foloweth forgeuenesse of sinnes,

¶ The. xxviii. Chapter.

1 Agaynst the pride of Ephraim, 9 and agaynst false priestes and preachers.

WO be vnto the crowne of pryde, euen to the drunken people of Ephraim, whose great pompe is as a floure that fadeth away vpon the head of the valley of such as be in wealth, and are ouerladen with wine. 2 Beholde, there com-
Mat. 16.c. meth a vehement and sore day from the Lorde, lyke an vnmeasurable hayle and perilous tempest, euen lyke the force of mightie and horrible waters that violently beareth downe all thynges. 3 The crowne of the pryde of the drunken Ephraimites shalbe troden vnder foote:
4 So that the floure of his fairnesse and

and beautie which is in the head of the valley of fatnesse, shall fade away as doth an vntymely rype figge before haruest: which when a man espyeth, he loketh vpon it, and whyle it is yet in his hande he eateth it vp.

5 In that day shall the Lorde of hoastes be the crowne of glorie and diamonde of beautie vnto the residue of his people. 6 He will be also a spirite of perfect knowledge to him that sitteth in iudgement, & strength vnto them that turne away the battell to the gate (of the enemies.)

B 7 But they are out of the way by reason of wine, yea farre out of the way are they through strong drynke: Esai. 3.c. the priest also and the prophete are gone astray by the meanes of strong drynke, they are drunken with wine, they go amisse through strong drinke, they fayle in prophecying, and stumble in iudgement. 8 For all tables are full of vomit and fylthynesse, that no place is cleane. 9 Whom then shall such one teache knowledge? and whom shall he make to vnderstande the thyng that he heareth? for they are as ignorannt as young children that are taken from the mylke, and are weaned. 10 For they that be such, must take after one lesson, another lesson, after one commaundement, another commaundement, for one rule, another rule, after one instruction, another instruction, there a litle, and there a litle. Esai.10.a Mat.23.a 11 For he that speaketh vnto this people, is euen as one that vseth rudenesse of speache, and a straunge language.

12 If any man say vnto them, Lo, this is the rest wherwith ye may ease him that is weerie, this is the refreshyng: they will not hearken. 1.Cor.14.c 13 Therefore shall the worde of the Lorde be vnto them, lesson vpon lesson, commaundement vpon comaunstement, rule vpon rule, instruction vpon instruction, there a litle, and there a litle: that they may go on and fall backwarde, be bruised, tangled and C snared. 14 Wherfore heare the word of the Lorde ye mockers, ye that haue rule of this people which is at Hierusalem. 15 Because ye haue sayde, We haue made a couenaunt with death, & with hel are we at agreemēt: and though there go foorth a sore plague, it shall not come vnto vs, for we haue made falshood our refuge, and vnder vanitie are we hyd.

16 Therefore thus saith the Lorde God, Beholde, I lay in Sion for a foundation a stone, euen a tryed stone, a precious corner stone, a sure foundation: who so beleeueth, let him not be to(a) hastie. 17 Iudgement also will I lay to the rule, & righteousnes to the ballaunce, so that the (b) hayle shall sweepe away as a broome your bayse confidence, and the prinie place of your refuge shall the waters runne ouer. 18 And thus the couenaunt that ye made with death, shalbe disanulled, and your agreement that ye made with hell shall not stande, yea when the sore plague goeth foorth, ye shalbe troden downe vnder it.

19 From the tyme that it goeth foorth it shal take you away: for early in the mornyng euery day, yea both day and nyght shall it go through, and when the noyse therof is perceaued, it shall gender vexation. 20 For the bed is narowe and not large, and the coueryng so small that a man can not wynde him selfe (vnder it.) 21 For the Lorde shall stande as in mount Perazim, and shalbe wroth lyke as in the valley Gibeon, that he may do his worke, his straunge worke, and bryng to passe his acte, his straunge acte.

22 Nowe therfore see that ye be no mockers, lest your punishment increase: for I heard of the Lorde of hoastes that there shall come a short ende vpon the whole earth. 23 Heare ye then, and hearken vnto my voyce, consyder and ponder my speache.

24 Doth not the husbandman plowe all the day, and openeth and breaketh the clottes of his grounde, that he may sowe? 25 When he hath made it playne, will he not spreade abrode the fitches, and sowe comin, and cast in wheate by measure, and the appoynted barlye and rye in their place? 26 God will instruct him to haue discretion, euen his God will teache him. 27 For fitches shall not be threshed with an harrowe, neither shal a cart wheele be brought through the comin: but the fitches are beaten out with a staffe, & comin with a rod.

28 But the seede that bread is made of is threshed, though it be not alway a threshyng, and the cart wheele must be brought ouer it, lest he grynde it with his teeth. 29 This also commeth of the Lorde of hoastes, which worketh with wonderfull wisdome, & bryngeth excellent workes to passe.

(a) Who so through fayth doth stay himselfe vpon Christ, in hasty going forward, shal not fall: that is, shall not fayle of that he howeth to obtayne.

(b) The gospell is compared to hayle and flooddes, for that it breaketh downe and caryeth away idolatrie and superstition, wherin men do truste in vayne.

D

¶ The

¶ The. xxix. Chapter.

1 A prophecie agaynſt Hieruſalem, and agaynſt the vayne traditions of men.

A 2.Sam.5.b WO vnto thee O Ariel Ariel, thou citie that Dauid dwelt in: Go on from yere to yere, and let the lammes be ſlayne. 2 I wyll lay ſiege vnto Ariel, ſo that there ſhalbe heauineſſe and ſorowe in it: and it ſhalbe vnto me euen an aulter of ſlaughter. 3 I wyll beſiege thee rounde about, and fyght agaynſt thee thrꝛough a bulwarke, and wyll reare vp diches agaynſt thee. 4 Thou ſhalt be brought downe, and ſhalt ſpeake out of the grounde, and thy ſpeache ſhall go lowe out of the duſt: 5 Thy voyce alſo ſhal come out of the ground like the voyce of a witche, and thy talkyng ſhall whiſper out of the duſt: 5 Moꝛeouer, the noyſe of the ſtraunge enemies ſhalbe lyke thinne duſt, and the multitude of tyꝛauntes ſhalbe as drye ſtrawe that can not tary: euen ſodenly and in haſte ſhall their blaſt go.

30 ſal.1.b. 6 Thou ſhalt be viſited of the Lorde of hoaſtes with thunder, earthquake, and with a great noyſe, with ſtoꝛme and tempeſt, and with the flame of a conſumyng fire. 7 And the multi-

B 30 ſal.83.c tude of all nations that fyght agaynſt Ariel ſhalbe as a dreame ſeene by nyght: euen ſo ſhall they be that make warre agaynſt it, and ſtrong holdes to ouercome it, and that lay any ſiege vnto it. 8 In concluſion, it ſhalbe euen as when a hungry man dreameth that he is eatyng, and when he awaketh his ſoule is emptie: oꝛ as when a thirſtie man dreameth that he is drynkyng, when he awaketh he is yet faynt, and his ſoule hath appetite: euen ſo ſhall the multitude of all nations be that fyghteth agaynſt mount Sion. 9 Wonder theſe thinges once

Mat.15.d in your myndes, & wonder: Blynded are they them ſelues, and the blynde guides of other: they are dꝛunken, but not with wine; they are vnſtable, but not thrꝛough ſtrong drynke. 10 Foꝛ the Lorde hath couered you with a ſlumbryng ſpirite, & hath cloſed your eyes: your prophetes alſo and rulers that ſhoulde ſee, them hath he couered. 11 And the viſion of all the pro-

Eſai.6.b. phetes is become vnto you as the wordes of a booke that is ſealed vp, which men deliuer to one that is learned, ſaying, Reade thou in it: and he ſaith, I can not, foꝛ it is ſealed. 12 And the booke is geuen to him that is not learned, ſaying, Reade thou in it: and he ſaith, I am not learned. 13 Therefoꝛe thus hath the C Lorde ſayde, Foꝛaſmuch as this peo- Mat.15.a, ple when they be in trouble, do ho- Mar.7.a. nour me with their mouth and with their lippes, but their heart is farre fro me, and the feare which they haue vnto me proceedeth of a commaunde-ment that is taught of men:

14 Therefoꝛe wyll I do marueyles among this people, euen marueylous thynges (I ſay) and a wonder: foꝛ the Abdi.1.c. wiſdome of their wyſe men ſhall pe- 1.Cor.1.c. riſhe, and the vnderſtandyng of their wittie men ſhall hyde it ſelfe. 15 Wo vnto them that hepe ſecrete their thoughtes, to hyde their counſell from the Lorde, & to do their woꝛkes Eſai.47.b in darkneſſe, ſaying, Who ſeeth vs? Eccle.23.d and who knoweth vs? 16 Doubt- Ezech.9.c leſſe your deſtruction is in reputation as the potters clay: and doth the woꝛke ſay of him that made it, He made not me? And doth an earthen veſſel ſay of him that faſhioned it, He had no vnderſtandyng? 17 Is it not harde at hande that Libanus ſhalbe turned into a lowe feelde, and that the lowe feelde ſhalbe taken as the wood? 18 And in that day ſhall deafe men heare the woꝛdes of the booke, and the eyes of the blynde ſhall ſee, euen out of the cloude, and out of darkneſſe. 19 The meeke ſpirited alſo ſhall be merie in the Lorde, and the poore among them that be lowly ſhall reioyce in the holy one of Iſrael:

20 Foꝛ he that dyd violence is brought to naught, and the ſcornefull man is conſumed, and they rooted out that made haſte earely to vnrygh-teouſneſſe, 21 Makyng a man to D ſinne in the woꝛde, and that take him in a ſnare, which reproued them in the open place, and they that haue turned the cauſe of the ryghteous to naught. 22 Therefoꝛe thus ſaith the Lorde to the houſe of Jacob, euen Eſai.14.a. thus ſaith he that redeemed Abra-ham, Jacob ſhall not nowe be con-founded, noꝛ his face pale. 23 But when he ſeeth his children the woꝛke of my handes in the middes of him, they ſhall ſanctifie my name, and praiſe the holy one of Jacob, and feare the God of Iſrael. 24 They alſo that haue ben of an erroneous

ſpirite

spirite shall come to vnderstandyng, and they that haue ben scornefull shall learne doctrine.

¶ The. xxx. Chapter.

1 Agaynst them that forsake the counsel of god, and cleaue to the counsell of men. 3 The prophete also threatneth the remnaunt of the people, that after the destruction of Hierusalem went into Egypt.

Esai.8.b.

ALas for those disobedient children saith the Lorde, that they wyll take counsell and not of me, that they wyll take a secrete aduice and not out of my spirite, and therfore adde they sinne vnto sinne.

2 Euen they that walke to go downe into Egypt, and haue asked no question at my mouth, but seke strength in the myght of Pharao, and trust in the shadowe of Egypt. 3 Therfore shall the strength of Pharao be your confusion, and the trust in the shadowe of Egypt your shame. 4 For his captaynes were at Zoan, and his embassadours came vnto Hanes.

5 They were ashamed of the people that coulde do them no good, and that myght not helpe them nor shewe them any profite, but were their confusion and rebuke. 6 The burthen of the beastes of the south. In a lande of trouble and anguishe, from whence shall come the young and olde lion, the viper and fierce serpent that fleeth agaynst them that vpon coltes beare their riches, and vpon camels their treasures, to a people that can do them no good.

1.king.18.d. Jere.17.b. Ezech.29.a.

7 For vayne and nothyng worth shall the helpe of the Egyptians be: therfore haue I cryed vnto Hierusalem, they shal haue strength inough yf they wyll settle their myndes in quietnesse. 8 Nowe therefore go thy way, and write this before them in a table, and note it in a booke: that it may finally remayne and be kept styll for euer. 9 For this is an obstinate people, and dissemblyng children, children that refuse to heare the lawe of the Lorde. 10 For they say vnto the seers, See not: and to them that be cleare of iudgement, Loke not out ryght thynges for vs: but speake fayre wordes vnto vs, loke out errours, 11 Get you out of this way, depart out of this path, and turne the holy one of Israel from vs. 12 Wherfore thus saith the holy one of Israel, Because your hartes ryse agaynst this worde, and because you trust in wrong dealyng and peruerse iudgement, and put your confidence therein:

Esai.8.a. Esai.1.d.

13 Therfore shall ye haue this mischeefe for your destruction and fall, lyke as an hye wall that falleth because of some ryft or blast, whose breakyng commeth sodaynly.

14 And the hurt therof is lyke an earthen vessell which breaketh without pitie, so that in the burstyng of it, there is not founde one sheuer to fetche fire in, or to take water withall out of the pyt. 15 For thus saith the Lorde God, euen the holy one of Israel, In repentaunce and in rest shall ye be safe, in quietnesse and sure confidence shalbe your strength, but ye haue had no lyst therto. 16 For ye haue sayd, No, but we wyll escape through horses, therfore shall ye flee: and we wyll get vs vp vpon swyft beastes, and therfore shall your persecutours be swyfter. 17 A thousande shall flee at the rebuke of one, and at the rebuke of fiue shall ye all flee, tyll ye be left as a ship mast vpon the top of a mountayne, and as a beaken vpon an hyll. 18 Therfore doth the Lorde cause you to wayte, that he may haue mercie vpon you, to the intent that he may haue the preeminence when he is gracious vnto you: for the Lorde is the God of iudgement, Blessed are all they that hope in him. 19 If the people remayne in Sion and at Hierusalem, thou shalt not be in heauinesse: but at the voyce of thy complaynt shall he haue mercie vpon thee, and when he heareth it, he shall geue thee an aunswere. 20 And though the Lorde geue you the bread of trouble, and the water of aduersitie, thy rayne shalbe no more so scant, but thyne eyes shall see thy rayne. 21 Yea and thyne eare shall heare the talkyng of him that doth speake behynde thee: This is the way, walke ye in it, turne not aside neither to the ryght hande, nor to the left.

C Psal.2.b.

Exod.14.c. 1.Chr.20.c.

Leui.26.d Jos.23.a.

Rom.2.a.

D Deut.4.a.

22 Ye shall destroy also the couering of your syluer images, and the decking of your golden idols, euen as filthynesse shalt thou put them away: and thou shalt say vnto it, Get thee hence.

23 Then

23 Then ſhall God geue rayne vnto thy ſeede, that thou ſhalt ſowe the grounde withall, and bread of the increaſe of the earth, which ſhalbe fat and very plenteous: in that day alſo ſhall thy cattell be fed in large paſtures. 24 The oxen lykewyſe and the young aſſes that eare the ground ſhall eate cleane prouender, which is purged with the winde and the fanne.

25 Finally, vpon euery hye mountayne and hyll ſhall there be riuers, 2.Pet.3.b. and ſtreames of waters in the day of the great ſlaughter when the towres fall. E 26 Moreouer, the lyght of the moone ſhalbe as the lyght of the ſunne, and the ſunne lyght ſhalbe ſeuen folde, and haue as much ſhine as in ſeuen dayes beſyde, when the Lord byndeth vp the ſore of his people, & healeth the ſtroke of their wounde.

27 Beholde, the fame of the Lorde commeth from farre, and his preſence is ſo hot, that no man is able to abyde: his lippes are full of indignation, and his tongue is as a conſumyng fire. 28 His breath is a vehement flood of water that reacheth vp to the necke: that he may ſift away the heathen in the ſiue of vanitie, and his breath is a bridle of errour in the iawes of the people.

F 29 And ye ſhall ſyng lyke as in the nyght when the holy ſolempnitie begynneth, and ye ſhall haue gladnes of heart, lyke as when one commeth with a pipe vnto the hyll of the Lord, and to the moſt mightie one of Iſrael.

30 And the Lorde ſhall cauſe his glorious voyce to be hearde, and ſhall declare his ſtretched out arme with a terrible countenaunce, and with the flame of a conſumyng fire, with noyſome lyghtenyng, with a ſhowre, and Eſai.10.a. with hayle ſtones. 31 For through the voyce of the Lorde ſhall Aſſur be deſtroyed, which ſmote other men with the rod. 32 And it ſhall come to paſſe, that whither ſoeuer he goeth, the rod ſhall cleaue vnto him which the Lorde ſhall laye vpon him, with tabrets and harpes: and with great warre ſhall he fyght agaynſt his hoaſt. Mat.25.b 33 For the fire of hell is ordayned from the begynnyng, yea euen for the king is it prepared: this hath the Lorde let in the deepe, and made it wyde, the burnyng wherof is fire and much wood: the breath of the Lorde which is lyke a riuer of brimſtone doth kindle it.

¶ The.xxxi, Chapter.

1 He curſeth them that forſake god, and ſeke for the helpe of men.

WO be vnto them that go downe into Egypt for helpe, and truſt in horſes, and put their confidence in charrets becauſe they be many, and in horſmen becauſe they be luſtie and ſtrong: but they regarde not the holy one of Iſrael, and they aſke no queſtion at the Lorde. 2 And he neuertheleſſe is wiſe, and wyll plague the wicked, and goeth not from his word, he wyll aryſe agaynſt the houſholde of the froward, and agaynſt the helpe of cuyll doers. 3 Nowe the Egyptians are men and not God, and their horſes fleſhe, and not ſpirite: and aſſoone as the Lorde ſtretcheth out his hande, then ſhall the helper fall and he that ſhoulde haue ben helped, and they ſhall altogether be deſtroyed.

4 For thus hath the Lorde ſpoken vnto me, Lyke as the lion and lions whelpe roareth vpon the pray that he hath gotten, and is not afraid though the multitude of sheepheardes crye out vpon him, neither be abaſhed for all the heape of them: ſo ſhall the Lord of hoaſtes come downe to fight for mount Sion, and defende his hyl. Apo.5.a. Gen.49.b

5 Lyke as the birdes flutter about their neſtes, ſo ſhall the Lorde of hoaſtes kepe, ſaue, defende, and deliuer Hieruſalem. 6 Therefore O ye childzen of Iſrael, turne agayne vnto him whom you haue oft tymes forſaken. 7 For in that day euery man ſhall caſt out his idols of ſiluer, and his idols of golde, which ye haue made with your owne handes vnto your ſinne. 8 Aſſur alſo ſhalbe ſlaine Eſai.37.6 with the ſwoorde, not with a mans ſwoorde, neither ſhall the ſwoorde of any man deuour him, and he ſhall flee from the ſlaughter, and his choyſe young men ſhalbe diſcomfited.

9 He ſhall go for feare to his ſtrong holdes, and his princes ſhal flee from his ſtanderde ſaith the Lorde, whoſe fire is in Sion, and his furnace in Hieruſalem.

¶ The.xxxii. Chapter.

1 The conditions of good rulers and officers.

BEholde, a king ſhall gouerne after the rule of rygh teouſneſſe, and the princes ſhall rule accordyng to the ballaunce of equitie. 2 And that man ſhalbe vnto men as a defence for the wynde, and as a refuge for the tempeſt,

tempest, lyke as a ryuer of water in a thirstie place, and the shadowe of a great rocke in a drye lande. 3 The eyes of the seeing shall not be dim, and the eares of them that heare shall take diligent heede. 4 The heart of the vnwyse shall attayne to knowledge, and the vnperfect tongue shall speake playnely and distinctly.

5 Then shall the foolishe nigarde be no moze called gentle, noz the churle liberall. 6 But the nigarde wyll speake nigardly, and his heart wyll wozke cupll, and play the hypocrite, and imagine abhominations against God, to make the hungrye leane, and to withholde drinke from the thirstie.

B 7 The weapons of the churlishe are cupll, he deuiseth noysome deuises, that he may begyle the pooze with deceyptfull wozdes, yea euen there as he shoulde geue sentence with the Pro.xxiii.b. pooze. 8 But the liberall person imagineth honest thinges, and commeth vp foz liberalitie vnto promotion.

9 Vp ye ryche and idle women, hearken vnto my voyce, ye careles daughters marke my wozdes.

10 Many yeres and dayes shall ye be vrought in feare O ye careless women: foz the vintage shall fayle, and the harueste shall not come. 11 Be abashed you that lyue in aboundance, tremble you that lyue careless, cast of your rayment, make your selues bare, and put sackecloth about you. 12 Foz as the infantes weepe when their mothers teates are dryed vp: so shall you weepe foz your fayre fieldes and fruitfull vineyardes. 13 My peoples fielde shall bryng thoznes and thistles: and so shall it be in euery C house of voluptuousnesse, and in euery citie that reioyceth. 14 The palaces also shalbe broken, and the greatly occupied cities desolate: The towers and bulwarkes shall become denne foz euermoze, where wylde asses take their pleasure, and sheepe their pasture. 15 Vnto the tyme that the spirite be powzed vpon vs from above, and that the wyldernesse be a fruitfull fielde, and the plenteous fielde be reckened foz a wood.

16 Then shall equitie dwell in the desart, and righteousnesse in a fruitfull lande. 17 And the wozke of righteousnesse shalbe peace, and her fruite rest and quietnesse foz euer. 18 And my people shall dwell in the innes of peace, and in sure dwellinges, in safe places of comfoze. 19 And when the hayle falleth, it shall fall in the wood, and the citie shalbe set lowe in the valley. 20 O howe happy shall ye be when ye shall safely sowe your seede beside all waters, and dryue thyther the feete of your oxen and asses.

¶ The .xxxiii. Chapter.

1 Threatning against the Assyrians.
20 A destruction of them that shall see the Lorde.

WOe to thee that destroyest when A thou wast not destroyed, thou breakest the league, where as none hath broken it with thee: foz Exo.xxi.b. when thou shalt leaue destroying, thou Leuit.24.d. thy selfe shalt be destroyed: and when Deut.20.c. thou ceasest frō breaking the league, Mat.vij.a. then shall they breake it to thee.

2 O Lozde haue mercy vpon vs, we haue put our whole trust in thee: be an arme to such early, and our health Psal.xx.b. in the tyme of trouble. 3 At that confuse noyse the people fled, and at thyne exalting the heathen were scattred. 4 And the spoyles shalbe gathered, whiche shalbe yours, as are the gathering of Bzuthus, and the multitude goyng to it shalbe as Locustes running to and fro. 5 The Lozd is exalted, foz it is he that dwelleth on hye, he hath filled Sion with iudgement and righteousnesse.

6 And a sure stablishing of thy tymes shalbe strength, health, wysdome, and knowledge: and the very feare of the Lozde shalbe the treasure of it.

7 Beholde the messengers shall crye without: and the embassadours of peace shall weepe bitterly. 8 Their B streetes are waste, there walketh no man therin: God hath broken the appointment, the cities are cast away, and men are nothing regarded.

9 The desolate earth is in heauines, Libanus is shamed & hewen downe, Saron is lyke a wyldernesse, Basan and Charmel are spoyled of their fruites. 10 And therefoze sayth the Lozde, I wyll vp nowe, nowe wyll I be aduaunced, nowe wyll I be exalted.

11 Ye shall conceaue stubble, and Jere.vj.c. beare strawe: and your spirite shalbe the fire, that it may consume you.

12 And the people shalbe burnt lyke lime, and as thoznes burnt that are hewen of, and cast in the fire. 13 Now hearken to ye that are farre of, how I haue done, and consider my power ye

C that are at hande. 14 The ſinners at Sion are afraide, a ſodayne fearefulnelle is come vpon the hypocrites: What is he among vs ſay they that ſhall dwell by the conſuming fire? Whiche of vs may abyde the euerla-
10 ſal. xliii. a and. xxiii. a. ſting heate? 15 He that leadeth a godly lyfe, and ſpeaketh the truely, he that abhorreth gaynes by violence and deceipt, he that kepeth his hande that he touche no rewarde, whiche ſtopperh his eares that he heare no counſayle againſt the innocent blood, whiche holdeth downe his eyes that he ſee no euyll: 16 He it is that ſhall dwell on hye, whoſe ſafegarde ſhalbe in a bulwarke of rockes: to hym ſhalbe geuen meate, and his wa-
ters ſhall not fayle. 17 Thyne eyes ſhall ſee the kyng in his glory, euen the kyng of the farre countreys
t. Cor. i. a. ſhall they ſee. 18 Thyne heart ſtudyed for feare thinking thus, What ſhall then become of the ſcribe? of the receauer of our money? what of hym that tared our fayre houſes?
19 There ſhalt thou not ſee a cruell people of a ſtraunge tongue, to haue ſo diffuſed a language that it may not be vnderſtanded, neither ſo ſtraunge a ſpeache but it ſhalbe perceaued.
D 20 Looke vpon Sion the head citie of our ſolempne feaſtes: thyne eyes
Hebr. ix. b. ſhall ſee Hieruſalem that glorious habitation, the tabernacle that neuer ſhall remoue, whoſe nayles ſhall neuer be taken out, nor with out ende, whoſe cordes euery one ſhall neuer corrupt. 21 For the glorious maieſtie of the Lorde ſhall there be preſent among vs as a place where fayre broade ryuers and ſtreames are, thorowe the whiche ſhall neither galley
Iacob. iiii. c rowe nor great ſhip fayle. 22 For the Lorde is our iudge, the Lorde is our lawe geuer, the Lord is our kyng, and he hym ſelfe ſhalbe our ſauiour.
23 Thy tackling is looſed, therefore it can not make faſt the maſte, nor ſpread the ſayle: then there is dealed great ſpoyle, yea lame men runne after the pray. 24 There lyeth no man that ſaith, I am ſicke: but all euyll is taken away from the people that dwell there.

The. xxxiiii. Chapter.

1 The laſt deſtruction of the ſynagogue, in which the kingdome and prieſthood of the people was tranſlated to the Church and congregation of Chriſte.

COme ye heathen and heare, take heede you people: hearken thou earth and all that is therin, thou rounde compaſſe and all that dwelleth therupon. 2 For the Lorde is angrye with all people, and his diſpleaſure is kindled againſt all the multitude of them, he hath deſtroyed them, and deliuered them to the ſlaughter.
3 So that their ſlayne ſhalbe caſt out and their bodyes ſtincke, that euen the very hylles ſhalbe wet with the blood of them. 4 All the ſtarres of heauen ſhall waſte, and the heauens ſhall folde together lyke a roll, and all the ſtarres thereof ſhall fall like as the leaues fall from the vines and figge trees. 5 For my ſworde ſhalbe bathed in heauen, and ſhall immediatly come downe to iudgement vpon Idumea, and vpon the people whiche I haue curſed. 6 And the Lordes ſworde ſhalbe full of blood, and be ruſtie with the fatnelle and blood of lammes and goates, with the fatnelle of the kidneys of weathers: for the Lorde ſhall kyll a great offering in Bozra, and a great ſlaughter in the lande of Idumea. 7 There ſhall the Vnicornes fall with them, and the Bulles with the Stiauntes, and their land ſhalbe throughly ſoked with blood, and their grounde corrupt with fatnelle. 8 For it is the (a) day of Gods vengeaunce, and the yere of recompence for the reuenge of Sion. 9 And his flooddes ſhalbe turned to pitch, and his earth to brimſtone, and therewith ſhall the lande be kindled. 10 So that it ſhall not be quenched day nor nyght, but ſmoke euermore, and ſo foorth lye waſte: and no man ſhall go through it for euer. 11 But Pellicanes, Strokes, great Owles, and Rauens ſhall haue it in poſſeſſion and dwell therein: for God ſhall ſpreade out the line of deſolation vpon it, and the ſtones of emptineſſe. 12 Her nobles ſhall call, and there is no kyngdome: and all her princes ſhalbe nothing. 13 Thornes ſhall growe in their palaces, nettles, and thiſtles in their ſtrong holdes, that the dragons may haue their pleaſure therein, and that they may be a court for Oſtriches. 14 There ſhall ſtraunge beaſtes and monſterous beaſtes meete one another, and the wylde kepe company together: there ſhall the Lamia lye and haue her lodging.
15 There

(a) God declareth his loue & care to preſerue his Churche by his ſeuere punyſhing of the enemies to his Churche.

15 There shall the Owle make her nest, buylde, be there at home, and bryng foorth her young ones: there shall the Kytes come together, eche one to his lyke. 16 Seeke throughe the booke of the Lorde and reade it: there shall none of these thinges be left out, there shall not one nor lyche lyke fayle: for his mouth commaundeth, and that same doth his spirite gather together, or fulfill. 17 He hath cast the lot for them, and to those beastes hath his hande divided it by the line: therefore those shall possesse it for ever, from generation to generation shall they dwell therein.

¶ The.xxxv. Chapter.

1 Of the tyme and kyngdome of Christe.

BVt (a) the desart and wyldernesse shall reioyce, the waste grounde shall be glad and flourishe as the Lilie. 2 She shall flourishe pleasauntly and be ioyfull, and euer be geuing thankes more and more: For the glory of Libanus, the beautie of Charmell and Saron shalbe geuen her: These shall knowe the honour of the Lorde, and the maiestie of our God. 3 And therfore (b) strength the weake handes, and comfort the feeble knees. 4 Say vnto them that are of a fearefull heart, Be of good cheare and feare not, beholde your God commeth to take vengeaunce, and you shall see the rewarde that God geueth: God commeth his owne selfe, and wyll deliuer you.

5 Then shall the eyes of the blynde be lightened, and the eares of the deaffe opened. 6 Then shall the lame men leape as an Hart, and the dumme mans tongue shall geue thankes: for in the wyldernesse there shall welles spryng, and floodes of water in the desart. 7 The dry grounde shall turne to riuers, and the thirstie to springes of water: whereas dragons dwelt afore, there shall grow sweete flowres and greene rushes.

8 There shalbe foote pathes and common streetes, this shalbe called the holy way: no vncleane person shall go through it, for the Lorde hym selfe shall go with them that way, and the wayfayrer nor ignorant shall not erre. 9 There shalbe no Lion, and no rauishing beastes shall come therein nor be there, but men redeemed shall go there free and safe. 10 And the redeemed of the Lord I say shall conuert and come to Sion with thankesgeuing: euerlasting ioy shall they haue, pleasure and gladnesse shalbe among them, and as for all sorowe and heauinesse it shall banishe.

¶ The.xxxvi. Chapter.

1 Hierusalem is besieged by Sennacherib in the tyme of kyng Ezekias.

IN the fourteenth yere of kyng Ezekias came Sennacherib kyng of the Assyrians downe, to lay siege vnto all the strong cities of Iuda, to conquer them. 2 And the kyng of the Assyrians sent Rabsakeh from Lachis towarde Hierusalem, against Ezekias with an exceeding hoast, whiche set hym by the conduite of the ouer poole in the way that goeth though the fullers lande. 3 And so there came foorth vnto hym Eliakim Helkias sonne, the chiefe ouer the householde, Sobna the scribe, and Ioah Asaphs sonne the secretarie: 4 And Rabsakeh sayde vnto them, Tell Ezekia that the great kyng saith thus vnto hym, What presumption is this that thou trustest vnto? 5 I sayde surely that thou trustest in bayne wordes, when counsayle and strength are necessarie to battayle: but nowe whereto trustest thou, that thou rebellest against me?

6 Lo, thou puttest thy trust in a broken staffe of reede (I meane) Egypt, whiche he that leaneth vpon, it goeth into his hande, and thoroweth it through: euen so is Pharao the kyng of Egypt vnto all them that trust in hym. 7 But if thou wouldest say vnto me, We trust in the Lorde our God, Is not he that God whose hygh places and aulters Ezekia tooke downe, and commaunded Iuda and Hierusalem to worship onlye before this aulter? 8 Nowe therefore deliuer hostages that thou rebell no more against my Lorde the kyng of the Assyrians, and I wyll gene thee two thousande horses if thou be able to set men vpon them. 9 Howe darest thou resist the power of the smallest prince that my Lorde hath? howe darest thou trust in the charrettes and horsemen of Egypt? 10 Moreouer, thinkest thou that I am

(a) The barren nature of mankinde to all goodnesse shalbe made fruitfull by grace promised in Christ

Deut.xx.a. and.xxxi.b.

(b) God geueth strength of grace to the feeble consciences by preaching the worde.

Mat.xi.a. and.xv.c. Luk.xviii.c. Psal.lxiii.a Esai.xli.c. xliii.c. xliij.a.

2.king.xviii.c 2.Chro.32.a Esai.xxxvi.b. xxxviii.b.x.a. xxxvii.d. and xxxii.a.

Esai.xxii.

2.kin.xviii.b. Eze.xxix.a.

come vp hyther to destroy this lande without the Lordes will? The Lorde sayde vnto me, Go vp against this lande and destroy it. 11 Then sayde Eliakim, Sobna, & Joah, vnto Rabsakeh, Speake to vs thy seruauntes we pray thee in the Syrians language, for we vnderstande it well, and speake not to vs in the Jewes tongue, lest the folke heare whiche sitteth vpon the wall. 12 Then answered Rabsakeh, Hath my maister sent me to speake this onlye to thy maister and thee? hath he not sent me to them also that sytte vpon the wall? that they may be compelled to eate their owne dunge, and drynke their owne stale with you? 13 And Rabsakeh stoode stifte, and cryed with a loude voyce in the Jewes tongue, and sayde, Howe take heede howe the great kyng of the Assyrians geueth you warning,

C 14 Thus saith the kyng, Let not Ezekia deceaue you, for he shall not be able to deliuer you. 15 Moreouer, let not Ezekia comfort you in the Lorde when he saith, The Lord without doubt shall defende vs, and shall not geue ouer this citie into the handes of the kyng of the Assyrians.

16 Hearken not to Ezekia, for thus saith the kyng of Assyria, Obtayne my fauour, encline to me, so may euery man enioy his vineyardes and figge trees, and drinke the water of his cesterne: 17 Vnto the tyme that I come my selfe, and bryng you into a lande that is like your owne, wherein is wheate and wine, whiche is both sowen with seede and planted with
Esai. x.a. vineyardes. 18 Let not Ezekia deceaue you, when he saith vnto you, the Lorde shal deliuer vs: Might the gods of the gentiles kepe euery mans lande from the power of the kyng of the Assyrians? 19 Where is the god of Hemath and Arphad? where is the god of Sepharuaim? and who is able to defende Samaria out of my hande?

D 20 Or which of all the gods of these landes hath deliuered their countrey out of my power? Is the Lorde in deede able to deliuer Hierusalem from my hande? 21 Vnto this Ezekias messengers helde their tongues, and answered not one word: for the kyng had charged them that they shoulde geue hym no answere.

22 So came Eliakim Helkias sonne the chiefe ouer the householde, Sobna the scribe, and Joah Asaphes sonne the secretarie vnto Ezekia with rent clothes, and tolde hym the wordes of Rabsakeh.

¶ The.xxxvii. Chapter.

1 Ezekia humbleth hym selfe before the Lorde. 35 The armie of Sennacherib is slayne of the angell of the Lorde, 38 and he hym selfe is kylled of his owne sonnes.

WHen Ezekia heard that, he rent his clothes, & put on sackcloth, A
and went into the temple of the 2.king.19.1
Lorde. 2 But he sent Eliakim the chiefe ouer the householde, Sobna the scribe, with the eldest priestes clothed in sacke, vnto the prophete Esai Jona.iii.a.
the sonne of Amos, 3 And they sayd vnto hym, Thus saith Ezekia: This is the day of trouble, of plague, and of blasphemie: for the children are come to the place of byrth, but there is no power to bryng them forth. 4 The Lorde thy God (no doubt) hath well considered the wordes of Rabsakeh, whom his lord kyng of the Assyrians hath sent to defie and blaspheme the liuing God, with such wordes as the Lorde thy God hath heard right well: and therfore lyft vp thy prayer for the remnaunt that yet are left. 5 So the seruauntes of the kyng Ezekia came to Esai. 6 And Esai gaue them this answere, Say thus vnto your lorde, Thus saith the Lorde: Be not afraide of the wordes that thou hast hearde, wherwith the kyng of the Assyrians seruauntes haue blasphemed me. 7 Beholde, I wyll sende vp a wynde against hym, and he shall B
heare a rumour, and he shal go agayne Esa.xxxi.b.
into his countrey, there wyll I destroy hym with the swoorde in his owne lande. 8 Nowe when Rabsakeh returned, he founde the kyng of 1.Sa 15.4.
Assyria laying siege to Libnas: for he had vnderstanding that he was departed from Lachis. 9 And there came a rumour that Tharakas kyng of Ethiopia was come forth to warre against hym: and when the kyng of Assyria hearde that, he sent other messengers to kyng Ezekia with this commaundement. 10 Say thus to Ezekia kyng of Juda, Let not thy God deceaue thee in whom thou hopest and sayest, Hierusalem shall not be geuen into the handes of the kyng of Assyria. 11 For lo, thou knowest well howe the kynges of Assyria haue handled all the landes

that

that they haue subuerted: and hopest thou to escape? 12 Were the people of the gentiles whom my progenitours ꝯquered, deliuered at any time through their gods? (As namely) Gosan, Haran, Rezeph, & the chyldren of Eden, which were at Thalassar? 13 Where is the kyng of Hemath, and the kyng of Arphad, and the kyng of the citie Sepharuaim, Ena, and Iua? 14 Nowe when Ezekia had receaued the letter of the messengers, and read it, he went vp into the house of the Lorde, and opened the letter before the Lorde, 15 And Ezekia prayed vnto the Lorde (on this maner.) 16 O Lord of hoastes, thou God of Israel, whiche dwellest vpon Cherubim, thou art the God that only is God of all the kingdomes of the worlde, for thou only hast created heauen & earth.

17 Encline thyne eare Lorde and consider, open thyne eyes Lord and see, and ponder all the wordes of Sennacherib, whiche hath sent his embassage to blaspheme the liuing God. 18 It is true O Lord that the kinges of Assyria haue conquered all kingdomes and landes, 19 And cast their gods in the fire: for those were no gods, but the workes of mens handes, of wood or stone, therfore haue they destroyed them.

20 Nowe therfore deliuer vs O Lord our God from the handes of Sennacherib, that all the kyngdomes of the earth may knowe that thou only art the Lorde. 21 Then Esai the sonne of Amos sent vnto Ezekia, saying, Thus saith the Lorde God of Israel, Wherras thou hast made thy prayer vnto me as touching Sennacherib the kyng of Assyria, 22 This is the aunswere that the Lorde hath geuen concerning hym: Despised art thou and mocked O daughter Sion, he hath shaken his head at thee O daughter of Hierusalem.

23 But thou Sennacherib, whom hast thou defied and blasphemed? Against whom hast thou lyfted vp thy voyce, and exalted thy proude lookes? euen against the holy one of Israel.

24 Thou with thy seruauntes hast blaspheмed the Lorde, and thus boldest thou of thy selfe: I will couer the hye mountaynes and sides of Libanus with my horsemen, and there will I cut downe the hye Cedar trees, and the fayrest Firre trees: I will vp in the heyght of it, and into the cheefest of his tymber woods. 25 If there be no water, I will graue and drinke: and as for waters of defence, I will dryre them vp with the feete of mine hoast.

26 Yea, hast thou not heard what I haue taken in handes and brought to passe of olde tyme? That same wyl I do nowe also, and waste, destroy, and bryng strong cities vnto heapes of stones.

27 For their inhabitours shalbe lyke lame men brought in feare & confounded: they shalbe lyke grasse and greene hearbes in the fielde, lyke the hay vpon house toppes, that wytherech before it be growen vp. 28 I know thy wayes, thy going forth, and thy comming home, yea and thy madnesse against me. 29 Therefore thy furiousnesse against me and thy pryde is come before me, I wyll put my tyng in thy nose, and my bridle bet in the tawes of thee, and turne thee about euen the same way thou camest.

30 I wyll geue thee also this token (O Ezekia) this yere shalt thou eate such as groweth of it selfe, and the seconde yere that whiche springeth agayne of the same, and in the thirde yere ye shall sowe and reape, yea ye shall plant vineyardes, and enioy the fruites therof. 31 And such of the house of Iuda as are escaped shall come together, and the remnaunt shall take roote beneath, and bryng forth fruite aboue.

32 For the escaped shall go out of Hierusalem, and the remnaunt from the mount Sion: and this shal the zeale of the Lorde of hoastes bryng to passe.

33 Therefore thus saith the Lorde concerning the kyng of the Assyrians, He shall not come into this citie, and shall shoote no arrowe into it, there shall no shielde hurt it, neither shal they cast ditches about it. 34 The same way he came he shall returne, and not come at this citie, saith the Lorde.

35 And I will kepe and saue this citie (saith he) for myne owne and for my seruaunt Dauids sake. 36 Thus the angell of the Lord went forth, and slue of the Assyrians hoast an hundred fourescore and fiue thousand: and when men arose vp early in the morning, beholde they were slayne, and al lay full of dead bodyes. 37 So Sennacherib the king of the Assyrians brake vp and dwelt at Ninine. 38 Afterwarde it chaunced as he prayed in the temple of Nesroch his God, that Adramalech and Sarazer his owne sonnes slue him with the sworde, and fled into the lande of Armenia: and Asarhaddon his sonne raigned in his steede.

The.xxxviii. Chapter.

1 Ezekia is sicke vnto death, 5 but is yet reuiued by the Lorde, and liueth fifteene yeres after: 10 for which benefite he geueth thankes.

A 2.kin.20.a. 2.Chro.32.f

ABout this tyme was Ezekia sicke vnto death, and the prophete Esai the sonne of Amos came vnto him, and sayde, Thus commaundeth the Lorde: Set thyne house in order, for thou must dye, and shalt not escape.

2 Then Ezekia turned his face towarde the wall, and prayed vnto the Lorde, 3 And sayde, Remember O Lorde I beseche thee, that I haue walked before thee in trueth and a stedfast heart, and haue done the thing that is pleasaunt to thee. And Ezekia wept sore. 4 Then sayde God vnto Esai, 5 Go, and speake vnto Ezekia, The Lorde God of Dauid thy father sendeth thee this worde, I haue hearde thy prayer, and considered thy teares: beholde I will put fifteene yeres mo vnto thy lyfe. 6 And deliuer thee and the citie also from the hand of the kyng of Assyria: for I will defende the citie.

Jona.iii.b.

B 2.king.20.g.

7 And take thee this token of the Lorde that he will do it as he hath spoken. 8 Behold, I will returne the shadow of Ahaz dial that now is layde ouer with the sunne, and bring it ten degrees backwarde: So the sunne turned ten degrees backwarde, the whiche he was descended afore.

Josu.x.c.

9 A thankesgeuing whiche Ezekia kyng of Iuda wrote, when he had ben sicke and was recouered.

10 I thought I shoulde haue gone to the gates of hell when myne age was shortened, and haue wanted the residue of my yeres. 11 I spake within my selfe, I will neuer visite the Lorde (the Lorde I say) in this lyfe: I will neuer see man among the dwellers of the worlde. 12 Myne age is folden together and taken away from me lyke a sheepheardes cotage, I haue hewen of my lyfe (by my sinnes) lyke as a weuer cutteth of his webbe: he will with pining sicknesse make an ende of me, yea he will make an ende of me in one day. 13 I thought I would haue liued vntyll the morowe, but he bruised my bones lyke a Lion: and in one day thou wylt make an ende of me.

Job.xiii.b.

14 Then chattered I like a Swallowe, and like a Crane, and mourned lyke a doue, I lyft vp myne eyes into the herght: O Lorde (sayde I) my sicknesse depeth me downe, ease thou me.

15 What shall I say? the Lorde hath made a promise to me, yea and he hymselfe hath performed it: I shall therefore so long as I lyue remember this bitternesse of my lyfe. 16 O Lorde, to all those that shall liue hereafter, yea to all men shall it be knowen, that euen in those yeres I haue a wofull lyfe, and that it was thou that causedst me to sleepe, againe thou hast geuen life to me.

17 Behold, bitter as gall was my penfiuenesse, so sore longed I for healthy, and it was thy pleasure to deliuer my lyfe from the fylthy pit: for thou it is (O Lorde) that hast cast all my sinnes behynde thy backe. 18 For hell prayseth not thee, death doth not magnifie thee: thei that go downe into the graue praise not thy trueth: 19 But the liuing, yea the liuing knowledge thee, as I do this day: the father telleth his children of thy faythfulnesse. 20 To heale me is the Lordes worke, and we will sing my songes in the house of the Lord all the dayes of our life. 21 And Esai said, Take a plaster of figges, and lay it vpon the sore, so shall it be whole. 22 Then said Ezekia, O what a miracle is this, that I shall go vp into the house of the Lorde.

30 Psal.vi.a. lxxxviii.b. cxli.b.

Luke.i.g.

¶ The.xxxix. Chapter.

3 Ezekia is reproued of Esai, because he shewed his treasure vnto the embassadours of Babylon.

AT the same tyme Merodach Baladans sonne kyng of Babylon sent letters and presentes to Ezekia: for he vnderstoode that he had ben sicke, and was recouered agayne. 2 And Ezekia was glad therof, and shewed them the house of his treasures of siluer and golde, of spices, and rootes, of pretious oyles, and al that was in his cubbordes and treasure houses: there was not one thing in Ezekias house, and so throughout all his kyngdome, but he let them see it. 3 Then came Esai the prophete to king Ezekia, and sayde vnto hym, What haue the men sayde, and from whence came they vnto thee? Ezekia aunswered, They came out of a farre countrey vnto me, out of Babylon.

A 2.king.20.f 2.Chro.32.f

4 Esai sayde, What haue they looked vpon in thy house? Ezekia aunswered, All that is in my house haue they seene, and there is nothing in my treasure but I shewed it them. 5 Then sayd Esai vnto Ezekia, Vnderstande the worde of the Lorde of hostes: 6 Beholde, the tyme will come that euery thing which is in thyne house, and al that thy progenitours

2.king.24.b

nitours haue layde vp in store vntyll this day, shalbe carryed to Babylon, and nothing left behynde, thus saith the Lorde: 7 yea and part of thy sonnes that shall come of thee, and whom thou shalt beget, shalbe caryed hence, and become gelded chamberlaynes in the kyng of Babylons court. 8 Then sayd Ezekia to Esai, Good is the word of God which thou hast tolde me. He sayde moreouer, For there shalbe peace and faythfulnesse in my tyme.

¶ The.xl. Chapter.

3 The comming of saint Iohn Baptist.
9 The preparation of the Apostles.
The calling of the gentiles.

COmfort my people (O ye prophetes) comfort my people, saith your god,
2 Comfort Hierusalem at the heart, and tell her that her trauayle is at an end, that her offence is pardoned, that she hath receaued at the Lordes hande sufficient correction for all her sinnes. 3 A voyce cryeth in wyldernesse: Prepare the way of the Lorde, make straight the path of our God in the desart. 4 All valleys shalbe exalted, and euery mountaine and hyll layde lowe: what so is croked shalbe made straight, and the rough shalbe made playne. 5 For the glory of the Lorde shall appeare, for all flesshe shall at once see that the mouth of the Lorde hath spoken it. 6 The same voyce spake, Howe cryest. And the prophete answered, What shall I cryse? That all flesshe is grasse, & that all the goodlynesse therof is as the floure of the feelde. 7 The grasse is wythered, the floure falleth away, for the breath of the Lorde bloweth vpon them: of a truth the people are grasse. 8 The grasse wytthereth, & the floure fadeth away: yet the word of our God endureth for euer. 9 Go vp vnto the hye hyll O Sion thou that bryngest good tydynges, lyft vp thy voyce with power O thou preacher Hierusalem, lyft it vp without feare, and say vnto the cities of Iuda, Behold your God, 10 Beholde the Lord God shall come with power, and shall of him selfe beare rule with his arme: beholde his rewarde with hym, and his workes before hym. 11 He shall feede his flocke lyke an heardman, he shall gather the lammes together with his arme, and cary them in his bosome, and shall kyndly intreate those that beare young. 12 Who hath measured the waters in his fist? who hath measured heauen with his spanne, and hath comprehended all the earth of the worlde in three measures? who hath waged the mountaynes and hylles in a ballaunce? 13 Who hath directed the spirite of the Lorde? or who gaue hym counsayle, and shewed hym?
14 Who is of his counsayle, and geueth hym vnderstandyng, and hath taught hym the path of iudgement? who taught hym cunning, and opened to hym the way of vnderstanding?
15 Beholde, all people are in comparison of hym as a drop of a bucket full, and are counted as the least thing that the ballaunce wayeth: yea and the Iles he taketh vp as a very little thyng.
16 Libanus is not sufficient to minister fire to his offering, and all the beastes thereof are not inough for one sacrifice. 17 All people in comparison of hym are reckened as nothing: if they be compared with hym, lesse then nothing, and as it that is not.
18 To whom then wyll ye lyken God? or what similitude wyll ye set vp to hym? 19 Shall the caruer make him a carued image? and shall the golde-smyth couer hym with golde, or cast him into a fourme of syluer plates?
20 Moreouer shall the image maker that the poore man whiche is disposed may haue some thing to set vp also, seeke out and choose a tree that is not rotten, and carue therout an image that moueth not? 21 Knowe ye nothing? hearde ye neuer of it? hath it not ben preached vnto you sence the beginning? haue ye not ben enfourmed of this by the foundation of the earth? 22 It is he that sitteth vpon the circle of the worlde, whose inhabiters are (in comparison of hym) but as grashoppers: he spreadeth out the heauens as a couering, he stretcheth them out as a tent to dwell in. 23 He bringeth princes to nothing, and the iudges of the earth as though they were not. 24 So that of thē it may be sayd, They be not planted nor sowne agayne, neither their stocke rooted agayne in the earth: for assoone as he bloweth vpon them, they wyther and fade away lyke the strawe in a whyrle winde. 25 To whom nowe wil ye lyken me, and whom shall I be lyke, saith the holy one? 26 Lyft vp your eyes on hygh, and consider who hath made those thinges whiche come out by so great heapes, and he calleth them all by their names: there is nothing hyd from the greatnesse of his power,

strength, and might. 27 Howe may then Jacob thinke, or may Israel say, My wayes are hyd from the Lorde, and my God knoweth not of my iudgementes? 28 Knowest thou not, or hast thou not hearde that the euerlasting God, the Lorde which made all the corners of the earth, is neither weerie nor fayntе? and that his wysdome can not be comprehended? 29 It is he that geueth strength vnto the weerie, and power vnto the faynt. 30 Chyldren are weerie and faynt, and the strongest men fall: Iere. xxii. b
31 But vnto them that haue their trust in the Lorde, shall strength be increased: Egles wynges shall growe vpon them, when they runne they shall not fall, and when they go they shall not be weerie.

¶ The. xli. Chapter.

2 Of the goodnesse and mercy of God towarde the people.

A

(a) By the Ilandes, God meaneth the gentiles, who he reproueth for their idolatrie. (b) By the iust man, is ment Abraham, who being called out of Vr of the Chaldeans, who being iustified by fayth, became the father of many nations, who God alwayes defended against all his enemies.

BE styll you (a) Ilandes and hearken vnto me: let the people lay their strength together, let them come hyther, and then shewe their cause: we wyll go to the lawe together. 2 Who rayſed vp the (b) iust man from the east, and called hym to go forth? who cast downe the people, and subdued the kynges before him? that he may throw them al to the ground with his swoorde, and scatter them lyke stubble with his bowe. 3 He followeth vpon them, and goeth safely hym selfe, and that in a way where before his foote had not troden. 4 Who hath made and created these thinges? euen he that called the generations from the beginning, euen I the Lorde whiche am the first, and with the last. 5 The Iles sawe and did feare, and the endes of the earth were abashed, drewe nye, and came hyther. 6 Euery man helped his neighbour, & sayde to his brother, Be strong.

7 The carpenter comforted the goldsmyth, and the goldsmyth the hammerman, saying, Sowder wyll do very well in it: and they fastened it with nayles, that it shoulde not be moued. 8 But thou Israel art my seruaunt, thou Iacob whom I haue chosen, thou art the seede of Abraham my beloued. 9 Thou art he whom I led from the endes of the earth: for I called thee euen from among the glorious men of it, and sayd vnto thee, Thou art my seruaunt, I haue chosen thee, & not cast thee away.

Esai. 44. b
10 Be not afrayde, for I am with thee: Melt not away as ware, for I am thy God to strength thee, helpe thee, and kepe thee with the right hande of my righteousnesse. 11 Beholde, all they that resist thee shall come to confusion and shame, and thyne aduersaries shall be destroyed and brought to naught.

12 So that who so seeketh after them, shall not finde them, thy destroyers shall perishe: and so shall they that vndertake to make battayle against thee be as that is not, and as a thing of naught. 13 For I the Lorde thy God wyll strengthen thy right hande, euen I that say vnto thee, Feare not, I wyll C
helpe thee. 14 Be not afrayde thou litle wormе Iacob, and thou despised Israel: for I wyll helpe thee saith the Lorde, and the holy one of Israel thy redeemer. 15 Beholde, I wyll make thee a treading cart and a newe flayle, that thou mayest threshe and grinde the mountaynes, and bryng the hylles to powder. 16 Thou shalt fanne them, and the wynde shall carry them away, and the whyrle winde shal scatter them: but thou shalt reioyce in the Lorde, and shalt delight in the holy one of Israel. 17 When the thirstie and poore Gene. xvi. c
seeke water and finde none, and when their tongue is drye of thirst, I geue it them saith the Lord, I the God of Israel forsake them not. 18 I bryng forth Esai. xxxv. b.
floodes in the hilles, and welles in the xliii. xlvii. a
playne fieldes: I turne the wildernesse to riuers, & the drye land to conduites of water. 19 I plant in the waste ground trees of Cedar, Bore, Myrre, and Olyues, and in the drye I set Firre trees, Elmes, and Hawthornes together.

20 All this do I, that they altogether D
may see and marke, perceaue with theyr heartes, and consyder that the hande of the Lorde maketh these thynges, and that the holy one of Israel bryngeth them to passe. 21 Stande at your cause sayth the Lorde, and bring forth your strongest grounde, sayth the kyng of Iacob. 22 Let them bring forth theyr gods, and let theyr gods tell vs what shal chaunce hereafter, yea let thē shewe vs the thinges that are past what they be, let them declare them vnto vs, that we may take them to heart, and knowe them hereafter. 23 Either shew vs thynges for to come, and tel vs what shall be done hereafter, so shal we know that ye are gods: do some thyng either good or bad, so wyll we both knowledge the same, and tell it out. 24 Beholde ye are gods of naught, and your making is of naught: yea abhominable is the man that hath chosen you. 25 Neuer-
thelesse

Esai.41.a. Cyrus.

thelesse, I haue waked vp one from the north, and he shall come from the east, he shall call vpon my name, and shall treade vpon princes as vpon clay, and as the potter treadeth downe the mire. 26 Who declared this from the beginning, and we wyll knowe hym: or from the olde tymes, and we wil confesse and say that he is ryghteous? but there is none that sheweth or declareth any thing, ther is none also that heareth your wordes. 27 The fyrste is he that shal say to Sion, Beholde, beholde they arepe sent: and to Hierusalem it selfe wyl I geue an euangelist. 28 But when I consyder, there is not a man among them, nor any that can geue counsayle, nor that when I examine them that can answere one worde, 29 Lo wycked are they, and bayne, with the thynges also that they take in hand, yea their images are but wynde and vayne thynges.

¶ The.xlii. Chapter.

¶ The comming of Christ.

A Mat.3.b. 17.a. BEholde this is my seruaunt vpon whom I leane, my elect in whom my soule is pacified: I haue geuen my spirite vpon hym, that he may shewe sooth iudgement among the gentiles. 2 He shall not be an outcryer, nor lyft vp his voyce, his voyce shall not be hearde in the streetes. 4 And a bruysed reede shall he not breake, & the smokyng flaxe shall be not quenche: but faythfully and truely shal he geue iudgement. 4 He shall not be pensiue nor carefull, that he may restore ryghteousnes vnto the earth: and the gentiles also shall loke for his lawes. 5 For thus sayth God the Lord vnto hym, euen he that made the heauens and spread them abroade, and set sooth the earth with her increase, whiche geueth breath vnto the people that is in it, and spirite to them that dwell therein, 6 I the Lorde haue called thee in ryghteousnesse, and wyl hold thee by the hande, and wyll also defend thee, and geue thee for a couenant of the people, to be the lyght of the gentiles.

Esai.49.c. and.44.c.

Esai.49.c.

Luke.1.c.

B Zech.9.b.

7 That thou mayst open the eyes of the blynde, let out the prysoners from theyr boudes, and them that sit in darknes out of the dungeon house. 8 I am the Lorde, and this is my name: and my glorye wyll I geue to none other, neither mine honour to grauen images.

Psal.ci.a.

9 Beholde olde thynges are come to passe, and newe thynges do I declare, and or euer they come I tell you of them. 10 Syng vnto the Lorde a newe song of thankesgeuyng, blowe out his prayse from the ende of the worlde: they that be vpon the sea, and all that is therein prayse hym, the Iles and they that dwell in them. 11 Let the wildernesse with the cities lift vp her voyce, the townes also that they of Cedar dwell in: let them be glad that sye vppon roches of stone, and let them crye downe from the hygh mountaynes, 12 Ascribing glory vnto the lord, & magnifying him among the gentiles. 13 The Lorde shal come forth lyke a Gyaunt, and take a stomache to hym lyke a fresh man of warre: he shall roare and crye, and ouercome his enemies. 14 I haue long holden my peace (sayth the Lord) (a) I haue ben styll and refrayned my selfe, but now I wyl crye like a trauayling woman, and at once wyll I destroy and deuoure.

15 I wyll make waste both mountayne and hyll, and dryye vp euery greene thing that groweth theron: I wyll dryye vp the flooddes to become Ilandes, and drynke vp the ryuers. 16 I wyll bryng the blynde into a streete that they knowe not, and leade them into a footepath that they are ignorant in: I shall make darknesse lyght before them and the thyng that is crooked to be straight: These thynges haue I done vnto them, and not forsaken them.

17 They are fallen backe, yea and let them be ashamed earnestly that hope in idols, and say to the moulten images, Ye are our gods. 18 Heare O ye deafe men, and charpen your eyes to see O ye blynde. 19 Who is blynde but my seruaunt? or so deafe as (b) my messenger whom I sent vnto them? for who is so blynde as the perfect man, and so blinde as the Lordes seruaunt? 20 Thou hast seene muche, and kepest nothyng: the eares are open, and no man heareth.

21 The Lorde is mercyfull vnto them for his ryghteousnesse sake, that his worde might be magnified and prayed: 22 (c) But the people them selues is robbed and troden vnder the foote, chayned in dungeons, and they all, I say, are shut into prison houses: they be caryed away captiue, and no man doth loose them: they be troden vnder foote, and no man doth labour to bryng them agayne. 23 But who is he among you that pondereth this, that consydereth it, and taketh it for a warnyng in tyme to come? 24 Who gaue Iacob to be troden vnder foote, and Israel to be spoyled? Did not the Lorde?

Because

(a) Christe for a time deferreth, as it were with paine, to deliuer his elect frō the tyrannie of Antichriste, but at the time appointed he wyll enforce hym selfe, as a woman in her trauayle, to delyuer his people.

(b) By the seruant, messenger, & the perfect man, he meaneth the Iewes and their priestes, who ought of al other people to haue had knowledge, and so haue serued god perfectly.

(c) A greeuous sentence against those that wyl not beholde the light when it shyneth, nor beleue gods word whē it is preached.

Because we haue ſinned againſt hym, and haue had no delight to walke in his wayes, neither ben obedient vnto his lawe: 25 Therefore he hath powred vpon him his wrathfull diſpleaſure and ſtrong battayle, and hath fyred hym on euery ſyde, yet wyll he not vnderſtande: he burneth hym vp, yet ſtirreth it not in to his heart.

¶ The.xliii. Chapter.

¶ 1 God promiſeth to ſend his Chriſt which ſhall deliuer his people. He forgeueth ſinnes for his owne ſake.

BVt nowe the Lorde that made thee O Jacob, and he that faſhioned thee O Iſrael, ſayeth thus, Feare not, for I haue redeemed thee, I haue called thee by thy name, thou art myne owne. 2 If thou goeſt through the water, I wil be with thee, the ſtrong fluddes ſhal not ouerwhelme thee: and if thou walkeſt through the fyre, it ſhall not burne thee, and the flame ſhal not kindle vpon thee: 3 For I am the lord thy God, the holy one of Iſrael thy ſauiour: I gaue Egypt for thy deliuerance, the Ethiopians and the Sabees for thee: 4 Becauſe thou waſt deare in my ſyght, and becauſe I ſet by thee and loued thee: I wyl geue ouer all men for thee, and delyuer vp all people for thy ſake. 5 Feare not, for I am with thee, I wyll bring thy ſeede from the eaſt, and gather thee together from the weſt. 6 I wyll ſay to the north, Let go: and to the ſouth, Kepe not backe: but bryng me my ſõnes from farre, and my daughters from the endes of the worlde. 7 (Namely) all thoſe that be called after my name: For them haue I created, faſhioned, and made for myne honour. 8 Bring forth that people whiche is blynde and yet hath eyes, whiche are deafe although they haue eares. 9 If all nations come in one and be gathered together, which among them ſhall declare ſuche thinges, and tel vs the thynges that are paſt? let them bring their witneſſe, ſo that they be iuſt: els let them heare, and ſay, It is trueth. 10 You are my witneſſes ſayth the Lorde, and my ſeruaunt whom I haue choſen: therefore be certified, and geue me faythfull credence, and conſyder that I am he before whom there was neuer any god, neither ſhalbe any after me. 11 I am, euen I am the only Lorde, and beſide me there is no ſauiour. 12 I gaue warning, I made whole, I taught you when there was no ſtraunge god among you: and this cauſe maſte ye beare me your ſelues, ſayth the Lorde, that I am God. 13 And euen he am I who was from the beginning, and there is none that can take any thyng out of my hande: I do the worke, and who ſhalbe able to let it? 14 Thus ſayth the Lord the holy one of Iſrael your redeemer, For your ſake I haue ſent to Babylon, and brought it downe: all they are fugitiue with the Chaldees, whoſe ſorowful crye is in their ſhippes. 15 I am the Lord your holy one, which haue made Iſrael, and am your kyng. 16 Thus ſayth the Lorde, euen he that maketh a way in the ſea, and a foote path in the mightie waters. 17 It is he whiche bringeth forth the charets and horſes, the hoaſt and power of warre, that they may fall together and neuer ryſe, and be extinct, lyke as towe are they quenched. 18 Remember not thynges of olde, and regarde nothyng that is paſt: 19 Beholde I ſhal make a newe thing, and ſhortly ſhall it appeare, and ſhal you not know it? I wyll make (a) a way in the deſart, and ryuers of water in the wildernelle. 20 The wyld beaſtes ſhall worſhyp me, the dragons and the young Oſtriches: for I ſhall geue water in the wyldernelle, and ſtreames in the deſart, that they may geue drinke to my people whom I chooſe. 21 This people haue I made for my ſelfe, and they ſhall ſhewe forth my prayſe. 22 For thou Jacob wouldeſt not call vppon me, but thou haddeſt an vnluſt towarde me O Iſrael. 23 Thou gaueſt me not thy beaſtes for burnt offerynges, neither byddeſt honour me with ſacrifices: I haue not ben chargeable vnto thee in offerynges, neither greeuous in incenſe. 24 Thou boughteſt me no deare ſpice with thy money, neither powredſt the fatte of thy ſacrifices vpon me: but thou haſt laden me with thy ſinnes, and wearyed me with thy vngodlyneſſe. 25 Where as I yet, euen I am he only that for my owne ſelues ſake do away thyne offences, and forget thy ſinnes, ſo that I wyll neuer thynke vpon them. 26 Put me now in remembraunce, for we wil reaſon together: and ſhewe what thou haſt for thee to make thee righteous. 27 Thy firſt father offended ſore, and thy rulers haue ſinned againſt me: 28 Therfore I haue prophaned the princes of the ſanctuarie, I dyd curſe Jacob, and gaue Iſrael into reproofe.

(a) Chriſt is the way, the world is the deſart, the doctrine of the goſpell, the waters, the wylde beaſtes, the cruel & ſuperſtitious miſbeleuers.

The

The.xliii. Chapter.

¶ Christ promiseth to delyuer his Churche without any her desertes.

A SO heare nowe O Jacob my seruaunt, and Israel whom I haue chosen.

2 For thus sayth the lord that made thee, fashioned thee, and helped thee euen from thy mothers wombe: Be not afrayde O Jacob my seruaunt, thou righteous whom I haue chosen:

Esai.35.b. 3 For I shall powre water vpon the drye grounde, and riuers vpon the thyrste: I shall powre my spirite vpon thy seede, and my blessyng vpon thy stocke:

11.and.14.c. Ezech.36.d Joel.2.f. Actes.2.b.

4 They shall growe together lyke as the grasse, and as the wyllowes by the waters syde. 5 One shall say, I am the Lordes: another shall call hym selfe after the name of Jacob: the thyrde shall subscribe with his hand vnto the Lord, and geue hym selfe vnder the name of Israel. 6 Thus hath the Lord spoken, euen the kyng of Israel, and his redeemer the Lorde of hoastes: I am the first and the last, and besides me there is no God. 7 If any be lyke me, let hym call foorth the thyng past, and openly shewe it, and lay it playne before me what hath chaunced since I appoynted the people of the worlde, and what shalbe hereafter, or what shall come to passe (in time long to come) let them shew these thynges? 8 Be not abashed nor afrayde: for haue not I euer tolde you hitherto and warned you? ye can beare me recorde your selues: is there any God except me, or any maker, that I should not knowe hym? 9 All caruers of images are but vayne, and the carued images that they loue can do no good: they must beare recorde them selues, that seeyng they can neyther see nor vnderstand, they shalbe confounded. 10 Who dare then make a god, or fashion an image that is profitable for nothyng?

Esai.41.b. Esai.11.a. Apoc.1.b. Esai.48.c. Reue.22.c. Esai.43.b.

B

Sapi.13.c. 11 Beholde, all the felowshyp of them must be brought to confusion, and truely all the workmaisters of them are men: they shall all be gathered together, they shall stande, tremble, and be confounded one with another. 12 The smith maketh an axe, and tempereth it with hotte coales, & fashioneth it with hammers, and worketh it with all the strength of his armes, yea sometime he is faynt for very hunger, and so thirstie that he hath no more power. 13 The carpenter or image caruer taketh measure of the timber, and spreadeth foorth his lyne, he marketh it with some colour, he playneth it, he ruleth it, and squareth it, and maketh it after the image of a man, and according to the beautie of a man, that it may stande in the house.

14 Moreouer, he goeth out to hewe Cedar trees, he bringeth home Elmes and Okes, and taking a bolde courage, he seeketh out the best timber of the wood: he him selfe hath planted a Pine tree, whiche the rayne hath swelled,

C

15 Whiche wood serueth for men to burne: Of this he taketh and warmeth hym selfe withall, he maketh a fyre of it to bake bread, and maketh also a god therof to honour it, and a grauen image to kneele before it. 16 One peece he burneth in the fyre, with another he rosteth flesh, that he may eate rost his belly full: with the thirde he warmeth hym selfe, and sayth, Aha, I am well warmed, I haue ben at the fyre. 17 And of the residue he maketh hym a god, and a grauen image for hym selfe: he kneeleth before it, he worshyppeth it, he prayeth vnto it, and sayth, Deliuer me, for thou art my god. 18 Yet men neither consyder nor vnderstande, because theyr eyes be stopped that they can not see, and theyr hearttes that they can not perceaue. 19 They ponder not in theyr myndes, for they haue neither knowledge nor vnderstanding to thinke thus, I haue burnt one peece in the fyre, I haue baked bread with the coales thereof, I haue rosted flesche withall and eaten it: and I wyll nowe of the residue make an abhominable idoll, and fall downe before a rotten peece of wood.

Esai.41.a

20 Thus doth he but lose his labour, and his heart whiche is deceaued doth turne hym aside, so that none of them can haue a free conscience to thynke, Do not I erre? 21 Consyder this O Jacob and Israel, for thou art my seruaunt: I made thee that thou myghtest serue me, O Israel forget me not. 22 As for thyne offences I haue driuen them away lyke the cloudes, and thy sinnes as the myst: turne thee agayne vnto me, for I haue redeemed thee.

D

Esai.43.b.

23 Be glad ye heauens, for the Lorde hath dealt grattously with his people, let all that is here beneath vppon the earth be ioyfull: reioyce ye mountaynes and woods, with all the trees thereof, for the Lorde hath redeemed Jacob, and wyll shewe his glorie vpon Israel.

24 Thus sayth the Lord thy redeemer, euen he that fashioned thee from thy mothers wombe, I the Lorde do all thynges my selfe alone, I only spreade out the heauens, and I only haue layde abroade the earth by my owne selfe.

Gene.2.a. Esai.45.c.

25 I de-

25 I destroy the tokens of witches, and make the soothsayers fooles: As for the wyse I turne them backwarde, and make theyr cunnyng foolyshnesse.

26 He doth set vp the purpose of his seruaunt, and fulfilleth the counsayle of his messengers: concerning Hierusalem he sayth it shalbe inhabited, and of the cities of Juda they shalbe buylded agayne, and I wyll repayre their decayed places. 27 He sayth to the deapth, Be dryc: and, I wyl dryc vp water flooddes.

28 He saith of Cyrus, He is my heardman, so that he shall fulfyll all thynges after my wyll: he sayth also of Hierusalem, It shalbe builded: and of the temple, It shalbe fast grounded.

The. xlv. Chapter.

¶ The commyng of Christ, and the calling of the gentiles.

THus sayth the Lorde vnto Cyrus his annoynted, whom I haue taken by the ryght hande to subdue nations before hym: I wyll loose the (a) loynes of kynges, and I wyll open the gates before his face, and the gates shall not be shut. 2 I wyll go before thee, and make the crooked straight: I shall breake the brasen doores, and burst the yron barres. 3 I shall geue thee hid treasures and the thyng which is secretly kept: that thou mayest know that I am the Lorde God of Israel, whiche haue called thee by thy name.

4 For Jacob my seruauntes sake, and for Israel my chosen I called thee by thy name, and ordeyned thee or euer thou knewest me. 5 I am the Lorde, and there is none other, for without me there is no God: I haue prepared thee or euer thou knewest me. 6 Therefore they shall knowe from the rysyng of the sunne vnto the goyng downe of the same, that all is nothyng without me: for I am the Lorde, and there is els none. 7 It is I that created lyght and darknesse, I make peace and trouble: yea euen I the Lorde do all these thynges. 8 Ye heauens from aboue drop downe, and let the cloudes rayne ryghteousnesse: the earth open it selfe, let saluation and ryghteousnesse growe forth, let it bryng them forth together: I the Lorde haue created hym.

9 Wo be vnto hym that stryueth with his maker, let the potsharde striue with the potshardes of the earth: Sayth the clay to the potter, What makest thou? or, Thy worke is not perfectly done. 10 Wo be vnto hym that sayth to his father, What begettest thou? and to his mother, What bearest thou? 11 Thus

(a) The loynes, that is, the power & strength.

1. Esd. 1. a.

Gene. 39. a.

Esai. 43. g. Jere. 1. a.

Gene. 1. a. Judit. 9. b.

Esai. 29. c. Jere. 18. c. and. 19. c. Rom. 9. c. Eccle. 33. b.

sayth the Lorde, euen the holy one and maker of Israel, Aske me of thynges for to come concerning my sonnes, and put me in remembraunce as touchyng the workes of my handes. 12 I haue made the earth, and created man vppon it: with my handes haue I spread foorth heauen, and geuen a commaundement for all the hoast therof. 13 I shal wake hym vp with ryght, & in my righteousnesse, and order all his wayes: he shall buylde my citie, and let out my prysoners, and that neyther for gyftes nor rewardes sayth the Lorde of hoastes. 14 Thus saith the Lord, The occupiers of Egypt, the marchauntes of the Ethiopians & Sabees shall come vnto thee with tribute, they shalbe thine, they shal folowe ther, and go with chaines vpon their feete, they shall fall downe before thee, and make supplication vnto thee: for god without whom there is none other God, shalbe with thee. 15 O howe profounde art thou O God, thou God and sauiour of Israel? 16 Confounded are they all and put to dishonour, they are gone hence together with shame, euen the makers of images. 17 But Israel shalbe saued in the Lord with an euerlasting saluation: ye shall not come to shame nor confusion worlde without ende.

1. Esd. 1. a.

Rom. 11. d.

Gene. 1. a.

18 For thus sayth the Lorde, (that created heauen, the God that made the earth & fashioned it, and set it foorth, he dyd not make it for naught, but to be inhabited,) I am the Lorde, without whom there is none other, 19 I haue not spoken secretely, neither in darke places of the earth: I sayd not in vayne to the seede of Jacob, Seeke me: I am the Lorde, whiche when I speake, do declare the thyng that is ryghteous and true. 20 Gather you and come together, drawe nigh hither you that escaped of the people: they haue no vnderstanding that set vp the stockes of their idols, and pray vnto a god that can not helpe them. 21 Drawe nye, come hyther, and let them aske counsayle one at another, and shewe foorth what is he that tolde this before? or who spake of it euer since the begynnyng? haue not I the Lorde done it? without whom there is none other God, the true God and sauiour, and there is els none but I. 22 And therefore turne you vnto me all ye endes of the earth, that ye may be saued: for I am God, and there is els none. 23 I sweare by my selfe, out of my mouth commeth the worde of ryghteousnesse, and

Exod. 20. b.

Esai. 64. c. Baruc. 6. c.

Esai. 46. b.

Esai. 44. b.

Exod.

Rom. 14.b. Phil. 2.a. and that may no man turne: but all knees shall bowe vnto me, and all tongues shall sweare (by my name,) 24 Saying, Verily in the Lorde is my righteousnesse and strength, to hym shall men come: but all they that hynke scorne of hym shalbe confounded. 25 And the whole seede of Israel shalbe iustified, and glorie in the Lorde.

The.xlvi. Chapter.

¶ 1 Idolatrie is reproued. 3 The health that commeth by Christ is prophecied.

A Bel is fallen, Nabo is broken downe, whose images were a burthen for the beastes and cattell, to ouerlade them, and to make them weerie. 2 They are sunke downe and fallen together, for they may not ease them of theyr burthen, therefore must they go into captiuitie. 3 Hearken vnto me O house of Jacob, and all ye that remayne yet of the house of Israel, whom I haue borne from your mothers wombe, and brought you vp from your byrth. 4 It is euen I whiche shall beare you vnto your last age: I haue made you, I will also nourysh you, beare you, and saue you.

Bel. c. 1. Esd. 15. 8. Jere. 50. 2. Exod. 20. 8. 5 Whom will ye make me lyke, or to whom will ye make me equall or compare me, that I shoulde be lyke hym? 6 Take out syluer and golde out of your purses, and way it, and hire a goldsmith to make a god of it, that men may kneele downe and worshyp it: 7 yet must he be taken on mens shoulders and borne, and set in his place, that he may stande, and not moue out of his place: and if one crye vnto him, he geueth no aunswere, and deliuereth not the man that calleth vpon him from his trouble. 8 Consyder this well, and be ashamed, go into your owne selues, 9 Remember the thynges that are past sence the begynning of the worlde, that I am God, and that there is els no God, yea and that there is nothyng lyke vnto me.

Exod. 32. a. Esai. 44. c. Baruc. 6. c. 10 In the begynnyng of a thyng I shewe the ende thereof, and I tell before thynges that are not yet come to passe: My deuice standeth stedfastly stablished, and I fulfyll all my pleasure. 11 I call a byrde out of the east, and the man by whom my counsayle shalbe fulfylled out of straunge countreys: as I haue spoken, so will I bring to passe: all one as I thynke to deuise a thyng, I do it. 12 Heare me O ye that are of an hye stomacke, but farre from righteousnesse:

Exod. 26. a. 13 I shall bryng foorth my righteousnesse, it is not farre, and my health shall not tary long away: I will lay health in Sion, and in Israel my glorie.

¶ The.xlvii. Chapter.

¶ The worde of the Lorde agaynst Babylon.

A Bvt as for thee O daughter, thou virgin Babylon, syt thou downe in the dust, syt vpon the grounde, there is no throne O thou daughter of Chaldea, for thou shalt no more be called tender and pleasaunt. 2 Bring foorth the querne and grynde meale, vncruelle thy broydred heere, put of thy shoes, make bare thy knees, and wade through the water riuers.

Exech. 16. b. Naum. 4. a. 3 Thy fylthynesse shalbe discouered, and thy punnyties shalbe seene: For I will auenge me of thee, and will shew no mercie to thee, as I do to other men. 4 Our redeemer is called the Lorde of hoastes, the holy one of Israel. 5 Sit still, holde thy tongue, get thee into some darke corner O daughter Chaldea: for thou shalt no more be called ladie of kyngdomes.

Psalm. 11. b. Jere. 50. b. 6 I was so wroth with my people, that I punished myne inheritaunce, and gaue them into thy power, neuertheless thou shewedst them no mercye, but euen the very aged of them diddest thou oppresse ryght sore with thy yoke. 7 And thou thoughtest thus, I shalbe lady for euer, and besyde all that, thou hast not regarded these thynges, neither remembred what was the ende of that citie Hierusalem. 8 Heare nowe therefore thou delicate one that sittest so carelesse, and speakest thus in thyne heart, I am alone, and without me is there none, I shall neuer be widowe nor desolate agayne. 9 And yet both these thynges shall come to thee vpon one day in the twynckling of an eye, namely, widowood and desolation: they myghtily fall vpon thee, for the multitude of thy witches, and for the great heape of thy cunnurers. 10 For thou hast trusted in thy wyckednesse, and hast sayde, No man seeth me: thyne owne wysdome and cunning hath deceaued thee, in that thou hast sayde in thyne heart, I am alone, and without me there is none. 11 Therefore shall trouble come vpon thee, and thou shalt not knowe from

B

Esai. 20. b. Reuel. 18. c. Daniel. 5. c. Esai. 29. c.

whence

whence it shall aryse: Mischiefe shall fall vpon thee, whiche thou shalt not be able to put of, a sodayne vtter destruction shall come vpon thee or euer thou be ware. 12 Nowe go to thy cunnurers, and to the multitude of thy witches with whom thou hast weeryed thy selfe from thy youth, yf they may helpe thee or strength thee.

13 Thou hast hitherto had many counsaytes of them: Se let the heauen gasers, and the beholders of starres, and moone prophetes, come on nowe and delyuer thee, yea and let them shewe when these newe thinges shall come vpon thee. 14 Beholde, they shalbe lyke strawe, which if it be kindled with fyre, no man may rid it for the behemencie of the flame, and yet it geueth no sinders to warme a man by, nor cleare fyre to syt by.

15 Thus are they with whom thou hast weeryed thy selfe, and thus are thy marchauntes that haue ben with thee from thy youth: euery one hath taken his owne way, and none of them shall defende thee.

¶ The. xlviii. Chapter.

¶ 1 The hypocrisie of the Iewes is reproued. 11 The Lorde alone wyll be worshipped, which hath chosen vs, 20 and whiche succoureth vs for his owne sake.

A HEare this O thou house of Iacob, ye that are called by the name of Israel, and are come out of one stocke with Iuda: whiche sweare by the name of the Lorde, and beare witnesse by the God of Israel, but not with trueth and ryght.

2 For they are named of the holy citie, and are grounded vpon the God of Israel, whose name is the Lorde of hoastes. 3 The thynges that I haue shewed you euer since the beginnyng, haue I not brought them to passe immediatly as they came out of my mouth, and declared them, and they are come? 4 Howbeit I knowe that thou art obstinate, and that thy neche hath an yron sinowe, and that thy browe is of brasse. 5 Neuertheles, I haue euer since the beginning shewed thee of thynges for to come, and declared them vnto thee or euer they came to passe: that thou shouldest not say, Myne idoll hath done it, my carued or moulten image hath shewed it. 6 Thou heardest it before, and beholde it is come to passe; And shall not ye your selues shewe forth or confesse the same? But as for me, I tolde thee before at the begynnyng newe and secrete thynges whiche thou knewest not of. 7 And some done of olde time, wherof thou neuer heardest before they were brought to passe, that thou canst not say, Beholde I knewe of them. 8 Moreouer, there be some whereof thou hast neither hearde nor knowen, neither haue ben opened vnto thyne eares afore tyme: For I knewe that thou wouldest maliciously offende, therefore haue I called thee a transgressour, euen from thy mothers wombe. 9 Neuertheles, for my names sake I wyl withdrawe my wrath, and for my honours sake I wyll pacyently forbeare thee, that I do not roote thee out.

10 Beholde I haue purged thee, yet not as siluer, I haue chosen thee in the fyre of affliction. 11 And that only for mine owne sake, yea euen for myne owne sake will I do this: or els what dishonour would they do to my name? surely I wyll not geue my glorie vnto another. 12 Hearken vnto me O Iacob, and Israel whom I haue called: I am euen he that is, I am the fyrst and the last. 13 My hande hath layd the foundation of the earth, and my ryght hande hath spanned ouer the heauens: assoone as I call them, they stande together. 14 Gather you all together and hearken: Which of yonder gods hath declared this? The Lord hath a loue vnto him, and he shal performe his wil against Babel, and declare his power agaynst the Chaldees. 15 I my selfe alone, euen I haue tolde you this, I dyd call hym and bryng hym forth, and he shall make his iourney prosperous.

16 Come to me and heare this: Haue I spoken any thyng darkly synce the begynnyng? From the tyme that this thyng begynneth I am there: Wherefore the Lorde God and his spirite hath sent me. 17 And thus saith the Lorde God thy redeemer, the holy one of Israel, I am the Lord thy God which teache thee profitable thynges, and leade thee the way that thou shouldest go. 18 O that thou hadst regarded my commaundementes, then had thy wealthynesse ben as the water streame, and thy righteousnesse as the waues flowing in the sea: 19 Thy seede also had ben lyke as the sande in the sea, and the

Ephe. 2. b.

Esai. 50. c. and. 54. a. Ierc. 31. f.

Esai. 38. c. 43.

Exod. 3. b.

Esai. 41. a. and. 43. b. and. 44. b.

Esai. Ephe.

Iob.

C

Esai. 42. Iohn. 8. Act. 13. c

Rom. 7. b. 1. Tim. 1. b. Titus. 3. b. Deut. 28.

the fruite of thy body lyke the grauell stones therof: His name shoulde not be rooted out, nor destroyed before me. 20 Go away from Babylon, flee from the Chaldees, with a mery voice speake of this, declare it abroade, and go forth into the ende of the worlde, say, The Lorde hath redeemed his seruaunt Jacob. 21 They suffered no thirst, he led them through the wildernesse, and caused the waters to flowe out vnto them from out of the rocke: he claue the rocke in sunder, and the water gushed out. 22 As for the vngodly they haue no peace, saith the Lorde.

Jere. 51.8. Esd.1.b. Esod.17.b. Num. 20.b Esai. 57.c.

The .xlix. Chapter

¶ 6 Christ shall gather together all nations be they neuer so farre of.

HYe Iles hearken vnto me, and take heede ye people from farre: The Lorde hath called me from my byrth, and made mention of my name from my mothers wombe: 2 He hath made my mouth lyke a sharpe swoorde, vnder the shadowe of his hand hath he defended me, and hid me in his quiuer as a good arrowe, 3 And sayde vnto me, Thou art my seruaunt Israel, I will be honoured in thee. 4 Then I answered, I haue lost my labour, I haue spent my strength in vayne: Neuertheles, I will commit my cause and my worke vnto the Lorde my God. 5 And now sayth the Lorde, Euen he that fashyoned me from my mothers wombe to be his seruaunt, that I may bryng Jacob agayne vnto hym, albeit Israel will not be gathered vnto hym agayne, yet in Gods sight shall I be glorious, my God shalbe my strength. 6 And he sayde, It is but a small thing that thou art my seruaunt to set vp the kinredes of Jacob, and to restore the destruction of Israel: For I haue made thee the light of the gentiles, that thou mayest be my health vnto the ende of the world. 7 Moreouer, thus sayth the Lorde the redeemer & holy one of Israel concerning the abhorred and dispised among the gentiles (and) the seruant of them that beare rule, kings and princes shal see, and aryse, and worshyp because of the Lorde that is faythfull, and because of the holy one of Israel that hath chosen thee. 8 And thus sayth the lord,

Esai. 5.c. Ephe. 6.c. Job. 17.b. Esai. 42.b. John. 8.b. Act. 13.c.

In the tyme accepted haue I hearde thee, and in the day of saluation haue I helped thee: I will preserue thee, and make thee to be the attonement of the people, that thou mayest helpe vp the earth agayne, and possesse agayne the desolate heritages. 9 That thou mayest say vnto the prysoners, Go forth: and to them that are in darknesse, Come into the lyght: they shall feede thee in the hye wayes, and get theyr pasture in all hye places.

Esai. 42.a. Zach. 9.b. Luk. 4.b. Reuel. 6.c.

10 They shall neither hunger nor thirst, heate nor sunne shall not hurte them: for he that fauoureth them shall leade them, and geue them drynke of the well sprynges. 11 I will make wayes vpon all my mountaynes, and my footepathes shalbe exalted. 12 And beholde, these shall come from farre, lo, some from the north and west, some from the lande of Sinis (which is in the south.)

13 Reioyce ye heauens, and syng prayses thou earth, talke of ioy ye hylles: for God hath comforted his people, and will haue mercye vppon his that be in trouble. 14 But Sion sayde, God hath forsaken me, and my Lorde hath forgotten me.

Esai. 52.c. C Rom. 12.c.

15 Will a woman forget her owne infant, and not pitie the sonne of her owne wombe? And though they do forget, yet will I not forget thee.

16 Beholde, I haue written thee vp vppon my handes, thy walles are euer in my syght. 17 They make haste who buyldeth thee vp agayne: as for those that ouerthowe thee and make thee waste, they shall depart from thee. 18 Lyft vp thyne eyes and loke about thee, all these gather them together and come to thee: As truely as I lyue sayth the Lorde, thou shalt put them all vppon thee as an apparell, and gyrde them to thee as a bryde doth her iewels. 19 As for thy lande that lyeth desolate, wasted, and destroyed, it shalbe to narrowe for them that shall dwell in it: and they that woulde deuoure thee, they shalbe farre away. 20 Then thy chyldren whom the barren shall bryng forth, shall say in thyne eare, This place is to narowe, geue place that I may haue roome,

Gen. 15.a. Esai. 40.a. D

21 Then shalt thou thynke by thy self, Who hath begotten me these, seeyng I am barren and alone, a captiue and an outcast? and who hath nourished them vp for me? I am desolate and

and alone, but from whence come these? 22 And therefore thus sayth the Lorde God, Beholde I wyll stretche out my hande vnto the gentiles, and set vp my token to the people, they shall bryng thee thy sonnes in theyr lappes, and cary thy daughters vnto thee vpon theyr shoulders. 23 For kynges shalbe thy nursyng fathers, and queenes shalbe thy nursing mothers: they shall fall before thee with theyr faces flat vpon the earth, and licke vp the dust of thy feete: that thou mayest knowe howe that I am the Lorde, and that who so putteth theyr trust in me shall not be confounded. 24 Shall the spoyle be taken from the myghtie? or the lawfull prisoner from the taker? 25 But thus saith the Lorde, The prysoners shalbe taken from the myghtie, and the spoyle shalbe recouered from the violent: for I wyll maynteyne thy cause agaynst thyne aduersaries, and I wyll saue thy sonnes. 26 And I wyll feede thyne enemies with theyr owne flesshe, and make them drunken with theyr owne blood, as with sweete wine: And al flesshe shal know O Iacob that I am the Lorde thy sauiour, thy noble redeemer.

Rom. 9. d.

¶ The. L. Chapter.

¶ The Iewes are reproued, and also called.

THus sayth the Lorde, Where is the byll of your mothers deuorcement whom I sent away? or who is the vsurer to whom I solde you? Beholde, for your offences are ye solde, and because of your transgression is your mother forsaken.

Iere. 3. a.

Esai. 59. a.

2 For why woulde no man receaue me when I came? and when I called, no man gaue me aunswere? Is my hande shortened that it myght not helpe? or haue I not power to deliuer? lo, at a worde I dryncke vp the sea, and of water fluddes I make drye lande: so that for want of water the fishe doth corrupt, and dye for thirste.

Num. 11. e. Esai. 59. a. Exod. 14. c. Iosu. 3. d.

3 As for heauen I clothe it with darknesse, and put as it were a sacke vpon it. 4 The Lorde God hath geuen me a well learned tongue, so that I can comfort them that are troubled, yea and that in due season: he waketh myne eare vp betymes in the morning, betymes in the morning I say he wyll waken myne eare, that I myght hearken as to the scholemaisters. 5 The Lorde God hath opened myne eare, and I haue not gaynesayd, nor withdrawen my selfe. 6 But I offered my backe vnto the smyters, and my cheekes to the nyppers: I turned not my face from shame and spittinges. 7 And the Lorde God shall helpe me, therefore shall I not be confounded: I haue therfore hardened my face lyke a flint stone, for I am sure that I shall not come to confusion. 8 He is at hande that iustifieth me, who wyll then go with me to lawe? Let vs stande together, yf there be any that wyll reason with me: let hym come here foorth to me.

Exod. 10. e. 2. Cor. 1. a.

Mat. 16. 4. Luk. 10. 4. Psal. 55. a. Ioel. 3. b.

9 Beholde the Lorde God wil helpe me, what is he then that can condempne me? lo they all shall waxe old lyke a cloth, the moth shall eate them vp. 10 Therfore who so feareth the Lorde among you, let hym heare the voyce of his seruaunt: Who so walketh in darknesse and no lyght shyneth vpon hym, let hym put his trust in the name of the Lorde, and holde hym by his God. 11 But take heede, ye all kyndle a fyre, and sturre vp the coales: walke on in the glistering of your owne fyre, and in the coales that ye haue kindled: This commeth vnto you from my hande (namely) that ye shall sleepe in sorowe.

Rom. 8. d. Psal. 102. b. 2. Pet. 3. b.

The. li. Chapter.

¶ Consolation and comfort is promised vnto the faythfull.

HEarken vnto me ye that holde of vprightnesse, and ye that seeke the Lorde: take heede to the stone whereout ye are hewen, and to the graue whereout ye are dygged.

Esai. 51. a. 1. Pet. 1.

2 Consyder Abraham your father, and Sara that bare you, howe that I called hym alone, and blessed hym, and increased hym. 3 Therfore shall the Lorde comfort Sion, and repayre all her decay, making her desart as a paradice, and her wildernesse as the garden of the Lorde: Myrth and ioy shalbe founde there, thankesgeuyng and the voyce of prayse.

Gen. 11. d. Rom. 4. a. Gen. 12. b.

4 Haue respect vnto me then O my people both hygh and lowe, and lay thyne eare vnto me: for a lawe and an ordinaunce shall go foorth fro me to lyghten the gentiles. 5 It is harde by that my health and my righteousnesse shall go foorth, and the people shalbe ordered with myne armie: the Ilandes (that is the gentiles) shall hope in me, and put theyr trust

Esai. 2. d.

Psal.cii.d. Mar.24.c. 2.Pet.iii.

in myne arme. 6 Lyft vp your eyes towarde heauen, and loke vppon the earth beneath: for the heauens shall vanishe away lyke smoke, and the earth shall waxe olde lyke a garment, and they that dwell therein shall perishe in lyke maner: but my saluation shall endure for euer, and my righteousnes shall not ceasse. 7 Hearken vnto me ye that haue knowledge in

Jere.xxi.f.3 Matth.v.d. Luke.vii.a.

righteousnesse, thou people that beare my lawe in thyne heart: feare not the reuilynges of men, be not afrayde of their blasphemies. 8 For worme

Psal.cii.b.

shall eate them vp lyke cloth and woll: but my righteousnesse shall endure for euer, & my saluyng health from generation to generation. 9 Wake vp, wake vp, and be strong O thou arme of the Lorde, wake vp, lyke as in tyme past, euer,

Elai.14.d. Exod.14.c.

and since the worlde began. 10 Art not thou the same arme that hast wounded the proude, and hewen the dragon in peeces? Art not thou euen the same whiche hast dryed vp the deepe of the sea, whiche hast made playne the sea grounde, that the delyuered myght go through? 11 Therefore the redeemed of the Lorde shall

1.Esd.i.b.

turne agayne, and come with ioy vnto Sion, continuall ioy shalbe on their head, and mirth and gladnesse shalbe

ii.Cor.i.c.

with them, and sorowe and wo shall flee from them. 12 Yea I, (euen) I

Elai.xl.a. i.Pet.i.d.

am he that in all thinges geueth you consolation: what art thou then that feareste a mortall man and the chylde of man, whiche goeth away as doth the

C

flowre? 13 And forgetteste the Lorde that made thee, that spread out the heauens, and layde the foundation of the earth: but thou art euer afrayde for the sight of thyne oppressour, whi-

the is redy to do harme: where is the wrath of the oppressour? 14 The exile maketh haste to be loosed, that he dye not in prison, and that his bread

Mat.viii.a. Elai.28.a.

fayle hym not. 15 I am the Lorde thy God that diuide the sea, and his waues shall rage, whose name is the

Elai.49.a.

Lorde of hoastes. 16 I haue put my wordes in thy mouth, and haue defended thee in the shadowe of my hande, that I may plant the heauens, and lay the foundation of the earth, and say vnto Sion, Thou art my people.

17 Awake, awake, and stande vp O

Psal.75.b. Jere.xxv.c.

Jerusalem, thou that from the hande of the Lorde hast drunken out the cup of his wrath, thou that hast supped of and sucked out the slumbryng cuppe to the bottome. 18 For among all the sonnes whom he hath begotten, there is not one that may holde it vp, and not one to leade it by the hande of all the sonnes that he hath norished.

19 Both these thinges are happened vnto thee, but who is sory for it? yea destruction, wastyng, hunger, and sworde, but who wyll comfort thee?

20 Thy sonnes lye comfortlesse at the head of euery streete lyke a taken venison, and are full of the terrible wrath of the Lorde, and punishment of thy God. 21 And therefore thou miserable and drunken (howbeit not with wine) heare this: 22 Thus

D

sayth the Lorde, thy Lorde and God, the defendour of his people, Beholde I wyll take the slumbryng cup out of his hande, euen the cup with the dregs of my wrath, that from henceforth thou shalt neuer drynke it more:

23 But I wyl put it into their hande that trouble thee, whiche haue spoken to thy soule, Stoupe downe, that we may go ouer thee, make thy body euen with the grounde, and as the streete to go vppon.

¶ The .lii. Chapter.

2 An exhortation and comfort to the people of God.

A

VP Sion, vp, take thy strength vnto thee, put on thyne honest rayment O Hierusalem, thou holy citie: for from this tyme forth there shall no vncircumcised nor vncleane person come in thee. 2 Shake thee from the dust, aryse and stande vp O Hierusalem: pluche out thy necke from the bonde, O thou captiue daughter Sion. 3 For thus sayth the Lorde, Ye are solde for naught, there-

Rom.viii.b.

fore shall ye be redeemed also without any money. 4 For thus sayth the Lorde God, My people went

Gen.xlvi.a. Exod.i.a. 4.king.18.c.

downe afore time into Egypt, there to be straunger s, and the kyng of the Assyrians oppressed them without any cause. 5 And nowe, what profite is it to me sayth the Lorde, that my people is freely caryed away, and brought

Eze.36.d. Rom.ii.a.

into heauines by their rulers, and my name euer styll blasphemed sayth the Lorde? 6 But that my people maye know my name, I my selfe wil speake

B

Num.ii.a. Rom.x.c.

in that day, Beholde here am I.

7 O howe beautifull are the feete of the embassadour that bryngeth the

B 1.John. i.c.

Esai. xlix.c

Psal.98. a.

2.Cor. vi.c.

Exod. 13.b.

C (a)Christe is called Gods seruaunt for his office sake, whiche he exercised in the tyme of his abasing him self in the flesshe.

Esai. liii.c. Esai. lxv. c. Rom. xb.c.

A John. xii.c. Rom.xii.c.

Esai.liii.c. Heb.v.a.

Esai.8.b. 1.Pet.ii.c.

message from the mountayne and proclaymeth peace? that bryngeth the good tydynges, and preacheth health, and sayth vnto Sion, Thy God is the kyng. 8 Thy watchmen shall lyfte vp their voyce, with loude voyce they shall reioyce together: for they shall see plainely when the Lorde shal conuert Sion. 9 Be glad O thou desolate Hierusalem, and reioyce together: for the Lorde hath comforted his people, he hath deliuered Hierusalem. 10 The Lorde hath made bare his holy arme, and shewed it foorth in the syght of all the gentiles, and all the endes of the earth hath seene the sauing health of our God.

11 Away, away, get you out from hence, and touche no vncleane thing: go out from among such, & be cleane that beare the vessell of the Lorde.

12 For ye shal not escape by running, nor by fleeing away: but the Lord shal go before you, and the God of Israel shall gather you together. 13 Beholde my (a)seruaunt shall deale prosperously, therefore shall he be magnified, exalted, and greatly honoured.

14 Lyke as the multitude shall wonder vpon him, because his face shalbe so defourmed and not as mans face, his beautie lyke no man: 15 Euen so shall the multitude of the gentiles speake of him, and kynges shall shut their mouthes before him: for they haue seene that whiche was not tolde to them, and haue vnderstande that whereof they had not hearde.

¶ The liii. Chapter.

1 He professieth euidently of the passion of our sauiour Iesus Christe.

WHo hath geuen credence vnto our preachyng? or to whom is the arme of the Lorde knowen?

2 For he dyd growe before the Lord lyke as a braunche, and as a roote in a drye grounde, he hath neither beautie nor fauour: when we loke vpon him, there shalbe no fayrenesse, we shall haue no lust vnto him. 3 He is dispised and abhorred of men, he is such a man as hath good experience of sorowes and infirmities: We haue reckened him so vile, that we hyd our faces from him. 4 Howbeit, he only hath taken on him our infirmitie, and borne our paynes: yet we dyd iudge him as though he were plagued, and cast downe of God.

5 Whereas he (notwithstandyng) was wounded for our offences, and smytten for our wickednesse: for the payne of our punishment was layde vppon him, and with his stripes are we healed. 6 As for vs we are all gone astray lyke sheepe, euery one hath turned his owne way: but the Lorde hath throwen vpon him all our sinnes.

7 He suffered violence, and was euil intreated, & dyd not open his mouth: he shalbe led as a sheepe to be slayne, yet shall he be as still as a lamme before the shearer, and not open his mouth. 8 From the prysion and iudgement was he taken, and his generation who can declare? for he was cut of from the grounde of the lyuing, which punyshment dyd go vpon him for the transgression of my people.

9 His graue was geuen him with the condemned, and with the ryche man at his death, whereas he dyd neuer violence nor vnright, neither hath there ben any deceipte in his mouth. 10 Yet hath it pleased the Lorde to smyte him with infirmitie, that when he had made his soule an offering for sinne, he might see long lasting seede: and this deuice of the Lorde shall prosper in his hande.

11 Of the trauayle and labour of his soule shall he see the fruite and be satisfied: my righteous seruaunt shall with his knowledge iustifie the multitude, for he shall beare their sinnes.

12 Therefore wyl I geue him among the great ones his part, and he shall diuide the spoile with the mightie, because he geueth ouer his soule to death, and is reckened among the transgressours: which neuertheless hath taken away the sinnes of the multitude, and made intercession for the misdoers.

¶ The .liiii. Chapter.

1 Of the great dominion of Christ, 7 The indignation of God endureth but a short space, but his mercie is euerlasting.

BE glad nowe thou baren that bearest not, reioyce, syng, and be mery thou that art not with chylde: for the desolate hath mo chyldren then the maryed wyfe, sayth the Lorde.

2 Make thy tent wyder, and spreade out the hangynges of thyne habitation: spare not, lay foorth thy cordes, and make fast thy stakes: 3 For thou shalt be multiplied on the syght side

2.Cor.vi.c.

Psal.119.d.

B Jere.vi.b. Mat.27.b. Act.viii.d. 2. Cor.b.c.

Mat.27.c. 2.Cor.b.c. 1.Pet.ii.d. John.xii.c. Rom.viii.d

Rom.iii.b

Mat.xb.c. Luke.xxiii.b

A Gala.iiii.b. Luke.xiii.c.

syde and on the left, and thy seede shal haue the gentiles in possession, and dwell in the desolate cities. 4 Feare not, for thou shalt not be confounded: be not ashamed, for thou shalt not come to confusion: yea thou shalt forget the shame of thy youth, and shalt not remember the dishonour of thy widowhead. 5 For he that made thee shalbe thy Lorde and husbande (whose name is the Lord of hoastes) and thy redeemer shalbe euen the holy one of Israel, the lord of the whole worlde. 6 For the Lorde hath called thee beyng as a desolate sorowfull woman, and as a young wyfe that was forsaken sayth thy God. 7 A litle while haue I forsaken thee: but with great mercifulnesse shall I take thee vp vnto me. 8 When I was angry I hyd my face from thee for a litle season: but through euerlastyng goodnesse haue I pardoned thee, saith the Lorde thy redeemer. 9 And this is vnto me as the water of Noe: for lyke as I haue swoorne that I wyll not bring the water of Noe any more vpon the worlde: so haue I swoorne that I wyll neuer be angry with thee, nor reproue thee. 10 The mountaynes shall remoue, and the hylles shall fall downe: but my louing kindnesse shall not moue, and the bonde of my peace shall not fall downe from thee, sayth the Lorde thy merciful louer. 11 Beholde thou poore, vexed, and dispised, I wyll make thy walles of pretious stones, and thy foundation of Saphires, 12 Thy wyndowes of Christall, thy gates of fyne cleare stone, and all thy borders of pleasant stones. 13 Thy children shalbe all taught of God, and I wyll geue thee plentefulnes of peace. 14 In righteousnes shalt thou be grounded, and be farre from oppression: for thou nedest not to be afrayde, neither for hinderaunce, for it shall not come nye thee. 15 Lo, who so gathereth together (agaynst thee, doth it) without me, and who so within thee doth ioyne together agaynst thee, shal surely fall. 16 Beholde I make the smyth that bloweth the coales in the fyre, and he maketh a weapon after his handy worke: I make also the waster to destroy. 17 But all the weapons that are made agaynst thee shall not prosper: and as for all tongues that shall resist thee in iudgement, thou shalt ouercome them, and condempne them: this is the heritage of the Lordes seruauntes, and their righteousnes commeth of me, sayth the Lorde.

Esai.lbii.a. Eze.xvi.b. ii.Cor.xi.a. Esai.26.c. Psal.29.a. B Gen.9.b. 2.King.7.a. Esai.bi.a. C 1.John.ii.d. and vi.c. Luke.xxi.b. Actes.4.a.

¶ The .lv. Chapter.

1 An exhortation and comfort to the people. 9 The fruite and profite of the worde of God.

COme to the waters all ye that be thirstie, and ye that haue no money, come, bye that ye may haue to eate: come, bye wine and mylke without any money or money worth. 2 Wherefore do ye lay out any money for the thing that feedeth not, and spende your labour about the thing that satisfieth you not? But hearken rather vnto me, and ye shall eate of the best, and your soule shall haue her pleasure in plentefulnesse. 3 Encline your eares and come vnto me, take heede (I say) and your soule shall lyue: for I wyll make an euerlastyng couenaunt with you, euen the sure mercies of Dauid. 4 Beholde, I gaue him for a witnesse among the folke, for a prince and a teacher vnto the people. 5 Lo thou shalt call an vnknowen people: and a people that had no knowledge of thee shall runne vnto thee, because of the Lorde thy God and the holy one of Israel which glorifieth thee. 6 Seeke the Lorde whyle he may be founde, and call vpon him whyle he is nye. 7 Let the vngodly man forsake his owne wayes, and the vnrighteous his owne imaginations, and turne againe vnto the Lorde, so shall he be mercifull vnto him: and to our God, for he is very redye to forgeue. 8 For thus sayth the Lorde, My thoughtes are not your thoughtes, and your wayes are not my wayes. 9 But as farre as the heauens are hyer then the earth: so farre do my wayes exceede yours, and my thoughtes yours. 10 And lyke as the rayne and snowe commeth downe from heauen, and returneth not thyther agayne, but watereth the earth, maketh it fruitefull and greene, that it may geue corne vnto the sower, and bread to him that eateth: 11 So the worde also that commeth out of my mouth shall not turne vngayne

A Eccle.li.d. John. vii.b Apo. 22.d. Actes. 13.d. 2.Sam.7.e B Eze.xviii.c. and.xxxiii.c 30 Psal.ciii.a. Esai.lxv.b. Deut. 32.a.

boyde vnto me, but shall accomplishe my wyll, and prosper in the thing whereto I sende it. 12 And so shall ye go forth with ioy, and be led with peace: the mountaynes and hylles shall syng with you for ioy, and all the trees of the feelde shall clappe their handes. 13 For thornes there shall growe Firre trees, and the Myrte tree in the steede of bryers: and this shalbe done to the prayse of the Lord, and for an euerlasting token that shall not be taken away.

¶ The .lvi. Chapter.

1 An exhortation to iudgement and righteousnesse, and to the spirituall keping of the sabbath. 10 Againste shepheardes that deuoure the flocke.

A Mat.iii.c. THus sayth the Lorde, Keepe equitie, and do ryght: for my sauyng health shall come shortlye, and my ryghteousnesse shalbe opened.

2 Blessed is the man that doth this, and the mans chylde whiche keepeth the same: he that taketh heede that he vnhalowe not the sabbath (that is) he that keepeth him selfe that he do no euyl. 3 Then shall not the straunger which cleaueth to the Lorde, say, Alas the Lord hath shut me cleane out from his people: neither shall the gelded man say, Lo I am a drye tree.

Esai.lviii.c

Deut.23.c.

Sapi.3.b.

4 For thus sayth the Lorde vnto the gelded that kepeth my sabbath, (namely) that holdeth greatly of the thing that pleaseth me, and kepeth my couenaunt: 5 Vnto them wyll I geue in my housholde and within my walles a better heritage and name then yf they had ben called sonnes and daughters: I wyll geue them an euerlasting name that shall not perishe. 6 Agayne, the straungers that sticke to the Lorde to serue him, and to loue his name, and to be his seruauntes, and all they whiche kepe them selues that they vnhalowe not the sabbath, namely that they fulfill my couenaunt:

John.i.c.

John. viii.c

28

7 Them wyll I bryng to my holye mountayne, and make them ioyfull in my house of prayer: their burnt offerynges and sacrifices shalbe accepted vpon my aulter: for my house shalbe called an house of prayer for all people. 8 Thus sayth the Lorde God whiche gathereth together the scattered of Israel, I wyll bryng yet an other congregation to him. 9 Come al ye beastes of the feelde, that ye may deuoure all the beastes of the wood.

3.king.8.c. Mat.21.b. Mar.xi.b. Luke.xix.b.

10 For his watchmen are all blynde, they haue altogether no vnderstanding, they are all dumbe dogges not beyng able to barke, they are sleepie, sluggishe are they and lye snorcyng.

Jere.xii.b. Eze.34.a.

11 They are shamelesse dogges that be neuer satisfied: the shepheardes also in lyke maner haue no vnderstanding, but euery man turneth his owne way, euery one after his owne couetousnesse with all his power.

Jere.vi.b.

12 Come (say they) I wyll fetche wine, so shall we fyll our selues, that we may be dronken: and do to morowe lyke as to day, yea and much more.

Esai.22.b. 1.Cor.xv.d. Sapi.ii.b.

¶ The .lvii. Chapter.

1 The good men are taken away, 3 the wicked ones take pleasure in idolatrie, the godly receaue comfort, the wicked doth perishe.

THe ryghteous perysheth, and no man regardeth it in his heart: good godly people are taken away, and no man considereth it, namely, that the ryghteous is conueyed away from the wicked. 2 He commeth into peace, and godly men rest in their chaumbers, and before the godly man goeth peace. 3 Come hyther therefore ye charmers chyldren, ye sonnes of the adulterer and the whore.

I Sapi.iii.b

Esai.lvii.b

4 Wherein take ye your pleasure? vpon whom gape ye with your mouth, and bleate out your tongue? Are ye not chyldren of transgression, and a seede of dissimulation? 5 Ye make your fyre vnder the okes, and vnder all greene trees, and ye offer chyldren in the valleys and dennes of stone.

Eze.xvi.b. Esai.lvi.a. Jere.vii.a. Deut.12.b. Eze.xx.b. Leuit.xx.a. Deut.32.c. 13

6 Thy part shalbe with the stonye rockes by the ryuer, yea euen these shalbe thy part: for there thou hast powred meate and drynke offerynge vnto them: shoulde I delyght in that?

7 Thou hast made thy bed vppon hye mountaynes, thou wentest vp thither, and there thou hast slayne sacrifices.

8 Behynde the doores and postes hast thou set vp thy remembraunce, when thou hadst discouered thy selfe to another then me, when thou wentest vp and made thy bed wyder, and with those idols hast thou made a couenaunt, and louedst their couches where thou sawest them. 9 Thou wentest straight to kynges with oyle and dyuers oyntmentes (that is) thou hast sent thy messengers farre of, and yet art thou fallen into the pit.

Deut.17.b.

Eze.xvi.b. Ose.xii.a.

10 Thou

10 Thou art weerie for the multitude of thine owne wayes, yet saydest thou neuer, There is no hope: thou hast had the lyfe that thy handes wrought, and therefore thou art careleſſe. 11 For whom wylt thou be abached or feare, seyng thou hast broken thy promyſe, and remembrest not me, neither hast me in thyne heart? Thinkest thou that I also wyll holde my peace as afore-tyme, that thou feareſt me not?

12 Yea verily I wyll declare thy goodneſſe and thy workes, but they shall not profite thee. 13 When thou criest, let thy choſē heape deliuer thee: but the wynde shall blowe them foorth, and vanitie shall take them all away: neuertheleſſe they that put their truſt in me, shall inherite the lande, and haue my holy hill in poſ-ſeſſion. 14 And therefore thus he ſayth, Make playne, make plaine, and clenſe the ſtreete, take vp the ſtum-bling blockes out of the way of my people. 15 For thus ſayth the hye and excellent, euen he that dwelleth in euerlaſtingneſſe, whoſe name is the holy one: I dwell hye aboue and in the ſanctuarie, and with him alſo that is of a contrite and humble ſpi-rite do I dwell, that I may heale a troubled mynde, and a contrite heart.

16 For I chyde not euer, and am not wroth without ende: but the blaſting goeth from me, and is included in the body, and I made the breath. 17 I am wroth with him for his couetouſ-neſſe, I ſmyte him, I hyde me and am angrye, and he turneth him ſelfe and foloweth the way of his owne heart. 18 I haue ſeene his wayes, and I heale him, I leade him, and reſtore to him comfort, and to thoſe that were ſore for him. 19 I make the fruites of thankeſgeuing, that he may ſay, Peace, peace, vnto them that are farre of, and to them that are nye ſayth the lord, I make him whole. 20 But the wicked are like the raging ſea that can not reſt, whoſe water rometh with the mire and grauell. 21 Euen ſo the wicked haue no peace, ſayth God.

Mat. 9. b.

C

Rom. 11. a.

Eſai. 57. c.

Pſal. 1. b.

Eſai. lxvi. a.

Pſal. cciii. a.

Jere. iii. e.

Luke. xv. a.

D

Ephe. ii. c.

Eſai. 48. d.

¶ The .lviii. Chapter.

1 The Lorde (by the mouth of the prophete) reprouеth the people for their faſtinges, 2 which were full of hypo-criſie.

CRye now as loude as thou canſt, cleaue not of, lyft vp thy voyce lyke a trumpet, and ſhewe my people their offences, and the houſe of Jacob their ſinnes. 2 For they ſeeke me dayly, and wyl knowe my wayes, euen as it were a people that dyd ryght, and had not forſaken the ſtatutes of their God: they aſke of me concernyng ryght iudgement, and wyl be nye vnto God. 3 Wherfore faſt we (ſay they) and thou ſeeſt it not? we put our ſoules to straytnes, and thou regardeſt it not? 4 Beholde when ye faſt, your luſt remayneth ſtil, for ye do no leſſe violence to your det-ters: lo, ye faſt to ſtrife and debate, and to ſmyte with your fiſt without mercie: nowe ye ſhall not faſt thus, that your voyce might be heard a-boue. 5 Thynke ye this faſt plea-ſeth me, that a man ſhoulde chaſten him ſelfe for a day? & to hang downe his head lyke a bulruſhe, and to lye vpon the earth in an heerie cloth? Shoulde that be called faſting, or a day that pleaſeth the Lorde?

6 Doth not this faſting rather pleaſe me, That thou loſe the wicked bands, that thou take of the ouer heaue bur-thens, that thou let the oppreſſed go free, and breake all maner of yoke?

7 To deale thy bread to the hungrie, and to bryng the poore wandryng home into thy houſe? when thou ſee-eſt the naked that thou couer him, and hyde not thy ſelfe from thyne owne fleſhe? 8 Then ſhall thy lyght breake foorth as the morning, and thy health ſpryng forth ryght ſhortly: ryghteouſneſſe ſhall go before thee, and the glorie of the Lorde ſhall em-brace thee. 9 Then yt thou calleſt, the Lorde ſhall anſwere thee, yf thou cryeſt, he ſhall ſay, Here I am: yea yf thou layeſt away from thee thy bur-thens, and holdeſt thy fingers, and ceaſſeſt from vngratious talkyng?

10 If thou haſt compaſſion vpon the hungrie, and refreſheſt the troubled ſoule: then ſhall thy lyght ſpryng out in the darkeneſſe, and thy darkeneſſe ſhalbe as the noone day. 11 The Lorde ſhall euer be thy guyde, and ſa-tiſfie the deſyre of thyne heart in the tyme of drought, and fyll thy bones with marie: thou ſhalt be like a freſhe watred garden, and like the fountaine of water that neuer leaueth runnyng. 12 Then the places that haue euer ben waſte, ſhalbe buylded of thee.

Eſai. 1. b.

Zach. 7. a.

Deut. xv. a.

B

Eze. xviii. b

Math. xv. c.

Luke. xi. d.

Pſal. xxi. b.

Zach. 7. a.

Mat. v. b.

John. iiii. b

C

there shalt thou lay a foundation for many kinredes: thou shalt be called the maker vp of the breache, and the buylder agayne of the way to dwell in. 13 Yea yf thou turne thy feete from the sabbath, so that thou do not the thing which pleaseth thy selfe in my holy day, and thou call the pleasaunt, holy, and glorious sabbath of the Lorde, and that thou gene him the honour, so that thou do not after thine owne imaginatiō, neither seeke thyne owne wyll, nor speake (thyne owne) wordes: 14 Then shalt thou haue thy pleasure in the Lorde, and I wyll cary thee hye above the earth, and feede thee with the heritage of Jacob thy father: for the Lordes owne mouth hath so promysed.

Esai. lvi. a. and. lxvi. d.

C

¶ The lix. Chapter.

1 The Lorde is mightie to saue, and redye to heare our requestes, 12 our sinnes are the cause why God heareth not vs, neither graunteth our requestes.

A

BEholde the Lordes hande is not so shortened that it can not helpe, neither is his eare so stopped that it may not heare: 2 But your misdeedes haue separated you from your God, and your sinnes hyde his face from you, that he heareth you not.

Esai. l. a. Nume. xi. a

Iere. v. b.

Esai. i. d.

3 For your handes are defyled with blood, and your fyngers with vnrighteousnesse: your lippes speake leasinges, and your tongue setteth out wickednesse. 4 No man regardeth righteousnesse, and no man iudgeth truely: euery man hopeth in vayne things, and imagineth deceipt, conceaueth weetinesse, and bringeth foorth euill. 5 They breede cockatrice egges, and weaue the spiders webbe, who so eateth of their egges, dyeth: but if one treade vpon them, there commeth vp a serpent. 6 Their webbe maketh no cloth, and they may not couer them with their labours: their deedes are the deedes of wickednesse, and the worke of robberie is in their handes. 7 Their feete runne to euill, and they make haste to shed innocent blood: their counsels are wicked counsels, harme and destruction are in their wayes.

Iob. xv. b. Psal. 7. b.

Psa. l. a. Psal. v. b. and. xiii. a. Rom. iii. b.

B

8 But the way of peace they knowe not, in their goynges is no equitie: their wayes are so crooked, that whosoeuer goeth therein knoweth of no peace. 9 And this is the cause that equitie is so farre from vs, and that righteousnesse commeth not nye vs: we loke for light, loe it is darkenesse: for the morning shine, see, we walke in the darke. 10 We grope lyke the blynde vpon the wall, we grope euen as one that hath none eyes, we stumble at the noone day as though it were towarde night in the falling places, lyke men that are halfe dead. 11 We roare all lyke beares, and mourne still lyke doues: we looke for equitie, but there is none: for healthy, but it is farre from vs. 12 For our offences are many before thee, and our sinnes testifie against vs: yea we must confesse that we offende, and knowledge that we do amisse: 13 (Namely) transgresse and dissemble against the Lorde, and fall away from our God, vsing presumpteous and traiterous imaginations, and casting false matters in our heartes. 14 And therefore is equitie gone aside, and righteousnesse standeth farre of, trueth is fallen downe in the streete, and the thing that is playne and open, may not be shewed. 15 Yea the trueth is taken away, and he that refraineth him selfe from cuyll, must be spoyled: when the Lorde sawe this, it displeased him sore that there was no equitie. 16 He sawe also that there was no man righteous, and he wondred that there was no man to helpe him: wherefore he helde him by his owne power, and he sustayned him by his owne righteousnes. 17 He put righteousnesse vpon him for a brest plate, he set the helmet of healthy vpon his head: he put on wrath in the steade of clothyng, and toke telouste about him for a cloke. 18 Euen as when a man goeth foorth wrathfully to recompence his enemies, and to be auenged of his aduersaries, he wyl recompence and rewarde the Ilandes.

Esai. b. a. Iob. xxv. b. Deut. 28. c. Iohn. xii. c.

C

Osee. 4. a.

Ephe. vi. b. 1. Thes. v. a.

19 They shall feare the name of the Lorde from the rysing of the sunne, and his maiestie vnto the going downe of the same: for he shall come as a violent water streame which the winde of the Lorde hath moued.

Rom. xi. d. Psal. xiv. a.

20 But vnto Sion there shall come a redeemer, and vnto them in Jacob that turne from wickednesse, sayth the Lorde. 21 I wyll make this couenaunt with them (sayth the Lorde:) My spirite that is vpon thee, and the wordes

D

Esai.

wordes whiche I haue put in thy mouth, shall neuer go out of thy mouth, nor out of the mouth of thy children's children, from this tyme forth for euermore worlde without ende, sayth the Lorde.

¶ The .lx. Chapter.

1 A consolation and comfort to Hierusalem. 5 The Churche is gathered together among the gentiles by preachyng of the Gospel, 16 and aboundeth with all good thinges.

A Arise, get thee vp betimes, and be bright (O Hierusalem) for thy light commeth, and the glorie of the Lorde is risen vp vpon thee. Actes.26.c. Ephe.v.b. 2 For loe, while the darknesse and clonde couereth the earth and the people, the lord shall shewe thee light, and his glorie shalbe seene in thee. 3 The gentiles shall come to thy light, and kynges to the brightnesse that springeth forth vppon thee. 4 Lyft vp thyne eyes, and loke rounde about thee: all these gather them selues and come to thee, thy sonnes shal come vnto thee from farre, and thy daughters shall gather them selues to thee on euery side. Esai.49.d. Mar.viii.d. Gen.xlv.a.

5 Then thou shalt see this and be glorious, thou shalt maruayle exceedyngly, and thyne heart shalbe opened: when the aboundaunce of the sea shalbe conuerted vnto thee, (that is) when the ryches of the gentiles shall come vnto thee. 6 The multitude of camels shall couer thee, the dromedaries of Madian and Epha: all they of Saba shall come, bryngyng golde and incense, and shewyng the prayse of the Lorde. 7 All the cattel of Cedar shalbe gathered vnto thee, the rammes of Nabaioth shall serue thee to be offered acceptable vpon mine aultar, and the house of my glorie wyll I garnishe. 8 But what are these that flee here lyke the cloudes, and as the doues fleeing to their windowes? 9 The Iles also shall wayte for me, and specially the ships of Tharsis, that they may bryng thy sonnes from farre, and their siluer and their golde with them, vnto the name of the Lorde thy God, vnto the holy one of Israel that hath glorified thee. 10 Straungers shal builde vp thy walles, and their kynges shall do thee seruice: for when I was angry, I smote thee, and of my mercie I pardoned thee. 11 Thy gates shal stande open still both day and nyght, and neuer be shut, that the hoast of the gentiles may come, and that their kynges may be brought vnto thee. Psal.lxxii.d Mat.ii.b. Esai.lxii.b. Esai.liii.d. Apoc.xxi.d.

12 For euery people and kyngdome that serueth not thee shal perishe, and be destroyed with vtter destruction.

13 The glorie of Libanus shall come vnto thee, the Firre trees, Bores, and Cedars together, to garnish the place of my sanctuarie: for I wyll glorifie the place of my feete. 14 Moreouer those shall come kneelyng vnto thee C that haue vexed thee, and all they that despised thee shall fall downe at thy foote: thou shalt be called the citie of the Lorde, Sion (the citie) of the holy one of Israel. 15 Because thou hast ben forsaken and hated, so that no man went through thee: I will make thee glorious for euer and euer, and ioyfull throughout all posteritees. Esai.xlix.e.

16 Thou shalt sucke the mylke of the gentiles, and kynges breastes shall feede thee: and thou shalt knowe that I the Lord am thy sauiour and redeemer, the mightie one of Jacob.

17 For brasse, wyll I geue thee gold, and for iron, siluer: for wood, brasse, and for stones, iron: I wil turne thine oppression into peace, and thyne exactions into righteousnesse. 18 Violence and robberie shall neuer be hearde of in thy lande, neither harme and destruction within thy borders: thy walles shalbe called health, and thy gates the prayse of God. 19 The Apoc.xxi.e. D sunne shall neuer be thy day light, and thy lyght of the moone shall neuer shine vnto thee: but the Lorde hym selfe shalbe thyne euerlastyng light, Apoc.xxii.b. and thy God shalbe thy glory.

20 Thy sunne shall neuer go downe, and thy moone shall not be hyd: for the Lord him selfe shalbe thyne euerlasting lyght, and thy sorow shall dayes shalbe ended. 21 Thy people shalbe all righteous and possesse the lande euer, the floure of my plantyng, the worke of my handes whereof I wyll reioyce. 22 The youngest and least shall growe into a thousande, and the simplest into a strong people: I the Lorde shall shortly bryng this thyng to passe in his tyme.

¶ The .lxi. Chapter.

1 He propheſieth that Chriſte ſhalbe annoynted and ſent to preache.

A

Luke.4.c. and 7.c. Eſai.11.a. Eſai.lvii. b and.lxvi.a.

THe ſpirite of the Lorde is vppon me: for the Lorde hath annoynted me, and ſent me to preache good tydynges vnto the poore, that I might bynde vp the wounded hearts, that I myght preache deliueraunce to the captiue, and open the pryſon to them that are bounde: 2 That I myght declare the acceptable yere of the Lorde, and the day of the vengeaunce of our God: that I myght comfort all them that are in heauineſſe:

Mat.xb.a. and.xi.a.

3 That I myght geue vnto them that mourne in Sion, that I might geue (I ſay) beautie in ſtede of aſhes, ioyfull ointment for ſyghyng, pleaſaunt rayment for an heauie mynde, that they myght be called trees of rychteouſneſſe, a plantyng of the Lorde for hym to reioyce in. 4 They ſhall buylde the long rough wylderneſſe, and ſet vp the olde deſart: they ſhall repayre the waſte places, and ſuch as haue ben voyde throughout many generations. 5 Straungers ſhall ſtande and feede your cattell, and the alyauntes ſhalbe your plowmen, and dreſſers of your vines. 6 But ye

Eſai.lxvi. a Jere.xx.b.

ſhalbe named the prieſtes of the lord, and men ſhall call you the ſeruauntes of our God: ye ſhall enioy the goodes of the gentiles, and triumph in their ſubſtaunce. 7 For your great reproofe you ſhall haue double ioy, and for ſhame ſhall they haue ioy of their portion: for they ſhall haue double poſſeſſion in their lande, and euerlaſtyng ioy ſhalbe with them. 8 For I the Lord which loue rychte and hate robberie (though it were offered me) ſhall make their workes full of faythfulneſſe, and make an euerlaſtyng couenaunt with them. 9 Their ſeede alſo and their generation ſhalbe knowen among the gentiles, and among the people: all they that ſee them, ſhal knowe that they are the hye bleſſed ſeede of the Lord. 10 And therefore I am ioyful in the Lorde, and my ſoule reioyceth in God: for he hath put vpon me the garment of ſaluation, and couered me with the mantle of rychteouſneſſe: he vnlt decke me lyke a bridegrome, and as a bride that hath her apparell vpon her. 11 For lyke as the grounde bryngeth forth her fruite, and as the garden cauſeth the ſeede to ſpryng forth: ſo ſhall the Lorde God cauſe rychteouſneſſe and prayſe to ſpryng forth before all the heathen.

Luke.ii.b. Pſal.132.a. Ezech.16.b

¶ The .lxii. Chapter.

1 A prophecie of the comming of Chriſt.

FOr Sions ſake will I not holde my tongue, and for Hieruſalems ſake I will not ceaſſe, vntyll their rychteouſneſſe breake forth as the ſhining lyght, and their ſaluation as a burnyng lampe. 2 Then ſhall the gentiles ſee thy rychteouſneſſe, and all kynges thy glory: thou ſhalt be named with a newe name, whiche the mouth of the Lorde ſhall ſhewe.

John.i.a. Apoc.ii.c.

3 Thou ſhalt be a crowne in the hand of the Lorde, and a glorious garlande in the hande of thy God. 4 From this tyme forth thou ſhalt neuer be called the forſaken, and thy lande ſhal no more be called the wildernes: but thou ſhalt be called, My pleaſure is in her, and thy lande ſhalbe called the maried woman: for the Lorde loueth thee, and thy lande ſhalbe ioyned in maryage. 5 And lyke as a young man taketh a virgin to maryage, ſo ſhal thy ſonnes be maryed vnto thee: and as a bridegrome is glad of his bride, ſo ſhall thy God reioyce ouer thee. 6 I haue ſet watchmen vpon thy walles O Hieruſalem, which ſhal neither ceaſſe day nor night to preach the Lorde: and ye alſo that remember the Lorde, ye ſhal not reſte him cloſe,

Ezech.xx.b Oſee.ii.c. Eſai.liii.a

7 Nor leaue to ſpeake of him, vntyll Hieruſalem be ſet vp, and made the prayſe of the worlde. 8 The Lorde hath ſworne by his ryght hande and by his ſtrong arme, that from hence forth he will not geue thy corne to be meate for thyne enemies, nor thy wine wherein thou haſt labboured, to be drynke for the ſtraungers. 9 But they that haue gathered in the corne, ſhall eate it, and geue thankes to the Lorde: and they that haue borne in the wine, ſhall drynke it in the courte of my ſanctuarie. 10 Go you, go you through the gates, make cleane the way for the people, make playne, make playne the foote path, and take away the ſtones out of it, and ſet out a token for the people.

11 Behalde the Lorde proclaymeth vnto the endes of the worlde, Tell the daughter Sion, See thy ſauiour

Eſai.xl.b. Zach.ix.b. Mat.xxi.a.

commeth,

commeth, beholde he bryngeth his recompence with him, and his worke before him. 12 For they whom the Esai.54.a. Lorde deliuereth, shalbe called the holy people: and as for thee, thou shalt be named the greatly occupied, and not the forsaken citie.

¶ The. lxiii. Chapter.

7 Of the redemption promised to the people.

WHat is he this that commeth from Edom, with red coloured clothes from Bosra? He is honourably arayed, and commeth in mightily with his power: I am he that teacheth ryghteousnesse, and am of power to helpe. 2 Wherfore then is thy clothyng red, and thy rayment lyke his that treadeth in the wine presse? 3 I haue troden the presse my selfe alone, and of all people there is not one with me: thus will I treade them downe in my wrath, and set my feete vpon them in myne indignation, and their blood shal be sprong vpon my clothes, and so will I stayne all my rayment. Esai.34.b. 4 For the day of vengeaunce is assigned in my heart, and the yere when my people shalbe deliuered is come. 5 I loked about me, & there was no man to shew me any helpe, I marueyled that no man helde me vp: then I helde me by myne owne arme, and my feruentnes sustayned me. 6 And thus will I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength. 7 I will declare the goodnesse of the Lorde, yea and the prayse Exod.15.a of the Lord for all that he hath geuen Esai.12.a us, for the great good that he hath done for Israel, which he hath geuen them of his owne fauour, and accordyng to the multitude of his louyng kindnesses. 8 For he sayde, These no doubt are my people, and no chyldren: and so was he their sauiour. 9 In their troubles, he was Exod.23. also troubled with them, and the an- 14.d.24.c. gell that went foorth from his presence deliuered them: of very loue and kindnesse that he had vnto them he redeemed them, he hath borne them and caryed them vp euer since the worlde began. 10 But after they prouoked him to wrath and vexed his holy spirite, he was their enemie, and fought agaynst them him selfe.

11 Yet remembred Israel the olde tyme of Moyses and his people, saying, Where is he that brought them from the water of the sea, with them that feede his sheepe? Where Exod. 43.c. is he that hath geuen his holy spirite Psal.77.d. among them? 12 He led them by the ryght hande of Moyses with his glorious arme, diuidyng the water before them, whereby he gat him selfe an euerlastyng name. 13 He led them in the deepe as an horse is led in the playne, that they shoulde not stumble. 14 As a tame beast goeth C in the feelde, and the spirite of God geueth him rest: thus (O God) hast thou led thy people to make thy selfe a glorious name withall. 15 Loke Deut. 26.b downe then from heauen, and beholde Baru. 2.c. from the dwellyng place of thy sanctuarie and thy glorie: howe is it that thy gelousie, thy strength, the multitude of thy mercies, and thy louyng kindnesse will not be intreated of vs? 16 Yet art thou our father: for Mat.6.b. Abraham knoweth vs not, neither is Luk.11.a. and.23.a. Israel acquaynted with vs: but thou Lorde art our father and redeemer, and thy name is euerlastyng. 17 O Psal.119.b Lorde, wherfore hast thou led vs out of the way? wherefore hast thou hardened our hartes that we feare thee not? Be at one with vs agayne for thy seruauntes sake, and for the generation of thyne heritage.

18 Thy holy people haue had but a litle whyle thy sanctuarie in possession, for our enemies haue troden downe thy holy place. 19 And we were thyne from the begynnyng, when thou wast not their Lorde, for they haue not called vpon thy name.

¶ The. lxiiii. Chapter.

1 The prophete (vnder the person of the Iewes) bewayleth their exile and banishment. 6 Mans ryghteousnesse is lyke a cloth defyled.

OThat thou wouldest cleaue the A heauens in sunder and come downe, that the mountaynes myght melt away at thy presence:

2 Lyke as at an hot fire, and (that the malitious myght boyle away) as the water doth vpon the fire: whereby thy name myght be knowen among thine enemies, and that the gentiles myght tremble before thee. 3 When thou wroughtest wonderous straunge workes, we loked not for them: thou camest downe, and the hylles melted at thy presence. 4 For since the begynnyng of the worlde it hath not

hen

1.Cor.2.8. ben heard or perceaued, neither hath any eye seene another God beside thee, which doest so much for them that put their trust in thee. 5 Thou helpest him that doth ryght with cheartfulnesse, and them that thynke vpon thee in thy wayes: but lo, thou hast ben angrie, for we offended, and haue ben euer in sinne, thongh the worlde haue cleaued to them, yet shall we be saued. 6 We are all as an vncleane thyng, and all our ryghteousnesse are as fylthy ragges: we fall everychone as the leafe, for our sinnes cary vs away lyke the wynde.

Rom.3.b
Psal.14.a

B 7 There is no man that calleth vpon thy name, that standeth vp to take holde by thee: therfore hydest thou thy face from vs, and consumest vs, because of our sinnes. 8 But nowe, O Lorde, thou father of ours, we are thy clay, and thou art our potter, and we all are the worke of thy handes.

Rom.9.c

9 Be not to sore displeased O Lorde, and kepe not our offences to long in thy remembraunce: but consyder that we all are thy people. 10 The cities of thy sanctuarie lye waste, Sion is a wildernesse, and Hierusalem a desart. 11 Our holy house which is our beautie where our fathers praysed thee is brent vp: yea, all our commodities and pleasures are wasted away. 12 Wylt thou not be intreated O Lorde, for all this wylt thou holde thy peace, and scourge vs so sore?

Psal.79.a
Jere.10.d

Mich.3.c

¶ The.lxv. Chapter.

1 The reiectyng of the Iewes, and the callyng of the heathen.

A Esai.52.c

THey seke me that hytherto haue not asked for me, they fynde me that hytherto haue not sought me: I haue sayde, I am here, I am here, I am founde of a people that neuer called vpon my name. 2 For thus long haue I euer holden out myne handes to an vnfaythfull people that go not the ryght way, but after their owne imagination: 3 To a people that is euer defyng me to my face, they make their oblations in gardens, and their smoke vpon aulters of bryche. 4 They lurke among the graues, and lye in the dennes all nyght: they eate swines fleshe, and vncleane broth is in their vessels. 5 If thou commest nye them, they say, Touche me not, for I am holyer then thou: All these men when I am angry, shalbe turned to smoke and fire that shall burne for euer. 6 Beholde, it is written before my face, and shall not be forgotten, but recompenced, I wyll rewarde it them into their bosome. 7 (I meane) your misdeedes, and the misdeedes of your fathers together saith the Lorde, which haue made their smokes vpon the mountaynes, and blasphemed me vpon the hylles: therefore wyll I measure their olde deedes into their bosome agayne.

Rom.10.a

Deut.13.a and.14.b.

Exod.20.d

Deut.14.a
Leuit.11.a

Mat.26.b

Jere.7.a
Esai.57.a
Eze.20.d

B

8 Moreouer, thus saith the Lorde, Lyke as when newe wine is founde in the cluster, and one saith, Lose it not, for there is blessyng therin: euen so wyll I do also for my seruauntes sakes, that I wyll not destroy them all. 9 But I wyll take a seede out of Jacob, and out of Juda one, to take possession of my hyll: My chosen shal possesse it, and my seruauntes shall dwell there. 10 Saron shalbe a sheepefolde, and the valley of Achor shall gene the stallyng for the cattell of my people that seke after me.

Rom.11.b

2.King.19.c
Rom.9.c

Josu.7.

11 But as for you, ye are they that haue forsaken the Lorde, and forgotten my holy hyll: ye haue set vp an aulter vnto Jupiter, and geuen riche drynke offerynges vnto the planets: 12 Therefore wyll I number you to the swoorde, that ye shalbe destroyed altogether: for that when I called, no man gaue me aunswere, when I spake, ye hearkened not vnto me, but dyd wickednesse before myne eyes, and chose the thynges that pleased me not. 13 Therfore thus saith the Lorde God, Beholde, my seruauntes shall eate, but ye shall haue hunger: beholde, my seruauntes shall drynke, but ye shall suffer thirst: beholde, my seruauntes shalbe merie, but ye shalbe confounded: 14 Beholde, my C seruauntes shall reioyce for very quietnesse of heart, but ye shall crye for sorowe of heart, and complayne for vexation of mynde. 15 Your name shall ye leaue accursed among my chosen: for God the Lorde shall slaye you, and call his seruauntes by another name. 16 Who so reioyceth vpon earth, shall reioyce in the true God, and who so sweareth vppon earth, shall sweare in the true God: for the olde afflictions shalbe forgotten, and taken away out of my syght.

Psal.21.a
Esai.11.a

Jere.9.b
1.Cor.1.c
2.Cor.11.a

2.Pet.3.b
Apoc.21.a

17 For lo, I shall make a newe heauen

heauen and a newe earth: and as for the olde, they shall neuer be thought vpon, nor kept in mynde: 18 (But the Lorde saith,) Be glad and euermore reioyce for the thynges that I shall do: for why? behalde, I wyll make a ioyfull Hierusalem, and his people ioyfull. 19 Yea, I my selfe wyll reioyce with Hierusalem, and be glad with my people: and the voyce of weepyng and waylyng shall not be hearde in her from thencefoorth.

Apoc. 21.a

20 There shall neither be chylde nor olde man that haue not their full dayes: but when the chylde commeth to an hundred yeres olde it shall dye, and yf he that is an hundred yeres of age do wrong, he shalbe cursed.

D

Deut. 28.c

21 They shall builde houses and dwell in them, they shall plant vineyardes and eate the fruite of them.

22 They shall not builde and another possesse, they shall not plant and another eate: but the lyfe of my people shalbe lyke a tree, and myne elect shall enioy styll the worke of their handes. 23 They shall not labour in vayne, nor beget with trouble: for they are the ye blessed seede of the Lorde, and their fruites with them.

Gen. 2.b
Iere. 17.b
Psal. 1.a

24 And it shalbe that or euer they call, I wyll aunswere them, whyle they are yet but thynkyng howe to speake, I wyll heare them. 25 The woolfe and the lamme shall feede together, and the lion shal eate hay lyke the bullocke, but earth shalbe the serpentes meate: there shall no man hurt nor slay another in all my holy hyll, saith the Lorde.

Esai. 11.c

Gen. 3.c.

¶ The. lxvi. Chapter.

1 God dwelleth not in temples made by mans hande. 3 He dispiseth sacrifices done without mercie and faith. 5 God comforteth them that are troubled for his sake. 23 Among the christen the sabbath is continuall.

A

THus saith the Lorde, Heauen is my seate, and the earth is my footstoole: Where shall nowe the house stande that ye wyll builde vnto me? And where shalbe the place that I wyll dwell in? 2 As for these thynges my hande hath made them all, and they are all created saith the Lorde: which of them shall I then regarde? Euen him that is poore and of a lowly troubled spirite, and standeth in awe of my wordes. 3 For who so slayeth an ore (for me, doth me so great dishonour) as he that kylleth a man: he that kylleth a sheepe for me, knetcheth a dogge: he that bryngeth me meate offerynges, offereth swines blood: who so maketh me a memoriall of incense, prayseth the thyng that is vnryght: yet take they such wayes in hande, and their soule delyghteth in these abominations. 4 Therefore wyll I also haue pleasure in laughyng them to scorne, and the thyng that they feare wyll I bryng vpon them: for when I called, no man gaue aunswere, when I spake, they wolde not heare: but dyd wickednesse before myne eyes, and chose the thynges that displeased me. 5 Heare the worde of God all ye that feare the thyng which he speaketh: your brethren that hate you and cast you out for my names sake, say, The Lorde is heynous agaynst vs: but you shall see him in ioy, when they shalbe confounded.

1.King. 8.c
1.Chr. 6.c
Act. 7.f

Psal. 50.b
Esai. 57.c
and. 61.a

Iohn. 6.b

Ioron. 7.b
Esai. 65.b

6 Then shalbe hearde a great noyse from the citie and the temple, the voyce of the Lorde that wyll rewarde and recompence his enemies:

Zach. 14.

B

7 Lyke as when a wyfe bryngeth foorth a man chylde, or euer she suffer the payne of the birth and anguishe of the trauayle. 8 Who euer hearde or sawe such thynges? Doth the grounde beare in one day? or are the people borne all at once, as Sion trauayled in chylde birth and bare her sonnes? 9 For thus saith the Lorde, Am I he that maketh other to beare, and beare not my selfe? Am not I he that beareth and maketh barren, saith thy God? 10 Reioyce with Hierusalem, and be glad with her all ye that loue her, be ioyfull with her all ye that mourne for her.

Gen. 18.a
29.f. and
30.a.

Mat. 5.a

11 For ye shall sucke comfort out of her breastes, and be satisfied: ye shall taste and haue delyte in the bryghtnesse of her glorie. 12 For thus saith the Lorde, Behalde, I wyll let peace into her lyke a water flood, and the glorie of the heathen lyke a flowyng streame: then shall ye sucke, ye shalbe borne vpon her sydes, and be ioyfull vpon her knees. 13 For lyke as a chylde is comforted of his mother: so shall I comfort you, and ye shalbe comforted in Hierusalem. 14 And when ye see this, your heart shall reioyce, and your bones shall flourishe lyke an yearbe: Thus shall the hande

* That is, cutteth of a dogges necke.

C

Ioro. 17.b
Eze. 37.a

of

of the Lorde be knowen among his seruauntes, and his indignation among his enemies. 15 For beholde the Lorde shall come with fire, and his charret shalbe lyke a whirle wynde: that he may recompence his vengeaunce in his wrath, and his indignation with the flame of fire.

16 For the Lorde shall iudge all flesche with the fire and with his sworde, and there shalbe a great number slayne of the Lorde. 17 Such as haue made them selues holy and cleane in the gardens, and those that haue eaten swines flesche, mice, and other abominations, shalbe taken away together, saith the Lorde.

18 For I do knowe their workes and thoughtes, and I will come to gather all people and tongues: then they shall come and see my glorie.

19 Vnto them shall I geue a token, and sende certayne of them that be deliuered among the gentiles, into Cilicia, Affrica, and Lydia, where men can handle bowes, into Italie, and also Greeke lande: the Iles farre of that haue not hearde speake of me, and haue not seene my glorie, shall preache my prayse among the gentiles, 20 And shall bryng all your brethren for an offeryng vnto the Lorde out of all the people, vpon horses, charrets, and horslitters, vpon mules and cartes, to Hierusalem my holy hyll saith the Lorde: lyke as the children of Israel bryng the offeryng in cleane vessels to the house of the Lorde. 21 And I shall take out certayne of them for to be priestes and leuites, saith the Lorde. 22 For lyke as the newe heauen and the newe earth which I will make, shalbe fast stablished by me, saith the Lorde: so shall your seede and your name continue. 23 And it shall come to passe, that from moone to his moone, from sabbath to his sabbath, all flesche shall come to worship before me, saith the Lorde. 24 And they shall go forth and loke vpon the caryons of them that haue transgressed against me: for their wormes shall not dye, neither shall their fire be quenched, and all flesche shall abhorre them.

Esai. 61.d
1. Pet. 2.b
Rom. 12.a

Mat. 9.a.

Esai. 49.a. 52.a. 60.a and. 65.a.

¶ The ende of the booke of the prophete Esai.

¶ The booke of the prophete Ieremie.

¶ The first Chapter.

1 The stocke of Ieremie, and in what tyme he prophecied. 6 He excuseth him selfe and woulde refuse the office of a prophete, because he is young and vnexpert. 8 He is taught of the Lorde, and becommeth bolde.

A THese are the sermons of Ieremie the sonne of Helkiah the priest, one of them that dwelt at Anathoth in the lande of Beniamin, 2 When the Lorde had first spoken with him in the tyme of Iosiah the sonne of Amon king of Iuda, in the thirteenth yere of his raigne: 3 And so duryng vnto the tyme of Iehoakim the sonne of Iosiah king of Iuda, and vntyll the eleuenth yere of Zedekiah the sonne of Iosiah king of Iuda were ended, when Hierusalem was taken, euen in the fifth moneth. 4 The worde of the Lorde spake thus vnto me. 5 Before I fashioned thee in thy mothers wombe, I dyd knowe thee: and or euer thou wast borne, I sanctified thee, and ordained thee to be a prophete vnto the people. 6 Then said I, O Lord God, I can not speake, for I am yet but young. 7 And the Lorde answered me thus, Say not so, I am to young: for thou shalt go to all that I shall sende thee vnto, and what soeuer I commaunde thee, that shalt thou speake. 8 Be not afrayde of their faces: for I am with thee to deliuer thee, saith the Lorde. 9 And with that the Lorde stretched out his hande and touched my mouth: and the same Lorde sayde vnto me, Behold, I put my wordes in thy mouth. 10 And beholde, this day do I set thee ouer the people and kingdomes, that thou mayest roote out, breake of, destroy, and make waste, and that thou mayest builde vp and plant. 11 After this the Lorde spake vnto me, saying, Ieremie, what seest thou? And I sayde, (a) I see a rod of an Almonde tree.

12 Then

Exod. 4.b
Act. 9.c
Mat. 10.c
1. Cor. 3.a
Psal. 6.a
Jere. 18.a

(a) God sheweth to Hierusalem the destruction of the Iewes by the Babylonians to be at hande.

Jere. 11.a.

2. King. 25.a
Jere. 39.a

Esai. 44.a. and. 46.a. Psal. 70.a

11 Then sayde the Lorde vnto me, Thou hast seene right, for I wyl make haste speedyly vpon my worde to performe it. 13 It happened afterwarde that the Lorde spake to me agayne, and sayde, What seest thou? And I sayde, I do see a seething pot, lokyng from out of the north.

Iob.41.b.

C 14 Then sayde the Lorde vnto me, Out of the north shall come a plague vpon all the dwellers of the lande.

Iere.14.b. and.25.b.

15 For lo, I wyll call all the kinredes of the kingdomes of the north, saith the Lorde, and they shall come, and euery one shall set his seate in the gates of Hierusalem, and in all their walles rounde about, and in all cities of Iuda. 16 And thrugh them shall I declare my iudgement vpon all the wickednes of those men that haue forsaken me, that haue burnt incense vnto straunge gods, and worshipped the workes of their owne handes. 17 And therfore girde vp thy loynes, aryse, and tell them all that I gene thee in commaundement: Feare them not, lest I destroy thee before them. 18 For behold, this day do I make thee a strong fenced towne, an iron pyllee, and a brasen wall agaynst the whole lande, agaynst the kinges and mightie men of Iuda, agaynst the priestes and people of the lande. 19 They shall fight agaynst thee, but they shall not be able to ouercome thee: for I am with thee to deliuer thee, saith the Lorde.

Abac.1.b.

Ezech.3.a

Iere.15.d.

¶ The.ii. Chapter.

2 God rehearseth his benefites done vnto the Iewes. 8 Agaynst priestes & prophetes or preachers that contemne and despise god. 12 The Iewes are destroyed because they forsoke god, and because they ranne a whore huntyng after idols.

2 MOreouer the worde of the Lorde came vnto me, saying, 2 Go thy way, crye in the eares of Hierusalem, and say, Thus saith the Lorde: I remember thee, the kyndnesse of thy youth, and the loue of thy despousyng, in that thou folowedst me thrugh the wildernesse in an vntylled lande. 3 Israel was an halowed thyng vnto the Lorde, and was his first fruites: all they that deuour Israel shall offende, misfortune shall fall vpon them, saith the Lorde.

Iere.10.d Zach.12.d.

4 Heare therfore the worde of the Lorde O thou house of Iacob, and all the generations of the house of Israel. 5 Thus saith the Lorde; What vnfaythfulnesse founde your fathers in me, that they went so farre away fro me, fallyng to lyghtnesse, and beyng so vayne? 6 They thought not in their heartes, Where is the Lorde that brought vs out of the lande of Egypt, that led vs thrugh the wildernesse, thrugh a desart and rough lande, thrugh a dyre and deadly lande, yea a lande that no man had gone thrugh, and wherin no man had dwelt? 7 And when I had brought you into a pleasaunt fertyle lande, that ye myght enioy the fruites and all the commodities of the same: ye went foorth and defyled my lande, and brought mine heritage to abomination. 8 The priestes them selues sayde not, Where is the Lorde? They that had the lawe in their handes knewe me not, the sheepheardes offended agaynst me, the prophetes dyd prophecie in Baal, and folowed such thynges as shall bryng them no profite. 9 Wherfore I am constrayned, saith the Lorde, yet agayne to contende in iudgement with you, and with your childers childrē. 10 Go into the Iles of Cethim, and loke well: sende vnto Cedar, take diligent heede, and see whether such thynges be done there, 11 Whether the gentiles them selues haue chaunged their gods which yet are no gods in deede? but my people hath chaunged their (a) honour for a thing that may not helpe them. 12 Be astonished O ye heauens, be afrayde and abashed at such a thyng, saith the Lorde. 13 For my people hath done two cuyls: they haue forsaken me the well of the water of lyfe, and digged them pittes, yea vile and broken pittes that can holde no water. 14 Is Israel a bonde seruaunt, or one of the housholde? why is he then so spoyled?

Exod.14.c.

Deut.6.b.

15 They roare and crye vpon him as lions, they haue made his land waste: his cities are so burnt vp, that there is no man dwellyng in them:

16 Yea the children of Noph and Taphnes shall cracke their crowne.

17 Commeth not this vnto thee because thou hast forsaken the Lorde thy God, euen when he led thee by the way? 18 And what hast thou nowe to do in the streete of Egypte, to drynke water out of (b) Nilus? Either what makest thou in the way to Assyria, to drynke water of the flood?

(a) Honour, that is, the faythfull and euerlyuyng god, in who only they ought to glorie.

(b) God reproueth the people for that they sought remedies, whiche are ment by the water of Nilus: and the flood agaynst their euyls, among the Egyptians and Assyrians, wher as their only remedie had ben to haue reconciled them selues vnto the Lorde with faithfull repentaunce.

flood? 19 Thyne owne wickednesse shall reproue thee, and thy turnyng away shall condempne thee: that thou mayest knowe and vnderstande howe euyll and hurtfull a thyng it is that thou hast forsaken the Lord thy God, and hast not feared me, saith the Lord God of hoastes. 20 I haue euer broken thy yoke of olde, and burst thy bondes, yet sayest thou, I wyll no more transgresse: but lyke an harlot thou runnest about vpon all hye hylles, and among all greene trees.

Jere. 3.b.

D 21 Whereas I planted thee a noble vine, and wholy a ryght seede: howe art thou turned then into a bitter vnfruitfull and straunge grape?

22 (Yea and that so sore) that though thou washe thee with Nitrum, and make thy selfe to sauour with that sweete smellyng hearbe of Burith: yet in my syght thou art stayned with thy wickednesse, saith the Lorde thy God. 23 Howe sayest thou nowe, I am not vncleane, and I haue not folowed Baalim? Loke vpon thyne owne wayes in the valleys what thou hast done? Thou art lyke a swyft dromedarie that goeth calyly her way. 24 And thy wantonnesse is lyke a wylde Asse that vseth the wildernesse, and that snuffeth and bloweth at her wyll: who can tame her? All they that seke her, shall not fayle but fynde her in her moneth.

2. King. 7.b
Jere. 3.b.
Esai. 57.a
Eze. 16.b.

25 Kepe thy foote from nakednesse, and thy throte from thirst, and thou thynkest in thy selfe, Tushe, I wyll take no sorowe, for I haue loued the (c) straungers, and them wyll I folowe. 26 Lyke as a theefe that is taken with the deede commeth to shame: euen so is the house of Israel come to confusion, the common people, their kinges and rulers, their priestes and prophetes. 27 For they say to a stocke, Thou art my father: and to a stone, Thou hast begotten me: yea they haue turned their backe vpon me, and not their face: but in the tyme of their trouble, when they say, Stande vp and helpe vs:

(c) The property of idolaters is, not only to contempne the voyce of the preacher callyng them to repentaunce: but shamelesselye to proue the loue of straungers and the folowyng of them, that is, the worshippyng of stockes and stones, and seruyng of God agaynst his worde after their owne deuises.

28 (I shall aunswere them) Where are nowe thy gods that thou hast made thee? byd them stande vp, and helpe thee in the tyme of thy neede: for loke howe many cities thou hast O Juda, so many gods hast thou also.

29 Wherfore then wyll ye go to law with me? seyng ye all are sinners agaynst me, saith the Lorde. 30 It is but lost labour that I smite your children, for they receaue not my correction: your owne swoorde deuoureth your prophetes lyke a deuouryng Lion. 31 Oh generation, hearken vnto the woorde of the Lorde: Am I become a wildernesse vnto the people of Israel? or a lande that hath no light? wherfore saith my people then, We are lordes, we wyll come no more vnto thee? 32 Doth a mayde forget her rayment, or a bride her stomacher? but my people hath forgotten me a very long whyle. 33 Why beautifiest thou thy wayes so hyghly, to obtayne fauour therthrough? therfore also hast thou taught wickednesse through thy wayes. 34 Vpon thy wynges is founde the blood of poore and innocent people, whom thou didst not fynde in corners and holes: but thou slurest the prophetes for reprouyng all these thynges. 35 Yet darest thou say, I am (without sinne and) giltelesse, Tushe, his wrath can not come vpon me: behoolde, I wyll reason with thee, because thou darest say, I haue not offended. 36 Why gaddest thou so much hyther and thyther, to chaunge thy wayes? for thou shalt be confounded aswell of Egypt as thou wast of the Assyrians. 37 Yea thou shalt go thy way from them, and smite thyne handes together vpon thy head, because the Lorde shall bryng that confidence and hope of thyne to naught, and thou shalt not prosper withall.

2.Chr. 24.b

Deut. 28.b
Jere. 7.a.
Eze. 20.d.
Psal. 105.c

¶ The. iii. Chapter.

1 God beyng mercifull, calleth to repentaunce his people which he had forsaken for their whordome with idols. 20 He exhorteth Israel vnto repentaunce, promising them shepheardes that shoulde haue the true knowledge of god. 23 The returne of Israel vnto god, confessyng their offence.

COmmonly when a man putteth away his wyfe, and she goeth from him and marryeth with an other, then the question is, Shoulde he receyue vnto her any more after that? (Is not that lande then defyled and vncleane?) But as for thee thou hast played the harlot with many louers, yet turne agayne to me, saith the Lorde. 2 Lyft vp thyne eyes to the hygh places, and loke where thou hast not ben defyled: Thou hast wayted for them in the streetes, and as a murtherer

A Deut. 24.a

Psal. 106.a

Osee. 3.a.

Jere. 5.
Esai. 5
Eze. 22.
Osee. 1.

murtherer in the wildernesse, through thy whoredome and shamefull blasphemies is the lande defyled.

3 This is the cause that the rayne 2.Esd.17.a. and enemyng deawe hath ceassed: thou hast gotten thee an whores forehead, and wylt not be ashamed. 4 Wylt thou not hereafter say vnto me, O my father, thou art he that hast brought me vp, and led me from my youth?

5 Will God continue his wrath for euer? will he kepe our faultes in memorie to the ende? Neuertheleſſe thou speakeſt ſuch wordes, but thou art euer doyng worſe and worſe to the vttermoſt of thy power. 6 The Iere.1.a. Lorde ſayde alſo vnto me in the tyme Iere.2.d. of Iosiah the king, Haſt thou ſeene 2.Esd.17.d. what that rebellion Israel hath done? howe ſhe hath runne vp vpon all the hylles, and among all thicke trees, and there played the harlot? 7 Haſt thou ſeene alſo when ſhe had done all this, howe I ſayde vnto her, that ſhe ſhoulde turne agayne vnto me, and yet ſhe is not returned? Iuda that vnfaithfull ſiſter of hers alſo ſawe this: Eze.23.b.

8 Namely, that after I had well ſeene the aduiterie of the ſhinckyng 2.Esd.17.a. harlot Israel, I put her away, and gaue her a byll of diuorcement: for all this, her vnfaythfull ſiſter Iuda was not aſhamed, but went backe and played the whore. 9 Yea and the wantonneſſe of her whoredome hath defyled the whole lande: for ſhe hath committed fornication with ſtones and ſtockes. 10 Neuertheleſſe, her vnfaythfull ſiſter Iuda is Oſee.5.a. not turned vnto me agayne with her whole heart, but faignedly ſaith the Eze.16.c. Lorde. 11 And the Lorde ſayde vnto me, The backſlyder Israel, is more righteous then the vnfaythfull Iuda.

12 And therefore go preache theſe wordes towarde the north, and ſay, Thou diſobedient Israel, turne agayne ſaith the Lorde, and I will not bryng my wrath vpon you: for I am mercifull ſaith the Lorde, and I will Pſal.103.a not alway beare diſpleaſure agaynſt thee: 13 But on this condition, that thou knowe thy great blaſphemie, namely that thou haſt vnfaythfully forſaken the Lorde thy God, and haſt Iere.3.b. made thy ſelfe partaker of ſtraunge Eſai.58.a. gods vnder all greene trees, and haſt had no will to heare my voyce, ſaith C the Lorde. 14 O ye diſobedient Eze.2.c. children, turne agayne ſaith the Lord, Oſee.14.a. and I will be maryed with you: for I will take one out of the citie, and two out of one generation from among you, and bryng you into Sion,

15 And will geue you heardmen after myne owne mynde, which ſhall feede you with learnyng and wiſdome. 16 Moreouer, when ye be encreaſed and multiplied in the lande, then ſaith the Lorde, There ſhall no more boaſt be made of the arke of the Lordes teſtament: no man ſhall thynke vpon it, neither ſhall any man make mention of it: for from thencefoorth it ſhall neither be viſited, neither ſhall ſuch thyng be done any more. 17 Then ſhall Hieruſalem be called the Lordes ſeate, Galat.4.c and all heathen ſhalbe gathered vnto it for the name of the Lordes ſake which ſhalbe ſet at Hieruſalem: and from that tyme foorth they ſhall folowe no more the imagination of their owne frowarde heart. 18 Then thoſe that be of the houſe of Iuda Mat.8.b. ſhall go vnto the houſe of Israel, and they ſhall come together out of the north, into the ſame lande that I haue geuen your fathers. 19 I haue thought thus, Howe ſhall I take thee among my children, and geue a pleaſaunt lande for thyne heritage, yea and a goodly boaſt of the heathen? And I ſayde, Call me father, and ſhincke not from me. 20 Truely lyke as a woman fayleth her huſbande, ſo are ye vnfaythfull vnto me O ye houſe of Israel, ſaith the Lorde.

21 The voyce of the children of Iſ- D rael was hearde on hye, weepyng and Iere.31.a. waylyng: for that they haue defyled their way, and forgotten God their Lorde. 22 O ye diſobedient children, turne agayne, and ſo ſhall I heale your backeſlydynges. Lo we come vnto thee, for thou art the Lord our God. 23 Truely in vayne is health hoped for from the hylles, be Oſee.13.a. they neuer ſo many: but the health Act.4.a. of Israel ſtandeth only vpon God Lamen.5.a our Lorde. 24 Confuſion hath de- Dan.9.a. noured our fathers labour from our Baruc.1.b youth vp, yea their ſheepe and bul- Iere.14.a. lockes, their ſonnes and daughters.

25 So do we alſo ſleepe in our con- Pſal.106.a fuſion, and ſhame coureth vs: for Eſai.64.a. we and our fathers from our youth Iudi.7.c. vp vnto this day haue ſinned agaynſt 1.Esd.9.b.a the Lorde our God, and haue not and.10.b. obeyed the voyce of the Lorde our God.

¶ The

¶ The.iiii. Chapter.

¶ The true repentaunce or returnyng to god. 4 he exhorteth to the circumcision of the heart. 5 The destruction of Iurie is prophecied for the malice of their heartes.

1 OIsrael, yf thou wylt turne thee, then turne vnto me, saith the Lorde: and yf thou wylt put away thyne abominations out of my syght, thou shalt not be moued.

2 And shalt sweare, The Lorde lyueth, in trueth, in equitie, and rygh-
Je.5.8.12.a teousnesse, and all people shalbe fortunable and ioyfull in him. 3 For thus saith the Lorde to all Juda and Hierusalem, Plowe your lande, and sowe not among the thornes. 4 Be
Jer.6.b. and.11.8. circumcised in the Lorde, and cut away the foreskinne of your hartes all ye of Juda, and all the indwellers of Hierusalem: that myne indignacion breake not out lyke fire, and kindle, so that no man may quenche it, because of the wickednesse of your
Esai.58.a. imaginations. 5 Preache in Juda and Hierusalem, crye out and speake, blowe the trumpets in the lande, crye that euery man may heare, and say, Gather you together, and we wyll go into strong cities. 6 Set vp the
Jere.1.b. token in Sion, speede you and make no tarying: for I wyll bryng a great plague and a great destruc-
B tion from the north. 7 For the spoyler of the gentiles is broken vp from his place as a Lion out of his denne, that he may make thy lande waste, and destroy the cities, so that no man may dwell therin. 8 Wherfore girde your selues about with sackcloth, mourne and weepe: for the fearefull wrath of the Lorde is not withdrawen from vs. 9 At the same tyme saith the Lorde, The heart of the king & of the princes shalbe gone, the priestes shalbe astonished, and the
Deut. 23.a. prophetes shalbe sore afrayde. 10 Then sayde I, Oh Lorde God, hast thou then deceaued this people and Hierusalem, saying, Ye shall haue peace: and nowe the sworde goeth through their lyues? 11 Then
Jere.1.b. shall it be sayd to the people and Hierusalem, A strong wynde in the hye places of the wildernesse commeth through the way of my people, but neither to fanne nor to cleanse.

12 After that shall there come vnto me a strong winde from those places, and then wyll I also geue sentence vpon them. 13 For lo, he aryseth lyke a cloude, and his charrets are lyke a stormie wynde, his horses are Lamen.4.d.
swyfter then the Egle: Wo vnto vs, Dan.7.a.
for we are destroyed. 14 O Hierusa- Psal.51.a.
lem, washe thyne heart from wicked- Esai.1.c.
nesse, that thou mayest be helped: C
how long shall thy vayne thoughtes remayne with thee? 15 For a voyce from Dan & from the hyll of Ephraim speaketh out, and telleth of a destruction. 16 Remember the heathen, and geue Hierusalem warnyng, and preache vnto her, that watchers ouer her are commyng from farre countreys, they haue cryed out against the cities of Juda. 17 And they haue beset her about in euery place, lyke as
Zach.8.c. the watchmen in the feelde: for they haue prouoked me to wrath, saith the Lorde. 18 Thy wayes and thy
1.king.18.b thoughtes haue brought thee vnto Jere.11. this, such is thyne owne wickednesse 14.b. and disobedience: and because it is a bitter thyng, it hath stricken thee to the heart. 19 Ah my belly, ah my belly shalt thou crye, howe is my heart so sore? my heart panteth within me, I can not be styll, for I haue hearde the crying of the trumpets, and peales of warre. 20 They crye murther vpon murther, the whole lande shall perishe: Immedi-
atly my tentes were destroyed, and my hangynges in the twinckling of
D an eye. 21 Howe long shall I see the tokens of warre, and heare the noyse of the trumpets? 22 (Neuertheless, Esai.5.b. this shall come vpon them) because my Baruc.3.b people is become foolishe, and hath Osee.4.b. not knowen me: they are the children of foolishnesse, and without any discretion: to do euyll, they haue wyt inough: but to do well, they haue no wisdome. 23 I haue loked vpon the earth, and see it was waste & voyde: I loked towarde heauen, and it had no shine. 24 I beheelde the mountaynes, and lo, they trembled, and all the hylles were in a feare. 25 I loked about me, and there was no body: and all the birdes of the ayre were away. 26 I marked well, and the plowed feelde was become waste, yea all their cities were broken down at the presence of the Lorde and indignation of his wrath. 27 For thus hath the Lorde sayd, The whole lande shalbe desolate, yet wyll I not then haue done. 28 And therefore shall the earth mourne, and the

heauen

heauen be sory aboue: for the thing that I haue spoken to the prophetes, purposed, and taken vpon me to do, shall not repent me, and I wyll not go from it. 26 The whole lande shall flee for the noyse of horsemen & bowmen, they shall runne into dennes, into woods, and climbe vp the stonye rockes: all the cities shalbe voyde, and no man dwelling therein. 30 What wylt thou now do, thou beyng destroyed? For though thou clothest thy selfe with scarlet, and deckest thee with golde, though thou paynterst thy face with colours nowre, yet shalt thou trim thy selfe in vayne: For those that hitherto haue ben thy louers, shall abhorre thee, and go about to slay thee.

31 For I heare a noyse lyke as it were of a woman trauayling, and one labouring of her first chylde, euen the voyce of the daughter Sion, that calleth out her armes, and sweweth, saying, Ah, wo is me, howe sore vexed and faynt is my heart for feare of the murtherers?

¶ The. v. Chapter.

1 In Iurie is there no righteous or faithfull man founde, eyther amongst the people or the rulers, for whose sake the Lorde should spare the citie, 15 wherfore Iurie is destroyed of the Assyrians.

RUne through Hierusalem, beholde and see, seeke through her streetes also within, if ye can finde one man that doth equall and right, or seeketh for the trueth, and I shall spare that citie, saith the Lorde. 2 For though they can say, The Lord liueth: yet they sweare to deceaue. 3 Whereas thou (O Lorde) lookest only vpon fayth and trueth: Thou hast scourged them, but they toke no repentaunce, thou hast corrected them for amendement, but they refused thy correction, they made their faces harder then a stone, and wouldе not amende. 4 Therefore I thought in my self, Peraduenture they are so simple and foolishe, that they vnderstande nothing of the Lordes way, and iudgementes of their God.

5 Therefore wyll I go vnto their heades & rulers, and talke with them, if they knowe the way of the Lorde, and iudgementes of their God: But these (in lyke maner) haue broken the yoke, and burst the bondes in sunder. 6 Wherefore a Lion out of the wood hath hurt them, and a woolfe in the euening shall destroy them, the Leoparde doth lye lurkyng by their cities, to teare in peeces all them that come therout: for their offences are multiplyed, and their departing away is encreased. 7 Should I then for all this haue mercy vpon thee? Thy chyldren haue forsaken me, and sworne by them that are no gods: and albeit that I fed them to the full, yet they fall to aduterte, and haunt harlottes houses. 8 In the desire of vncleanly lust they are become lyke the stoned horse, euery man neyghbeth at his neighbours wyfe. 9 Should I not correct this, saith the Lorde? (should I not be auenged of euery people that is lyke vnto this? 10 Climbe vp vpon their walles, breake them downe, and (a) destroy them not vtterly: take away their battlementes, because they are not the Lordes. 11 For vnfaythfully hath the house of Israel and Iuda forsaken me, saith the Lorde.

12 They haue denyed the Lorde and sayde, It is not he (that looketh vpon vs) tushe, there shall no misfortune come vpon vs, we shall see neither swoorde nor hunger. 13 As for the warning of the prophetes, it is but wynde, yea there is not the woorde of God in them: such thinges shall happen vnto them selues. 14 Wherfore thus saith the Lorde God of hoastes, Because ye speake suche woordes, behowe the woordes that are in thy mouth wyll I turne to fire, and make the people to be wood, that the fire may consume them. 15 Lo, I wyll bryng a people vpon you from farre, O house of Israel, saith the Lorde, a myghtie people, an olde people, a people whose speache thou knowest not, neither vnderstandest what they say. 16 Their arrowes are sodayne death, yea they them selues be very gyauntes. 17 This people shall eate vp thy fruite and thy meate, yea they shall deuour thy sonnes and thy daughters, thy sheepe and thy bullockes, they shall eate vp thy grapes and figges: As for thy strong and well defensed cities wherin thou dydst trust, they shall bryng to ouerthrowe, and that through the swoorde.

18 Neuertheles, I wyll not then haue done with you, saith the Lorde.

19 But if they say, Wherefore doth the Lorde our God all this vnto vs? Then answere them, Because that lyke as ye haue forsaken me, and serued straunge gods in your lande, euen

(a) These wordes are not to be referred vnto the citie or walles which were vtterly destroyed: but to a remnaunt of the people who God did reserue, that his whole Churche shoulde not vtterly perishe, although but a fewe dyd remayne faythfull.

so shall ye serue straungers out of your lande. 20 Preache this vnto the house of Jacob, and cry it out in Juda, and say thus, 21 Heare this thou foolish and vndiscrete people, ye haue eyes but ye see not, eares haue ye but ye heare not. 22 Feare ye not me, saith the Lorde? wyll ye not tremble at my presence? whiche bynde the sea with the sande by a continuall decree, so that it can not passe his bounder: for though it rage, yet can it do nothing, and though the waues therof do swell, yet may they not go ouer.

23 But this people hath a false and obstinate heart, they are departed and gone away fro me. 24 They thinke not in their heartes, O let vs feare the Lorde our God, who geueth vs rayne early and late when neede is, whiche kepeth euer styll the harueste for vs perely. 25 Neuertheles your misdeedes haue turned these from you, & your sinnes haue robbed you of good thinges. 26 For among my people are founde wicked persons, that prively lay snares and wayte for men, to take them and destroy them. 27 And like as a net is full of byrdes, so are their houses full of that whiche they haue gotten with falshood and deceipt: Wherof commeth their great substaunce and riches, 28 Wherof are they fat and welthy, and are moze misCheuous then any other: they minister not the lawe, they make no ende of the fatherlesse cause, yea and they prosper: yet they iudge not the poore accozding to equitie. 29 Shoulde I not punishe these thinges saith the Lorde? shoulde not I be auenged of all such people as these be? 30 Horrible and greeuous thinges are done in the lande. 31 The prophetes teache falsely, and the preachers receaue gyftes, and my people hath pleasure therein: what wyll come therof at the last?

¶ The.vi. Chapter.

1 The sinnes for whiche Hierusalem is afflict. 10 Vncircumcised eares, 13 couetousnesse, 14 deceipt. 20 The Lorde reiecteth the sacrifices of the Iewes. 22 The comming of the Babylonians is prophecied agayne.

COme out of Hierusalem ye strong chyldren of Beniamin, blowe vp the trumpets ye Thecuites, set vp a token vnto Bethcaran: for a plagne and a great miserie appeareth out from the north. 2 I wyll lyken the daughter Sion to a fayre and tender woman, and to her shall come the (a) sheepheardes with their flockes. 3 Their tentes shall they pitche rounde about her, and euery one shall feede in his place. 4 Make battaple against her (shall they say) aryse, let vs go vp whyle it is yet day: Alas the day goeth away, and the night shadowes fall downe.

5 Arise, let vs go vp by night, and destroy her strong holdes. 6 For thus hath the Lorde of hoastes commaunded, Hewe downe her trees, and set vp bulwarkes against Hierusalem: for the tyme is come that this citie must be punished, for in her is all maliciousnesse. 7 Like as a conduite spouteth out waters, so the spouteth out her wickednesse: Robberie and vnrighteousnesse is heard in her, sorowe and woundes are euer there in my sight. 8 Amende thee (O Hierusalem) lest I withdraue my heart from thee, and make thee desolate, and thy lande also, that no man dwell in it.

9 For thus saith the Lorde of hoastes, The residue of Israel shalbe gathered as the remnaunt of grapes: and therfore turne thyne hande agayne into the basket, lyke the grape gatherer.

10 But vnto whom shall I speake? whom shall I warne that he may take heede? Their eares are so vncircumcised, that they may not heare: beholde, they take the worde of God but for a scorne, and haue no lust thereto.

11 And therefore I am so full of thyne indignation O Lorde, that I may suffer no longer, but shed it out vpon the chyldren that are without, and vpon all young men: yea the man must be taken prysoner with the wyfe, and the aged with the creeple. 12 Their houses with their landes and wynes shalbe turned into straungers: for I wyll stretche out mine hande vpon the inhabitours of this lande, saith the Lorde. 13 For from the least to the most they hang al vpon couetousnesse: and from the prophete vnto the priest they go about falshood and lyes.

14 And beside that, they heale the hurt of my people with sweete wordes, saying, Peace, peace: when there is no peace at all. 15 Were they ashamed when they had committed abhomination? Truely nay, they be past shame, and therefore shall

(a) The shepheardes with their flockes, that is, the princes and captaynes with their armies.

shall fall among the slayne: and in the houre when I shall visite them, they shalbe brought downe saith the Lorde. 16 Thus saith the Lorde, Go into the streetes, consyder and make inquisition for the olde way, and if it be the good and right way, then go therein, that ye may finde rest for your soules: but they say, We will not walke therein. 17 Moreouer, I will set watchmen ouer you, and therfore take heede vnto the voyce of the trumpet: but they say, We will not take heede. 18 Here therfore ye gentiles, and thou congregation shalt knowe what I haue deuised for them.

19 Heare thou earth also: Beholde, I will cause a plague to come vpon this people, euen the fruite of their owne imaginations, for that they haue not ben obedient vnto my wordes and to my lawe, but abhorred them.

Iere.xix.a.

20 Wherefore bring ye me incense from Saba, and sweete smelling calamus from farre countreys? (b) your whole burnt offeringes displease me, and I reioyce not in your sacrifices.

Esai.i.b. Iere.vii.e. (b) Ceremonies, although they be Gods ordinances, pleaseth him not without fayth and purenesse of mynde.

21 And therfore thus saith the Lord, Beholde I will lay stumbling blockes among this people, and there shall fall at them the father with the children, one neighbour shall perishe with another. 22 Thus sayth the Lorde, Beholde, there shall come a people from the north, and a great people shall aryse from the endes of the earth. 23 With bowes and with darres shall they be weaponed, it is a rough and fearce people, and an vnmercyfull people: their voyce roareth lyke the sea, they ryde vpon horses well appoynted to the battayle against thee O daughter Sion. 24 The fame of them haue we hearde, our armes are feeble, (c) heauinesse and sorowe is come vpon vs, as vpon a woman trauayling with chylde.

Iere.i.c. and.b.a. Abac.i.c.

(c) So soone as the hypocrites heare tell that gods iudgementes are at hand, their heart fayleth and is full of sorowe.

25 Let no man go forth into the fielde, let no man come vpon the hye streete: for the swoorde and feare of the enemie is on euery side.

Amo.viii.b

26 Wherfore gyrde a sackecloth about thee O thou daughter of my people, sprinckle thy selfe with asshes: mourne and weepe bitterly as vpon thyne only beloued sonne, for the destroyer shall sodainly fall vpon vs.

27 Thee haue I set for a strong towre (O thou prophete) and a well fensed wall among my people, to seeke out and to trye their wayes.

28 For they are all stubborne apostates and fallen away, walkyng deceiptfully, they are cleane brasse and iron, for they hurt and destroy euery man. 29 The bellowes are brent in the fire, the leade is no: moulten, the melter melteth in vayne, for the euyll is not taken away from them.

Psal.xviii.a and.lvii.a. Rom.iij.c.

30 Therefore do they call them naughtie siluer, because the Lorde hath cast them out.

¶ The.vii. Chapter.

1 Ieremie is commaunded to shewe vnto the people the worde of God, whiche trusteth in the outwarde seruice of the temple. 13 The euils that shall happen to the Iewes for the despising of their prophetes. 21 Sacrifices doth not the Lorde chiefly require of the Iewes, but that they should obey his worde.

THese are the wordes that God spake vnto Ieremie, saying:

A

2 Stande vnder the gate of the Lordes house, and crye out these wordes there with a loude voyce, and say, Heare the worde of the Lorde all ye of Iuda that go in at this doore to worship the Lorde: 3 Thus saith the Lorde of hoastes the God of Israel, Amende your wayes and your counsels, and I will let you dwell in this place. 4 Trust not in false lying wordes, saying, Here is the temple of the Lorde, here is the temple of the Lorde, here is the temple of the Lorde: 5 But rather in deede amende your wayes and counsels, and iudge ryght betwixt a man and his neighbour. 6 Oppresse not the straunger, the fatherlesse, and the widowe, shed not innocent blood in this place, cleaue not to straunge gods to your owne destruction: 7 Then will I let you dwell in this place, yea in the lande that I gaue afozetyme to your fathers for euer. 8 But take heede, ye trust in lying tales, that beguyle you and do you no good.

Iere.xxvii.b and.xxvi.a.

Esai.i.e. Iere.xxvi.e

Exo.xxii.e. Zach.viii.e Leui.xxix.g Iob.xxiii.a.

B

9 For when ye haue stollen, murthered, committed adultrie and periurie, when ye haue offered vnto Baal, folowing straunge and vnknowen gods: shall ye be vnpunished?

10 Yet then come ye and stande before me in this house (whiche hath my name geuen vnto it) and say, Tushe,

1.King.8.g.

we are absolued quite, thongh we haue done all these abhominations.

11 What, thinke you this house that beareth my name is a denne of theeues? And yet I see (what you thinke) saith the Lorde. 12 Go to my place in Silo, where vnto I gaue my name aforetyme, and looke well what I vsed to the same place for the wickednesse of my people of Israel.

13 And nowe seeing ye haue done all these deedes saith the Lorde, and I my selfe rose vp euer betymes to warne you and to commune with you, yet wouldе ye not heare me: I called, ye would not aunswere: 14 Therefore, euen as I haue done vnto Silo, so wyll I do to this house that my name is geuen vnto, and that you put your trust in, yea vnto the place that I haue geuen to you and your fathers:

15 And I shall thrust you out of my sight, as I haue cast out all your brethren the whole seede of Ephraim.

16 Therefore thou shalt not pray for this people, thou shalt neither geue thankes nor vsed prayer for them: make thou no intercession for them, for in no wyse wyll I heare thee.

17 Seest thou not what they do in the cities of Iuda, and in the streetes of Hierusalem? 18 The children gather sticks, the fathers kindle the fire, the women kneade the dough to bake cakes for the queene of heauen: they powre out drinke offeringes vnto straunge gods, to prouoke me vnto wrath. 19 Howbeit they hurt not me saith the Lorde, but rather confounde and shame themselues.

20 And therfore thus saith the Lord God, Beholde, my wrath and indignation shalbe powred out vpon this place, vpon men and cattell, vpon trees in the feelde, and fruite of the lande: and it shall burne, so that no man may quench it. 21 Thus saith the Lorde of hoastes the God of Israel, Heape vp your burnt offeringes with your sacrifices, and eate the flesche. 22 For when I brought your fathers out of Egypt, I spake no worde vnto them of burnt offeringes and sacrifices: 23 But this I commaunded them, saying, Hearken and obey my voyce, and I shalbe your God, and ye shalbe my people, so that ye walke in all the wayes whiche I haue commaunded you, that ye may prosper. 24 But they were not obedient, they inclined not their eares ther-

vnto: but went after their owne imaginations, and after the motions of their owne wicked heart, and so turned them selues away, and conuerted not vnto me. 25 And this haue they done from the tyme that your fathers came out of Egypt, vnto this day: Neuertheleelle I sent vnto you all my seruauntes the prophetes, I rose vp early, and sent you worde. 26 Yet wouldе they not hearken nor offer me their eares, but were obstinate, and worse then their fathers. 27 And thou shalt now speake al these wordes vnto them, but they wyll not heare thee: thou shalt crye vpon them, but they wyll not aunswere thee.

28 Therefore shalt thou say vnto them, This is the people that neither heareth the voyce of the Lorde their God, nor receaueth his correction: faythfulnelle and trueth is cleane rooted out of their mouth. 29 Wherefore cut of thyne heere, (O Hierusalem) and cast it away, take vp a complaynt on hye: for the Lorde hath cast away and forsaken the people that he is displeased withall. 30 For the chyldren of Iuda haue done euyll in my sight, saith the Lorde: they haue set vp their abhominations in the house that hath my name, and haue defiled it:

31 They haue also buylded aulters at Thopheth, whiche is in the valley of the chyldren of Hennom, that they might burne their sonnes & daughters in fire: whiche I neuer commaunded them, neither came it euer in my thought. 32 And therfore behold the dayes shall come (saith the Lorde) that it shall no more be called Thopheth, or the valley of the chyldren of Hennom, but the valley of slaughter: for in Thopheth they shall be buryed, because they shall els haue no roome.

33 Yea the dead bodyes of this people shalbe eaten vp of the foules of the ayre, and wylde beastes of the earth, and no man shall fray them away.

34 And as for the voyce of myrth and gladnesse of the cities of Iuda & Hierusalem, the voyce of the bridegrome and of the bryde, I wyll make them cease: for the lande shalbe desolate.

The. viii. Chapter.

1 The destruction of the Iewes. 4 The Lorde moueth the people to amendement, reckening vp their sinnes. 10 He reprehendeth the lying doctrine of the prophetes and priestes.

At

A

AT the same tyme saith the Lorde, the bones of the kynges of Juda, the bones of his princes, the bones of the preachers and prophetes, yea and the bones of the citizens of Jerusalem, shalbe brought out of their graues, 2 And layde against the sunne, the moone, and all the heauenly hoast, whom they loued, whom they serued, whom they ranne after, whom they sought and worshipped: they shall neither be gathered together nor buryed, but shall lye as dunge vpon the earth. 3 And all they that remayne of this wicked generation, shall desire rather to dye then to lyue, whersoeuer they remayne, and where as I scatter them, saith the Lorde of hoastes. 4 Thus shalt thou say vnto them also, Thus saith the Lorde, Do men fall so that they aryse not vp agayne? or if Israel repent, will not God turne agayne to them?

5 Wherefore then is this people of Jerusalem gone so farre backe, that they turne not agayne? They are euer the longer the more obstinate, and will not be conuerted. 6 For I haue looked and considered, but there is no man that speaketh a good worde, there is no man that taketh repentaunce for his sinne, that will so much say, What haue I done? but euery man turneth to his owne course, like a fierce horse headlong to the battayle. 7 The Storke in the ayre knoweth his appoynted tyme, the Turtle doue, the Swallowe and the Crane consyder the tyme of their trauayle: but my people will not know the tyme of the punishment of the Lorde. 8 Howe dare ye say then, We are wyse, we haue the lawe of the Lorde among vs? Truely in vayne hath he prepared his penne, and vaynely haue the wryters written it. 9 Therefore shall the wyse be confounded, they shalbe afraide and taken: for lo, they haue cast out the worde of the Lorde, what wysdome can then be among them? 10 Wherfore I will geue their wyues vnto aliauntes, and their fieldes to destroyers: For from the lowest vnto the hyest they folowe filthy lucre, and from the prophete vnto the priest they deale all with lyes. 11 Neuertheles, they heale the hurt of my people very slenderly, saying, Peace, peace: where there is no peace at all. 12 Fye for shame, howe abhominable thinges do they: and yet they be not ashamed, yea they knowe of no shame: Wherefore in the tyme of their visitation they shall fall among the dead bodyes, and be ouerthrowne, saith the Lorde.

13 Moreouer, I will consume them in deede (saith the Lorde) so that there shall not be one grape vpon the vine, neither one figge vpon the figge tree, and the leaues shalbe plucht of: and the thinge that I haue geuen them, shalbe taken from them. 14 Why C prolong we the tyme? Let vs gather our selues together, and go into the strong citie, there shall we be in rest: for the Lorde our God hath put vs to sylence, and geuen vs water mixt with gall to drinke, because we haue sinned against hym. 15 We looked for peace, and we fare not the better, we wayted for the tyme of health, and lo here is nothing but trouble.

16 The noyse of his horses is heard from Dan, the whole lande is afraide at the neighing of his strong horses: for they are come in, and haue deuoured the lande withall that is in it, the cities, and those that dwell therein.

17 Moreouer, I will sende cockatrices and serpentes among you (whiche will not be charmed) and they shall byte you, saith the Lorde.

18 I would haue had comfort against sorowe: but sorowe is come vpon me, and heauinesse vexeth my heart.

19 For lo, the voyce of the crying of my people is hearde, (for feare of them that come) from a farre countrey: Is not the Lorde in Sion? Is not her kyng in her, Wherfore then haue they greeued me (shall the Lorde say) with their images, and foolishe straunge fashions of a forrayne god?

20 The harueste is gone, the sommer hath an ende, and we are not helped.

21 I am sore vexed because of the hurt of my people, I am heauie and abashed: 22 Is there not triacle at Gilead? Is there no phisition there? why then is not the health of my people recouered?

¶ The. ix. Chapter.

1 The complaint and bewayling of the prophete, 3 the malice of the people. 24 In the knowledge of God ought we only to reioyce. 26 The vncircumcision of the heart.

O Who will geue my head water A
inouth, and a well of teares for Esai.xv.ii.a
myne eyes, that I may weepe nyght and day for the slaughter of my

Deut.xiii.c.

Luk.xxiij.c

B

Esai.i.a.

Deut.xiiii.a Psal.xcv.a.

Ezech.vi.d.

Esai.vi.c. Jere.vi.b. Ez.xiii.d.

Jere.vii.d.

Jere.xiiii.d

Leuit.xxvi.d

peoples? 2 Wolde God that I had a cottage somewhere farre from folke, that I myght leaue my people and go from them, for they be all adulterers and a shynking sort.

3 They bende their tongues lyke bowes to shoote out lyes, they ware strong vpon earth: As for the trueth, they may nothing away withall in the worlde, for they go from one wickednesse to another, and wyll not knowe me, saith the Lorde. 4 Yea, one must kepe hym selfe from another, no man may safely trust his owne brother: for one brother vndermindeth another, one neighbour begileth another. 5 Yea one dissembleth with another, and they deale with no trueth: They haue practised theis tongues to lye, and taken great payne to do mischiefe. 6 Thou sittest in the middes of a deceipefull people, which for very dissembling falshood wyll not knowe me, saith the Lorde. 7 Therefore thus saith the Lorde of hoastes, Beholde I wyll melt them and trye them: for what shoulde I els do to my people? 8 Their tongues are lyke sharpe arrowes to speake deceipt: with their mouth they speake peaceablye to theis neighbour, but priuily they lay wayte for hym. 9 Should I not punishe them for these thinges, saith the Lorde? Or should I not be auenged of any such people as this?

10 Vpon the mountaynes wyll I take vp a lamentation and a sorowfull crye, and a mourning vpon the fayre places of the wylderneſſe: Namely, howe they are so brent vp, that no man goeth there any more, yea a man shall not heare one beast crye there: bydes and cattell are all gone from thence. 11 I wyll make Hierusalem also an heape of stones, and a denne of venemous wormes: and I wyll make the cities of Iuda so waste, that no man shall dwell therin. 12 What man is so wyse as to vnderstand this? or to whom hath the Lorde spoken by mouth, that he may shewe this, and say, O thou lande, why perisheſt thou so? wherfore art thou so brent vp, and lyke a wylderneſſe that no man goeth thorowe? 13 Yea the Lorde hym selfe tolde the same vnto them that forsoke his lawe, and kept not the thing that he gaue them in commaundement, neither liued thereafter:

14 But folowed the wickednesse of theis owne heartes, and serued straunge gods as theis forefathers taught them. 15 Therefore thus saith the Lorde of hoastes, the God of Israel, Beholde, I wyll feede this people with wormewood, and geue them gall to drinke. 16 I wyll scatter them also among the heathen, whom neither they nor theis fathers haue knowen: and I wyll sende a swoorde among them to persecute them, vntill I bring them to naught.

17 Moreouer, thus saith the Lorde of hoastes, Beware of the vengeaunce that hangeth ouer you, and call for mourning wyues, and sende for wyse women, that they come shortly,

18 And sing a mourning song of vs, that the teares may fall out of our eyes, and that our eye lidded may gush out of water. 19 For there is a lamentable noyse heard of Sion: O howe are we so sore destroyed? O howe are we so pitiously confounded? We must forsake our owne naturall countrey, and we are shut out of our owne lodginges. 20 Yet heare the worde of the Lorde (O ye women) and let your eares regarde the wordes of his mouth: that ye may learne your daughters to mourne, and that euery one may teach her neighbour to make lamentation. 21 (Namely thus) Death is clymming vp in at our windowes, he is come into our houses, to destroy the chylde before the doore, and the young man in the streete.

22 But tell thou playnely, thus saith the Lorde, The dead bodyes of men shall lie vpon the ground as the doung vpon the fielde, and as the handfull after the mower, and there shalbe no man to take them vp. 23 Thus saith the Lorde, Let not the wyse man reioyce in his wysdome, nor the strong man in his strength, neither the riche man in his ryches: 24 But who so wyll reioyce, let hym reioyce in this, that he vnderstandeth and knoweth me, that I am the Lorde whiche do mercy, equitie, and righteousnesse vpon the earth: therefore haue I pleasure in such thinges, saith the Lorde.

25 Beholde the tyme commeth (saith the Lorde) that I wyll visite all them whose foreskinne is vncircumcised, and the circumcised, 26 The Egyptians, the Iewes, the Edomites, the Ammonites, the Moabites, and the shauen Madianites that dwell in the wylderneſſe: for all the gentiles are all vncircumcised in the fleshe, but all the

Jere.xii.b.
Mat.v.e.
Mich.vii.a
Psal.28.a.
Psal.18.a.
Jere.b.b.
Psal.79.a.
Mich.iii.c.
Deut.29.a.
Jos.xxiiii.c.
Deut.xviii.
Jere.xviii.
Deut.xx.a
Jere.vii.d.
and.viii.d.
Esai.lv.d.
i.Cor.i.d.
ii.Cor.x.d.
Mat.vi.d.
and.xii.a.
Ose.vi.d.
Jere.vii.d.
Jere.xxv.d.
and.vi.b.
Rom.ii.c.

the house of Israel are vncircumcised in the heart.

¶ The.x. Chapter.

2 The constellations of the starres are not to be feared. 5 Of the weakenes of idols, and of the power of God. 21 Of euill curates.

A HEare the word of the Lorde that he speaketh vnto thee, O thou house of Israel. 2 Thus saith the Lorde, Ye shall not learne after the maner of the heathen, and ye shall not be afraide for the tokens of heauen: for the heathen are afrayde of such.

Ezek.xiiii.b

3 Yea all the customes and lawes of the gentiles are nothing but vanitie: They hewe downe a tree in the wood with the handes of the workeman, and fashion it with the axe. 4 They couer it ouer with golde or siluer, they fasten it with nayles and hammers, that it moue not. 5 It standeth as stiffe as the Palme tree, it can neither speake nor go one foote, but must be borne: Be not ye afrayde of such, for they can do neither good nor euyll.

Esa.xliiii.b

Bar.vi.c. 1.kin.17.g.

6 But there is none lyke vnto thee O Lorde, and great is the name of thy power. 7 Who woulde not feare thee, O kyng of the gentiles? for thyne is the dominion: for among all the wyse men of the gentiles, and in all their kyngdomes, there is none that may be lykened vnto thee. 8 They are altogether brutishe and vnwyse in this one thing: (a) wood is the teaching of vanitie. 9 Siluer is brought out of Tharsis, and beaten to plates, and golde from Ophir, a worke that is made with the hande of the craftes man, and they are clothed with yelowe silke and scarlet: all these are the worke of cunning men. 10 But the Lorde is a true God, a liuing God, and an euerlasting kyng: if he be wroth, the earth shaketh, all the gentiles may not abyde his indignation.

Apoc.xv.a.

B

(a) By wood is ment all kind of matter whereof images are wont to be made, which although they be garnished with golde & siluer, and clothed in purple and silke, and set vp (as time men lay) to be lay mens bokes, yet teache they nothing saith the prophete, but vanitie.

11 (As for their gods) thus shall you say to them, They are no gods that made neither heauen nor earth, therefore shall they perishe from the earth, and from all thinges vnder heauen.

Psal.xciii.a.

12 But (as for our God) he made the earth with his power, and with his wisdome doth he order the whole compasse of the worlde, with his discretion hath he spread out the heauens.

13 At his voyce the waters gathered together in the ayre, he draweth vp the cloudes from the vttermost partes of the earth, he turneth lyghtnyng to rayne, and bryngeth foorth the wyndes out of their treasures.

14 His wysdome maketh all men fooles, and confounded be casters of images: for that they cast, is but a vayne thing, and hath no lyfe.

C

15 The vayne craftesmen with their workes that they in their vanitie haue made, shall perishe one with another in tyme of visitation. 16 Neuertheless Iacobs portion is none suche: but it is he that hath made al thinges, and Israel is the rod of his inheritaunce: the Lorde of hoastes is his name. 17 Gather vp thy wares out of the lande, thou that art in the strong place. 18 For thus saieth the Lorde, Beholde I will nowe throwe as with a stone flyng the inhabiters of this lande at this once, and I will bryng trouble vpon them, that they shall proue true the wordes that I haue spoken by the prophetes.

Esai.l.d. and.xliiii.b. Iere.vi.c.

19 Alas howe am I hurt? alas howe paynefull are my scourges vnto me? for I consyder this sorowe by my self, and I must suffer it. 20 My tabernacle is destroyed, and all my cordes are broken, my chyldren are gone fro me, and can no where be founde: Nowe haue I none to spreade out my tent, nor to set vp my hanginges. 21 (b) For the heardmen are become foolishe, and they haue not sought the Lorde: therefore haue they dealt vnwysely with their cattell, and all are scattered abrode. 22 Beholde, the noyse is harde at hande, and great sedition out of the north, to make the cities of Iuda a wyldernesse, and a dwelling place for dragons. 23 Nowe I knowe (O Lorde) that it is not in mans power to order his owne wayes, or to rule his owne steppes and goynges.

D

(b) The kinges, the rulers, the prophetes, & the priestes are blynd, & so destroyeth the flocke.

Iohn.xv.b.

24 Therefore chasten thou me O Lorde, but with fauour, and not in thy wrath, lest thou bryng me vtterly to naught. 25 Powre out thyne indignation vpon the gentiles that knowe thee not, and vpon the people that call not vpon thy name, and that because they haue consumed, deuoured, and destroyed Iacob, and haue made his habitation waste.

Psal.vi.a. Esai.64.b. Psa.lxxix.a Eccle.37.a. Iere.xxx.c. and.l.b.

M iiij ¶ The

¶ The.xi. Chapter.

1 A curse to them that obey not the word of Gods promise. 10 The people of Iuda following the steppes of their fathers, worshippeth straunge gods. 15 The Lorde saith that he wyll not heare the Iewes, and forbiddeth also Ieremie to pray for them.

THis is a sermon which the Lorde commaunded Ieremie for to preache, saying, 2 Heare the wordes of this couenaunt, and speake vnto the men of Iuda, and to all them that dwel at Hierusalem, 3 And say vnto them, Thus saith the Lorde God of Israel, Cursed be euery one that is not obedient vnto the wordes of this couenaunt, 4 Which I commaunded vnto your fathers, what tyme as I brought them out of Egypt from the iron furnace, saying, Be obedient vnto my voyce, and do according to all that I commaunde you, so shall ye be my people, and I wyll be your God: 5 And wyll kepe my promise that I haue sworne vnto your fathers, (namely) that I would geue them a lande whiche floweth with mylke and hony, as ye see it is come to passe vnto this day. Then aunswered I and sayde, Amen: let it be euen so Lorde as thou sayest. 6 Then the Lorde sayde vnto me agayne, Preache this in the cities of Iuda, and rounde about Hierusalem, and say, Heare the wordes of this couenaunt, and kepe them. 7 For I haue diligently exhorted your fathers, euer sithe the time that I brought them out of the lande of Egypt vnto this day, I gaue them warnyng betymes, saying, Hearken vnto my voyce. 8 Neuertheles they would not obey me, nor encline their eares vnto me: but folowed the wicked imaginations of their owne heartes, and therefore I haue brought vpon them all the wordes of this couenaunt that I gaue them to kepe, which they (notwithstanding) haue not kept.

9 And the Lorde sayde vnto me, It is founde out that whole Israel and all these cities of Hierusalem are gone backe. 10 They haue turned them selues to the blasphemies of their forefathers, whiche had no lust to heare my wordes: Euen lykewyse haue these also folowed straunge gods, and worshipped them: The house of Israel and Iuda haue broken my couenaunt whiche I made with their fathers. 11 Therefore thus saith the Lord, Beholde I wyll sende a plague vpon them, whiche they shall not be able to escape: and they shall crye vnto me, and I wyll not heare them. 12 Then shall the townes of Iuda, and the citizens of Hierusalem go and call vpon their gods vnto whom they made their oblations: but they shall not be able to helpe them in tyme of their trouble.

13 For as many cities as thou hast, O Iuda, so many gods hast thou had also: and loothe howe many streetes there be in thee (O Hierusalem) so many shamefull aulters haue ye set vp, aulters (I say) to offer vpon them vnto Baal. 14 Therefore pray not thou for this people, byd neither prayse nor prayer for them: for though they crye vnto me in their trouble, yet wyll I not heare them. 15 What part hath my beloued in my house, seeyng he hath wrought abhomination, seruyng many gods? The holy fleshe offeringes in the temple are gone from thee (O Iuda) and thou when thou hast done euyll, makest thy boast of it. 16 The Lorde called thee a greene olyue tree, a fayre one, a fruitefull one, a goodly one: but with great clamour hath the enemie set fire vpon it, and the braunches of it are destroyed. 17 For the Lorde of hoastes that planted thee, hath deuised a plague for thee (O thou house of Israel and Iuda) for the euyl that ye haue done to prouoke hym to wrath, in that ye dyd seruice to Baal.

18 This (O Lorde) haue I learned of thee, and vnderstande it: for thou hast shewed me their imaginations.

10 But I am as a meeke lamme, an oxe that is caryed away to be slayne, not knowyng that they had deuised suche a counsell against me (saying,) We wyl destroy his meate with wood, and bring hym out of the lande of the liuing, that his name shall neuer be thought vpon. 20 Therefore I wyll beseche thee nowe (O Lorde of hoastes) thou righteous iudge, thou that tryest the reynes and the heartes, let me see thee auenged of them: for vnto thee haue I committed my cause.

21 The Lorde therefore spake thus of the citizens of Anathoth that sought to slay me, saying, Preache not vnto vs in the name of the Lorde, or els thou shalt dye of our handes:

22 Thus

Deu. xxvii. & xxviii. b. Gala. iij. b. Exod. xix. a Gene. xv. c. xxvi. a. and. xxvii. c Jere. xiii. b. Zach. viii. b Deut. xx. c. Jere. ii. b. Jere. viii. b. and. xv. a Aggæ. ii. b. Jere. xvii. & xxi. b. Rom. xi. c Esai. liii. b. Jere. xi. a. Jere. xx. a. and. xviii. b. Esai. xxx. b. Amo. iii. b.

22 Thus (I say) spake the Lorde of hoastes, Behold I wil visite you, your young men shall perysshe with the swoorde, your sonnes and your daughters shall dretely dye of hunger,
23 So that none shall remayne: for vpon the citizens of Anathoth will I bryng a plague, euen the yere of theyr visitation.

¶ The.xii. Chapter.

¶ 1 The prophete marueyleth greatly at the prosperitie of the wycked, although he confesse god to be righteous. 7 The Iewes are forsaken of the Lord. 10 He speaketh against curates and preachers that seduce the people. 14 The Lord threatneth destruction vnto the nations that bordered vpon Iurie, whiche troubled and vexed it.

A OLorde thou art more ryghteous then that I shoulde dispute with thee: neuertheleſſe let me talke with thee in thinges reasonable. How happeneth it that the way of the vngodly is so prosperous? and that it goeth so well with them whiche without any shame offende and liue in wickednesse? 2 Thou plantest them, they take roote, they growe, and bryng foorth fruite: they boast much of thee, yet art thou far from theyr (a) reynes.
3 But thou Lord to whom I am well knowen, thou that hast seene and proued my heart, take them away, like as a flocke is caryed to the slaughter house, and appoynt them for the day of slaughter. 4 Howe long shall the lande mourne, and all the herbes of the feelde perysshe for the wickednesse of them that dwell therin? The cattell and the birdes are gone, yet say they, Truly God wyll not destroy vs vtterly. 5 Seeyng thou art weery in runnyng with the footemen, howe wylt thou then runne with horses? In a peaceable sure lande thou mayst be safe: but howe wylt thou do in the furious pride of Iordane? 6 For thy brethren and thy kyntrede haue altogether dispised thee, and cryed out vpon thee altogether: Beleeue them not, though they speake fayre wordes to thee. 7 As for me (I say) I haue forsaken myne owne dwellyng place, and left myne heritage: I haue geuen that my soule (b) loued so well into the handes of her enemies.
8 Myne heritage is become vnto me as a lion in the wood; it cryed out vpon me, therefore haue I forsaken it. 9 Is not myne heritage vnto me as a speckled birde? are not the birdes rounde about agaynst her? Come and gather ye together all the beastes of the feelde, come, that ye may eate it vp. 10 Diuers heardmen haue broken downe my vineyarde, and troden vpon my portion: of my pleasaunt portion they haue made a wylderneſſe and desart. 11 They haue layde it waste, and nowe that it is waste it sigheth vnto me: yea the whole lande lyeth waste, and no man regardeth it. 12 The destroyers come ouer the borders in the desart euery way: for the swoorde of the Lord doth consume from the one end of the lande to the other, and no fleshe hath rest. 13 They haue sowen wheate, and reaped thornes, they haue taken heritage in possession, but it doth them no good: and they were ashamed of your fruites, because of the great wrath of the Lorde. 14 Thus sayth the Lorde vpon all my euyll neighbours that lay hande on myne heritage which I haue possessed, euen my people of Israel, Beholde I wyl plucke them (namely Israel) out of their lande, and put out the house of Iuda from among them. 15 And when I haue rooted them out, I will be at one with them agayne, and I wyll haue mercie vppon them, and bryng them agayne euery man to his owne heritage, and into his lande. 16 And yf they (namely that trouble my people) wyl learne the wayes of them to sweare by my name, The Lorde lyueth: lyke as they learned my people to sweare by Baal: then shall they be buylt among my people. 17 But yf they wyll not obey, then wyll I roote out the same folke, and destroy them, saith the Lorde.

Job.21.a. Abac.1.b. Psal.73.a.

(a) By the reynes he meaneth the inwarde affections and secrecie of the mynde. Iere.14.a.

Deut.29.c. Iere.5.b. and.23.e. Sophon.1.e.

Iere.9.a.

(b) He meaneth the citie with the temple and the people whom he loued intirely.

Esai.56.c. Esai.5.a.

* Some reade, They were sycke and had no profite.

C

Deut.4.e. and.30.a. Esai.53.b. 1.Esd.1.a.

Mat.22.b.

The.xiii. Chapter.

¶ 1 The destruction of the Iewes is prefigured, and theyr sparsyng abroade. 11 Why Israel was receaued to be the people of God, and why they were forsaken.

THus sayth the Lorde vnto me, A Go thy way and get thee a linnen gyrdle, and gyrde it about thy loynes, let it not be wet. 2 Then I got me a gyrdle accordyng to the commaundement of the Lorde, and put it about my loynes. 3 And

this, the seconde tyme the Lord spake vnto me agayne, 4 Take the gyrdle that thou hast prepared and put about thee, and get thee vp, and go vnto Euphrates, and hyde it there in a hole of the rocke. 5 So went I, and hyd it at Euphrates, as the Lorde commaunded me. 6 And it happened long after this, that the lord spake vnto me, Vp, and get thee to Euphrates, and fetche the gyrdle from thence, whiche I commaunded thee to hyde there. 7 Then went I to Euphrates, and digged vp, and toke the gyrdle from the place where I had hyd it: and beholde, the gyrdle was corrupt, so that it was profitable for nothyng.

8 Then sayde the Lorde vnto me,

9 Thus sayth the Lorde, Euen so wyll I corrupt the pryde of Juda, and the hye myndе of Hierusalem.

Jere.7.c. 21.b. f.18.c. and.19.c.

10 This people is a wycked people, they wyll not heare my worde, they folowe the wyched imaginations of theyr owne heart, and hang vppon straunge gods, them they serue and worshyp, and therefore they shalbe as this gyrdle that serueth for nothyng.

Deut.4.c. and.26.d. Jere.30.d.

11 For as straightly as a gyrdle lyeth vppon a mans loynes, so straytghtly dyd I bynde the whole house of Israel, and the whole house of Juda vnto me, sayth the Lorde: that they myght be my people, that they myght haue a glorious name, that they myght be in honour: but they wouldе not obey me. 12 Therfore say this ryddle before them, and say, Thus sayth the Lorde God of Israel, Euery pot shalbe fylled with wine. And they shall say vnto thee, Thynkest thou we knowe not that euery pot shalbe fylled with wine? 13 Then shalt thou say vnto them, Thus sayth the Lord, Beholde, I shall fyll all the inhabitours of this lande with drunkennesse, the kynges that syt vppon Dauids stoole, the priestes and prophets, with all that dwell at Hierusalem.

14 And I wyll set them one agaynst another, yea the fathers agaynst the sonnes, sayth the Lorde, I wyll not pardon them, I wyll not spare them, nor haue pitie vpon them: but destroy them. 15 Heare, geue eare, take not disoayne at it: for it is the Lorde hym selfe that speaketh. 16 Honour the Lorde your God or he take his lyght from you, and or euer your feete stumble in darknesse at the hyll: lest when you lohe for the lyght, he turne it into the shadowe and darknesse of death. 17 But yf ye wyll not heare me that geue you secrete warnyng, I wyll mourne from my whole heart for your stubburnnesse: Piteously wyll I weepe, and the teares shall gush out of mine eyes, for the Lordes flocke shalbe caryed away captiue. Jere.31.c. Lamen.1.d.

18 Tel the king & the queene, Humble your selues, syt you downe lowe, for your dignitie shalbe throwen downe, and the crowne of your glorie shall fall from your head. 19 The cities towarde the south shalbe shut vp, and no man shall open them: all Juda shalbe caryed away captiue, so that none shall remayne. 20 Lift vp your eyes, and beholde them that come from the north: where is the flocke (O thou lande) that was geuen thee? and where are thy fatte and tyche sheepe? 21 To whom wilt thou make thy mone when the enemie shall come vpon thee? for thou hast taught them thy selfe, and made them maisters ouer thee: Shall not sorow come vpon thee as on a woman trauaylyng with chylde? 22 And if thou wouldest then say in thyne heart, Wherefore come these thynges vpon me? Euen for the multitude of thy blasphemies shal thy hynder partes and thy feete be discouered. 23 May a man of Jude chaunge his skinne, and the cat of the mountayne her spottes? so, may ye that be exercised in euyll, do good?

D Jere.19.a. Esai.13.b.

Jere.13.b.

24 Therefore wil I scatter them like as the stubble that is taken away with the south wynde. 25 This shalbe your portion and the portion of your measure wherewith ye shalbe rewarded of me sayth the Lord, because ye haue forgotten me, and put your trust in deceiptfull things. 26 Therefore shall I turne thy clothes ouer thy head, and discouer thy shame.

Ozee.2.b.

27 Thy adulteries, thy neighinges, thy shamefull whordome on the hylles in the feeldes, and thy abhominations haue I seene: Wo be vnto thee (O Hierusalem) wylt thou neuer be clensed any more? Or when shall that be?

The.xiiii. Chapter.

¶ Of the dearth that shoulde come in Jurie. 7 The prayer of the people asking mercie of the Lorde. 10 The vnfaythful people are not heard. 12 Of prayer, fastyng, and of false prophetes that seduce the people.

1 The

A The word of the Lorde shewed vnto Ieremie concernyng the dearth of the fruites. 2 Iuda hath mourned, his gates are desolate, they are brought to heauinesse, euen vnto the grounde, and the crye of Hierusalem goeth vp. 3 The lordes sent theyr seruauntes to fetche water, and when they came to the welles they did finde no water, but caryed theyr vesselles home emptie: they be ashamed and confounded, and couer theyr heades.

Ierem.13.b. 4 For the grounde is dryed, because there commeth no rayne vpon it: the plowmen also be ashamed and couer theyr heades. 5 The hynde also forsake the young fawne that he brought foorth in the feeld, because there was no grasse. 6 The wylde asses dyd stande in the hye places, and drewe in theyr wynde lyke the dragons, theyr eyes dyd fayle for want of grasse.

B 7 Doubtlesse our owne wyckednesse doth rewarde vs: but Lorde do thou accordyng to thy name, though our transgression and sinnes be many, and

Esai.49.b. Ierem.14.c. and.17.c. agaynst thee haue we sinned. 8 For thou art the comfort and helpe of Israel in the tyme of trouble: Why wylt thou be as a straunger in the lande, and as one that goeth his iourney, and commeth in only to remayne for a nyght? 9 Why wylt thou make thy selfe a cowarde, and as it were a giaunt that yet may not helpe? But thou O Lorde art in the myddest of vs, and thy name is called vpon of vs, forsake vs not. 10 Thus hath the Lorde sayd vnto his people, Seeyng they haue had such a lust to wander abroade, and haue not refrayned theyr feete: therefore the Lorde hath no pleasure in them, but he wyl nowe dryng agayne to remembraunce all theyr mysdeedes, and punishe al theyr sinnes. 11 Yea euen thus sayde the

Ierem.7.d. Lorde vnto me, Thou shalt not praye to do this people good. 12 For though they fast, I wyll not heare theyr prayers, and though they offer burnt offerynges and sacrifices, yet wyll not I accept them: for I will destroy them with the swoorde, hunger, and pestilence. 13 Then answered I, O Lorde God, the prophetes say

Ierem.5.d. Sopho.1.e. Ierem.12.a. and.23.c. vnto them, Tushe, ye shall neede to feare no swoorde, and no hunger shall come vpon you: but the Lorde shall geue you sure rest in this place.

C 14 And the Lorde sayde vnto me, The prophetes preache lyes in my name, wheras I haue not sent them, neither gaue I them any charge, neither dyd I speake vnto them: yet they preache vnto you false visions, chaeming, vanitie, and deceiptfulnesse of theyr owne heart. 15 Therfore thus

Ierem.23.d. saith the Lord, As for those prophets that preache in my name, whom I nenertheless haue not sent, and that say, Tushe, there shall no swoorde nor hunger be in this lande: with swoorde and with hunger shall those prophetes perysshe. 16 And the people to whom they preache shalbe cast out of Hierusalem, dye of hunger, and be

Zach.13.a. slayne with the swoorde, and there shalbe no man to burie them, both they, and theyr wyues, theyr sonnes, and theyr daughters: for thus wyll I poure theyr wyckednesse vpon them.

Ierem.16.f. 17 This shalt thou say also vnto them, Myne eyes shall weepe without ceassyng day and nyght: for my

Lamen.1.b. and.2.a. people shalbe destroyed with great harme, and shall perysshe with a great plague. 18 For yf I go into the feelde, lo, it lyeth all full of slayne men: If I come into the citie, lo, they be all famyshed of hunger: yea their prophetes also and preestes shalbe led into an vnknowen lande.

19 Hast thou then vtterly forsaken Iuda? Doest thou so abhorre Sion? Wherefore hast thou so plagued vs, that we can be healed no more? We

Ierem.8.c. loked for peace, and there commeth no good, for the tyme of health, and lo here is nothyng but trouble. 20 We knowledge (O Lorde) all our mysdeedes, and the sinnes of our fathers: for we haue offended thee.

21 Cast vs not of (O Lorde) for thy names sake, forget not thy louyng kyndnesse, ouerthrowe not the (a) throne of thyne honour, breake not the couenaunt that thou hast made with vs. 22 Are there any among the gods of the gentiles that send rayne, or geue the showres from heauen? Art not thou thy selfe our Lord God? we wyll trust in thee, for thou doest all these thynges.

(a) The temple at Hierusalem is called the seate of Gods honour, because he had appoynted that place wherin specially to be honored, and there to shewe the tokens of his honourable presence.

The, xv. Chapter.

¶ 1 The Lorde wyll not heare Moyses and Samuel yf they pray for the people, but wyll wrappe them in many miseries. 6 The cause of suche great miseries.

THus spake the Lorde vnto me, A Though Moyses and Samuel stoode before me, yet haue I no heart

heart to this people: dryue them away, that they may go out of my syght. 2 And yf they say vnto thee, Whither shall we go? then tell them, The Lord geueth you this answere, Some vnto death, some to the swoꝛd, some to hunger, some into captiuitie.

Ezech.5.c. 3 For I will bryng foure plagues vppon them, sayth the Lorde, The swoꝛde shall slay them, the dogges shall teare them in peeces, the fowles of the ayre and beastes of the earth shall eate them vp, and destroy them.

Jere.16.a. 4 I will scatter them about also in all kyngdomes and landes to be plagued, because of Manasses the sonne of Ezekias kyng of Juda, for the thynges that he dyd in Hierusalem.

2.king.21.a 5 Who shall then haue pitie vppon thee O Hierusalem? who shalbe sorie for thee? Or who shall make intercession to obtayne peace for thee?

6 Seeyng thou goest from me, and turnest backwarde, sayth the Lorde, therefore I dyd stretche out myne hande agaynst thee to destroy thee, and I haue ben sorye for thee so long that I am weerye. 7 I haue scattered them abroade with the fanne of euery syde of the lande, I haue wasted my people and destroyed them, yet they haue had no lust to turne from theyr owne wayes. 8 I haue made theyr wyddowes mo in number then the sandes of the sea, vppon the mothers of theyr chyldren dyd I bryng a destroyer in the noone day: sodaynly and vnawares dyd I sende a feare vpon theyr cities. 9 She that hath borne seuen chyldren, hath none, her heart is ful of sorowe: the sunne doth fayle her in the cleare day, she is confounded and fayntie for very heauynesse: As for those that remayne, I will deliuer them vnto the swoꝛde before their enemies, saith the Lorde.

Jere.15.b. 10 O mother, alas that thou euer didst beare me, a brawler and rebuker of the whole lande: though I neuer lent nor receaued vpon vsurie, yet all men speake euyll vpon me. 11 And the Lorde answered me. Verely thy (a) remnaunt shall haue wealth: Come not I to thee when thou art in trouble, and helpe thee when thyne enemie oppresseth thee? 12 Doth one vpon hurt another? or one metall that commeth from the north another? 13 As for thy ryches and treasure, I will geue them out into a pray: not for money, but because of all thy sinnes that thou hast done in all thy coastes. 14 And I will bryng thee with thyne enemies into a lande that thou knowest not: for the fyre that is kyndled in myne indignation shall burne vpon vp. 15 O Lord thou knowest, therefore remember me, and visite me, reuenge me of my persecutours: take me not from this lyfe in the tyme of thine anger, thou knowest that for thy sake I suffer rebuke.

Deut.32.d. 16 When I had founde thy wordes I dyd eate them vp greedyly, they haue made my heart ioyful and glad: for thy name was (b) called vppon me O Lorde God of hoastes. 17 I dwel not among the scorners, neither is my delyght therein: but I dwell alone because of thy hand, for thou hast filled me with bitternesse. 18 Shal my heauines endure for euer? Are my plagues then so great that they may neuer be healed? Wylt thou be as one that is false, and as a water that faileth, and can not continue? 19 Vpon these wordes, thus sayde the Lorde vnto me, If thou wylt turne agayne, I shall set thee in my seruice, and yf thou wylt take out the thynges that is prettious from the vyle, thou shalt be euen as myne owne mouth: they shall conuert vnto thee, but turne not thou vnto them. 20 And so shall I make thee a strong brasen wall agaynst this people, they shall fyght agaynst thee, but they shall not preuayle: for I my selfe wyll be with thee, to helpe thee and deliuer thee, sayth the Lorde. 21 And I will rydde thee out of the handes of the wycked, and deliuer thee out of the handes of tyrannes.

Jere.30.a. Ezech.3.a.

(b) I am called thy prophete.

Jere.17.d. Jere.15.b.

The.xvi. Chapter.

¶ 1 He prophecieth the miserie of the Iewes. 2 He sheweth that the worshyppyng of images and the contempt of Gods lawe, is cause of theyr miserie. 13 He prophecieth the captiuitie of Babylon, and theyr deliueraunce from thence agayne. 19 The callyng of the gentiles.

THus sayde the Lorde vnto me, 2 Thou shalt take thee no wyfe, nor beget chyldren in this place. 3 For of the chyldren that are borne in this place, of theyr mothers that haue borne them, and of theyr fathers that haue begotten them in this lande, thus sayth the Lorde, 4 They shall dye an horrible death,

Deut.32.d.

(a) By the remnaunt is meant the times toward the last ende of his lyfe, when God caused Nabuzaradan to shewe fauour vnto Jeremie. Jere.40.

No

Leuit. 10.e
Iere. 14.d.

no man shall weepe for them, nor burye them, but they shall lye as doung vppon the earth: they shall perysshe through the swoorde and hunger, and theyr bodyes shalbe meate for the fowles of the ayre, and beastes of the earth. 5 For thus sayth the Lord, Go not thou into the house of mourning, nor come to mourne & wepe for them: for I haue taken my peace from this people sayth the Lorde, yea my fauour and my mercies. 6 And in this land shall they dye olde and young, and shall not be buryed: no man shall bewepe them, no man shall clippe or shaue hym selfe for them. 7 They shal not wryng theyr handes in mourning wise on theyr dead one to comfort another: one shall not offer another the cup of consolation to forget theyr heauynesse for theyr father and mother. 8 Thou shalt not go into theyr feast house, to sit downe to eate or drynke with them: 9 For thus sayth the Lorde of hoastes the God of Israel, Beholde I shall take away out of this place the voyce of myrth and gladnesse, the voyce of the bryde-groome and of the bryde, yea and that in your dayes, that ye may see it.

Iere. 25.
1. Cor. 15. b.
Iere. 7. d. and. 25. b.

10 Nowe when thou shewest this people all these wordes, and they say vnto thee, Wherefore hath the Lorde denised all this great plague for vs? or what is the offence and sinne that we haue done agaynst the Lorde our God? 11 Then make thou them this aunswere, Because your fathers haue forsaken me sayth the Lorde, and haue

Deut. 4. d.
Iere. 7. b.

walked after straunge gods, whom they honoured and worshypped: but me haue they forsaken, and haue not kept my lawe.

Iere. 7. d.

12 And ye with your shamefull blasphemies haue exceeded the wyckednesse of your fathers: for euery one of you hath folowed the frowarde and euyll imaginations of

Deut. 28. c.

his owne heart, and is not obedient vnto me. 13 Therefore wyll I caste you out of this lande, into a lande that ye and your fathers knowe not: and there shall ye serue straunge gods day

Iere. 23. b.

and nyght, there wyll I shewe you no fauour. 14 Beholde therefore sayth the Lorde, the dayes are come that it shall no more be sayde, The Lorde lyueth whiche brought the chyldren of Israel out of the lande of Egypt: 15 But it shalbe sayde, The Lorde lyueth that brought the chyldren of Israel from the north, and from all landes where he had scattered them: for I wyll bryng them agayne into the lande that I gaue theyr fathers. 16 Beholde, sayth the Lorde, I wyll sende out many fyshers to take them, and after that wyll I sende out many hunters to hunte them out from all mountaynes and hylles, and out of the caues of stone.

Mat. 4. c.

17 For myne eyes beholde all theyr wayes, and they can not be hid fro my face: neither can theyr wycked deedes be kept close out of my syght.

18 But first wyll I sufficiently rewarde theyr shamefull blasphemies and sinnes, because they haue defyled my lande (a) with theyr fynyshyng caryons and theyr abhominations, wherwith they haue fylled myne heritage.

(a) Gods seruice done according to his worde, sauoureth sweetely, that is, pleaseth god: but gods seruice and worshyp without his worde, doth sauour lyke carion, that is, is abhorred, & much displeaseth God.

19 O Lorde my strength, my power and refuge in tyme of trouble: the gentiles shal come vnto thee from the endes of the worlde, and say, Verely our fathers haue cleaned vnto lyes, theyr idols are but vayne and vnprofitable. 20 Howe can a man make those his gods, whiche are not able to be gods? 21 And therefore I wyll once teache them sayth the Lorde, I wyll shewe them my hande and my power, and they shall knowe that my name is the Lorde.

¶ The. xvii. Chapter.

¶ 1 The frowardnes of the Iewes. 5 Cursed be those that put theyr confidence in man, and those blessed that truste in God. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuyng waters are forsaken. 21 The halowyng of the Sabbath is commaunded.

A

YOur sinne (O ye of the tribe of Iuda) is wrytten in the table of your heartes, and grauen so vpon the edges of your aulters with a penne of yron, and with an Adamant clawe: 2 That as the fathers thinke vpon theyr chyldren, so thynke you also vppon your aulters, wooddes, thicke trees, hye hylles, mountaynes, and feeldes. 3 Wherefore O my mount that standeth in the feelde, I wyl make all thy substaunce and treasure to be spoyled, for the great sinne that thou hast done vpon thy hye places throughout all the coastes of thy lande. 4 Then shalt be cast out also from the heritage that I gaue thee: & I wyll subdue thee vnder the heauy bondage of thy enemies, in a lande

Iere. 15. a. and. 20. b.

that

that ye knowe not: for ye haue ministred fyre to myne indignation, which shall burne euermore. 5 Thus sayth the Lorde, Cursed be the man that putteth his trust in man, and that taketh flesche for his arme, and he whose heart departeth from the Lorde.

Psal. 49. b. Prou. 11. c. Iere. 46. c. and. 48. a. Ezech. 29. a.

6 He shalbe lyke the heath that groweth in wyldernesse: As for the good thyng that is for to come, he shall not see it, but dwell in a drye place of the wyldernesse, in a salt and vnoccupied lande. 7 O blessed is the man that putteth his trust in the Lorde, and whose hope is in the Lorde him selfe.

B

Psal. 2. b. and. 39. c. Prou. 22. c. Psal. 1. a. Prou. 11. d.

8 For he shalbe as a tree that is planted by the waters syde, whiche spreadeth out the roote vnto moystnesse, whom the heate can not harme when it commeth, but his leafe shalbe greene: And though there growe but litle fruite because of drouth, yet is he not carefull, but he neuer leaueth of to bryng foorth fruite. 9 Among all thynges, man hath the most deceiptfull and stubburne heart: Who shall then knowe it? 10 Euen I the Lorde searche out the grounde of the hearte, and trye the reynes, and rewarde euery man accordyng to his wayes, and accordyng to the fruite of his workes. 11 The Partrich maketh a nest of egges, which she layed not: he commeth by ryches, but not ryghteously, in the myddest of his life must he leaue them behynde hym, and at the last be founde a very foole.

Iere. 17. b. Ezech. 7. b. Hosea. 2. a. Prou. 23. a. Psal. 32. b. Luk. 12. b.

12 But thou (O Lorde) whose throne is most glorious, excellent, and of most antiquitie, which dwellest in the place of our holy rest: 13 Thou art the comfort of Israel, all they that forsake thee shalbe confounded, all they that do depart from thee shalbe written in earth: for they haue forsaken the Lorde the very conduite of the waters of lyfe. 14 Heale me O Lorde, and I shalbe whole: saue thou me, and I shalbe saued: for thou art my prayse. 15 Beholde, these men say vnto me, Where is the worde of the Lorde? let it come nowe.

Iere. 3. b. Ezech. 36. b. Ioh. 4. b.

C

16 Whereas I neuertheless obediently folowed thee as a shepehearde, and haue not vncalled taken this office vpon me, this knowest thou well: my wordes also were ryght before thee. 17 Be not thou terrible vnto me O Lorde: for thou art he in whom I hope when I am in perill. 18 Let my persecutours be confounded, but

Iere. 14. a. and. 16. b.

not me: let them be afeayde, and not me: Thou shalt bryng vpon them the time of plague, and shalt destroy them tyght sore. 19 Thus hath the Lorde sayde vnto me, Go and stande vnder the gate whereethyrough the people and the kynges of Juda go out and in, yea vnder all the gates of Hierusalem, 20 And say vnto them, Heare the worde of the Lorde ye kynges of Juda, and all thou people of Juda, and all the citizens of Hierusalem that go thyrough this gate, 21 Thus the Lorde commaundeth, Take heede for your lines that ye cary no burthen vpon you in the sabbath, to bryng it thyrough the gates of Hierusalem.

Iere. 1. a. and. 26. a.

D

Exod. 13. d. Deut. 5. b.

22 Ye shal beare no burthen also out of your houses in the sabbath, you shall do no labour therein: but halow the sabbath, as I commaunded your fathers. 23 Howbeit they obeyed me not, neither hearkened they vnto me: but were obstinate and stubburne, and neither obeyed me nor receaued my correction. 24 Neuertheless, yf ye will heare me sayth the Lorde, and beare no burthen into the citie thyrough this gate vppon the sabbath, yf ye will halowe the sabbath, so that ye do no worke therein:

Exod. 20. b.

25 Then shall there go thyrough the gates of this citie kinges and princes that shall syt vpon the throne of Dauid, they shalbe caryed vppon charets, and ryde vpon horses, both they and their princes: yea whole Juda and all the citizens of Hierusalem shall go herethyrough, & this citie shall euer be inhabited. 26 There shall come men also from the cities of Juda, from about Hierusalem, and from the lande of Beniamin, from the plaine feeldes, from the mountaynes, and from the wyldernesse, whych shall bryng whole burnte offerynges, sacrifices, oblations, & incense, and offer vp thankesgeuyng in the house of the Lorde. 27 But yf ye will not be obedient vnto me to halowe the sabbath, so that ye will beare your burthens thyrough the gates of Hierusalem vppon the sabbath: then shall I set fyre vpon the gates of Hierusalem, and it shall burne vp the houses of Hierusalem, and no man shalbe able to quenche it.

The

The.xviii.Chapter.

1 God sheweth by the example of a potter that it is in his power to destroy the dispisers of his worde, and to helpe them agayne when they amende. 18 The conspiracie of the Iewes against Ieremie. 19 His prayer agaynst his aduersaries.

THis is another communication that God had with Ieremie saying, 2 Aryse, and go downe into the potters house, and there shall I tell thee moze of my mynde.

3 Nowe when I came to the potters house, I founde hym making his wozke vpon a wheele. 4 The vessell that the potter made of clape brake among his handes: So he began a newe, and made another vessell accozdyng to his mynde. 5 Then sayde the Lozde thus vnto me,

Eſai.45.b. Ier.19.c. Rom.9.c. B

6 May not I do with you as this potter doth, O ye house of Israel saith the Lozde? Beholde ye house of Israel, ye are in my hande, euen as the clay is in the potters hande.

Ezech.18.c. Luk.13.a. Ion.3.b.

7 When I take in hand to roote out, to destroy, oz to waste away any people oz kyngdome: 8 If that people agaynst whom I haue thus deuised, conuert from theyr wyckednesse, I repent of the plague that I deuised

1.Sam.15.k

to bzyng vppon them. 9 Agayne, when I take in hande to buylde oz to plante a people oz a kyngdome:

10 If the same people do euyl before me and heare not my voyce, I repent of the good that I haue deuised foz them. 11 Speake nowe therefoze vnto whole Iuda, and to them that dwel at Hierusalem, Thus saith the Lozd, Beholde I am deuising a plagne foz you, and am tahyng a thyng in hande agaynst you: therefoze let euery man turne from his euyll way, and take vpon you the thyng that is good and tyght. 12 But they sayde, No moze of this, we wyll folowe our owne

(a) It is extreme madnesse to forsake God the onlye freshe spring of pure pleasant waters, who is nygh at hande, & to go far of to seeke fowle & fylthy puddels, wherin ther is nothyng but vncleane & stinking water.

imaginations, and do euery man accozding to the wilfulnesse of his owne mynde. 13 Therefoze thus saith the Lozde, Aske among the heathen yf any man haue hearde suche hozryble thynges, as the mayden Israel hath done? 14 (a) Wyll a man forsake the snowe of Libanus, whiche commeth from the rocke of the feelde? Oz shall the colde flowyng waters that commeth from another place be forsaken? 15 But my people hath forgotten me, they haue made sacrifice in vayne, and theyr prophetes make them fall in theyr wayes from the anncient pathes, and to go into a way not vsed to be troden (of iust men.)

16 Wherethzongh they haue bzought theyr lande into an euerlastyng wyldernesse and scozne: so that whosoeuer transyeth thereby shalbe abashed, and wagge theyr heades.

Ier.19.b. and.49.e.

17 With an east wynde wyll I scatter them before theyr enemies: and when theyr destruction commeth I wyll turne my backe vpon them, but not my face. 18 Then sayde they, Come, let vs imagine some thyng agaynst this Ieremie: foz the priestes shall not be destitute of the lawe, neither shall the wyse men be destitute of counsayle, noz the prophetes destitute of the wozde of God: Come, and let vs smyte hym with the tongue, and let vs not marke all his wozdes.

Iere.11.b.

19 Consyder me O Lozde, and heare the voyce of myne enemies. 20 Shal they recompence euyll foz good? foz they haue dygged a pyt foz my soule: Remember howe that I stoode before thee to speake good foz them, and to turne away thy wzath from them.

Pſal.109.c

Iere.10.b.

D

Pſal.109. Lamen.3.b.

21 Therfoze let theyr chyldren dye of hunger, and let them be oppzessed with the swozde: Let theyr wyues be robbed of theyr chyldren and become wyddowes, let theyr husbandes be slayne, let theyr young men be kylled with the swozde in the feelde.

22 Let the noyse be heardc out of theyr houses when thou bzyngest the murtherer sodaynely vpon them: foz they haue dygged a pyt to take me, and layd snares foz my feete.

Iere.11.b.

23 Yet Lozde thou knowest all theyr counsayle that they haue deuised to slay me, forgeue not theyr wyckednesse, and let not theyr sinnes be put out of thy syght, but let them be iudged before thee as gyltie: this do thou vnto them in the time of thine indignation.

The.xix.Chapter.

1 He prophecieth the destruction of Hierusalem, for the contempt and dispising of the worde of God.

THus saith the Lozde, Go thy way and bupe thee an earthen pytcher, and bzyng foozth the senatours and cheefe priestes,

A

2 Vnto the valley of the chyldren of Hennom whiche lyeth without the east gate, and shewe them there the wozdes that I shall tell thee.

3 And

3 And say thus vnto them, Heare the worde of the Lorde ye kynges of
2.king.21.c. Juda, and ye citizens of Hierusalem,
Jere. 6.b. Thus sayth the Lord of hoastes the God of Israel: Beholde, I will bring suche a plague vpon this place, that the eares of all that heare it shall glowe: 4 And that because they haue forsaken me, and vnhalowed this place, and haue offered in it vnto straunge goods, whom neither they, theyr fathers, nor the kynges of Juda haue knowen: they haue fylled this place also with the blood of in-
Deut. 12.b. and. 28.b. nocentes. 5 And they haue set vp an
Jo sal. 101.c. Ezech. 16.c and. 20.b. Jere. 7.b. aulter vnto Baal, to burne their chyldren for a burnt offeryng vnto Baal, whiche I neither commaunded nor charged them, neither thought once therevpon. 6 Beholde therfore the tyme commeth (sayth the Lorde) that this place shall no more be called Thopheth, nor the valley of the chyldren of Hennom: but, the valley of slaughter. 7 For in this place will I bryng to naught the counsayle of Juda and Hierusalem, and will them downe with the swoorde before theyr enemies: and I will deliuer them into the handes of them that seeke theyr lyues, and theyr dead carkasses wyl I geue to be meate for the foules of the ayre, and the beastes of the feelde. 8 And I will make this citie
2.king.10.f. Jere. 18.b. 49.f. 50.b. Lamen. 4.b. Deut. 28.c. 2.king. 6.f. so desolate and despised, that whosoeuer goeth thereby shalbe abashed, and hisse vppon her, because of all her plagues. 9 I will feede them also with the fleshe of theyr sonnes and theyr daughters, yea euery one shall eate vp another in the besiegyng and straightnesse wherwith theyr enemies (that seeke theyr lyues) shall keepe them in. 10 And the pitcher shalt thou
Jere. 18.a. breake in the syght of the men that goeth with thee, 11 And say vnto them, Thus sayth the Lorde of hoastes: Euen so will I destroy this people and citie, as a man breaketh
Jere. 7.b. an earthen vessell that can not be made whole agayne: in Thopheth shal they be buried, for they shall haue none other place. 12 Thus will I do vnto this place also sayth the lord, and to them that dwell therein, yea I will make this citie as Thopheth.
13 For the houses of Hierusalem, and the houses of the kynges of Juda shalbe defyled lyke as Thopheth, and in al the houses in whose rooffes they dyd sacrifice vnto all the hoast of heauen, and powred drinke offeringes vnto straunge gods. 14 And so Jeremie came from Thopheth where the Lorde had sent hym to prophecie, and stoode in the court of the house of the Lorde, and spake to all the people,
15 Thus sayth the Lorde of hoastes the God of Israel: Beholde, I will bryng vpon this citie, and vpon euery towne about it, all the plagues that I haue deuised against them, because Jere.7.c. they haue ben obstinate, and would not obey my warnynges.

The.xx. Chapter.

¶ 2 Jeremie is smitten and cast into prysson for preachyng of the worde of god.
4 He prophecieth the captiuitie of Babylon. 7 He complayneth that he is a mockyng stocke for the word of god.
9 He is compelled by the spirite to preache the worde.

When Phashur the priest the son of Emmer, cheefe in the house of the Lorde, hearde Jeremie preache these wordes (so stedfastly)
2 He smote Jeremie, and put hym John.18.c in the prysson that is in the hye gate Actes.14.b of Beniamin towardes the house of the Lorde. 3 The next day folowyng, Phashur brought Jeremie out of the prysson agayne: Then sayde Jeremie vnto hym, The Lorde shall call thee no more Phashur (that is, excellent and increasyng) but Magor (that is, fearfull and afrayde) euery where. 4 For thus sayth the Lorde, Beholde, I will make thee afrayde, euen thy selfe, and all that fauour thee, whiche shall perysshe with the swoorde of theyr enemies euen before thy face, and I will geue whole Juda into the handes of the kyng of Babylon, whiche shall carye some vnto Babylon prysoners, and slay some with the swoorde.
5 Moreouer all the substaunce of 2.king.20.b this citie, whatsoeuer they haue Jere.15.c. gotten with theyr trauayle, all theyr pretious thynges, and al the treasure of the kynges of Juda, will I geue into the handes of theyr enemies, whiche shall spoyle them, and carrye them vnto Babylon. 6 But as for thee (O Phashur) thou shalt go into captiuitie with all thy housholde, and to Babylon shalt thou come, where thou shalt dye and be buryed, thou and all thy fauourers to whom thou hast preached lyes.
7 O Lorde, yf I am deceaued, then thou

haſt thou (a) deceaued me, thou enforcedſt me, & haſt preuayled: daply am I deſpiſed and laughed to ſcorne of euery man. 8 For ſince I began to preache, I cried out againſt violencie, and exclamed againſt oppreſſion: for the which cauſe they call the worde of the Lorde in my teeth to my reproche contmually. 9 Wherefore I thought from henceforth not to ſpeake of him, nor to preache any more in his name: but the worde of the Lord was a very burnyng fyre in my heart, and in my bones, which when I would haue ſtopped, I myght not. 10 Verily I heard the cuyll reportes of many, terrour was on euery ſide of me: (b) complayne vpon him ſay they, and we wyll tell his tale: yea all myne owne companyons, and ſuch as were conuerſaunt with me, lay in wayt for my haltyng, ſaying, Peraduenture he wyll be deceaued, and ſo ſhall we preuayle againſt him, and be auenged of hym. 11 But the Lorde ſtoode by me lyke a mightie giaunt, therfore my perſecutours fell and coulde do nothyng: they ſhalbe ſore confounded, for they haue done vnwyſely, they ſhal haue an euerlaſting ſhame, which ſhal neuer be forgotten. 12 And now O Lorde of hoaſtes that tryeſt the righteous, which knoweſt the reynes and the very hearteſ, let me ſee them puniſhed: for vnto thee I haue declared my cauſe. 13 Syng vnto the Lorde and prayſe him, for he hath delinered the ſoule of the oppreſſed from the hande of the violent. 14 Curſed be the day wherein I was borne, vnhappy be the day wherein my mother brought me forth. 15 Curſed be the man that brought my father the tydynges to make him glad, ſaying, Thou haſt begotten a ſonne: 16 Let it happen vnto that man, as to the cities (c) whiche the Lorde turned vpſidedowne and repented not: let hym heare crying in the morning, and at noone day lamentable howlyng.

17 Why dyed I not me alloone as I came out of my mothers wombe? or that my mother had ben my graue her ſelfe, that the byrth myght not haue come out, but remayned ſtill in her? 18 Wherefore came I forth of my mothers wombe? to haue experience of labour and ſorowe, and to leade my lyfe with ſhame?

(a) The prophete aſſureth the trueth of his doctrine, agaynſt the ſlaunderer, for it is the worde of God, who can not deceaue nor be deceaued.

(b) The prieſtes and ſuch as were in authoritie with the kyng, ſtyrred vp the people to watch narrowly Ieremies ſayinges, if they coulde finde him to halt in any thing wherefore they myght accuſe hym to the kyng. Iere. xi. b.

(c) The moſt godly men are ſometymes caryed away with the vnruly rage of immoderate affection, albeit in this prophete the cauſe of this immoderate zeale was, for that he ſawe his tranayle to ſaue the people to be in vayne, Gods worde contemned, and all godlynes ſcornefully deſpiſed.

¶ The .xx. Chapter.

5 He prophecieth that Zedekias ſhalbe taken, and the citie burned.

THeſe are the wordes that the lord ſpake vnto Ieremie, what tyme A
as kyng Zedekias ſent vnto him Phaſhur the ſonne of Melchias, and Sophonias the ſonne of Maaſias Iob. x. c.
prieſt, ſaying, 2 Aſke counſayle at the Lord (we pray thee) on our behalfe, for Nabuchodonoſor the kyng of Babylon beſiegeth vs: yf the Lorde peraduenture wyll deale with vs according to his marnaylous power, and take hym from vs. 3 Then ſpake Ieremie, Eeue Zedekias this anſwere: 4 Thus ſayth the Lorde God of Iſrael, Beholde I wyll turne backe the weapons that ye haue in your handes, wherewith ye fyght agaynſt the kyng of Babylon and the Chaldees, whiche beſiege you rounde about the walles, and I wyll bryng them together into the middeſt of this citie. 5 And I my ſelfe wyll fyght agaynſt you with an outſtretched hande, and with a mightie arme, in great diſpleaſure & terrible wrath: 6 And wyll ſmyte them that dwell in this citie, yea both men and cattell ſhall dye of a great peſtilence.

7 But after this (ſayth the Lorde) I Iere. xxi. a.
ſhall deliuer Zedekias kyng of Juda, B
and his ſeruauntes, his people, and ſuch as are eſcaped in the citie from the peſtilence, ſworde, and hunger, into the power of Nabuchodonoſor kyng of Babylon, yea into the handes of their enemies, into the handes of thoſe that folow vpon their liues, whiche ſhall ſmyte them with the ſworde, they ſhall not pitie them, they ſhal not ſpare them, they ſhal haue no Deut. xiii. c.
mercie vpon them. 8 And vnto this Iere. xxi. a.
people thou ſhalt ſay, Thus ſayth the and. xxxviii. a.
Lorde, Beholde I lay before you the way of lyfe and death. Who ſo abideth in the citie, ſhall perithe eyther with the ſworde, with hunger, or peſtilence: but who ſo goeth out to holde on the Chaldees part that beſiege it, he ſhall ſaue his lyfe, and ſhall winne his ſoule for a pray. 10 For I haue Iere. xxi. b.
ſet my face agaynſt this citie (ſayth the Lorde) to plague it, and to do it no good: it muſt be geuen into the hande of the kyng of Babylon, and be brent with fyre. 11 And vnto the Eſai. i. c.
houſe of the kyng of Juda ſay thus, Heare the worde of the Lorde:

Jere.xxii.a. Zacha.7.b. Jere.4.a.

12 O thou house of Dauid, thus sayth the Lorde, Minister eyghteousnesse and that soone, deliuer the oppressed from violent power, or euer my terrible wrath breake out lyke a fyre and burne, so that no man may quenche it because of the wickednesse of your imaginations. 13 Beholde sayth the Lorde, I wyll come vpon thee that dwellest in the valleyes, rockes, and feeldes, and say, Tushe, who wyll make vs afrayde? or who wyll come into our houses? 14 For I wyll visite you sayth the Lorde, because of the wickednesse of your inuentions, and wyll kindle such a fyre in your wood, as shall consume all that is about you.

¶ The xxii. Chapter.

2 He exhorteth the king of Iuda to iudgment and rygteousnesse. 9 Why Hierusalem is brought into captiuitie. 11 The death of Sellum the sonne of Iosias is prophesied.

A THus sayth the Lorde, Go downe into the house of the kyng of Iuda, and speake there these wordes, 2 And say, Heare the worde of the Lorde thou kyng of Iuda that sittest in the kingly seate of Dauid, thou and thy seruauntes, and thy people that goeth in and out at these gates.

Esai.i.c. Jere.21.c. Zacha.7.c.

3 Thus the Lorde commaundeth, Kepe equitie and righteousnesse, deliuer the oppressed from the power of the violent, do not greeue nor oppresse the straunger, the fatherlesse, nor the wydowe, and shed no innocent blood in this place. 4 And yf ye keepe these thinges faythfullye, then shall there come in at the doore of this house kinges to sit vppon Dauids seate, they shalbe caryed in charrets, and ryde vpon horses, both they and their seruauntes, and their people.

Esai.i.c. Jere.li.e. Hebre.vi.b

5 But yf ye wyll not be obedient vnto these commaundementes, I sweare by myne owne selfe, sayth the Lorde, this house shalbe waste. 6 For thus hath the Lorde spoken vpon the kinges of Iuda, Thou Gilead art vnto me the head of Libanus: shall I not make thee so waste as the cities that no man dwell in? 7 I wyll prepare a destroyer with his weapons for thee, to hewe downe thy especial Cedar trees, and to cast them in the fyre.

B

Deut.xxix.b 1.King.ix.b.

8 And al the people that go by this cite, shal speake one to another, Wherfore hath the Lorde done thus vnto this noble citie? 9 Then shall it be aunswered, Because they haue broken the couenaunt of the Lorde their god, and haue worshipped & serued strange gods. 10 Mourne not ouer the dead, and be not wo for them: but be sorie for him that departeth away, for he commeth not agayne, and seeth his natiue countrey no more. 11 For thus sayth the Lorde as touchyng Sellum the sonne of Iosias kyng of Iuda, which raigned after his father, When he is caryed out of this place, he shall neuer come hyther agayne: 12 For he shal dye in the place whereunto he is led captiue, and shall see this lande no more. 13 Wo worth him that buyldeth his house with vnrighteousnesse, and his parlours with the good that he hath gotten by violence, which neuer recompenceth his neighbours labour, nor payeth hym his hyre: 14 Who thynketh in him selfe, I wyll buylde me a wyde house and gorgious parlours, who causeth wyndowes to be hewen therein, and the seelinges and toppes maketh he of Cedar, and painteth them with Sinoper. 15 Thinkest thou to raigne nowe that thou hast inclosed thy selfe with Cedar? Dyd not thy father eate and drynke and prosper well, as long as he dealt with equitie and rygteousnesse? 16 Yea, when he helped the oppressed and poore to their ryght, then prospered he well: from whence came this, but onlye because he knewe me, sayth the Lorde?

Deut.xxi.d 1.king.xi.b. 2.king.xxi.b. 2.Chro... 2.king.xxi 2.Chro.xxxiii Esai.b.c. Aggæ.i.a.

17 Neuerthelesse as for thyne eyes and thyne heart they loke vpon couetousnesse, to shed innocent blood, to do wrong and violence. 18 And therfore thus sayth the Lorde agaynst Iehoakim the sonne of Iosias kyng of Iuda, They shall not mourne for him (as they vse to do) Alas brother, alas sister: neither shall they say vnto him, Alas sir, alas for that noble prince.

2.king.xxi. and.xxiii.a and.xxiiii.a Jer.xxxvi.a

19 But as an asse shall he be buryed, corrupt, and be cast without the gates of Hierusalem. 20 Climbe vp the hyll of Libanus (O thou daughter Sion) lyft vp thy voyce vpon Basan, crye from all partes: for all thy louers are destroyed. 21 I gaue thee warnyng whyle thou wast yet in prosperitie: but thou saydest, I wyll not heare; And this maner hast thou vsed from thy youth, that thou wouldest neuer heare my voyce. 22 All thy heardmen shalbe dryuen with the winde, and thy dartlynges shalbe carryed away

ed away into captiuitie: then shalt thou be brought to shame and confusion, because of all thy wickednesse.
23 Thou that dwellest vpon Libanus, and makest thy nest in the Cedar trees, O howe litle shalt thou be regarded when thy sorowe and panges come vppon thee, as vpon a woman trauayling with childe? 24 As truely as I liue sayth the Lorde, though * Conanias the sonne of Iehoiakim kyng of Iuda were the signet of my right hande, yet will I plucke hym of. 25 And I will gene thee into the hande of them that seeke thy life, and into the power of them that thou feareſt, euen into the power of Nabuchodonozor the kyng of Babylon, and into the power of the Chaldees.
26 Moreouer I will sende thee and thy mother that bare thee into a straunge lande where ye were not borne, and there shal ye dye. 27 But as for the lande that ye will desyre to returne vnto, ye shall neuer come at it agayne. 28 This man Conanias shalbe like an image robbed and torne in peeces, and lyke a vessell wherein there is no pleasure: Wherefore both he and his seede shalbe sent away, and cast into a lande that they knowe not.
29 O thou earth, earth, earth, heare the worde of the Lorde. 30 Thus sayth the Lord, Write this man destitute of childzen: for no prosperitie shall this man haue all his dayes, neither shall any of his seede be so happie as to sit vpon the seate of Dauid, and to beare rule any more in Iuda.

¶ The .xxiii. Chapter.

1 He speaketh agaynst euill curates that make hauocke of the flocke of the Lord. 5 The commyng of the true shepheard Christe is prophecied. 9 Agaynst false prophetes, 32 The miracles of false prophetes.

A Ezec.34.a. WO vnto the shepheardes that destroy and scatter my flocke, saith the Lorde. 2 Wherefore this is the saying of the Lorde God of Israel concernyng the shepheardes that feede my people, Ye scatter and thrust out my flocke, and loke not vppon them: therfore nowe will I visite the wickednesse of your imaginations, sayth the Lorde. 3 And I will gather together the remnaunt of my flocke from all landes that I had driuen them vnto, and will bring them agayne to their foldes, that they may growe and increase. 4 I will set shepheardes also ouer them, whiche shall feede them: they shall no more feare and dreade, and there shall none of them be lost, sayth the Lorde.
5 Beholde the tyme commeth sayth the Lorde, that I will rayse vp the ryghteous braunche of Dauid, which kyng shal beare rule, and he shal prosper with wysdome, and shall set vp equitie and ryghteousnesse agayne in the earth. 6 In his tyme shal Iuda be saued, and Israel shall dwell without feare: and this is the name that they shall call him, The Lorde our ryghteousnesse. 7 And therefore beholde the tyme commeth sayth the Lord, that it shalbe no more sayd, The Lorde liueth which brought the childzen of Israel out of the lande of Egypt: 8 But, The lorde liueth which brought foorth and led the seede of the house of Israel out of the north lande, and from all countreyes where I had scattered them: and they shall dwell in their owne lande agayne.
9 My heart breaketh in my bodye, because of the (false) prophetes all my bones shake, I am become like a drunken man that by the reason of wine can take no rest, for very feare of the lorde and his holy wordes. 10 Because the lande is full of adulterers, and through swearyng it mourneth, and the pleasaunt pastures of the desart are dryed vp: yea the way that men take is wicked, and their power is nothyng right. 11 For the prophetes and the priestes them selues are polluted hypocrites, and their wickednesse haue I founde in my house, sayth the lorde. 12 Wherefore their way shalbe slipperie in the darkenesse, wherein they may stacker and fall: for I will bring a plague vpon them, euen the yere of their visitation, sayth the lorde. 13 I haue seene folly among the prophetes of Samaria that preached for Baal, and deceaued my people of Israel. 14 I haue seene also among the prophetes of Hierusalem foule adulterie, and presumptuous lyes: they take the most shameful men by the hand, flatteryng them, so that they can not returne from their wickednesse: all these with their citezins are vnto me as Sodom, and as the inhabitours of Gomorre.

Esai.xiii.d. and.21.a. Iere.xii.b. and 21.a. 2.king.24.b * Or Iechonias.

Iere.33.c. Esai.xi.a. Deut.33.c. 1.Cor.1.d. Iere.xvi.c. B C

Jere.xx.b. C

15 Therefore thus sayth the Lorde of hoastes concernyng these prophetes, Beholde I wyll feede them with wormewood, and make them drynke the water of gall: for from the prophetes of Hierusalem is hypocrisie come into all the lande. 16 And therefore the Lorde of hoastes geueth you this warnyng, Heare not the wordes of the prophetes that preache vnto you and deceaue you, truely they teache you vanitie: for they speake the meanyng of their owne heart, and not out of the mouth of the Lorde.

Jere.17b. and.29.b.

17 They say vnto them that despise me, The Lorde hath spoken it, tushe, ye shall prosper ryght well: and vnto all them that walke after the lust of their owne heart, they say, Tush, there shall no mischefe happen you.

Jere.xii.a. and xliii.b. Sopho.i.c.

18 For who hath sitten in the counsayle of the Lorde, that he hath heard and vnderstande what he is about to do? who hath marked his deuice, and hearde it? 19 Beholde the stormie weather of the Lorde (that is) his indignation shall go forth, and a violent whirlewinde shall fall downe vpon the head of the vngodly. 20 And the wrath of the Lorde shal not turne agayne, vntyll he perfourme and fulfill the thought of his heart: and in the latter dayes ye shall knowe his meanyng. 21 I haue not sent these prophetes (sayth the Lorde) and yet they ranne, I haue not spoke to them, and yet they preached. 22 But yf they had continued in my counsell, they had opened to my people my wordes, and they had turned my people from their euyll wayes, and wicked imaginations. 23 Am I then God that seeth but the thing whiche is nye at hande, and not that is farre of, sayth the Lorde? 24 May any man hyde him selfe so, that I shal not see him sayth the Lorde? do not I fulfill heauen and earth sayth the Lord?

Jere.xxx.b. D

Jer.xliii.b.

Ps.cxxxix.a. Ezech.viii.b Ps.cxix.a Amos.ix.a.

Esai.lxvi.a. Actes.vii.f. and.xxii.b. E

25 I haue hearde well inough what the prophetes say that preache lyes in my name, saying, I haue dreamed, I haue dreamed. 26 Howe long wyll this continue in the prophetes heart to tell lyes, and preache the craftie subtiltie of their owne heart?

27 Whose purpose is with the dreames that euery one tell, to make my people forget my name, as their fathers dyd when Baal came vp.

2.Cor.4.a. 2.Pet.iii.b

28 The prophete that hath a dreame, let him tell it, and he that vnderstandeth my worde, let him shewe it faythfully: for what hath chaffe & wheate to do together sayth the Lorde?

29 Is not my worde like a fyre saith the Lorde? and lyke an hammer that breaketh the harde stone? 30 Therefore thus sayth the Lorde, Beholde I wyll vpon the prophetes that steale my worde priuilie from euery man.

31 Beholde here am I sayth the lord, agaynst the prophetes that make tongues tender to speake, and to say, The Lorde hath sayde it. 32 Beholde here am I sayth the Lorde, agaynst those prophetes that dare prophecie lying dreames, and deceaue my people with their vanities & inconstant deuices, yet I neuer sent nor commaunded them: they shal do this people no good at all, sayth the Lorde.

F

33 If this people, eyther any prophete or priest aske thee, & say, What is the (a) burthen of the Lorde? Thou shalt say vnto them, What burthen? I wyll forsake you sayth the Lorde. 34 And the prophete, priest, or people that vseth this tearme, The burthen of the Lord: hym wyl I visite, and his house also. 35 But thus shal ye say euery one to another, and euery man to his brother, What aunswere hath the lord geuen? or what is the Lordes commaundement? 36 And as for the burthen of the Lorde, ye shall speake no more of it, for euery mans owne worde is his burthen: because ye haue altered the wordes of the liuing God, the Lorde of hoastes our God. 37 Thus shall euery man say to the prophetes, What aunswere hath the lorde geuen thee? or what sayth the lorde? 38 And not once to name the burthen of the Lord. Therefore thus sayth the Lord, Forasmuch as ye haue vsed this tearme (The burthen of the Lorde) where as I notwithstandyng sent vnto you and forbad you to speake of the Lordes burthen: 39 Behold, therefore I wyll take you vp as a burthen, and wyll cast you farre of from my presence, yea and the citie also that I gaue you and your fathers: 40 And wyll bryng you to an euerlastyng confusion, and into a shame that shall neuer be forgotten.

(a) The wicked mens heartes were so hardened agaynst the trueth, that they vsed scornefully to scoffe at Gods threatnyng prophecies in mockage; callyng them Gods farde or burthen.

G

¶ The

¶ The .xxiiii. Chapter.

1 The vision of the two panniers of figges, 5 The first vision signifieth, that part of the people shoulde be brought agayne from captiuitie. 8 The seconde, that Zedekias and the rest of the people shoulde be destroyed.

A THe Lorde shewed me a vision: beholde there stoode two maundes of figges before the temple of the Lorde, after that Nabuchodonosor kyng of Babylon had led away captiue Iechonias the sonne of Ichoakim kyng of Iuda, the mightie men also of Iuda, with the workemaisters and cunnyng men of Hierusalem vnto Babylon. 2 In the one maunde were very good figges, euen like those that be first rype: in the other maunde were very naughtie figges, whiche myght not be eaten they were so euyl. 3 Then sayde the Lord vnto me, What seest thou Ieremie? I sayde, figges, whereof some be very good, and some so euyll that no man may eate them.

4 Then came the worde of the Lorde vnto me after this maner: 5 Thus sayth the lord the God of Israel, Like as thou knowest the good figges: so shall I knowe the men led away, whom I haue sent out of this place into the lande of the Chaldees for their profite: 6 And I wyl set mine eyes vpon them for the best, for I wyl bryng them agayne into this lande, I wyll buylde them vp, and not breake them downe, I wyll plant them, and not roote them out. 7 And I wyll geue them an heart to knowe howe that I am the Lorde: they shall be my people, and I wyll be their God: for they shall returne vnto me with their whole heart. 8 And lyke as thou knowest the naughtie figges whiche may not be eaten they are so euil: euen so wyll I, sayth the Lorde, cause Zedekias the kyng of Iuda, yea and all his princes, and the residue of Hierusalem that remayne ouer in this land, and them also that dwell in Egypt, to be vexed and plagued in all kingdomes and landes. 9 And I wyll make them to be a reproffe, a common byworde, a laughing stocke and shame in all the places where I shall scatter them. 10 I wyll sende the swoorde, hunger, and pestilence among them, vntyll I haue cleane consumed them out of the lande that I gaue vnto them and their fathers.

1.king.24.D

Oseē. ix.D.

B

Deut.29.a. Jere.xxx.D. and xxxi.f. and xxxii.c

Jere.29.c.

Psa.lxxix.a Baruch.3.a

¶ The .xxv. Chapter.

1 Ieremie prophecieth that they shalbe in captiuitie threescore and ten yeres, because they contempned and despised the worde of God.

A Sermon that was genen vnto Ieremie vppon all the people of Iuda, in the fourth yere of Iehoakim the sonne of Iosias kyng of Iuda (that was in the fyrst yere of Nabuchodonosor kyng of Babylon.)

2 Whiche sermon Ieremie the prophete made vnto all the people of Iuda, and to all the inhabitours of Hierusalem, on this maner, 3 From the thirteenth yere of Iosias the sonne of Amon kyng of Iuda vnto this present day (that is euen twentie and three yeres) the worde of the lorde hath ben committed vnto me, and so I haue spoken vnto you, I haue rysen vp early, I haue geuen you warnyng in season: but ye would not heare me. 4 Though the Lorde hath sent his seruauntes all the prophetes vnto you in season, yet woulde ye not obay, ye woulde not encline your eares to heare. 5 He sayde, Turne agayne euery man from his euyll way, and from your wicked imaginations, and so shall ye dwell for euer in the lande that the Lord promysed you and your forefathers. 6 And go not after straunge gods, serue them not, worship them not, and anger me not with the workes of your owne handes, the wyll I not punishe you. 7 Neuertheless ye wouldo not heare me sayth the Lorde, but haue prouoked me to anger with the workes of your handes, to your great harme.

8 Wherefore thus sayth the Lord of hoastes, Because ye haue not hearkened vnto my worde, 9 Lo, I wyll sende out and call for all the people that dwel in the north sayth the Lord, and wyll prepare Nabuchodonosor the kyng of Babylon my seruaunt, and wyll bryng them vpon this lande, and vpon all that dwell therein, & vpon all the people that are about them, and wyll vtterly roote them out: I wyll make them amased, a mockage, and a continuall desart. 10 Moreouer, I wyll take from them the voyce of gladnesse and solace, the voyce of the brydegrome and the bryde, the noyse of the millstones, and the lyght of the cresset. 11 And this whole

A

Jere.39.c. and.35.c. and.38.a.

2.Chr.36.c.

2.king.17.

B

Jere.i.b.

Esai.x.a. Jere.xvii.

Jere.viii.b. and.xvi.b.

lande shall become a wildernesse and astonyshed: and these nations shall serue the kyng of Babylon threescore yeres and ten. 12 When the threescore and ten yeres are expired, I wyll visite all the wickednesse of the kyng of Babylon and his people sayth the Lorde, yea and the lande of the Chaldees, and wyll make it a perpetuall wyldernesse, 13 And wyll fulfill all my wordes vpon that lande which I haue deuised agaynst it: yea all that is written in this booke, which Jeremie hath prophecied of al people. 14 So that they also shalbe subdued vnto diuers nations and great kynges: for I wyll recompence them accordyng to their deedes and workes of their owne handes. 15 For thus hath the Lorde God of Israel spoken vnto me, Take this wine cup of indignation fro my hand, that thou mayst cause all people to whom I sende thee for to drynke of it. 16 That when they haue dronken thereof, they may be madde and out of their wittes, when the swoorde commeth that I wyll send among them. 17 Then toke I the cuppe from the Lordes hande, and made all people to drinke thereof vnto whom the Lorde had sent me:

18 But fyrst the citie of Hierusalem, and all the cities of Juda, their kynges and prynces, to make them desolate, amased, despised, and hissed at, and cursed, accordyng as it is come to passe this day: 19 Yea and Pharao the kyng of Egypt, his seruauntes, his prynces, and his people altogether one with another: 20 And all kynges of the lande of Hus, all kynges of the Philistines lande, Ascalon, Azah, Accaron, and the remnaunt of Asdod, 21 The Edomites, the Moabites, and the Ammonites,

22 All the kynges of Tyrus and Sidon, the kinges of the Iles that are beyonde the sea, 23 Dedan, Thema, Buz, & al them that dwel in the vttermost partes of the worlde, 24 All the kynges of Arabia, and (generally) all the kynges that dwell in the desart, 25 All the kynges of Zimri, all the kynges of Elam, all the kynges of the Medes, 26 All the kynges towarde the north, whether they be farre or nye, euery one agaynst his neighbour, yea and al the kingdomes that are vpon the whole earth: and the kyng of Sesach shall drynke also after them. 27 Therfore say thou vnto them, This is the cōmaundement of the Lorde of hoastes the God of Israel, Drynke and be dronken, spewe and fall, that ye neuer aryse, and that through the swoorde which I wyl send among you. 28 But yf they wyll not receaue the cup of thy hande, and drynke it, then tell them, thus doth the Lorde of hoastes threaten you, Drynke it you shall, and that shortly:

29 For lo, I begyn to plague the citie that my name is geuen vnto, thynke ye then that I wyll leaue you vnpunyshed? ye shall not go quite: for why? I call for a swoorde vpon all the inhabitours of the earth, sayth the Lorde of hoastes. 30 Therfore tell them all these wordes, and say vnto them, The Lorde shall crye from aboue, and his voyce shalbe heard from his holy habitatiō, with a great noyse shall he crye from his court regall: he shall gene a great voyce lyke the grape gatherers, and the sounde thereof shalbe heard vnto the endes of the worlde. 31 For the Lorde hath a iudgement to geue vpon all people, and wyll holde his court of iustice with all flesche, and wyll deliuer the vngodly to the swoorde, sayth the Lorde. 32 For thus sayth the Lorde of hoastes, Beholde, a miserable plague shall go from one people to another, and a great stormie water shall aryse from all the endes of the earth. 33 And the same day shal the Lorde hym selfe slay them from one ende of the earth to another: there shall no mone be made for any of them, none gathered vp, none buried: but shal lye as dunge vpon the ground.

34 Mourne O ye shepheardes, and crye, sprinckle your selues with asshes O ye rammes of the flocke: for the tyme of your slaughter and breache is fulfilled, and ye shall fall lyke vessels that were much set by.

35 The shepheardes shall haue no way to flee, and the rammes of the flocke shall not escape. 36 Then shall the shepheardes crye horrible, and the rammes of the flocke shall mourne: for the Lorde hath consumed their pasture. 37 And their best feeldes lye dead, because of the horrible wrath of the Lorde.

38 They haue forsaken their folde lyke as a lion: for their lande is waste because of the spoylers furious crueltie, and of his feareful indignation.

¶ The

2.Chr.36.d
1.Esd.1.a.
Jere.b.e.
and.xxix.b.
Dan.ix.a.
Zacha.i.b.

Job.34.d.

Esai.li.d.
Psal.lxxb

Jere.xlix.b
Eze.ix.b.
1.Pet.4.c.

Joel.4.c.
Amo.i.b.

Jere.xxv.d.

¶ The .xxvi. Chapter.

a Ieremie moueth the people to amendement. 7 He is taken of the prophetes and prieſtes, and brought to iudgemẽt. 23 Urias the prophete is kylled of Iehoakim, contrary to the wyll of God.

a IN the begynnyng of the raigne of Iehoakim the ſonne of Ioſias kyng of Iuda, came this worde from the Lorde, ſaying, 2 Thus ſayth the Lorde, Stande in the court of the Lordes houſe, and ſpeake vnto all them which (out of the cities of Iuda) come to do worſhip in the Lordes houſe, all the wordes that I commaunde thee to ſay: loke that thou kepe not one worde backe. 3 (If peraduenture they wyll hearken and turne euery man from his wicked way, that I may alſo repent of the plague whiche I haue determined to bryng vppon them, becauſe of their wicked inuentions.) 4 And after this maner ſhalt thou ſpeake vnto them, Thus ſayth the Lorde, If ye wyll not obey me, to walke in my lawes which I haue geuen you,

5 And to heare the wordes of my ſeruauntes the prophetes whom I ſent vnto you, ryſing vp tymely, and ſtyll ſendyng, yet you haue not hearkened: 6 Then wyll I do to this houſe as I dyd vnto Silo, and wyll make this citie to be abhorred of all the people of the earth. 7 And the prieſtes, the prophetes, and all the people heard Ieremie preache theſe wordes in the houſe of the Lorde.

b 8 Nowe when he had ſpoken out all the wordes that the Lorde commaunded him to preache vnto the people, then the prieſtes, the prophetes, and all the people tooke holde vpon hym, and ſayde, Thou ſhalt dye: 9 How dareſt thou be ſo bolde as to ſay in the name of the Lord, It ſhall happen to this houſe as it dyd vnto Silo, and this citie ſhalbe ſo waſte that no man may dwell therein? 10 And when all the people were gathered about Ieremie in the houſe of the Lorde, the princes of Iuda heard of this rumour, and they came ſoone out of the kynges palace into the houſe of the Lorde, and ſate them downe before the newe dooze of the Lorde.

11 Then ſpake the prieſtes and the prophetes vnto the rulers, and to all the people theſe wordes, This man is worthy to dye: for he hath preached agaynſt this citie, as ye your ſelues haue heard with your eares.

12 Then ſayde Ieremie vnto the rulers and to all the people, The Lorde hath ſent me to preache agaynſt this houſe, and agaynſt this citie, all the wordes that ye haue heard.

13 Therefore amende your wayes, and your adiuſementes, and be obedient vnto the voyce of the Lord your God, ſo ſhall the Lorde repent of the plague that he hath deuiſed agaynſt you. 14 Nowe as for me I am in your handes, do with me as you thinke expedient and good: 15 But this ſhall ye knowe yf ye put me to death, ye ſhall make your ſelues, this citie, and all the inhabitors thereof guilty of innocent blood: for this is of a treuth, that the Lorde hath ſent me vnto you, to ſpeake all theſe wordes in your eares. 16 Then ſayde the rulers and the people vnto the prieſtes and prophetes, This man may not be condemned to death, for he hath preached vnto vs in the name of the Lord our God. 17 The elders alſo of the lande ſtoode vp, and ſayde thus vnto all the people, 18 Micheas the Morathite, whiche was a prophete vnder Ezekias kyng of Iuda, ſpake to all the people of Iuda, thus ſayth the Lorde of hoaſtes, Sion ſhalbe plowed lyke a feelde, Hieruſalem ſhalbe an heape of ſtones, and the hyll of the Lordes houſe ſhalbe turned to an high wood. 19 Dyd Ezekias the kyng of Iuda and all the people of Iuda put him to death for this? No verily: but rather feared the Lord, and made their prayer vnto him, for the which cauſe alſo the Lorde (a) repented of the plague that he had deuiſed agaynſt them: ſhoulde we then do ſuch a ſhamefull deede agaynſt our ſoules? 20 There was a prophete alſo that preached ſtifly in the name of the Lorde, called Urias the ſonne of Semaiah of Kiriathiarim: this man alſo preached agaynſt this citie and agaynſt this lande, accordyng to all as Ieremie ſayth. 21 Nowe when Iehoakim the kyng with all the eſtates and princes had heard his wordes, the kyng went about to ſlay hym: when Urias perceaued that, he was afrayde and fled, and departed into Egypt. 22 Then Iehoakim the kyng ſent ſeruauntes into the lande of Egypt (namelye) Elnathan the ſonne of Achbor, and

Ier. 7. a. and. 36. d.

Deut. xiii. a. and. xvii. b.

Ier. 18. a. Ioh. iii. b.

Ier. 7. a.

1. King. 15. g. Ier. 26. b. Ioh. 19. a. Mat. 26. 1. g.

C

Mat. 23. e.

Mich. 1. a.

Mich. iii. c

Ionas. 3. b.

D

(a) In the diuine nature there is no ſuch affections or changeableneſſe: but God is ſayde after the maner of men to repent, when he doth not execute that he had denounced, or doth deferre the plague whiche he had threatned.

certayne men with him into Egypt:
23 Whiche fetched Urias out of Egypt, and brought him vnto kyng Iehoakim, that slue him with the swoꝛd, and cast his dead bodye into the common peoples graue. 24 But Ahikam the sonne of Saphan helped Jeremie, that he came not into the handes of the people to be slayne.

¶ The .xxvii. Chapter.

1 Ieremie at the commaundement of the Lorde sendeth bondes to the kyng of Iuda, and to the other kynges that were nye, whereby they are monyshed to become subiectes vnto Nabuchodonozor. 9 He warneth the people, and the kinges, and rulers, that they beleue not false prophetes.

A IN the begynnyng of the raigne of Iehoakim the sonne of Josias kyng of Juda, came this woꝛd vnto Jeremie from the Lord, which spake thus vnto me: 2 Make thee bondes and chaynes, and put them about thy necke, 3 And sende them to the king of Edom, to the kyng of Moab, to the kyng of Ammon, to the kyng of Tyrus, and to the kyng of Sidon, and that by the messengers whiche shall come to Hieruſalem, vnto Zedekiah the kyng of Juda: 4 And bid them say vnto their maisters, Thus sayth the Lorde of hoastes, the God of Israel, Speake thus vnto your maisters:
Deut.7.c. 5 I am he that made the earth, the men, and the cattell that are vpon the grounde with my great power and stretched out arme, and haue geuen it vnto whom it pleased me. 6 And nowe wyll I deliuer all these landes into the power of Nabuchodonozor the kyng of Babylon my seruaunt: the beastes also of the feelde wyll I geue him, to do him seruice. 7 And all the people shall serue him, and his sonne, and his childers childzen, vntyll the time of the same lande be come, and his tyme also: yea many people and great kynges shall serue him. 8 Moꝛeouer that people and kyngdome which wyll not serue Nabuchodonozor, and that wyll not put their neckes vnder the yoke of the kyng of Babylon: the same people wyll I visite with the swoꝛde, with hunger and pestilence, vntyll I haue consumed them in his handes, sayth the Lorde. 9 And therefoꝛe folowe not your prophethes, soothsayers, expounders of dreames, charmers and witches, whiche say vnto you, Ye shal not serue the kyng of Babylon.
10 Foꝛ they preache you lyes, to bring you farre from your lande, and that I myght cast you out, and destroy you. 11 But the people that put their neckes vnder the yoke of the kyng of Babylon and serue him, those wyll I let remayne still in their owne lande, sayth the Lorde, and they shall occupie it and dwell therein. Jere.38.c.
12 All these thinges tolde I Zedekiah the kyng of Juda, and sayde, Put your neckes vnder the yoke of the kyng of Babylon, and serue him and his people, that ye may lyue.
13 Why wyll thou and thy people perysshe with the swoꝛde, with hunger, with pestilence, lyke as the Lord hath deuised foꝛ all people that wyll not serue the kyng of Babylon? Jere.27.c. and.29.b.
14 Therefoꝛe geue no eare vnto those prophetes that tell you, Ye shall not serue the kyng of Babylon: foꝛ they preache you lyes. 15 Neither haue I sent them sayth the Lorde: howbeit they are bolde falsely to prophecie in my name, that I myght the sooner dryue you out, and that ye myght perysshe with your preachers. 16 I speake to the priestes also, and to all this people: thus sayth the Lorde, Heare not the woꝛdes of your prophetes that preache vnto you, and say, Jere.28.a. Beholde the vessels of the Lordes house shall shortly be brought hyther agayne from Babylon, foꝛ they prophecie lyes vnto you. 17 Heare them not, but serue the kyng of Babylon, that ye may lyue: wherefoꝛe wyll ye make this citie to be destroyed? 18 But yf they be true prophetes in very deede, and yf the woꝛde of the Lorde be committed vnto them, then let them pray the Lorde of hoastes, that the remnaunt of the ornamentes which are in the house of the Lorde and in the house of the kyng of Juda, and at Hieruſalem, be not caryed to Babylon also. 19 Foꝛ thus hath the Lorde of hoastes spoken concernyng the pillers, the lauer, the seate, and the residue of the ornamentes that yet remayne in this citie, 20 Whiche Nabuchodonozor the kyng of Babylon tooke not when he caryed away 2.king.24.c Jechonias the sonne of Jehoakim kyng of Juda, with all the power of Juda and Hieruſalem, vnto Babylon captiue. 21 Yea thus hath the Lorde

Lorde of hoastes the God of Israel spoken as touchyng the residue of the ornamentes of the Lordes house, of the king of Juda his house, and of Hierusalem: 22 They shalbe caryed vnto Babylon, and there shall they remayne vntyll I visite them, saith the Lorde: then will I bryng them hyther agayne.

2.Sa.25.c
2.Esd.1.b

¶ The.xxviii. Chapter.

1 The false prophecie of Hananias the prophete. 12 Ieremie sheweth that the prophecie of Hananias is false, by the example of the other prophetes.

AND it came to passe the same yere, euen in the begynnyng of the raigne of Zedekiah king of Juda, in the fourth yere, the fifth moneth, that Hananias the sonne of Azur the prophete of Gibeon spake to me in the house of the Lorde, in the presence of the priestes, and of all the people, and sayde, 2 Thus saith the Lorde of hoastes the God of Israel, I haue broken the yoke of the king of Babylon, 3 And after two yeres will I bryng agayne into this place all the ornamentes of the Lordes house, that Nabuchodonozor king of Babylon caryed away from this place vnto Babylon, 4 Yea I will bring agayne Iechonias the sonne of Iehoakim the king of Juda him selfe, with all the prisoners of Juda that are caryed vnto Babylon, euen into this place, saith the Lorde: for I will breake the yoke of the king of Babylon. 5 Then the prophete Ieremie gaue aunswere vnto the prophete Hananias before all the priestes, and before all the people that were present in the house of the Lorde. 6 And the prophete Ieremie sayde, Amen, the Lorde do that, and graunt the thyng which thou hast prophecied, that he may bryng agayne all the ornamentes of the Lordes house, and restore all the prisoners from Babylon into this place. 7 Neuertheless hearken thou also what I will say, that thou and all the people may heare. 8 The prophetes that were before vs in tyme past, which prophecied of warre, or trouble, or pestilence, 9 Either of peace vpon many nations and great kingdomes, were proued by this (yf God hath sent them in very deede) when the thyng came to passe which the prophete tolde before. 10 And Hananias the prophete toke the chayne from the prophete Ieremies necke, and brake it: 11 And with that sayd Hananias that all the people myght heare, Thus hath the Lorde spoken, Euen so will I breake the yoke of Nabuchodonozor king of Babylon from the necke of all nations, yea and that within this two yere. And so the prophete Ieremie went his way.

A Jere.27.c

Jere.27.c

Mich.3.c

Deut.18.b

12 Nowe after that Hananias the prophete had taken the chayne from the prophete Ieremies necke, and broken it, the worde of the Lorde came vnto the prophete Ieremie, saying, 13 Go and tell Hananias these wordes, Thus saith the Lorde: Thou hast broken the chayne of wood, but in steede of wood thou shalt make chaynes of iron. 14 For thus saith C the Lorde of hoastes the God of Israel, I will put a yoke of iron vpon the necke of all this people, that they may serue Nabuchodonozor the king of Babylon, yea and so shall they do: ¶ I will geue him the beastes of the feelde. 15 Then sayde the prophete Ieremie vnto the prophete Hananias, Heare me Hananias, The Lorde hath not sent thee, but thou bryngest this people into a false beleefe.

Jere.29.a

16 And therfore thus saith the Lord, Beholde I will sende thee out of the lande, and within a yere thou shalt dye, because thou hast falsely spoken agaynst the Lorde. 17 So Hananias dyed the same yere in the seuenth moneth.

¶ The.xxix. Chapter.

1 The pistle of Ieremie sent vnto them that were in captiuitie in Babylon. 10 He prophecieth their returne from the captiuitie after seuentie yeres.

THese are the wordes of the booke A that Ieremie the prophete sent from Hierusalem vnto the priseners, the senatours, priestes, prophetes, and all the people, whom Nabuchodonozor had led from Hierusalem vnto Babylon, 2 After that tyme that king Iechonias and his quene, his chamberlaynes, the princes of Juda and Hierusalem, the workmaisters of Hierusalem, were departed thyther. 3 Which boothe Elasah the sonne of Saphan, and Gamariah the sonne of Helkia dyd beare, whom Zedekias the king of Juda sent vnto Babylon to Nabu-

chodonozor

chodonozor the king of Babylon: these were the wordes of Jeremies booke. 4 Thus hath the Lorde of hoastes the god of Jsrael spoken vnto all the prisoners that were led from Jere.35.b Jerusalem to Babylon: 5 Builde you houses to dwell therin, plant you gardens that you may enioy the Gen.1.d. and.9.a. fruites therof. 6 Take you wiues to beare you sonnes and daughters, prouide wiues for your sonnes, and husbandes for your daughters, that they may get sonnes and daughters, and that ye may multiplie there, and decrease not. 7 Seke after the B peace and prosperitie of the citie Baru.1.a 1.Tim.2.a wherin ye be prisoners, and pray vnto the Lorde for it: for in the peace thereof shall your peace be. 8 For Jere.33.c and.27.b thus saith the Lorde of hoastes the God of Jsrael, Let not these prophetes and soothsayers that be among you deceaue you, and beleue not Jere.14.b. your owne dreames: 9 For why? they preache you lyes in my name, and I haue not sent them, saith the 1.Chr.26.b Lorde. 10 But thus saith the Lord, Jere.22.b When ye haue fulfilled seuentie yeres 1.Esd.1.a at Babylon, I will bring you home, & of mine owne goodnesse I will cary you hyther agayne into this place.

11 For I knowe what I haue deuised for you, saith the Lord: my thoughtes Deut.4.c. are to geue you peace, and not trouble, and to geue you an ende as you wishe and.30.a. and hope to haue. 12 Ye shall crye Joh.7.d. vnto me, ye shall go and call vpon me, and I will heare you. 13 Ye shall seke me and fynde me, yea yf so be C that you seke me with your whole heart. 14 I will be founde of you, saith the Lorde, and will deliuer you out of prison, and gather you together agayne out of all places whereim I haue scattered you saith the Lorde, and will bring you agayne to the same place from whence I caused you to be caryed away captiue. 15 But where as ye say that God hath raysed you vp prophetes at Babylon,

16 Thus hath the Lorde spoken to the king that sitteth in the throne of 2.king.24.d Dauid, and to all the people that dwel in this citie, (and) to your brethren that are not gone with you into captiuitie:

Jere.14.b 17 Thus (I say) speaketh the Lorde of hoastes, Beholde I will sende a swoorde, hunger, and pestilence vpon them, and will make them lyke vntymely figges that may not be eaten for bitternesse: 18 And I will persecute them with the swoorde, with hunger, and pestilence, I will deliuer them vp to be vexed of all kingdomes, to be cursed, abhorred, laughed to scorne, and put to confusion of all the people among whom I haue scattered them: 19 And that because they haue not ben obedient vnto my commaundementes saith the Lorde, which I sent vnto them by my ser- Jere.25.a uauntes the prophetes: I stoode vp and.44.a. early and sent vnto them, but they would not heare, saith the Lorde.

20 Heare therfore the worde of the Lorde all ye prisoners whom I sent from Jerusalem to Babylon.

21 Thus hath the Lorde of hoastes the God of Jsrael spoken of Ahab the sonne of Colaiah, and of Zedekias the sonne of Maasiah, which prophecie lyes vnto you in my name, Behold I will deliuer them into the hande of Nabuchodonozor the king of Babylon, that he may slay them before your eyes. 22 And all the prisoners of Juda that are in Babylon shall take this tearme of cursyng, and say, Mowe God do vnto thee as he dyd vnto Zedekias and Ahab, whom the king of Babylon rosted in the fire, 23 Because they shamed shamefully in Jsrael: for they haue not only defyled their neyghbours wiues, but also preached lying wordes in my name, which I haue not commaunded them: this I restifie & assure, saith the Lorde. 24 But as for Semeiah the Nehelamite, thou shalt speake vnto him: 25 Thus saith the Lorde of hoastes the God of Jsrael, Because thou hast sent letters in thyne owne name vnto all the people that is at Jerusalem, and to Sophoniah the sonne of Maasiah the priest, yea and sent them to all the priestes, saying, 26 The Lorde hath E ordayned thee to be priest in the stead 2.king.11.a of Jehoiada the priest, that thou shouldest be chefe in the house of the 2.Chr.23.a Lorde above all prophetes and preachers, and that thou myghtest set them vpon the pyllory, or in the stockes: 27 Nowe happeneth it then that thou hast not reproued Jeremie of Anathoth, which neuer leaueth of his prophecying? 28 And Jere.29.a besyde all this, he hath sent vs worde vnto Babylon, and tolde vs playnely that our captiuitie shall long endure, that we shoulde builde vs houses to dwel therin, and to plant vs gardens,

that

that we may enioy the fruites therof.
29 Which letter Sophonias the
priest read, and let Ieremie the pro-
phete heare it. 30 Then came the
worde of the Lorde vnto Ieremie,
saying. 31 Sende worde to all them
that be in captiuitie, on this maner,
Thus hath the Lorde spoken concer-
Iere.28.c nyng Semeiah the Nehelamite: Be-
cause that Semeiah hath prophecied
vnto you without my commission,
and brought you into a false hope:
32 Therefore thus the Lorde doth
certifie you, Beholde I wyll visite
Semeiah the Nehelamite and his
seede, so that none of his shall re-
mayne among this people, and none
of them shall see the good that I wyll
do for my people, saith the Lorde: for
he hath preached falsely of the Lorde.

¶ The. xxx. Chapter.

1 The returne of the people from Babylon. 8 God by his chastenyng sheweth that the people is sinfull. 16 The destruction of the enemies of Israel.

A THese are the wordes that the
Lorde sheweth vnto Ieremie,
Iere.30.c saying. 2 Thus saith the Lorde
God of Israel, Write vp diligently
all the wordes that I haue spoken
vnto thee in a booke. 3 For lo, the
tyme commeth saith the Lorde, that
I wyll bryng agayne the prisoners of
my people of Israel and Iuda saith
the Lorde: for I wyll restore them
vnto the lande that I gaue to their
fathers, and they shall haue it in pos-
session. 4 Agayne these wordes
spake the Lorde concernyng Israel
and Iuda, 5 Thus saith the Lorde,
We haue heard a terrible crye, feare &
disquietnesse. 6 For what els doth
Iere.13.b this signifie that I see? (Namely) that
all strong men smyte euery man his
hande vpon his loynes, as a woman
in the payne of her trauayle? who
euer sawe a man trauayle with childe?
Enquire therafter and see, yea all
their faces are marueylous pale.
B 7 Alas for this day, which is so
dreadfull that none may be lykened
vnto it, and alas for the tyme of Ia-
cobs trouble, from the which he shall
yet be deliuered. 8 For in that day
saith the Lorde of hoastes, I wyll
take his yoke from of thy necke, and
breake thy bondes, and straungers
shall no more haue dominion ouer
hym: 9 But they shall do seruice
Eze.34.d vnto God their Lorde, and to Dauid
their king whom I wyll rayse vp vn-
to them. 10 And as for thee O my
Iere.46.g seruaunt Iacob, feare not saith the
Lorde, and be not afrayde O Israel:
for lo, I wyll helpe thee also from
farre, and thy seede from the lande of
their captiuitie: and Iacob shal turne
agayne, he shalbe in rest, and haue a
prosperous lyfe, and no man shall
make him afrayde: 11 For I am
with thee to helpe thee, saith the
Amos.9.g Lorde: and though I shall destroy all
the people among whom I haue scat-
tered thee, yet wyll I not destroy
thee, but correct thee, and that with
Iere.10.b discretion: for I wyll not vtterly de-
stroy thee. 12 Therfore thus saith
Exod.33.a the Lorde, Thy brosynges are per-
Nahum.1.d nitious, and thy woundes redy to cast
thee into sickenesse. 13 There is no
man to meddle with thy cause, or to
lay a plaster vpon thee, or to bynde vp
thy woundes to heale thee. 14 All
B thy louers haue forgotten thee, and
care nothyng for thee: for I haue
geuen thee a cruel stroke, and chasti-
sed thee roughly, and that for the
multitude of thy misdeedes: for thy
sinnes haue had the ouer hande.
15 Why makest thou mone for thy
harme? In deede thou art sore wound-
ed and in ieopardie: but for the mul- Iere.13.d
titude of thy misdeedes and sinnes I
haue done this vnto thee. 16 And Iere.12.a
therefore all they that deuour thee, and.10.d.
shalbe deuoured, and all thyne ene-
mies shalbe led into captiuitie: all
they that make thee waste, shalbe
wasted them selues, and all those that
rob thee, wyll I make also to be
robbed. 17 For I wyll geue thee
thy health agayne, and make thy
woundes whole saith the Lorde, be-
cause they reuyled thee, as one cast
away and dispised: Sion (sayde they)
is she whom no man regardeth.
18 For thus saith the Lord, Beholde Num.24.g
I wyll bryng agayne the captiuitie of
Iacobs tentes, and defende his dwel-
lyng place: the citie shalbe builded
in her olde estate, and the houses
shall haue their right foundation.
19 And out of them shall go thanke-
geuyng and the voyce of ioy: I wyll
multiplie them, and they shall not be
fewe, I shall endue them with ho-
nour, and no man shall subdue them.

20 Their

20 Their chyldren shalbe as afore tyme, and their congregation shall continue in my syght: and all those
D that vexe them wyll I visite. 21 A
Mich.5.a captayne also shall come of them, and a prince shal spryng out from the middest of them, him wyll I chalenge to my selfe, and he shall come vnto me:
Joh.6.c. for what is he that geueth ouer his
Jere.23.b heart to come vnto me, saith the
24.b.31.f. Lorde? 22 Ye shalbe my people also,
Jere.23.c. and I wyll be your God. 23 Behold
25.b. on the other syde shall the wrath of the Lorde breake out as a stormie water, as a mightie whirle wynde, and shall fall vpon the heades of the vngodly. 24 The terrible displeasure of the Lorde shall not leaue of, vntyll
Jere.23.c he haue done and performed the intent of his heart, which in the latter dayes ye shall vnderstande.

¶ The.xxxi. Chapter.

1 He prophecieth that the people of Israel shalbe restored agayne vnto their prosperitie. 18 To be turned from sinne, is the gift of god. 27 The birth of Christ is prophecied.

A AT the same tyme saith the Lorde, shall I be the God of all the generations of Israel, and they
Num.23.c shalbe my people. 2 Thus saith the Lorde, The people of Israel which escaped in the wildernesse from the swoorde, founde grace to come into
Joh.6.b. their rest. 3 Euen so shall the Lorde nowe also appeare vnto me from farre (and say) I loue thee with an euerlastyng loue, therfore by my mercie I haue drawen thee vnto me. 4 I wyll repayre thee agayne O thou daughter of Israel, that thou mayest be fast and sure: thou shalt take thy tabrets agayne, and go forth with them that leade the daunce: 5 Thou shalt plant vines agayne vpon the hylles of Samaria, and the grape gatherers shall plant, and commonly eate of it. 6 For the dayes shal come when the watchmen vpon the mount
Esai.2.a. of Ephraim shall crye, Aryse, let vs
B go vp vnto Sion to our Lorde God.
7 For thus saith the Lorde, Reioyce with gladnesse because of Jacob, crye vnto the head of the gentiles, speake out, syng and say, O Lorde saue thy people the remnaunt of Israel.
8 Beholde I wyll bring them agayne from out of the north lande, and gather them from the endes of the worlde, with the blynde and lame that are among them, with the women that be great with chylde, and such as be also deliuered: and the companie of them that come agayne shalbe great. 9 They shall come weepyng, and with mercifull pitie wyll I bring them hyther agayne: I wyll leade them to the riuers of water in a straight way where they shall not stumble: for I am Israels father, Deu.23.a
and Ephraim is my first borne. Gen.47.b
10 Heare the worde of the Lorde O ye gentiles, preache in the Iles that lye farre of, and say, He that hath scattered Israel, shall gather him together agayne, and shall kepe him as a sheepheard doth his flocke.
11 For the Lorde hath redeemed Jacob, and ryd him from the hande of the violent. 12 And they shall come and reioyce vpon the hyll of Sion, and shall haue plenteousnesse of goodes, which the Lorde shall geue them, (Namely) wheate, wine, oyle, young sheepe, and calues: and their soule shalbe as a well watered garden, for they shall no more be hungry.
13 Then shall the mayde reioyce in the daunce, yea both young and olde
C folkes: for I wyll turne their sorowe into gladnesse, and wyll comfort them from their sorowes, and make them ioyfull. 14 I wyll powre plenteousnesse vpon the heartes of the priestes, and my people shalbe satisfied with my goodnesse, saith the Lorde.
15 Thus saith the Lorde, The voyce Jere.3.c.
of heauinesse, weepyng, and lamenta- Mat.2.c.
tion was hearde on hye, euen of Rachel mournyng for her children, and wolde not be comforted because they were not. 16 But nowe saith the Lorde, Leaue of from weepyng and crying, withholde thyne eyes from teares: for thy labour shalbe rewarded saith the Lorde, and they shall come agayne out of the lande of their enemies. 17 Yea euen thy posteritie shall haue consolation in this saith the Lorde, that thy children shall come agayne into their owne lande.
18 Moreouer I heard Ephraim that was led away captiue complayne on this maner, O Lorde thou hast Eze.20.f
correct me, and thy chastenyng haue I receaued as an vntamed calfe, con- Lamen.5.f
uert thou me and I shalbe conuer- Zach.1.a.
ted: for thou art my Lorde God.
19 Yea alsoone as thou turnest me, I shall repentme my selfe, and when I vnderstande

vnderstande, I shall smite vpon my thygh: for verily I haue committed shamefull thynges: for I haue borne the reproofe and confusion of my youth. Gen.48.d 20 Vpon this complaynt I thought thus by my selfe, Is not Ephraim my deare sonne? Is he not the childe with whom I haue had all my mirth and pastime? For since the time that I first communed with him, I haue him euer in remembraunce: therfore my heart driueth me vnto him, gladly and louyngly wyll I haue mercie vpon him, saith the Lorde.

21 Make thy selfe markes, set vp heapes of stone, set thyne heart vpon the way that thou didst walke, and turne agayne O thou daughter of Israel, turne agayne to these cities of thyne. 22 Howe long wylt thou go astray O thou shrinkyng daughter? for the Lorde wyll worke a newe thyng vpon earth: A woman shall compasse a man. 23 For thus saith the Lorde of hoastes the God of Israel, It wyll come therto, that whē I haue brought Iuda out of captiuitie, these wordes shalbe hearde in the lande and in his cities, The Lorde blesse thee O thou dwellyng place of ryghteousnesse, O thou holy hyll. 24 And there shall dwell Iuda and all her cities, the sheepheardes and husbandmen:

25 For I wyll feede the hungrye soule, and refreshe all faynt heartes. Mat.5.a and.11.c.

26 When I hearde this, I came agayne to my selfe, I sawe lyke as I had ben waked out of a sweete sleepe.

27 Beholde saith the Lorde, The dayes come that I wyll sowe the house of Israel and the house of Iuda with men and with cattell.

28 Yea it shall come therto, that lyke as I haue gone about in tymes past to roote them out, to scatter them, to breake them downe, to destroy them, and chasten them: euen so wyll I also go diligently about to builde them vp agayne, and to plant them, saith the Lorde. 29 Then shall it no more be sayde, The fathers haue eaten a sowre grape, and the childrens teeth are set on edge: Deut.28.g Iere.32.c Zach.8.c Eze.18.a

30 For euery one shall dye for his owne misdeedes: so that who so eateth a sowre grape, his teeth shalbe set on edge. Heb.8.b 31 Beholde the dayes wyll come saith the Lorde, that I wyll make a newe couenaunt with the house of Israel, and the house of Iuda: 32 Not after the couenaunt that I made with their fathers, when I toke them by the hande and led them out of the lande of Egypt, which couenaunt they brake, yea euen when I as an husbande had rule ouer them saith the Lorde. Heb.10.b

33 But this shalbe the couenaunt that I wyll make with the house of Israel after those dayes saith the Lorde, I wyll plant my lawe in the inwarde partes of them, and write it in their heartes, and wyll be their God, and they shalbe my people. Esai.51.b Iere.24.b and.30.b 34 And from thencefoorth shal no man teache his neighbour or his brother, and say, Knowe the Lorde: but they shall all knowe me from the lowest vnto the hyest, saith the Lorde: for I wyll forgeue their misdeedes, and wyll neuer remember their sinnes any more.

35 Thus saith the Lorde which gaue the sunne to be a light for the day, and the moone and the starres to shine in the nyght, which moueth the sea, so that the flooddes therof ware fierce, his name is the Lorde of hoastes, Gen.1.b

36 Lyke as this ordinaunce shall neuer be taken out of my syght, saith the Lorde, so shall the seede of Israel neuer ceasse, but alway be a people before me. 37 Moreouer thus saith the Lorde, Lyke as the heauen aboue can not be measured, and as the foundations of the earth beneath may not be sought out: so wyll I also not cast out the whole seede of Israel for that they haue committed saith the Lorde. Rom.11.a

38 Beholde the dayes come saith the Lorde, that the citie of the Lorde shalbe enlarged from the towre of Hananeel, vnto the gate of the corner wall. 2.Esd.3.a Zach.14.b 39 From thence shall the ryght measure be taken before her vnto the hyll top of Gareb, and shall come about Goath. Iere.19.b 40 And the whole valley of the dead carkasses, and of the asshes, and all the feeldes, vnto the brooke of Cedron, and vnto the corner of the Horse gate towarde the east, it shalbe holy vnto the Lord, and shall neuer be broken, nor cast downe any more.

¶ The.xxxii. Chapter.

1 Ieremie is cast into prison, because he prophecied that the citie shoulde be taken of the king of Babylon.

THese wordes spake the Lord vnto Ieremie in the tenth yere of Zedekias king of Iuda, which was the eyghteenth yere of Nabuchodonozor, 2 What tymes the king of Babylons hoast layde siege vnto

vnto Hierusalem: but Jeremie the
prophete lay bounde in the court of
the prison, which was in the king of
Judaes house, 3 Where Zedekias the
king of Juda caused him to be layde,
because he had prophecied on this
Jere. 34.a 38.a. and 39. maner, Thus saith the Lord, Beholde
I will deliuer this citie into the
handes of the king of Babylon,
which shall take it. 4 As for Zede-
kias the king of Juda, he shall not be
able to escape the Chaldees: but
surely he shall come into the handes
of the king of Babylon, which shall
speake with him mouth to mouth,
and one of them shall loke another in
the face. 5 And Zedekias shalbe ca-
ryed vnto Babylon, and there shal he
be vntyll the tyme that I visite him
saith the Lorde: but yf thou takest
in hande to fyght agaynst the Chaldees,
thou shalt not prosper. 6 And Jere-
B mie sayd, Thus hath the Lord spoken
vnto me, 7 Beholde, Hananeel the
sonne of Sellum thine vnkles sonne,
shall come vnto thee, and require thee
to redeeme the lande that lyeth in A-
nathoth vnto thy selfe: for by reason
Leu. 25.d of kinrede it is thy ryght to redeeme
Num. 24.a and. 36.a it, and bye it out. 8 And Hananeel
Ruth. 4.a mine vnkles sonne came to me in the
court of the prison, accordyng to the
worde of the Lorde, and sayde vnto
me, Bye my lande I pray thee that
lyeth in Anathoth in the countrey of
Beniamin, for by heritage thou hast
ryght to loose it out for thy selfe,
therfore redeeme it. Then I perce-
ued that this was the commaundee-
ment of the Lorde: 9 And so I
bought the lande from Hananeel of
Anathoth myne vnkles sonne, and
waged him there the money, euen se-
uen sicles, and ten siluer pence:
10 And I writ it in a booke, and
sealed it, and toke witnesses, & waged
him there the money vppon the
wayghtes. 11 So I toke the evi-
dence with the copie when it was or-
derly sealed. 12 And I gaue the evi-
dence to Baruch the sonne of Neri-
ah, the sonne of Maasiah, in the syght
of Hananeel my cosin, and in the pre-
sence of the witnesses that be named
in the evidence, and before all the
Jewes that were therby in the court
of the prison. 13 I charged Baruch
C also before them, saying, 14 The
Lorde of hoastes, the God of Israel
commaundeth (thee) to take this sealed
evidence with the copie, and to lay it
in an earthen vessel, that it may long
continue. 15 For the Lord of hoastes
the God of Israel hath determined
that houses, feeldes, and vineyardes
shalbe possessed agayne in this lande.
16 Nowe when I had deliuered the
evidence vnto Baruch the sonne of
Neriah, I besought the Lorde, saying,
17 O Lorde God, it is thou that hast Gen. 1.d. Jere. 10.b
made heauen and earth with thy great
power and hye arme, and there is no-
thyng hyd from thee. 18 Thou shew-
est mercie vpon thousandes, thou re- Exod. 34.d
compensest the wickednesse of the fa-
thers into the bosome of the children
that come after them. 19 Thou art
the great & mightie God, whose name
is the Lorde of hoastes, great in coun-
sell, and excellent in worke, thine eyes
loke vpon al the wayes of mens chil-
dren, to rewarde euery one after his Rom. 2.a
way, and accordyng to the fruites of
his inuentions. 20 Thou hast done Exod. 7. vnto the 15. chapt.
great tokens & wonders in the lande
of Egypt, as we see this day vpon the
people of Israel, and vpon those men,
to make thy name great, as it is come
D to passe this day. 21 Thou hast
brought thy people of Israel out of
the lande of Egypt, with tokens, with
wonders, with a mightie hande, with
a stretched out arme, and with great
terribleness: 22 And hast geuen them
this lande, lyke as thou haddest pro-
mised vnto their fathers (namely) that
thou wouldest geue them a lande that
floweth with mylke and honye.
23 Nowe when they came therin and Jud. 2.3.4 6.8.
possessed it, they folowed not thy Ecclu. 5.b.
voyce, and walked not in thy lawe:
but all that thou commaundedst them
to do, that haue they not done, and
therfore come all these plagues vpon
them. 24 Beholde there are bul-
workes made nowe agaynst this citie
to take it, and it shalbe wonne of the
Chaldees that besiege it with swoorde,
with hunger, and death: and loke
what thou hast spoken, that same shal
come vpon them, for lo all thynges
are present vnto thee. 25 Yet sayest
thou vnto me O Lorde God, and com-
maundest me that I shall bye a peece
of lande vnto my selfe for money, and
take witnesses therto: and yet in the
meane season the citie is deliuered in-
to the power of the Chaldees.
26 Then came the worde of the Lord
vnto Jeremie, saying, 27 Beholde
I am the Lorde God of all fleshe: is
there any thyng then to harde for me?
28 Then

28 Therefore thus saith the Lorde, Behold I shall deliuer this citie into the power of the Chaldees, and into the power of Nabuchodonozor the king of Babylon, they shall take it:
29 For the Chaldees shall come and winne this citie, and set fire vpon it, & burne it, with the gorgious houses, in whose parlours they haue made sacrifice vnto Baal, and powred drynke offeringes vnto straunge gods, to prouoke me vnto wrath: 30 For the children of Israel and the children of Iuda haue only ben doyng wickednes before me from their youth vp, they haue ben only prouokyng me to wrath with the workes of their owne handes, saith the Lord. 31 For what hath this citie ben els, but a prouokyng of my wrath euer since the day that they builded it, vnto this houre wherin I cast it out of my syght?
32 Because of the great blasphemies of the children of Israel and Iuda, which they haue done to prouoke me, yea they, their kinges, their princes, their priestes, their prophetes, the men of Iuda, and the citizens of Hierusalem: 33 When I coode vp early and taught them, and instructed them, they turned their backes to me, and not their faces. 34 They woulde not heare to be reformed and correct: but set their idols in the house that is halowed to my name, to defyle it.
35 They haue builded hye places for Baal in the valley of the children of Hennom, to cause their sonnes and daughters to passe through (fire) in the honour of Moloch, which I neuer commaunded them: neither came it euer in my thought to make Iuda sinne with such abomination.
36 And nowe therfore thus hath the Lorde God of Israel spoken concernyng this citie, which as ye your selues confesse, shalbe deliuered into the hande of the king of Babylon, (when it is wonne) with the swoorde, with hunger, and with pestilence,
37 Behold I will gather them together from all landes, wherein I haue scattered them in my wrath in fearefull and great displeasure, and will bryng them agayne vnto this place, where they shall dwell safely:
38 And they shalbe my people, and I will be their God. 39 And I will gene them one heart and one way, that they may feare me all the dayes of their lyfe: that they and their children after them may prosper.
40 And I will set vp an euerlastyng couenaunt with them, (namely) that I will neuer ceasse to do them good, and that I will put my feare in their heartes, so that they shall not runne away from me. 41 Yea I will haue a lust and pleasure to do them good, and faythfully to plant them in this lande with my whole heart, and with my whole soule. 42 For thus saith the Lorde, Lyke as I haue brought all this great plague vpon this people: euen so will I also bryng vpon them all the good that I haue promised them. 43 And men shall haue their possessions in this lande, where of ye say nowe that it shall neither be inhabited of the people, nor of cattel, but be deliuered into the handes of the Chaldees: 44 Yea landes shalbe bought for money, and euidences made therupon, and sealed before witnesses in the countrey of Beniamin, and rounde about Hierusalem, in the cities of Iuda, in the cities that are vpon the mountaynes, and them that lye beneath, yea and in the cities that are in the south: for I will bryng their prisoners hyther agayne, saith the Lorde.

Jere.25, 19.d
Jere.2.b
Jere.8.d
Deut.30.a
Psal.119.c
Ezec.36.c

¶ The.xxxiii. Chapter.

1 The prophete is monished of the Lorde to pray for the deliueraunce of the people, which the Lord promiseth. 8 God forgeueth sinnes, and doth graciously to the people for his owne renowme. 15 Of the birth of Christe.

Moreouer the worde of the Lorde came vnto Ieremie agayne when he was yet bounde in the court of the prison. 2 Thus saith the Lorde who made Hierusalem, who fashioned the same to establiche it, whose name is the Lorde, 3 Crye vnto me, and I will aunswere, and shewe thee great and hye thynges which were vnknowen vnto thee.
4 Thus (I say) speaketh the Lorde God of Israel, concernyng the houses of this citie, and the houses of the kinges of Iuda that are broken through the ordinaunce & the swoorde.
5 The inhabitours of this citie haue come to fyght agaynst the Chaldees, and they are fylled with the dead carkasses of men, whom I haue slayne in my wrath and displeasure when I turned my face from this citie, because of all her wickednesse.

Jere.32.a and.33.a
Exod.14. 1.Sam.7.b

6 Behold

6 Beholde saith the Lorde, I wyll repaire and heale their woundes, and make them whole: I wyll open them the large treasure of peace and trueth,
B 7 And wyll returne the captiuitie of Juda and Israel, and wyll set them
Jere.44.d vp agayne as they were before:
8 From all misdeedes wherin they offended agaynst me, I wyll cleanse them: and all their blasphemies which they haue done agaynst me when they regarded me not, I wyll forgeue them. 9 And this shal get me a name, a prayse and honour among all the people of the earth, which shal heare all the good that I wyll shewe vnto them, yea they shalbe afrayde and astonied at all the good deedes and benefites that I wyll do for them. 10 Moreouer, thus saith the Lorde, In this place (wherof ye say that it shalbe a wildernesse, wherin neither people nor cattel shal dwell) in lyke maner in the cities of Juda and in the streetes of Hierusalem (which also shalbe so voyde that neither people nor cattel shal dwel there,) 11 Shall the voyce of gladnesse be heard agayne, the voyce of the bridegrome and of the bride, the voyce of them that shall syng, Prayse the Lorde of hoastes,
Psal.106.a for he is louyng, and his mercie en-
1.Mac.4.b during for euer: and the voyce of them that offer vp gyftes in the house of the Lorde: for I wyll restore the captiuitie of this lande as it was afore, saith the Lorde. 12 Thus saith the Lorde of hoastes, It shall come yet therto, that in this lande which is voyde from men and cattel, and in all the cities of the lande, there shalbe set vp sheepheardes cottages to rest their flockes. 13 In the cities vpon the mountaynes, and in the cities that lye vpon the playne, and in the cities of the south, in the lande of Beniamin, and rounde about Hierusalem, & in the cities of Juda shall the sheepe passe agayne vnder the
C hande of him that telleth them, saith
Jere.23.a the Lorde. 14 Beholde, the tyme commeth saith the Lorde, that I wyll performe that good thyng which I haue promised vnto the house of Israel, and vnto the house of Juda.
15 In those dayes, and at the same tyme I wyll bryng forth vnto Dauid the braunche of righteousnesse, and he shal do equitie and righteousnesse in the lande. 16 In those dayes shal Juda be saued, and Hierusalem shal dwel safe: and this shalbe her name, (a) God our righteousnes.
17 For thus the Lorde promiseth, Dauid shal neuer want one to sit vpon the throne of the house of Israel:
18 Neither shall the priestes and leuites want one to offer alway before me burnt offerynges, to kindle the meate offeryngs, and to prepare the sacrifices. 19 And the worde of the Lorde came vnto Jeremie after this maner. 20 Thus saith the Lorde, May the couenaunt which I haue made with day and nyght be broken, that there should not be day and nyght in due season? 21 Then may my couenaunt also be broken which I made with Dauid my seruaunt, and so he not to haue a sonne to raigne in his throne: so shall also the priestes and leuites neuer fayle, but serue me.
22 For lyke as the starres of heauen may not be numbred, neither the sand of the sea measured: so wyll I multiplie the seede of Dauid my seruaunt, and the leuites my ministers.
23 Moreouer, the worde of the Lord came to Jeremie, saying, 24 Consyderest thou not what this people speaketh? Two kinredes (say they) had the Lorde chosen, and those same two hath he cast away: for so they haue despised my people, and they reputed them as though they were no people.
25 Therfore thus saith the Lorde, If I haue made no couenaunt with day and nyght, and geuen no statute vnto heauen and earth: 26 Then wyll I also cast away the seede of Jacob and Dauid my seruaunt, so that I wyll take no prince out of his seede to rule the posteritie of Abraham, Isahac, and Jacob: but yet I wyll turne agayne their captiuitie, and be merciefull vnto them.

Esai.32.d
2.Sam.7.c
(a) This name hath god geuen to Christe, and doth properly belong to him alone: but here it is attributed vnto the Church, for that god the father hath espoused Christe his sonne vnto the Church, and hath endowed her with all that is his.
D

¶ The.xxxiiii. Chapter.

2 He threatneth that the citie, and the king Zedekias also shalbe geuen into the handes of the king of Babylon.

THese are the wordes which the Lorde spake vnto Jeremie, what tyme as Nabuchodonozor the king of Babylon, and all his hoast, and all the kingdomes that were vnder his power, and all his people fought agaynst Hierusalem and all the cities therof. 2 Thus saith the Lorde God of Israel, Go and speake to Zedekias the king of Juda, and tell
I Jere.39.d

tell hym, the Lorde sendeth thee this worde, Beholde I wyll deliuer this citie into the hande of the kyng of Babylon, he shall burne it with fire,

2.King.25.a Iere.32.a. xxxix.a.

3 And thou shalt not escape his handes, but shalt be taken prysoner, & deliuered into his power: Thou shalt looke the kyng of Babylon in the face, and he shal speake to thee mouth to mouth, and then shalt thou go to Babylon. 4 Yet heare the worde of the Lorde, O Zedekias thou kyng of Juda, thus saith the Lorde vnto thee, Thou shalt not be slayne with the sworde, 5 But shalt dye in peace: And as thy forefathers the kynges thy (a) progenitours were brent, so shalt thou be brent also, and in thy mourning they shall say, O Lorde: for thus haue I determined, sayth the Lorde. 6 Then sayde Ieremie the prophete all these wordes vnto Zedekias kyng of Juda in Hierusalem,

2.Sa.xxi.c.

(a) Zedekias is promised to be brent after his death, that is, to haue his funeralles honourably done.

7 What tyme as the kyng of Babylons hoast besieged Hierusalem, and the remnaunt of the cities (namely) Lachis and Azecab, which yet remayned of the strong defensed cities of Juda. 8 These are the wordes that the Lorde spake vnto Ieremie the prophete, when Zedekias was agreed with all the people at Hierusalem, that there shoulde be proclaymed a libertie: 9 So that euery man shoulde let his seruaunt and handmayde go free, Hebrue and Hebruesse, and no Iewe holde his brother as a bondman. 10 Now as they had consented, all the princes and all the people whiche had gathered vnto this agreement, that euery man shoulde set at libertie his bondseruaunt & bondwoman, and no longer to holde them bounde: euen so they were obedient, and let them go free. 11 But afterwarde they repented, and toke agayne the seruauntes and handmaydens whom they had let go free, and so made them bonde agayne.

2.Chro.xxi.a

Exod.xxi.a. Leui.xxvi.f Deut.xv.b.

12 For whiche cause, the worde of the Lorde came vnto Ieremie from the Lorde hym selfe, saying,

13 Thus saith the Lorde God of Israel: I made a couenaunt with your fathers when I brought them out of the lande of Egypt, out of the house of bondage, saying, 14 When seuen yeres are out, euery man shall let his bought seruaunt an Hebrue go free, if he haue serued hym sixe yeres: but your fathers obeyed me not, and

Deut.xv.a. Exod.xxi.a.

hearkened not vnto me. 14 As for you ye were nowe turned, and dyd right before me, in that ye proclaymed euery man to let his neighbour go free, and in that ye made a couenaunt before me in the temple that beareth my name. 16 But yet ye turned your selues agayne, and blasphemed my name, in this, that euery man hath required his seruaunt and handmayde agayne whom ye had let go quite and free, and compelled them to serue you agayne, and to be bondmen and bondwomen. 17 And therefore thus saith the Lorde, Ye haue not obeyed me, euery man to proclayme freedome vnto his brother and neighbour: wherefore I wyll call you vnto freedome, saith the Lorde, euen vnto the sworde, to the pestilence, and to hunger, and wyll make you to be plagued in all kyngdomes of the earth.

C

18 Yea those men that haue broken my couenaunt, and not kept the wordes of the appointment whiche they made before me, when they hewed the calfe in two, and when they went thorowe the two halues thereof, 19 The princes of Juda, the princes of Hierusalem, the gelded men, the priestes, and all the people of the lande, whiche went thorow the two sydes of the calfe: 20 Those men wyll I geue into the power of their enemies, and into the handes of them that folowe vpon their lyues: and their dead bodyes shalbe meate for the foules of the ayre and beastes of the fielde. 21 As for Zedekias the kyng of Juda and his princes, I wyll deliuer them into the power of their enemies, and of them that desire to slay them, and into the hande of the kyng of Babylons hoast, whiche nowe is departed from you. 22 But thorowe my commaundement (saith the Lorde) they shall come agayne before this citie, they shall fight against it, winne it, and burne it: Moreouer, I wyll lay the cities of Juda so waste, that no man shall dwell therein.

Gene.xv.b.

Ier.xxxiv.b.

40.sal.79.a. Iere.xii.d.

Iere.37.a

¶ The.xxxv. Chapter.

1 He propoundeth the obedience of the Rechabites, and therby confoundeth the pryde of the Iewes.

THE wordes whiche the Lorde spake vnto Ieremie, in the raigne of Jehoakim the sonne of Josias kyng of Juda are these: 2 Go vn-

B

6 Beholde saith the Lorde, I wyll repaire and heale their woundes, and make them whole: I wyll open them the large treasure of peace and trueth,
B 7 And wyll returne the captiuitie of Juda and Israel, and wyll set them vp agayne as they were before:
Jere.44.d 8 From all misdeedes wherin they offended agaynst me, I wyll cleanse them: and all their blasphemies which they haue done agaynst me when they regarded me not, I wyll forgeue them. 9 And this shal get me a name, a prayse and honour among all the people of the earth, which shal heare all the good that I wyll shewe vnto them, yea they shalbe afrayde and astonied at all the good deedes and benefites that I wyll do for them. 10 Moreouer, thus saith the Lorde, In this place (wherof ye say that it shalbe a wildernesse, wherin neither people nor cattel shal dwell) in lyke maner in the cities of Juda and in the streetes of Hierusalem (which also shalbe so voyde that neither people nor cattel shal dwel there,) 11 Shall the voyce of gladnesse be heard agayne, the voyce of the bridegrome and of the bride, the voyce of them that shall syng, Prayse the Lorde of hoastes,
Psal.105.a 1.Mac.4.d for he is louyng, and his mercie endureth for euer: and the voyce of them that offer vp gyftes in the house of the Lorde: for I wyll restore the captiuitie of this lande as it was afore, saith the Lorde. 12 Thus saith the Lorde of hoastes, It shall come yet therto, that in this lande which is voyde from men and cattel, and in all the cities of the lande, there shalbe set vp sheepheardes cottages to rest their flockes. 13 In the cities vpon the mountaynes, and in the cities that lye vpon the playne, and in the cities of the south, in the lande of Beniamin, and rounde about Hierusalem, & in the cities of Juda shall the sheepe passe agayne vnder the
C hande of him that telleth them, saith
Jere.23.a the Lorde. 14 Beholde, the tyme commeth saith the Lorde, that I wyll performe that good thyng which I haue promised vnto the house of Israel, and vnto the house of Juda.

15 In those dayes, and at the same tyme I wyll bryng forth vnto Dauid the braunche of righteousnesse, and he shal do equitie and righteousnesse in the lande. 16 In those dayes shal Juda be saued, and Hierusalem shal dwel safe: and this shalbe her name, (a) God our righteousnes.
Esai.32.d 2.Sam.7.c (a) This name hath god geuen to Christe, and doth properly be long to him alone: but here it is attributed vn. to the Church, for that god the father hath espoused Christe his sonne vnto the Church, and hath endowed her with all that is his.
17 For thus the Lorde promiseth, Dauid shal neuer want one to sit vpon the throne of the house of Israel:
D 18 Neither shall the priestes and leuites want one to offer alway before me burnt offerynges, to kindle the meate offerynges, and to prepare the sacrifices. 19 And the worde of the Lorde came vnto Jeremie after this maner. 20 Thus saith the Lorde, May the couenaunt which I haue made with day and nyght be broken, that there shoulde not be day and nyght in due season? 21 Then may my couenaunt also be broken which I made with Dauid my seruaunt, and so he not to haue a sonne to raigne in his throne: so shall also the priestes and leuites neuer fayle, but serue me.
22 For lyke as the starres of heauen may not be numbred, neither the sand of the sea measured: so wyll I multiplie the seede of Dauid my seruaunt, and the leuites my ministers.
23 Moreouer, the worde of the Lord came to Jeremie, saying, 24 Consyderest thou not what this people speaketh? Two kinredes (say they) had the Lorde chosen, and those same two hath he cast away: for so they haue despised my people, and they reputed them as though they were no people.
25 Therfore thus saith the Lorde, If I haue made no couenaunt with day and nyght, and geuen no statute vnto heauen and earth: 26 Then wyll I also cast away the seede of Jacob and Dauid my seruaunt, so that I wyll take no prince out of his seede to rule the posteritie of Abraham, Isahac, and Jacob: but yet I wyll turne agayne their captiuitie, and be mercifull vnto them.

¶ The.xxxiiii. Chapter.

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THese are the wordes which the Lorde spake vnto Jeremie, what tyme as Nabuchodonozor the king of Babylon, and all his hoast, and all the kingdomes that were vnder his power, and all his people fought agaynst Hierusalem and all the cities therof. 2 Thus saith the Lorde God of Israel, Go and speake to Zedekias the king of Juda, and
Jere.39.d tell

tell hym, the Lorde sendeth thee this worde, Beholde I wyll deliuer this citie into the hande of the kyng of Babylon, he shall burne it with fire,

3 And thou shalt not escape his handes, but shalt be taken prysoner, & deliuered into his power: Thou shalt looke the kyng of Babylon in the face, and he shal speake to thee mouth to mouth, and then shalt thou go to Babylon. 4 Yet heare the worde of the Lorde, O Zedekias thou kyng of Juda, thus saith the Lorde vnto thee, Thou shalt not be slayne with the sworde, 5 But shalt dye in peace: And as thy forefathers the kynges thy (a) progenitours were brent, so shalt thou be brent also, and in thy mourning they shall say, O Lorde: for thus haue I determined, sayth the Lorde. 6 Then sayde Jeremie the prophete all these wordes vnto Zedekias kyng of Juda in Hierusalem,

7 What tyme as the kyng of Babylons hoast besieged Hierusalem, and the remnaunt of the cities (namely) Lachis and Azecad, which yet remayned of the strong defensed cities of Juda. 8 These are the wordes that the Lorde spake vnto Jeremie the prophete, when Zedekias was agreed with all the people at Hierusalem, that there shoulde be proclaymed a libertie: 9 So that euery man shoulde let his seruaunt and handmayde go free, Hebrue and Hebruesse, and no Jewe holde his brother as a bondman. 10 Now as they had consented, all the princes and all the people whiche had gathered vnto this agreement, that euery man shoulde set at libertie his bondseruaunt & bondwoman, and no longer to holde them bounde: euen so they were obedient, and let them go free. 11 But afterwarde they repented, and tooke agayne the seruauntes and handmaydens whom they had let go free, and so made them bonde agayne.

12 For whiche cause, the worde of the Lorde came vnto Jeremie from the Lorde hym selfe, saying,

13 Thus saith the Lorde God of Israel: I made a couenaunt with your fathers when I brought them out of the lande of Egypt, out of the house of bondage, saying, 14 When seuen yeres are out, euery man shall let his bought seruaunt an Hebrue go free, if he haue serued hym sixe yeres: but your fathers obeyed me not, and hearkened not vnto me. 14 As for you ye were nowe turned, and dyd right before me, in that ye proclaymed euery man to let his neighbour go free, and in that ye made a couenaunt before me in the temple that beareth my name. 16 But yet ye turned your selues agayne, and blaspheamed my name, in this, that euery man hath required his seruaunt and handmayde agayne whom ye had let go quite and free, and compelled them to serue you agayne, and to be bondmen and bondwomen. 17 And therefore thus saith the Lorde, Ye haue not obeyed me, euery man to proclayme freedome vnto his brother and neighbour: wherefore I wyll call you vnto freedome, saith the Lorde, euen vnto the sworde, to the pestilence, and to hunger, and wyll make you to be plagued in all kyngdomes of the earth.

18 Yea those men that haue broken my couenaunt, and not kept the wordes of the appointment whiche they made before me, when they hewed the calfe in two, and when they went thorowe the two halfes thereof, 19 The princes of Juda, the princes of Hierusalem, the gelded men, the priestes, and all the people of the lande, whiche went thorow the two sydes of the calfe: 20 Those men wyll I geue into the power of their enemies, and into the handes of them that folowe vpon their lyues: and their dead bodyes shalbe meate for the foules of the ayre and beastes of the fielde. 21 As for Zedekias the kyng of Juda and his princes, I wyll deliuer them into the power of their enemies, and of them that desire to slay them, and into the hande of the kyng of Babylons hoast, whiche nowe is departed from you. 22 But thorowe my commaundement (saith the Lorde) they shall come agayne before this citie, they shall fight against it, winne it, and burne it: Moreouer, I wyll lay the cities of Juda so waste, that no man shall dwell therein.

2.King.25.a Jere.32.a. xxxvii.a.

1.Sa.xxi.c.

(a) Zedekias is promised to be brent after his death, that is, to haue his funeralles honourably done.

2.Chro.xi.a

Exod.xxi.a. Leui.xxvi.f Deu.xv.b.

Deut.xv.a. Exod.xxi.a.

Gene.xv.b.

40 sal.79.a. Jere.xii.d.

Jere.37.a.

¶ The.xxxv. Chapter.

1 He propoundeth the obedience of the Rechabites, and therby confoundeth the pryde of the Iewes.

THE wordes whiche the Lorde spake vnto Jeremie, in the raigne of Jehoakim the sonne of Josias kyng of Juda are these; 2 Go vn-

2.king.x.c. to the house of the Rechabites, and call them out, and bryng them to the house of the Lorde, into some commodious place, and geue them wine to drinke. 3 Then toke I Jazaniah the sonne of Jeremie, the sonne of Habaziniah, and his brethren, and all his sonnes, and the whole housholde of the Rechabites,

4 And brought them into the house of the Lorde, into the closet of the children of Hanan the sonne of Jegedaliah the man of God, which was by the closet of the princes, that is above the closet of Maaseiah the sonne of Sellum, whiche is the treasuree.

5 And before the sonnes of the kinred of the Rechabites I set pottes ful of wine, and cuppes, and sayde vnto them, Drinke wine: 6 But they sayde, We will drinke no wine: for Jonadab the sonne of Rechab our father commaunded vs, saying, Ye and your sonnes shall neuer drinke wine, Jere.xxix.b
B neither build houses, sowe no seede, plant no vines, 7 Yea ye shall haue no vineyardes: but for all your tyme ye shall dwell in tentes, that ye may liue long in the lande wherin ye be straungers. 8 Thus haue we obeyed the commaundement of Jonadab the sonne of Rechab our father in all that he hath charged vs, and so we drinke no wine all our lyfe long, we nor our wyues, our sonnes and our daughters. 9 Neither build we any house to dwell therein: we haue also among vs neither vineyardes, nor corne lande to sowe: 10 But we dwell in tentes, we obey, and do according vnto all that Jonadab our father commaunded vs. 11 But nowe that Nabuchodonozor the kyng of Babylon came vp into the lande, we sayde, Come, let vs go to Hierusalem, that we may escape the hoast of the Chaldees and the Assyrians: and so we dwell nowe at Hierusalem.

12 Then came the word of the Lorde vnto Jeremie, saying, 13 Thus saith the Lorde of hoastes, the God of Israel, Go and tell the men of Juda, and the inhabitours of Hierusalem, Will ye not be reformed to obey my wordes, saith the Lorde? 14 The wordes whiche Jonadab the sonne of Rechab commaunded his sonnes, that they should drinke no wine, are fast surely kept, for vnto this day they drinke no wine, but obey their fathers commaundement: but as for me I haue stande vp early, I haue spoken vnto you, and geuen you earnest warning, and yet haue ye not ben obedient vnto me. Jere.xxiii.c and.xxv.a.

15 Yea I haue sent my seruauntes all the prophetes vnto you, I rose vp early, and sent you worde, saying, O turne you nowe euery man from his wicked way, amende your liues, and go not after straunge gods to worship them, that ye may continue in the lande whiche I haue geuen vnto you and your fathers: but ye wouldе neither heare me nor folow me. 16 The children of Jonadab Rechabs sonns, haue stedfastly kept their fathers commaundement that he gaue them: but this people is not obedient vnto me.

17 And therfore thus saith the Lorde D
of hoastes the God of Israel, Behold I will bryng vpon Juda, and vpon euery one that dwelleth in Hierusalem, al the trouble that I haue deuised against them: For I haue spoken vnto them, but they wouldе not folowe, I haue called vnto them, neuertheless they would geue me no aunswere, Dzon.i.c. Esai.xlv.b. Jere.vii.b.

18 Jeremie also spake vnto the housholde of the Rechabites, Thus saith the Lorde of hoastes the God of Israel, For asmuch as ye haue obayed the commaundement of Jonadab your father, and kept all his preceptes, and done according to all that he hath bidden: 19 Therefore thus saith the Jer.xxxiii.c
Lorde of hoastes the God Israel, Jonadab the sonne of Rechab shall not fayle, but haue one out of his stocke to stande alway before me.

The.xxxvi. Chapter.

1 Baruch writeth (as Ieremie enditeth) the booke of the curses against Iuda and Israel.

IN the fourth yere of Jehoakim the sonne of Josias the kyng of Juda, came the worde of the Lorde A
vnto Jeremie, saying, 2 Take a booke, and write therin al the wordes that I haue spoken to thee against Jere.xxx.a. Israel, against Juda, and against al the people, from the tyme that I began to speake vnto thee in the raigne of Josias, vnto this day: 3 That when the house of Juda heareth of the plague which I haue deuised for them, they may peraduenture turne euery man from his wicked way, that I may forgeue their offences and sinnes.

4 Then dyd Jeremie call Baruch the sonne of Neriah, and Baruch wrote in the booke at the mouth of Jere- Jere.xlv.b
mie

mie, all the wordes of the Lord which he had spoken vnto hym. 5 And Ieremie commaunded Baruch, saying, I am in prison, so that I may not come into the house of the Lorde.

6 Therefore go thou thyther, and reade the booke that thou hast written at my mouth (namely) the wordes of the Lorde, and reade them in the Lordes house vpon the (a) fasting day, that the people, whole Iuda, and all they that come out of the cities may heare. 7 Peraduenture they will pray meekely before the face of the Lorde, and turne euery one from his wicked way: for great is the wrath and displeasure that the Lorde hath taken against this people.

8 So Baruch the sonne of Neriah did according to all that Ieremie the prophete commaunded hym, reading the wordes of the Lorde out of the booke in the Lordes house. 9 And this was done in the fifth yere of Ioakim the sonne of Iosias kyng of Iuda, in the ninth moneth, when it was commaunded that all the people of Hierusalem shoulde fast before the Lorde, and they also that were come from the cities of Iuda vnto Hierusalem. 10 Then read Baruch the wordes of Ieremie out of the booke within the house of the Lorde, out of the treasurie of Gamariah the sonne of Saphan the scribe, whiche is beside the hyer loft of the newe doore of the Lordes house, that all the people might heare. 11 Nowe when Michaeas the sonne of Gamariah the sonne of Saphan, heard all the wordes of the Lord out of the booke, 12 He went downe to the kynges palace into the scribes chaumber, for there all the princes were set, Elisama the scribe, Dalaiah the sonne of Semei, Elnathan the sonne of Achbor, Gamariah the sonne of Saphan, Zedekias the sonne of Hananias, with all the princes. 13 And Michaeas tolde them all the wordes that he hearde Baruch reade out of the booke before the people. 14 Then all the princes sent Iehudi the sonne of Nathaniah the sonne of Selemiah, the sonne of Chusi, vnto Baruch, saying, Take in thyne hande the booke whereout thou hast read before all the people, and come. So Baruch the sonne of Neriah tooke the booke in his hande, and came vnto them. 15 And they sayd vnto hym, Sit downe and reade the booke, that we may heare also. So Baruch read, that they might heare.

16 Nowe when they had heard all the wordes, they were abashed one vpon another, and sayde vnto Baruch, We will certifie the kyng of all these wordes. 17 And they examined Baruch, saying, Tell vs, howe dydst thou write all these wordes out of his mouth? 18 Then Baruch answered them, He spake all these wordes vnto me with his mouth, and I wrote them in the booke. 19 Then sayde the princes vnto Baruch, Go thy way, hyde thee with Ieremie, so that no man knowe where ye be. 20 And they went in to the kyng to the court (but they kept the booke in the chamber of Elizama the scribe) and tolde the king all the wordes, that he might heare. 21 So the kyng sent Iehudi to fet hym the booke: whiche he brought out of Elizama the scribes chaumber, and Iehudi read in it, that the kyng & all the princes which were about him might heare. 22 Nowe the king sate in the winter house (for it was in the ninth moneth) and there was a fire before him. 23 And when Iehudi had read three or foure leaues therof, he cut the booke in peeces with a penknife, and cast it into the fire vpon the harth, vntyll the booke was all brent in the fire vpon the harth. 1. Mac. iii. c.

24 Yet no man was abashed therof, nor rent his clothes, neither the kyng hym selfe nor his seruauntes, though they heard all these wordes. 25 Neuertheleſſe Elnathan, Dalaiah, and Gamariah besought the kyng that he would not burne the booke: notwithstanding the kyng would not heare them: 26 But commaunded Ierahmeel the sonne of Amelech, Saraiah the sonne of Ezriel, and Selemiah the sonne of Abdeel, to lay handes vpon Baruch the scribe, and vpon Ieremie the prophete: but the Lord kept them out of sight. 27 Nowe after that the kyng had brent the booke, and the sermons whiche Baruch wrote at the mouth of Ieremie, the worde of the Lorde came vnto Ieremie, saying,

28 Take another booke, and write in it all the foresayde sermons that were written in the first booke whiche Iehoakim the kyng of Iuda hath brent. 29 And tell Iehoakim the kyng of Iuda, thus saith the Lorde, Thou hast brent the booke, & thoughtest within thy selfe,

(a) When Iehoakim the kyng of Iuda hearde that the kyng of Babylons armie was comming to beſiege Hierusalem, he appointed a solemne and publique fast for all the people, commaunding them to resort vnto the temple at the time appointed, & there to make their humble prayers vnto god for peace and his fauour, as the maner of Gods people was in all their distresses to fast and pray in fayth full repentaunce.

Why hast thou written therein, that the kyng of Babylon shall come and make this lande waste, so that he shall make both people and cattell to be out of it? 30 Therefore thus the Lorde saith of Iehoakim the kyng of Juda, There shall none of his generation sit vpon the throne of Dauid, his dead coarse shalbe cast out, that the heate of the day and the frost of the night may come vpon hym.

2. king. 24. b
Iere. xxii. c.

31 And I will visite the wickednesse of hym, of his seede, and of his seruauntes: Moreouer, all the euyll that I haue promised them, though they heard me not, wyl I bring vpon them, vpon the inhabitours of Hierusalem, and vpon all Juda. 32 Then toke Jeremie another booke, and gaue it Baruch the scribe the sonne of Neriah, whiche wrote therein out of the mouth of Jeremie, all the sermons that were in the first booke whiche Iehoakim the king of Juda did burne: and there were added vnto them many mo sermons, like vnto the former.

¶ The. xxxvii. Chapter.

1 Zedekias succedeth Conaniah, 3 he sendeth vnto Ieremie to pray for hym.

R 2. king. 24.

ZEdekias the son of Josiah whiche was made kyng through Nabuchodonozor kyng of Babylon, raigned in the lande of Juda, in the steade of * Conaniah the sonne of Iehoakim. 2 But neither he, nor his seruauntes, nor the people in his lande would obey the wordes of the Lorde which he spake by the prophete Jeremie. 3 Nouertheleise Zedekias the kyng sent Jehucal the sonne of Selemiah, and Sophoniah the sonne of Maasiah the priest, to the prophete Jeremie, saying, O pray thou vnto the Lorde our God for vs.

* Or, Jechonia.

Jere. xxxi. a

4 Nowe Jeremie walked free among the people at that tyme, and was not put in prison as yet. 5 Pharaos hoast also was come out of Egypt: whiche when the Chaldees which besieged Hierusalem perceaued, they departed from thence. 6 Then came the worde of the Lorde vnto the prophete Jeremie, saying, 7 Thus saith the Lorde God of Israel, This answere shall ye geue to the kyng of Juda that sent you vnto me for counsaile: Beholde Pharaos hoast which is come forth to helpe you, shall returne into Egypt into his owne land.

Eze. xlvii. d.

B

Iere. xlvi. g.

8 But the Chaldees shall come a gayne, and fight agaynst this citie, winne it, and set fire vpon it. 9 For thus saith the Lorde, Deceaue not your owne myndes, thinking on this maner, Suche, the Chaldees go nowe their way from vs: No, they shall not go their way. 10 For though ye had slayne the whole hoast of the Chaldees that besiege you, and that none remayned of them but wounded men, yet should they stande vp and set fire vpon this citie. 11 Nowe when the hoast of the Chaldees was broken vp from Hierusalem for feare of the Egyptians armie, 12 Jeremie went out of Hierusalem towarde the lande of Beniamin, to get hym from among the people. 13 And when he came vnder Beniamins port, there was a porter called Jeriah, the sonne of Selemiah, the sonne of Hananiah, whiche fell vpon hym, and toke hym, saying, Thy minde is to runne to the Chaldees. 14 Then sayd Jeremie, It is not so, I go not to the Chaldees: Neuertheleise Jeriah would not beleue him, but brought Jeremie bound before the princes. 15 Wherefore the princes were angrye with Jeremie, and smote hym, and layde hym in prison in the house of Jonathan the scribe: for they had made that house the prison. 16 Thus was Jeremie put into a dungeon and prison, and so lay there a long tyme.

Jere. xl. b.

C

17 Then Zedekias the kyng sent for hym, and called hym, and asked hym quietly in his owne house, saying, Thinkest thou this busines (that now is in hande) commeth of the Lorde? Jeremie answered, yea that it doth: and thou (sayde he) shalt be deliuered into the hyng of Babylons power.

Jere. xl. b

18 Moreouer Jeremie sayde vnto king Zedekias, What haue I offended agaynst thee, agaynst thy seruauntes, or agaynst this people, that ye haue put me in prison? 19 Where are your prophetes whiche haue prophecied vnto you, and sayde, That the kyng of Babylon should not come agaynst you and this lande? 20 And therefore heare nowe O my Lorde the kyng, let my prayer be accepted before thee, and sende me no more into the house of Jonathan the scribe, that I dye not there. 21 Then Zedekias commaunded to put Jeremie in the fore entrie of the prison, and dayly to be geuen hym a cake of bread of the bakers streete, vntyll all the bread in the

the citie was eaten vp: Thus Ieremie remayned in the fore entrie of the prison.

¶ The.xxxviii. Chapter.

1 By the motion of the rulers, Ieremie is put into a dungeon.

A SAphatiah the sonne of Mathan, Gedaliah the sonne of Phashur, Iucal the sonne of Selemiah, and Phashur the sonne of Melchia, perceaued the wordes that Ieremie had spoken vnto all the people, namely on this maner. 2 Thus saith the Lord, Who so remayneth in this citie, shall perishe eyther with the sworde, with hunger or with pestilence: but who so falleth vnto the Chaldees shall escape, winning his soule for a pray, and shall lyue. 3 For thus saith the Lorde, This citie no doubt must be deliuered into the power of the kyng of Babylon, and he also shal winne it.

Jer.xxi.b. and.xxvii.a

Jer.xxii.c.

4 Then sayde the princes vnto the kyng, Sir, we beseche you let this man be put to death: for thus he discourageth the handes of the souldiours that be in this citie, and the handes of all the people, when he speaketh such wordes vnto them: This man laboureth not for peace of the people, but mischiefe. 5 Zedekias the kyng answered, and sayde, Lo, he is in your handes: for the kyng may denye you nothing. 6 Then toke they Ieremie and cast hym into the dungeon of Melchiah the sonne of Amelech, that dwelt in the fore entrie of the prison, and they let downe Ieremie with coardes into a dungeon, where there was no water, but mire: So Ieremie stacke fast in the mire.

B 7 Nowe when Abedmelech the Mozian, beyng a chamberlayne in the kynges court, vnderstoode that they had cast Ieremie into the dungeon,

8 He went out of the kynges house, and spake to the kyng, which then sate vnder the port of Beniamin, these wordes. 9 My Lord the king, where as these men meddle with Ieremie the prophete, they do hym wrong, (namely) in that they haue put hym in prison, there to dye for hunger: for there is no more bread in the citie.

10 Then the king commaunded Abedmelech the Mozian, and sayde, Take from hence thirtie men whom thou wylt, and drawe vp Ieremie the prophete out of the dungeon before he dye. 11 So Abedmelech toke the men with hym, and went to the house of the kyng, and there vnder the treasurie he gate olde ragges and worne cloutes, and let them downe by a corde into the dungeon to Ieremie. 12 And Abedmelech the Mozian sayde vnto the prophete Ieremie, O put these ragges and cloutes vnder thyne arme holes betwixt them and the cordes: And Ieremie dyd so. 13 So they drewe vp Ieremie with cordes, & toke hym out of the dungeon: and he remayned in the fore entrye of the prison. 14 Then Zedekias the kyng C sent, and caused Ieremie the prophete Iere.37.c. to be called vnto hym, into the thirde entrie that is in the house of the lord, and the kyng sayde vnto Ieremie, I wyll aske thee somwhat, but hyde nothing fro me. 15 Then Ieremie answered Zedekias, If I be playne vnto thee, thou wylt cause me to suffer death: if I geue thee counsayle, thou wylt not folow me. 16 So the kyng swore an othe secretely to Ieremie, saying, As the Lorde liueth that made vs these soules, I wyll not slay thee, nor geue thee into the handes of them that seeke after thy lyfe.

17 Then sayde Ieremie vnto Zedekias, Thus saith the Lorde of hoastes Jer.xxvii.a. the God of Israel: If case be that thou wylt go foorth vnto the kyng of Babylons princes, thou shalt saue thy life, and this citie shall not be brent, yea both thou and thy houshold shall escape with your liues: 18 But if thou wylt not go foorth to the kyng of Babylons princes, then shall this citie be deliuered into the handes of the Chaldees, whiche shall set fire vpon it, and thou shalt not be able to escape them. 19 And Zedekias sayde vnto Ieremie, I am afrayde for the Iewes that are fled vnto the Chaldees, lest I come into their handes, and so they to haue me in derision.

20 But Ieremie answered, No, they shall not betray thee: O hearken vnto the voyce of the Lorde I beseche thee, whiche I speake vnto thee, so shalt thou be well, and saue thy lyfe: 21 But if thou wylt not go foorth, D the Lorde hath tolde me this playnely, 22 Beholde all the women that are left in the kyng of Iudaes house, shalbe led foorth vnto the king of Babylons princes: and they shall say, Thou art deceaued, and the men in whom thou dydst put thy trust haue gotten thee vnder, & set thy feete fast in the mire, and gone their way from

to thee. 23 Therefore all thy wyues with thy chyldren shall they leade forth vnto the Chaldees, and thou shalt not escape their handes: but shalt be the kyng of Babylons prysoner, and this citie shalt thou cause to be burnt. 24 Then sayde Zedekias vnto Jeremie, Looke that no body know of these wordes, and thou shalt not dye. 25 But if the princes perceaue that I haue talked with thee, and come vnto thee, saying, O speake, what sayde the kyng to thee, hyde it not from vs, and we wyl not put thee to death, tell vs (we pray thee) what sayde the kyng to thee? 26 See thou geue them this aunswere, I haue humbly besought the kyng that he wyll let me lye no more in Jehonathans house, that I dye not there.

27 Then came all the princes vnto Jeremie, and asked hym: and he tolde them after the maner as the kyng bade hym. Then they helde their peace, and let hym alone: for they perceaued no-
Jere.xxxix.c thing. 28 So Jeremie abode styll in the fore entrie of the pryson, vntyll the day that Hierusalem was wonne.

The.xxxix. Chapter.

1 Nabuchodonozor besiegeth Hierusalem. 4 Zedekias fleeth, 5 he is taken of the Chaldees, 6 his sonnes are slayne, 7 his eyes are thrust out.

A Jere.xxxii.a 2.king.25.a NOwe when the citie of Hierusalem was taken (for in the ninth yere of Zedekias kyng of Juda, the tenth moneth, came Nabuchodonozor the kyng of Babylon and all his hoast, and besieged Hierusalem, and fought against it. 2 And in the eleuenth yere of Zedekias, in the fourth moneth, the ninth day of the moneth, he brake into the citie.) 3 Then all the princes of the kyng of Babylon came in and sate them downe vnder the port: Meregel, Sarezer, Samgarnebo, Sarsachim, Rabsaris, Neregel, Sarezer, Rabmag, with all the other princes of
Jere.34.a. the kyng of Babylon. 4 And when Zedekias the kyng of Juda with his souldiers sawe them, then they fled and departed out of the citie by nyght through the kynges garden, & through the port that is betweene the two
B walles, and so the kyng went toward the wyldernesse: 5 But the Chaldees hoast folowed fast after them, and toke Zedekias in the fielde of Hiericho, and brought hym prysoner to Nabuchodonozor the kyng of Babylon vnto Reblath, that lyeth in the land of Hemath, where he gaue iudgement vpon hym. 6 So the kyng of Babylon caused the chyldren of Zedekias and all the nobles of Juda to be slayne before his face at Reblath,

7 And made Zedekias eyes to be put out, and bounde hym with two chaines, and sent hym to Babylon. 2.kin.25.b. Jere.xxxii.

8 Moreouer the Chaldees burnt vp the kynges palace, with the other houses of the people, and brake downe the walles of Hierusalem.

9 As for the remnaunt of the people that were in the citie, and suche as were come to hym, and whatsoeuer was left of the common sort, Nabuzaradan the chiefe captayne carried them to Babylon. 10 But Nabuzaradan the chiefe captayne let the rascall people and those that had nothing dwell still in the lande of Juda, and gaue them vineyardes and corne fieldes at the same tyme. 11 Nabuchodonozor also the king of Babylon, gaue Nabuzaradan the chiefe captayne a charge concerning Jeremie, C saying, 12 Take and cherishe hym, and make much of hym, see thou do hym no harme, but entreate hym after his owne desire. 13 So Nabuzaradan the chiefe captaine, Nabuzaraban, Rabsares, Neregel, Sarezer, Rabmag, & all the kyng of Babylons lordes sent for Jeremie, Jere.38.b. 14 And caused hym to be fet out of the fore entrie of the pryson, and committed hym vnto Gedaliah the sonne of Ahicam the sonne of Saphan, that he Jere.41.b. shoulde cary hym home: and so he dwelt among the people. 15 Nowe D when Jeremie lay yet bounde in the fore entrie of the prysion, the worde of the Lorde came vnto hym, saying,

16 Go and tell Abedmelech the Moran, thus saith the Lorde of hoastes the God of Israel, Beholde the cruel and sharpe plague that I haue deuised for this citie wyll I bryng vpon them, that thou shalt see it: 17 But I wyll deliuer thee in that day saith the Lorde, and thou shalt not come in the handes of those men whom thou feareste: 18 For doubtlesse I wyll saue thee, so that thou shalt not perithe with the swoorde: but thy lyfe shalbe saued, and that because thou hast put thy trust in me, saith the Lorde.

¶ The

¶ The.xl. Chapter.

1 Ieremie hath licence to go whyther he wyll. 14 Iohanan prophecieth death vnto Gedaliah.

THis is the worde that the Lorde spake vnto Ieremie, when Nabuzaradan the chiefe captayne had let hym go free from Ramath, whyther he had led hym bounde among all the prysoners that were caryed from Hierusalem and Juda vnto Babylon. 2 The chiefe captayne called for Ieremie, and sayde vnto hym, The Lorde thy God spake mightyly before of the miserie vpon this place.

3 Nowe the Lorde hath sent it and performed it as he hath promised: for ye haue sinned against the Lorde, and haue not ben obedient vnto his voyce, therefore commeth this plague vpon you. 4 Beholde I loose the bandes from thy handes this day: if thou wylt nowe go with me vnto Babylon, vp then, for I wyll see to thee, and prouide for thee: but if thou wylt not go with me to Babylon, then remayne here: Beholde all the lande is at thy wyll, loke where thou thinkest conuenient and good for thee to abide, there dwell. 5 For as yet he was not gone backe agayne to Gedaliah: therefore he sayde to hym, Go backe to Gedaliah the sonne of Ahicam the sonne of Saphan, whom the kyng of Babylon hath made gouernour ouer the cities of Juda, and dwell with him among the people, or remayne where soeuer it please thee. So the chiefe captayne gaue him his expences with a rewarde, and let hym go. 6 Then went Ieremie vnto Gedaliah the sonne of Ahicam to Mispa, and dwelt there with him among the people that were left in the lande. 7 Nowe when the captaynes of the hoast of Juda, which with their felowes were scattered abrode on euery side in the lande, vnderstoode that the kyng of Babylon had made Gedaliah the sonne of Ahicam gouernour in the lande, and that man, wyfe, and chylde, yea and the poore men in the lande that were not led captiue to Babylon, shoulde be vnder his iurisdiction:

8 They came to Gedaliah vnto Mispa, (namely) Ismael the sonne of Nathaniah, Johanan and Jonathan the sonnes of Careah, Sareah the sonne of Thanehumeth, the sonnes of Ephai the Netophatite, Jezaniah the sonne of Maachati, with their companions. 9 And Gedaliah the sonne of Ahicam the sonne of Saphan sware vnto them and their felowes in this maner, Be not afraide to serue the Chaldees, dwell in the lande, and do the kyng of Babylon seruice, so shall ye prosper. 10 Beholde I dwel at Mispa, to be an officer in the Chaldees behalfe, and to satisfie suche as come to vs: therefore gather wine, corne, and oyle, and hepe them in your warehouses, and dwell in your cities that ye haue in kepyng. 11 Yea all the Iewes also that dwell in Moab, vnder the Ammonites, Idumea, and in all the countreys, when they heard that the kyng of Babylon had made Gedaliah the sonne of Ahicam the sonne of Saphan gouernour vpon all them that were left in Juda: 12 All the Iewes (I say) returned out of all places where they were fled vnto, and came into the lande of Juda to Gedaliah vnto Mispa, and gathered wine and other fruites, and that very much. 13 Moreouer Johanan the sonne of Careah, and all the captaines of the hoast that were scattered on euery side in the lande, came to Gedaliah to Mispa, and sayde vnto hym:

14 Knowest thou not that Baalis the kyng of the Ammonites hath sent Ismael the sonne of Nathaniah to slay thee? But Gedaliah the sonne of Ahicam beleued them not. 15 Then sayde Johanan the sonne of Careah vnto Gedaliah in Mispa these wordes secretely, Let me go I pray thee, and I wyll slay Ismael the sonne of Nathaniah, so that no body shall knowe it: Wherefore wyll he kyll thee, that all the Iewes whiche resort vnto thee might be scattered, and the remnaunt in Juda perishe? 16 And Gedaliah the sonne of Ahicam sayde to Johanan the sonne of Careah, Thou shalt not do it: for they are but lyes that thou sayest of Ismael.

¶ The.xli. Chapter.

2 Ismael kylleth Gedaliah guilefully, and many other with him. 11 Iohanan foloweth after Ismael.

BVt in the seuenth moneth, it happened that Ismael the sonne of Nathaniah the sonne of Elisama, one of the kinges blood came, and

the greatest about the kyng, and ten men with hym, vnto Gedaliah the sonne of Ahicam to Mispa, and they dyd eate together in Mispa.

2 And Ismael the sonne of Nathaniah, with those ten men that were with hym, start vp, and smote Gedaliah the sonne of Ahicam the sonne of Saphan with the swoꝛde, and slue hym whom the kyng of Babylon had made a gouernour of the lande. 3 Ismael also slue all the Iewes that were with Gedaliah at Mispa, and all the Chaldees that he founde there wayteyng vpon hym, and those that were able to fight he slue with hym. 4 The next day after that he had slayne Gedaliah, the matter was yet vnknowen:

5 And there came certayne men from Sichem, from Silo, and Samaria, to the number of fourescoꝛe, whiche had shauen their beardes, rent their clothes, and were all beaten, bringing meate offeringes and incense in their handes, to offer it in the house of the Loꝛde.

6 And Ismael the sonne of Nathaniah went foꝛth of Mispa weeping, Eccle.xii.c. to meete them: Nowe when he met them, he sayd, Go your way to Gedaliah the sonne of Ahicam. 7 And B when they came in the middest of the cutie, Ismael the sonne of Nathaniah, with them that were with hym, slue them euen at the middest of the pit.

8 Among these fourescoꝛe men there were ten that sayde vnto Ismael, Oh slay vs not, foꝛ we haue yet a great treasure in the fielde, of wheate, barly, oyle, and hony: So he spared them, and slue them not with their brethren.

9 Nowe the pit wherein Ismael did 2.king.25.c cast the dead bodyes of the men whom he slue because of Gedaliah, had kyng Asa caused to be made foꝛ feare of Baasa the kyng of Israel, & the same pit dyd Ismael fill with slayne men.

10 As foꝛ the remnaunt of the people, the kynges daughters, and all the people that were left at Mispa, vpon whom Nabuzaradan the chiefe captaine had made Gedaliah the sonne of 2.king.25.c. Ahicam gouernour, Ismael the sonne of Nathaniah caryed them away prysoners towarde the Ammonites.

11 But when Johanan the sonne of Careah, and all they whiche had ben captaynes ouer the kinges hoast with hym, heard of all the wickednesse that Ben.xlii.c. Ismael the sonne of Nathaniah had 1.Sa.xxv.b. done: 12 They tooke their companions, and went out foꝛ to fight with Ismael the sonne of Nathaniah, and founde hym by the great waters that are at Gibeon. 13 Nowe when all the people whom Ismael led captiue, sawe Johanan the sonne of Careah, and all the other captaynes of the hoast, they were glad. 14 So all the C people that Ismael had caryed away from Mispa were bꝛought agayne: and when they returned, they came to Johanan the sonne of Careah.

15 But Ismael the sonne of Nathaniah fled from Johanan with eyght companions, and went to the Ammonites. 16 Then Johanan the sonne of Careah, and all the captaines of the hoast that were with hym, toke all the remnaunt of the people, whom Ismael the sonne of Nathaniah had led away when he had slayne Gedaliah the sonne of Ahicam, whom they also had reserued from hym, fighting men, women, and chyldren, and gelded men, whom they bꝛought againe from Gibeon, 17 And went from thence, and sate them downe at Geruth Chamaam, whiche lyeth beside Bethlehem, that they might go into Egypt Iere.xli.c. foꝛ feare of the Chaldees: 18 Of whom they were afraide, because that Ismael the sonne of Nathaniah had slayne Gedaliah Ahicams sonne, whom the kyng of Babylon had made Iere.xl.c. gouernour in the lande.

¶ The. xlii. Chapter.

1 The captaynes aske counsaile at Ieremie what they ought to do. 19 Ieremie admonisheth the remnaunt of the people not to go into Egypt.

SO all the captaines of Johanan the sonne of Careah, Iezaniah the A sonne of Osiah, came, with all the people from the least vnto the most,

2 And sayde vnto Ieremie the pꝛophete, O heare our petition, that thou Iere.xxi.c. mayest pꝛay foꝛ vs vnto the Loꝛde xxxvii.c. thy God, (Namely) foꝛ all the remnaunt, wherof there be fewe of vs left of many, as thou seest vs:

3 That the Lord thy God may shewe vs a way to go in, and tell vs what we should do. 4 Then Ieremie the pꝛophete sayde vnto them, I haue heard you, beholde I will pꝛay vnto God your Loꝛde as ye haue required me: and looke what answere the Lord geueth, I shall certifie you therof, and kepe nothyng backe from you.

5 And they sayde vnto Ieremie, Iosu.i.c. The

The Lorde be a true and faythful wit-
nesse betwixt vs, that we wyll do all
that the Lorde thy God commaundeth
vs. 6 Whether it be good or euyll,
we wyll hearken vnto the voyce of
the Lorde God, to whom we sende
thee, that we may prosper when we
haue folowed the voyce of the Lorde
our God. 7 And after ten dayes
came the worde of the Lorde vnto Je-
remie. 8 Then called he Johanan
the sonne of Careah, and all the cap-
taynes of the people that were with
hym, yea and all the people from the
least to the most, 9 And sayd vnto
them, Thus sayth the Lorde God of
Israel, vnto whom ye sent me to lay
foorth your prayers before hym:
10 If ye wyll dwell in this lande, I
wyl builde you vp, and not breake you
downe, I wyl plant you, and not roote
you out: for I (a)repent me concerning
the trouble that I haue done to you.
11 Feare not the kyng of Babylon
of whom ye stande in awe, O be not
afrayde of hym sayth the Lorde, for
I wyll be with you to helpe you, and
delyuer you from his hande. 12 I
wyll pardon you, I wyll haue mercie
vpon you, and cause hym to pitie you,
and bryng you agayne into your owne
lande. 13 Neuertheles, yf ye pur-
pose not to dwell in this lande, nor to
folowe the voyce of the Lorde your
God: 14 But wyll say thus, We wyl
not dwell here, but go into Egypt,
where we shal neither see warre, heare
the noyse of the trumpe, nor suffer
hunger, there wyll we dwell:
15 Wherefore heare nowe the worde
of the Lorde O ye remnaunt of Juda,
thus sayth the Lorde of hoastes the
God of Israel, If ye be wholly purpo-
sed to go into Egypt, and to dwell
there as straungers, 16 The sworde
that ye feared shall ouertake you in
Egypt: and the hunger wherof ye be
here afrayde, shal hang vpon you, & fo-
lowe you into Egypt, and there shall
ye dye. 17 And all they that of set
purpose vndertake to go into Egypt
to sojourne there, shall perysh with
the sword, with hunger and pestilence,
not one of them shall remayne, there
shall none escape the plague that I
wyll bryng vpon them. 18 For thus
sayth the Lorde of hoastes the God of
Israel, lyke as my wrath and indig-
nation is moued agaynst the inhabi-
tours of Hierusalem: so shall my dis-
pleasure be kyndled agaynst you also
if ye go into Egypt, and there ye shal-
be reuiled, abhorred, brought to shame
and confusion, and as for this place ye
shall neuer see it more. 19 The Lord
forbyddeth you (O ye remnaunt of Ju-
da) that ye shal not go into Egypt: and
forget not that I haue warned you
earnestly this day. 20 For ye haue
dissembled with me: for ye sent me
vnto the Lorde your God, and sayde,
O pray thou the Lorde our God for
vs, and lo he what aunswere the Lord
our God geueth thee, that bryng vs
agayne, and we wyll do thereafter:
21 Nowe haue I shewed and declared
vnto you, but ye haue not obeyed the
voyce of the Lorde your God, for the
whiche cause he hath sent me to you.
22 Nowe therefore be ye sure that ye
shall perysh with the sworde, with
hunger, and pestilence, euen in the
same place where your lust is to go
and dwell.

The. xliii. Chapter.

¶ 1 Iohanan caryeth the remnaunt of the people into Egypt, contrary to the mynde of Ieremie. 8 Ieremie prophecieth the destruction of Egypt.

NOwe when Ieremie had ended
all the wordes of the Lorde his
God vnto the people, whiche to
declare the Lorde theyr God had sent
hym to them, euen all these wordes
(I say,) 2 Azariah the sonne of Osaiah,
and Johanan the sonne of Careah,
with all the stubburne persons, sayde
vnto Jeremie, Thou lyest, the Lorde
our God hath not sent thee to speake
vnto vs, that we shoulde not go into
Egypt and dwell there: 3 But Ba-
ruch the sonne of Neriah prouoketh
thee agaynst vs, that he myght bryng
vs into the captiuitie of the Chal-
dees, that they might slay vs, and cary
vs away prysoners vnto Babylon.
4 So Johanan the sonne of Care-
ah, and all the captaines of the hoast,
and all the people folowed not the
commaundement of the Lorde, (name-
ly) to dwell in the lande of Juda:
5 But Johanan the sonne of Care-
ah, and all the captaynes of the hoast
caryed away all the remnaunt of Ju-
da, that were come together agayne
from all the heathen, among whom
they had ben scattered, to dwell in
the lande of Juda, 6 Men, women,
chyldren, the kynges daughters, all
those that Nabuzaradan the cheefe
captayne had left with Gedaliah the
sonne of Ahikam, the sonne of Sa-
phan;

Jere. 42. b.

Jere. 42. a.

Deut. 28. e.

Jere. 42. a.

Jere. 41. c.

Jere. 41. c.

Jere. 27. a.

Jere. 41. c.

(a) Gods repentaunce is nothyng els but that he doth not prosecute to the vttermost his wrath accordyng to the desertes of this people.

phan: they caryed away also the prophete Jeremie, & Baruch the sonne of Neriah, 7 And so came into Egypt: for they were not obedient vnto the commaundement of God. Thus came they to Thaphnis: 8 And in Thaphnis the worde of the Lorde happened vnto Jeremie, saying;

9 Take great stones in thine hande, and hyde them in the bycke wall vnder the doore of Pharaos house in Thaphnis, that all the men of Juda may see, 10 And say vnto them, Jere.46.c. Thus sayth the Lorde of hoastes the God of Israel, Beholde, I will sende and cal for Nabuchodonozor the king of Babylon my seruaunt, and will set his seate vpon these stones that I haue hyd, and he shall spreade his tent ouer them. 11 And when he commeth, he shall smyte the lande of Egypt, some with slaughter, some with banyshment, and some with the swoorde. 12 He shall set fyre vpon the temple of the Egyptians gods, and burne them vp, and take them selues prysoners: moreouer, he shal aray hym selfe with the lande of Egypt, lyke as a sheephearde putteth on his coate, and shall departe his way from thence in peace. 13 The pillers also of the temple of the sunne that is in Egypt shall be breake in peeces, and burne the temples of the Egyptians gods.

The.xliii. Chapter.

1 He reproueth the people for their idolatrie. 15 They that set lyght by the threatnyng of the Lorde are chastened.

43 THys is the word that was shewed to Jeremie concernyng all the Jewes whiche dwelt in Egypt, at Migdol, at Thaphnis, at Noph, and in the lande of Phathures. 2 Thus sayth the Lorde of hoastes the God of Israel, Ye haue seene all the miserie that I haue brought vpon Hierusalem, and vpon all the cities of Juda: so that this day they are desolate and no man dwelleth therein, 3 And that because of the great blasphemies whiche they committed to prouoke me vnto anger, in that they went backe to do sacrifice and worshyp vnto straunge gods, whom neither they, nor ye, nor your fathers haue knowen. 4 Howbeit I sent vnto them my seruauntes all the prophetes, Jere.25.a. and.29.a. I rose vp early, I sent vnto them and gaue them warnyng, O do no suche abhominable thynges, and thynges that I hate. 5 But they wonlde not folowe nor hearken to turne from theyr wyckednelle, and to do no more sacrifice vnto straunge gods. 6 Wherefore myne indignation and wrath was kyndled, and it brent vp the cities of Juda, with the streetes of Hierusalem, so that they were made waste and desolate, as it is come to passe this day. 7 Nowe B. therefore thus sayth the Lorde of hoastes the God of Israel, Wow happeneth it that ye do so great euyll vnto your owne soules, thus to destroy the men and women, chyldren and babes of Juda, so that none of you is left? 8 Because ye prouoke me to wrath with the workes of your owne handes, when ye offer vnto straunge gods in the lande of Egypt where as ye be gone to dwell, that ye myght vtterly perysshe, and that ye myght be reuyled, and shamefully intreated of all nations? 9 Or haue ye nowe forgotten the wyckednelle of your forefathers, the wyckednelle of the kinges of Juda and theyr wyues, the wyckednelle that ye your selues and your wyues haue done in the lande of Juda, and in the streetes of Hierusalem? 10 Yet are ye not sorye this day; ye feare not, neither walke ye in my lawe, and in my commaundementes that I haue geuen vnto you and your forefathers.

11 Therefore thus sayth the Lorde of hoastes the God of Israel, I am stedfastly aduysed and determined to punyshe you, and to roote out all Juda. 12 As for the remnaunt of Juda that purposely went into Egypt there to dwell, I will take them, and they shall all be destroyed, in the lande of Egypt shall they perysshe, beyng consumed with the swoorde and with hunger: for from the least vnto the most they shall perysshe with the swoorde and with hunger: Moreouer, they shalbe reuyled, abhorred, shamed, and confounded. 13 For I will visite them that dwell in Egypt, Ezech.14.a as I haue visited Hierusalem, with the swoorde, with hunger, and with pestilence. 14 So that none of the C remnaunt of Juda whiche are gone to dwell in Egypt shalbe left to come again into the lande of Juda, although they thynke to come thyther agayne and to dwell there: for none shall come agayne but suche as are fled away,

away. 15 Then all the men whiche knewe that theyr wyues had offered vnto straunge gods, and a great sorte of wyues that stoode there, yea and all the people that dwelt there in Egypt in the citie of Phathures, aunswered Ieremie, and sayde, 16 As for the wordes that thou hast spoken vnto vs in the name of the Lorde, we will in no wyse heare them: 17 But whatsoeuer goeth out of our owne mouth that will we do, we will do sacrifice, and offer oblations vnto the queene of heauen, lyke as we and our forefathers, our kinges & our heades haue done in the cities of Iuda, and in the streetes of Hierusalem: for then had we plenteousnesse of victuales, then were we in prosperitie, and no misfortune came vpon vs: 18 But since we left to offer and to do sacrifice vnto the queene of heauen, we haue had scarcenesse of all things, and perysshe with the swoorde and hunger. 19 (Last of all) when we (women) dyd sacrifice and offered vnto the queene of heauen: dyd we make her cakes and powre vnto her dyynke offeringes to do her seruice without our husbandes wylles? 20 Then sayde Ieremie vnto all the people, to the men, to the women, and to all the folke whiche had geuen him that aunswere, 21 Dyd not the Lorde remember the sacrifices that ye, your forefathers, your kynges and rulers, with all the people haue offered in the cities of Iuda, in the streetes of Hierusalem? and hath he not consydered this in his mynde? 22 Insomuch that the Lord might no longer suffer the wyckednes of your inuentions, and the abhominable thynges whiche ye dyd: Is not your lande desolate and voyde, yea and abhorred, so that no man dwelleth therin any more, as it is come to passe this day? 23 Did not al this happen vnto you, because ye made such sacrifice, and sinned agaynst the Lorde? Ye haue not folowed his voyce, to walke in his lawe, in his ordinaunces and statutes: yea this is the cause that all misfortune happened vnto you, as it is come to passe this day. 24 Moreouer, Ieremie spake vnto all the people, and to all the women, Heare the worde of the Lorde all Iuda that be in the land of Egypt. 25 Thus saith the Lord of hoastes the God of Israel, Ye and your wyues haue spoken with your owne mouth the thing that ye haue fulfilled in deede, yea thus haue ye sayde, We will not fayle but performe the vowes that we haue vowed, we will do sacrifice, and powre out dyynke offeringes to the queene of heauen: Purposely wil ye set vp your owne meaninges, and performe your vowes. 26 And therefore heare the worde of the Lorde all Iuda that dwell in the land of Egypt: Beholde, I haue sworne by my great name, sayth the Lorde, that my name shall not be reheersed thorowe any mans mouth of Iuda in all the lande of Egypt, to say, The Lorde God lyueth. 27 For I will watche to plague them, and not for theyr wealth: and all the men of Iuda that be in the lande of Egypt shall perysshe with the swoord, and with hunger, vntyll they be vtterly destroyed. 28 Neuertheles, those that flee away for the swoorde, shall come agayne out of Egypt into the lande of Iuda, but there shalbe verye fewe of them: and all the remnaunt of Iuda that are gone into Egypt there to dwell, shall knowe whose wordes shalbe found true, theyrs, or mine. 29 Take this for a token, that I will visite you in this place sayth the Lorde, and that ye may knowe howe that I without doubt will performe my purpose vpon you, to punysshe you. 30 Beholde sayth the Lorde, I will deliuer Pharao Hophra kyng of Egypt, into the handes of his enemies that seeke after his lyfe: euen as I gaue Zedekias the kyng of Iuda into the handes of Nabuchodonozor kyng of Babylon his enemie, whiche sought after his lyfe.

Ier.44.c.

Gen.22.c

Ier.42.c

1.king.25.a

The.xlv. Chapter.

¶ 1 Baruch is reproued of Ieremie.

THese are the wordes that Ieremie the prophete spake vnto Baruch the sonne of Neriah, after that he had wrytten these sermons in a booke at the mouth of Ieremie, in the fourth yere of Jehoakim the sonne of Josias kyng of Iuda, saying, 2 Thus sayth the Lord God of Israel vnto thee, O Baruch: 3 Insomuche as thou thoughtest thus (when thou wast writing) Wo is me, the Lorde hath geuen me payne for my trauayle, I haue weeryed my selfe with sighing and haue founde no rest: 4 Therefore tell hym O Ieremie, that

Ier.36.a

that the Lorde sayth thus: Beholde, the thyng that I haue buylded, wyll I breake downe agayne, and roote out the thyng that I haue planted, yea this whole lande: 5 And seekest thou yet promotion? (loke not for it, and) desyre it not, for I wyll bryng a miserable plague vpon all fleshe, sayth the Lorde: but thy lyfe wyll I gene thee for a pray in all places whyther soeuer thou goest.

Iere. 21.b.

¶ The.xlvi. Chapter.

¶ 1 He prophecieth the destruction of Egypt. 27 Deliuerance is promised to Israel.

HEre folowe the wordes of the Lorde to the prophete Jeremie, whiche he spake agaynst (all) the gentiles. 2 These wordes folowyng preached he to the Egyptians, concernyng the hoast of Pharao Necho kyng of Egypt, when he was in Charchamis beside the water of Euphrates, what time as Nabuchodonozor the kyng of Babylon slue hym, in the fourth yere of Jehoakim the sonne of Josias kyng of Juda. 3 Make redy buckler and sheelde, and go forth to fight. 4 Harnesse your horses, and set your selues vpon them, set your sallets fast on, bryng forth speares, scoure your swordes, and put on your brestplates. 5 But alas, howe happeneth it that I see you so affrayde? why thinke ye backe? Their worthies are slayne, yea they runne so fast away that none of them looketh behynde hym: fearefulnesse is fallen vpon euery one of them, sayth the Lorde.

A

Esai. 19.a. and. 20.a. Ezec. 29.a. 30. and. 31.a 2. king. 24.b

Iere. 36.a.

B

6 The lightest of foote shall not flee away, and the worthyes shall not escape: towarde the north by the water of Euphrates they dyd stumble and fall. 7 But what is he this that swelleth vp as it were a flood, roaryng and ragyng lyke the streames of waters? 8 It is Egypt that ryseth vp lyke the flood, and casteth out the waters with so great noyse: And he sayde, I wyll go vp and wyll couer the earth, I wyll destroy the citie with them that are therein. 9 Set you vp ye horses, roule forth ye charettes, come forth worthies, ye Ethiopians, ye Libyans with your bucklers, ye Lydians with your bowes.

10 But this day of the Lorde God of hoastes is a day of vengeaunce, that he may auenge hym of his enemies: The swoorde shall deuour, it shalbe satisfied and bathed in their blood, for the Lorde God of hoastes shall haue a slayne offeryng towarde the north, by the water of Euphrates.

11 Go vp vnto Gilead, and bryng triacle O virgin thou daughter of Egypt: but in vayne shalt thou go to surgerie, for thy wounde shall not be stopped. 12 The heathen haue heard of thy shame, and the lande is full of thy confusion: for one strong man dyd stumble vpon another, and they are fallen both together. 13 These are the wordes that the Lorde spake to the prophete Jeremie, concernyng the commyng of Nabuchodonozor the kyng of Babylon, whiche was sent to destroy the lande of Egypt:

Iere. 43.b.

14 Preache out through the lande of Egypt, and cause it to be proclaymed at Migdol, Noph, and Thaphnis, and say, Stande styll, make thee redye, for the swoorde shall consume thee rounde about. 15 Howe happeneth it that thy myghtie worthies are fallen? why stoode they not fast? euen because the Lorde thrust them downe.

C

16 The slaughter was great, for one fell euer styll vpon another: and they sayde, Vp, let vs go agayne to our owne people, and to our owne naturall countrey, from the cruell swoorde. 17 They dyd crye euen there, Pharao the kyng of Egypt is a kyng of troublesomnesse: he hath ouerpast the appointed tyme.

18 As I lyue (sayth the kyng whose name is the Lorde of hoastes) so surely as Thabor standeth among the mountaynes, and Charmel in the sea; euen so assuredly shall this mischefe come (vpon Egypt.) 19 O thou daughter of Egypt, make redye thy geare to flit: for Noph shalbe voyde and desolate, so that no man shall dwell therein. 20 The lande of Egypt is lyke a goodly fayre calfe: but destruction shall come out of the north, (I say) it cometh. 21 Her waged souldiers that be with her are like fat calues, they also shall flee awaye togethet and not abyde: for the day of their slaughter, and the tyme of their visitation shal come vpon them.

Esai. 48.b.

D

22 The crye of them shall make a noyse as the hissyng of serpentes: for they shall enter in with their hoastes, and come agaynst her with axes, as it were hewers downe of wood 23 And they shall cut downe her (a) wood sayth

(a) Her wood, that is, the whole multitude of the people whiche was like a great wood.

sayth the Lorde, They shalbe innumerable: for they shalbe mo in number then the grashoppers, so that no man shalbe able to tell them. 24 The daughter of Egypt is confounded, and deliuered into the handes of the people of the north. 25 Thus sayth the Lorde of hoastes the God of Israel, Beholde, I will visite that restlesse people of Alexandria, Pharao, and Egypt, yea both their gods and their kinges, euen Pharao and all them that put their trust in hym:

26 Yea I will deliuer them into the handes of those that seeke after their lyues, (namely) into the power of Nabuchodonozor the kyng of Babylon, and into the power of his seruantes: and after all these thynges, it shalbe inhabited as afore tyme sayth the Lorde. 27 Be not thou afrayde O my seruaunt Jacob, feare not thou O Israel: for lo, I will helpe thee from farre, and thy seede from the lande of their captiuitie: Jacob also shall come agayne and be in rest, he shall prosper, and no man shall do hym harme. 28 Feare thou not (O Jacob my seruaunt) sayth the Lorde, for I am with thee, and will destroy all nations among whom I haue scattered thee: neuertheles I will not consume thee, but chasten thee and correct thee, yea and that with discretion, neither will I vtterly destroy thee.

¶ The.xlvii. Chapter.

1 The worde of the lorde agaynst the Philistines.

THese are the wordes that the Lorde spake vnto Ieremie the prophete agaynst the Philistines, before that Pharao smote (the citie of) Azah. 2 Thus sayth the Lorde, Beholde, there shall waters aryse out of the north, and shall growe to a great floodde, running ouer & couering the lande and all that is therin, the cities and them that dwell therein: and the men shall crye, and all they that dwell in the lande shall mourne. 3 At the noyse and stampyng of their strong barbed horses, at the shakyng of their chartettes, and at the rumbling of the wheeles: the fathers shall not looke to their children, so feeble and weerye shall their handes be. 4 At the same tyme when he shalbe there to destroy the whole lande of the Philistines, he shall make waste both Tyrus, Sidon, and the residue of their ayde: for the Lorde will destroy the Philistines, the remnant of the Ile of Caphtor. 5 Baldnesse is come vpon Azah, Ascalon is put to sylence, with the rest of their valleys: Howe long wylt thou teare thy selfe? 6 O thou swoorde of the Lorde, howe long wylt thou not ceasse? Turne agayne into thy sheath, rest, and leaue of.

7 But howe can it ceasse, when the Lord him selfe hath geuen it a charge agaynst Ascalon, and raysed it vp against the cities of the sea coast?

The.xlviii. Chapter.

¶ 1 The worde of the Lorde agaynst the Moabites.

THus sayth the Lorde of hoastes the God of Israel agaynst Moab, Wo be to the citie of Nebo, for it is laide waste, brought to confusion, and Kiriathaim is taken: Misgab is brought to shame and afrayde.

2 Moab can boast no more of Hesbon, for they haue deuised a mischiefe agaynst it: Come (shall they say) let vs roote them out, that they may be no more a nation, thou also shalt be destroyed O Madmena, and the swoorde shall persecute thee. 3 A voyce shall crye from Horonaim: Great wasting and destruction shal come vpon them, 4 Moab is made desolate, her lytle ones haue cryed out. 5 For at the goyng vp vnto Luith he arose with lamentation and mournyng, and downe toward Horonaim they heard a cruell and deadly crye: 6 Get you away, saue your lyues, and be lyke vnto the heath in the wyldernesse.

7 For because thou hast trusted in thyne owne workes and treasure, thou shalt be taken: Chamos with his priestes and princes shall go away into captiuitie. 8 The destroyer shall come vpon all cities, none shall escape: The valleys shalbe destroyed, and the feeldes shalbe layde waste, lyke as the Lorde hath spoken.

9 Gene wynges vnto Moab, that she get her away speedyly: for her cities shalbe made so desolate, that no man shall dwell therein.

10 Cursed be he that doth the worke of the Lorde fraudulently, and cursed be he that keepeth backe his swoorde from sheddyng of blood.

11 Moab hath euer ben ryche and careleesse from her youth vp, she hath ben styll setled vpon lyes, she was neuer yet put out of one vessell into another

" or, Cappadocia.

A Esai.15.a. and.16.a. and.25.b. Ezech.25.b Sopho.2.b

B Esai.2.b. Iere.17.b. Ezech.29.b

Iere.47.b.

another(that is) she neuer went away into captiuitie, therefore her taste remayneth, and her sauour is not yet chaunged. 12 But lo, the tyme commeth sayth the Lorde, that I shall sende her trussers to trusse her vp, whiche shall remoue her from her dwelling, and emptie her vessels, and breake her wine pottes. 13 And Moab shalbe ashamed of Chamos, lyke
3. King. 12. a as Israel was ashamed of Bethel C wherein she put her trust. 14 Wherefore do ye thynke thus, We are mightie and strong men of warre?

15 Moab is destroyed, and her cities brent vp, her chosen young men be slayne, sayth the kyng whose name is the Lorde of hoastes. 16 The destruction of Moab commeth on a pace, and her fall is at hande.

17 All ye neyghbours mourne for her, and all ye that knowe her name, say, O howe happeneth it that the strong staffe and the goodly rodde is thus broken? 18 And thou daughter Dibon, come downe from thy glory, and syt in thirst: for he that destroyeth Moab, shall come vp to thee also, and breake downe thy strong holdes. 19 And thou that dwellest in Aroer, get thee to the streete, and looke about thee, aske them that are fled and escaped, and say, What thyng is happened? 20 Oh Moab is confounded and ouercome: mourne and
D crye, tell it out at Arnon that Moab is destroyed, 21 For iudgement shall come vpon the playne lande (namely) vpon Holon, and Jahzah, and vpon Mephaath. 22 And vpon Dibon, vpon Nabo, and Beth Diblathaim, 23 Vpon Kiriathaim, and vpon Beth Gamul, vpon Beth Maon, 24 And vpon Carioth, vpon Bozra, and all the cities in the lande of Moab, whether they lye farre or neare.

25 The horne of Moab is smytten downe, and her arme broken sayth the Lorde. 26 Make her drunken, for she magnified her selfe aboue the Lorde, that men may clap their handes at her vomite, and that she also may be laughed to scorne.

27 Dyddest not thou laugh Israel to scorne, as though he had ben taken (with theft) among theeues? for so often as thou makest mention of hym, thou skyppest for ioy. 28 Ye Moabites, leaue the cities and dwell in rockes of stone, and become lyke doues that make their nestes in holes. 29 As for Moabs pryde we haue heard of it, she is very hye minded, I knowe her stoutnesse, her boasting, her arrogancie, and the pryde of her stomacke, (sayth the Lorde.) Esai. 16. b. Jere. 49. c. E

30 I knowe (sayth the Lorde) her indignation, she doth not ryght, her wordes are lyes, and they haue not dealt truely. 31 Therefore wyll I mourne for Moab, for whole Moabs sake: my heart shall lament the men of Kirchares. 32 O thou vineyarde of Sabamah, I wyll weepe for thee as for Jazer: thy vine braunches shall come ouer the sea vnto the sea of Jazer, the destroyer shall breake into thy haruest and grape gathering.

33 Myrth and cheare shalbe taken away from the fertile feelde, and from the lande of Moab: there shalbe no sweete wine in the pyelle, the treader shall haue no stomacke to crie, yea there shalbe none to crye vnto hym, 34 Whiche afore tyme were heard from Hesbon to Eleale, and Jahaz, whiche lyfted vp their voyce from Zoar vnto Horonaim that bullocke of three yere olde: the waters also of Nemrim shalbe dryed vp. 35 Moreouer, I wyl make Moab ceasse sayth the Lorde, from the offerynges and censyng that she hath made vnto her gods in hye
F places. 36 Wherefore my heart mourneth for Moab lyke a crowde playing an heauye song, and for the mens sake of Kirchares my heart mourneth also, euen as a pype that pypeth a dolefull song: for
Esai. 15. b. their ryches whiche they haue gathered shalbe destroyed. 37 All heades shalbe shauen, and all beardes clypped of, al handes bound, and al loynes gyrded about with sackecloth. 38 Vpon all the house toppes and streetes of Moab there shalbe lamentable mournyng: for I wyll breake Moab lyke an vnprofitable vessell, sayth the Lorde. 39 O howe is she destroyed? O howe mourneth she? O howe doth Moab hang downe her head and is ashamed? Thus shall Moab be a laughing stocke, and had in derision of all them that be rounde about her.

Deut. 28. c. Jere. 49. d. 40 For thus sayth the Lord, Behold, the enemie shall come fleeyng as an Egle, and spreade his wynges vpon Moab. 41 They shal take the cities, and winne the strong holdes: then the myghtie mens heartes in Moab shalbe lyke the heart of a woman trauayling

naylyng with chylde. 42 And Moab shalbe made so desolate that he shall no more be a people, because he hath set vp her selfe agaynst the lord.
43 Feare, pyt, and snare shall come vpon thee O Moab, sayth the Lorde.
44 Who so escapeth the feare, shal fal into the pyt, and who so getteth out of the pyt, shalbe taken in the snare: for I will bryng a yere of visitation vpon Moab, sayth the Lorde.
45 They that are able to flee, shall stande vnder the shadowe of Heshon, for there shall go a fyre out of Heshon, and a flame from Sion, and shall burne vp that proude people of Moab, and the toppe of those seditious children. 46 Wo be vnto thee O Moab, thou people of Chamos thalt perysshe: yea thy sonnes and daughters shalbe led away captiue. 47 Yet at the last will I bryng Moab out of captiuitie agayne sayth the Lorde. Thus far is of the plague of Moab.

The. xlix. Chapter.

¶ 1 The worde of the Lorde agaynst the Ammonites, 7 agaynst Idumea, 13 Damascus. 28 Cedar, 34 Elam.

AS concernyng the Ammonites, thus the Lorde sayth, Hath Israel no children? or is he without any heyre? Why hath your king then taken Gad in? Wherefore doth his people dwell in his cities? 2 Beholde therefore, the tyme commeth sayth the Lorde, that I will bryng a noyse of warre into Rabath of the Ammonites, and it shalbe layde on a desolate heape, and her cities brent vp, and the Israelites shalbe lordes ouer those that had them in possession afore, sayth the Lorde. 3 Heshon shal mourne, for Ai shalbe rooted out of the grounde, (sayth the Lorde:) the cite of Rabbath shall crye out, and gird them selues with sackcloth, they shall mourne and runne about the walles, for theyr king shalbe led away prysoner, yea his priestes and princes with hym. 4 Wherefore gloriest thou in the (a) valleys? thy valley hath flowed away O thou rebellious daughter, and thynkest thou that thou art so safe by reason of thy treasure, that no man shall come to thee? 5 Beholde, I will bryng a feare vpon thee sayth the Lord God of hoastes, from all those that be about thee, so that ye shalbe scattered euery man from another, & no man shal gather them together agayne that be fled. 6 But after that I will bryng the Ammonites also out of captiuitie agayne, sayth the Lorde. 7 Vpon the Edomites hath the Lorde of hoastes spoken on this maner, Is there no more wysdome in Theman? Is there no more good counsayle among his people? Is their wisdome then turned cleane to naught? 8 Get you hence, turne your backes, creepe downe into the deepe O ye citizens of Dedan: for I will bring destruction vpon Esau, yea and the day of his visitation. 9 If the grape gatherers come vppon thee, shoulde they not leaue some grapes? If the night robbers come vppon thee, should they not take so much as they thought were inough? 10 But I will make Esau bare, and discouer his secretes, so that he shall not be able to hide them: his seede shalbe wasted away, yea his brethren and his neighbours, and he hym selfe shal not be left behynde. 11 Thou shalt leaue thy fatherlesse children behynde thee, and I will kepe them, and thy widowes shall take their comfort in me.
12 For thus hath the Lorde spoken, Beholde, they that men thought were vnmeete to drynke of the cuppe, haue dronken with the first: and thynkest thou then to be free? No no, thou shalt neither be quit nor free: but thou must drinke also. 13 For why? I haue sworne by my selfe sayth the Lorde, that Bozrah shall become a wylderneſſe, an open shame, a laughyng stocke, and curſyng, and all her cities shalbe a continuall desart.
14 For I am perfectly informed of the Lord, that he hath sent a message alredye vnto the heathen: Gather you together, and go forth agaynst her, make you redye to battayle: 15 For lo, I will make thee but small among the heathen, and lytle regarded among men. 16 Thy hye stomacke, and the pryde of thy heart hath deceaued thee, because thou doest dwell in the holes of stony rockes, and hast the hye mountaynes in possession: Neuertheleſſe, though thy nest were as hye as the Egles, yet I will cast thee downe sayth the Lorde. 17 Moreouer, Idumea shalbe a wylderneſſe, who so goeth by it, shalbe abaſshed, and wonder at all her miſerable plagues. 18 Lyke as Sodom, Gomor, and the cities that lay there about were turned vpsyde downe, sayth the Lorde; so shall no

15 Esai. 21.b. Exod. 25.b. and. 35.a.

Jere. 25.b. Ezech. 9.b. 1. Pet. 4.c.

Abdi. 1.a.

Esai. 48.b. Jere. 48.b.

Jere. 18.b. and. 19.b. and. 50.b. Gen. 19.c.

Ezech. 12.b. and. 15.a. Amos. 1.a.

(a) The plentifulneſſe of the soyle, the strongſtimation of the place, & their great wealth causeth the Ammonites like a retcheleſſe wanton gyle to blaſpheme the Lord, to annoy his people, and to be without affeare of enemies.

no body dwell in Idumea, and no man shall haue his habitation there.
19 Beholde, lyke as the lion, so shall a destroyer come vp from the pleasaunt medowes of Iordane, vnto the strong dwellyng place, and when I haue made hym quiet, I will make hym to flee from her, and all chosen men will I set in aray agaynst her: Who is lyke vnto me? what is he that will stryue with me? what sheephearde may stande in my handes?
Psal. 37.b. 20 Therefore heare the counsayle of the Lorde that he hath taken vppon Idumea, and his purpose that he hath deuised vppon the citizens of Theman: the least of the flocke shall crayle them, and looke what fayre habitation they haue, they shall make it waste, and them selues also. 21 At
D the noyse of their fall the earth shall quake, the crye of their voyce shalbe hearde vnto the red sea. 22 Beholde, the enemie shall come and flee vp hyther lyke as it were an Egle, and spreade his wynges vpon Bozrah: then shal the heartes of the worthies in Edom be as the heart of a woman trauaylyng of chylde. 23 Vpon Damascus, Hemath, and Arphad, shall come confusion: for they shall heare euyll tydynges, they shalbe tossed to and fro lyke the sea that can not stande still. 24 Damascus shalbe sore afrayde, and shall flee: trembling commeth vpon her, sorowe and payne shall ouertake her, as a woman trauaylyng of chylde. 25 But how happeneth it that the famous citie, the citie of my ioy, is not spared?
Esai. 17.a. Amos. 1.a.
26 Her young men shall fall in the streetes, and all her men of warre shalbe taken away in that tyme sayth the Lorde of hoastes. 27 I wyll kindle a fyre in the walles of Damascus, whyche shall consume the palace of Benhadad. 28 As for Cedar and the kyngdome of Hazor, whom Nabuchodonozor the kyng of Babylon smote, the lorde hath spoken thus vpon them: Aryse, and get you vp vnto Cedar, and destroy the people toward the east. 29 Their tentes and their flockes shall they take away, yea their hanginges and their vessels, their camels also shall they carye away with them: they shall crye to them, feare is on euery syde.
Esai. 21.c.
30 Flee, get you farre away, creepe into caues, that ye may dwell there O ye inhabitours of Hazor sayth the Lord: for Naburchodonozor the kyng of Babylon hath holden a counsayle concernyng you, and concluded his deuice agaynst you. 31 Aryse and get you vp agaynst ponder ryche and careielle people sayth the Lorde, whyche haue neither gates nor doore barres, but dwell alone. 32 Their camels shalbe a pray, and the droues of their cattell dyuen away: Moreouer, those will I scatter towarde all the windes, and to the farthest partes of the worlde, yea from all the sides thereof will I bryng their destruction, sayth the Lorde. 33 Hazor also shalbe a dwellyng for dragons, and an euerlastyng wyldernesse, so that no body shall dwell there, and no man shall haue there his habitation. 34 These are the wordes that the Lorde spake to the prophete Ieremie concernyng Elam, in the begynnyng of the raigne of Zedekias kyng of Iuda. 35 Thus sayth the Lorde of hoastes, Beholde I wyll breake the bow of Elam, their principall strength. 36 And vpon Elam I will bryng the foure windes from the foure quarters of heauen, and will scatter them agaynst the same foure wyndes: and there shalbe no people, but some of Elam shal flee vnto them. 37 For I will cause Elam to be afrayde of their enemies, and of them that seeke their lyues, and wil bring vpon them a mischefe, euen my wrath sayth the Lorde: And I will persecute them with the sword so long tyll I haue brought them to naught. 38 I wyll set my throne in Elam, I wyll destroy both the kyng and princes from thence sayth the Lorde: but in processe of tyme I wil bryng Elam out of captiuitie agayne, sayth the Lorde.
Ezech. 32.b. Dani. 8.a.

The. L. Chapter.

¶ 1 He prophecieth the destruction of Babylon, and the delyueraunce of Israel, whiche was in captiuitie.

THe wordes that the Lorde spake vnto the prophete Ieremie concernyng Babylon and the lande of the Chaldees: 2 Preache among the gentiles, let your voyce be hearde, make a token, crye out, hyde no syence, but say, Babylon is wonne, Bel is confounded, and Merodach is ouercome, yea their gods be brought to shame, and their images burst in peeces: 3 For out of the north
G
Esai. 13.a. and. 47.a. and. 51.a. Jere. 25.b. Esai. 45.a. Daniel. 5.a.

Chere doth come a people agaynſt her, which ſhall make her lande ſo waſte that no body ſhall dwell therin, neyther man nor beaſt, for they ſhall flee and depart from thence. 4 In thoſe dayes, and at that tyme ſaith the lord, the chyldren of Iſrael ſhall come, they and the chyldren of Iuda, weeping and makyng haſte, and ſhall ſeeke the lord their God. 5 They ſhall aſke the way to Sion, thither ſhall they turne their faces, ſaying, Come, and we wyl cleaue to the Lorde in a conenannt that neuer ſhalbe broken. 6 My people haue ben a loſt flocke, my ſhepheards haue deceaued them, and haue made them go aſtray vpon the hilles, they haue gone from the mountayne to the litle hill, and forgotten their folde. 7 All they that came vppon them haue deuoured them, and their enemies ſayde, We haue made no fault agaynſt them, for they haue diſpleaſed the Lorde, (yea euen the Lorde which is) the habitation of their righteouſneſſe, and the hope of their fathers. 8 Flee from Babylon, and depart out of the lande of the Chaldees, and be ye as the rammes that go before the flocke. 9 For loe, I wyl wake vp an hoaſt of people from the northren lande, and bryng them vpon Babylon, theſe ſhall lay ſiege to it, and winne it: their arrowes ſhall not miſſe, lyke as a cunnyng archer ſhooteth not wrong. 10 And the Chaldees ſhalbe ſpoyled, and all they that ſpoile them ſhalbe ſatisfied ſaith the Lorde: 11 Although ye were ſo chearefull and glad to treade downe myne heritage, and fulfylled your pleaſures as the calues in the graſſe, and triumphed ouer them like bulles (when ye had gotten the victorie.)

12 Your mothers ſhalbe ſore confounded, and they that bare you ſhall come to ſhame, the ſhalbe the leaſt ſet by among the nations, bothe, waſted, & dryed vp. 13 No man ſhalbe able to dwel there for the feare of the lord, but the ſhalbe whole deſolate: all they that go by Babylon ſhall ſtande ſtyll and be abaſhed, and ſhall wonder at all her plagues. 14 Go forth in your array agaynſt Babylon rounde about all ye that can handle bowes, ſhoote at her, ſpare no arrowes: for ſhe hath ſinned agaynſt the Lorde. 15 Crye out agaynſt her round about: ſhe ſhall yelde her ſelfe, her foundations ſhall fall, and her walles ſhall come downe, for it ſhalbe the vengeaunce of the Lorde, yea vengeaunce ſhalbe taken of her: and as ſhe hath done, ſo deale ye with her. 16 Roote out the ſower from Babylon, & hym that handleth the ſickle in harueſt: for feare of the ſworde of the enemie euery man ſhal get him to his owne people, and euery man ſhall flee to his owne lande. 17 Iſrael is a ſcattered flocke, the lions haue diſpearſed the: firſt the king of the Aſſyrians deuoured them, laſt of all this Nabuchodonoſor kyng of Babylon hath brused all their bones. 18 Therefore thus ſayth the Lorde of hoaſtes the God of Iſrael, Beholde I wyll viſite the kyng of Babylon and his kingdome, as I haue viſited the kyng of the Aſſyrians. 19 And wyll bryng Iſrael agayne to his pleaſaunt paſture, that he may feede vpon Charmel and Baſan, & be ſatisfied vpon the mount of Ephraim and Galaad. 20 In thoſe dayes and at the ſame tyme ſayth the lord, yf the offence of Iſrael be ſought for, there ſhal none be founde, yf men enquire for the ſinne of Iuda, there ſhalbe none: for I wyl be mercifull vnto them whom I ſuffer to remaine. 21 Go downe (O thou auenger) into the enemies lande, and viſite them that dwell therein: downe with them, and ſmite them vpon the backes ſaith the Lorde, do accordyng to all that I haue cõmaunded thee. 22 There is gone about the lande a crye of a ſlaughter and great murther (namely on this maner,) 23 Howe happeneth it that the hammer of the whole worlde is thus broken and bruſed in ſunder? Howe chaunceth it that Babylon is become a wyldernelle among the heathen (on this maner?) 24 I my ſelfe haue layd a ſnare for thee, & thou art taken vnawares, thou art trapped and ſnared: for why? thou haſt contended agaynſt the Lorde. 25 The Lorde hath opened his houſe of ordinaunce, and brought forth the weapons of his wrath: for the thing that is done in the lande of the Chaldees, it is the Lord of hoaſtes worke. 26 Come agaynſt her, for this is her ende, breake vp her cheſtes, threſh her as ye threſh corne, deſtroy her that nothing ſhalbe left. 27 Slay all their mightie ſouldiers, and put them to death: wo be vnto them, for the day and tyme of their viſitation is at hande. 28 (Methynke) I heare (alredye) a cry of them

that be fled and eſcaped out of the lande of Babylon, which ſhew in Sion the vengeaunce of the Lorde our God, the vengeaunce of his temple, (yea a voyce of them that crie agaynſt Babylon,) 29 Call vp al the archers agaynſt Babylon, pitch your tentes rounde about her, that none eſcape, recompence her as ſhe hath deſerued, and accordyng as ſhe hath done, ſo deale with her agayne: for ſhe hath ſet vp her ſelfe agaynſt the Lorde, agaynſt the holye one of Iſrael. Jere.l.c. Apoc.18.b.

30 Therefore ſhall her young men fall downe in the ſtreetes, and all her men of warre ſhalbe rooted out in that day ſayth the Lorde. 31 Behold I ſpeake vnto thee O thou proude ſayth the lord God of hoaſtes, for thy day ſhall come, euen the tyme of thy viſitation. 32 And the proude ſhall ſtumble and fall, and no man ſhall helpe him vp, I wyll burne vp his cities with fyre, and it ſhall conſume all that is rounde about him. 2.Theſ.2.a.

33 Thus ſayth the Lorde of hoaſtes, The chyldren of Iſrael and Juda ſuffer violence together, all they that haue them in captiuitie kepe them faſt, and wyl not let them go. 34 But their auenger and redeemer is mighty, whoſe name is the Lorde of hoaſtes, he ſhall maynteyne their cauſe, he ſhall make the lande ſhake, and iudge them that dwell therein, (one with another.) 35 The ſworde ſhall come vppon the Chaldees ſayth the Lorde, vpon them that dwell in Babylon, vpon their princes, and vppon their wyſe men. 36 The ſworde vpon their ſoothſayers, as for thoſe they ſhall become fooles: the ſworde vpon their worthies, ſo that they ſhal ſtande in feare. 37 The ſworde vpon their horſemen and charrettes, and vpon al the common people that dwel among them, ſo that they ſhall all become lyke women: the ſworde vpon their treaſure, ſo that it ſhalbe ſtollen away. 38 A drought vppon their waters, ſo that they ſhalbe dryed vp: for the lande worſhippeth images, and delighteth wonderfully in idols. 39 Therefore ſhal wylde beaſtes, Lamia, and Cat of mountaynes, and Oſtreches dwell therin: for there ſhall neuer man dwell there, neither ſhall any man haue his habitation there for euermore. 40 Lyke as God deſtroyed Sodome and Gomor, with the cities that lay there about ſayth the Lorde: ſo ſhall no man dwel there alſo, neither ſhall any man haue there his habitation. Gen.xix.

41 Beholde there ſhall come a people from the north with a great bonde of men, and many kynges ſhal ſtande vp from the endes of the earth. 42 They beare bowes and bucklers, cruell are they and vnmercifull: their voyce roreth lyke the raging ſea, they ryde vppon horſes, and come weaponed to fyght agaynſt thee O Babylon. 43 Alſoone as the kyng of Babylon heare tell of them, his handes ſhall ware feeble, ſorowe and beauinelle ſhall come vpon him as a woman trauaylyng with chylde. 44 Beholde, lyke as the lion commeth vp from the ſwellyng of Jordane vnto the dennes of Ethan, ſo wyll I driue them ſodenly, and make them runne agaynſt her: but whom ſhall I chooſe out and ordaine to ſuch a thing? for who is lyke me? or who wyll ſtriue with me? or what ſhephearde may ſtande agaynſt me? Jere.xlix.b.

45 Therefore heare the counſell that the Lorde hath geuen vpon Babylon, and the deuiſe that he hath taken vpon the land of the Chaldees, The leaſt among the people ſhall drawe them out, and loke what pleaſaunt houſes they haue, they ſhall lay them waſte. 46 The noyſe at the wynnyng of Babylon ſhall moue the earth, and the crye ſhalbe heard among the gentiles. Jere.l.b. Deut.28.d.

¶ The .li. Chapter.

1 Howe Babylon ſhould be ouerthrowē. 59 Ieremie geueth his booke to Saraias.

THus hath the Lorde ſayde, Beholde I wyll rayſe vp a perilous winde agaynſt Babylon, and her citezins that beare cupil wyl agaynſt me. 2 I wyl ſende alſo into Babylon fanners to fanne her out, and to deſtroy her lande: for in the day of her trouble they ſhalbe about her on euery ſyde. 3 Moreouer (the Lorde wyll ſay) vnto the bowmen, and to them that aduaunce them ſelues in their armour: ye ſhall not ſpare her young men, kyll downe all her hoaſt. Jere.25.b. and.50.a.

4 Thus the ſlayne ſhall fall downe in the lande of the Chaldees, and the wounded in the ſtreetes. 5 As for Iſrael and Juda they ſhall not be forſaken of their God of the Lorde of hoaſtes, yea (a) for the holy one of Iſraels lake haue the Chaldees fylled their

(a) For the holy one of Iſraels ſake, that is, for the greeuous affliction and great iniurie done to gods people, whiche he repareth as done vnto hym ſelfe.

their lande full of sinne. 6 Flee away from Babylon, every man saue his life, that ye be not rooted out with her wickednesse: for the tyme of the Lordes vengeaunce is come, yea he shall rewarde her agayne. 7 Babylon hath ben in the Lordes hande a golden cuppe, that maketh all landes dronken: of her wine haue all people dronken, therefore are they out of their wittes. 8 But sodaynly is Babylon fallen & destroyed: mourne for her, bring playsters for her woundes, yf she may peraduenture be healed agayne. 9 We would haue made Babylon whole say they, but she is not recouered, therefore wyl we let her alone, and go euery man into his owne countrey: for her iudgement is come into heauen, and is gone vp to the cloudes. 10 The Lorde hath brought foorth our (b) righteousnesse, and therefore come on, we wyl shewe in Sion the worke of the Lorde our god. 11 Make sharpe the arrowes, & multiplie your shieldes: for the Lord hal rayse vp the spirite of the king of the Medes, which hath alredye a desyre to destroy Babylō: this shalbe the vengeaunce of the Lorde, and the vengeaunce of his temple. 12 Set vp tokens vpon the walles of Babylon, make your watch strong, set your watchmen in array, yea holde prime watches, and yet for all that shal the Lorde go foorth with his deuice whiche he hath taken vppon them that dwel in Babylon. 13 O thou that dwellest by the great waters, O thou that hast so great treasure and riches, thine ende is come, and the reckening of thy wyuynges. 14 The Lorde of hostes hath swoorne by him selfe, that he wyll ouerwhelme thee with men lyke grashoppers in number, which with a courage shalbe alarum alarum against thee: 15 yea euen the Lord of hostes that with his power made the earth, with his wysdome prepared the rounde worlde, and with his discretion spread out the heauens. 16 Assoone as he letteth his voyce be heard, the waters in the ayre waxe fierce: he draweth vp the cloudes from the endes of the earth, he turneth the lyghtnynges to rayne, he bringeth the wyndes out of their secrete places. 17 (If they be esteemed) by their wysdome, all men are become fooles: confounded be all the casters of images, for the thing that they make is but decelpt, and hath no breath. 18 Vayne is it and an erronious worke, and in the tyme of visitation it shall perishe. 19 The portion of Jacob is none such: but he that made al thinges, whose name is the Lorde of hostes, he is the rodde of his inheritaunce.

20 (c) Thou hast ben myne hammer and weapons for warre: for with thee haue I broken the people in peces, and with thee haue I destroyed kyngdomes. 21 Through thee I haue beaten to powder horse and horsemen, yea the charrettes and such as sate vppon them. 22 Throwe thee I haue broken man and woman, olde and young, bacheler and mayden. 23 Through thee I haue destroyed the shepheарde and his flocke, the husbandman and his cattell, the princes and the rulers.

24 Therefore wyll I rewarde the citie of Babylon, and all the inhabitauntes of Chaldea, with all the euyl whiche they haue done vnto Sion, yea that ye your selues shall see it, sayth the Lord. 25 Behold I come vpon thee thou moysome (d) hyll sayth the Lorde, thou that destroyest all landes, I wyll stretche out my hande ouer thee, and cast thee downe from the stony rockes, and wyll make thee a burnt hyll, 26 So that neither corner stones shalbe taken any more out of thee: but waste and desolate shalt thou lye for euermore sayth the Lorde. 27 Set vp a token in the lande, blowe the trumpettes among the heathen, prouoke the nations agaynst her, call the kyngdomes of Ararat, Menni, and Ascanes agaynst her, set the prince agaynst her, bring as great a sort of terrible horses agaynst her as yf they were grashoppers. 28 Prepare agaynst them the people of the Medes, with their kynges, princes, and all their chefe rulers: yea and the whole lande that is vnder him. 29 The lande also shall shake and be afrayde when the deuice of the Lorde shall come foorth agaynst Babylon, to make the lande of Babylon so waste that no man shall dwell any more therein.

30 The worthies of Babylon shall leaue the battayle & kepe them selues in strong holdes, their strength hath fayled them, they shalbe lyke women, their dwellyng places shalbe burnt vp, their barres shalbe broken.

28
Esai. 48. b. Iere. 51. b. c.
Esai. 51. b. Apoc. 18. a.
(b) Howe soeuer the Iewes had deserued to be plagued at gods hand, yet had the Chaldees no cause on their parties why to deale so cruelly with them: and so God declareth their ryghteousnesse in respect to the Chaldees, by punishyng them and deliuering his people.
Amos. 1. b. c. Iere. 21. a.
C
Iere. 25. b.
Esai. 44. c. Baruch. 6. a
(c) Thou hast ben, This god speaketh vnto Babylon.
(d) Babylon is called an hil, although it stoode in a lowe place, and no hils about it: for that her walles and buyldynges were so great and high as mountaines.

¶ One purſeuaunt ſhall meete another, yea one poſte ſhall come by another, to bryng the kyng of Babylon tydynges that his citie is taken on euery ſyde, 32 The foordes occupied, the fennes burnt vp, and the ſouldiers ſore afrayde. 33 For thus ſayth the Lorde of hoaſtes the God of Iſrael, (e) The daughter of Babylon hath ben in her tyme lyke as a threſhing floore, but ſhortly ſhall her harueſt come. 34 Nabuchodonoſor the kyng of Babylon hath deuoured and deſtroyed me, he hath made me an emptie veſſell, he ſwalowed me vp lyke a dragon, and fylled his belly with my delicates, he hath caſt me out. 35 My ſubſtaunce whereof he hath ſpoyled me, and the thing that was left me whiche he hath caryed away, crye out againſt Babylon ſayth the daughter that dwelleth in Sion, yea and my blood alſo againſt the Chaldees ſayeth Hieruſalem.

(e) The complaynt of Gods people

36 Therefore thus ſayth the Lorde, Beholde I wyl defende thy cauſe, and auenge thee, I wyl drynke vp her ſea, and drye vp her water ſpringes.

Eſai. xiii. c.

37 Babylon ſhall become an heape of ſtones, a dwellyng place for dragons, a fearefulneſſe and wonderyng, and no man ſhall dwell there.

38 They ſhall roze together lyke lions, and as the young lions when they be angry, ſo ſhall they bende them ſelues. 39 In their heate I wyll geue them a dinner, and they ſhalbe dronken for ioy: then ſhal they ſleepe an euerlaſtyng ſleepe, and neuer wake, ſayth the Lorde. 40 I wyll cary them downe to be ſlayne lyke ſheepe, lyke weathers and goates:

41 O howe was Seſach wonne? O howe was the gloze of the whole lande taken? howe happeneth it that Babylon is ſo wondred at among the heathen? 42 The ſea is ryſen ouer Babylon, and hath couered her with her great waues. 43 Her cities are layde waſte, the lande ryeth vnbuylded and voyde, it is a lande where no man dwelleth, and where no man trauayleth through. 44 Moreouer, I wyll viſite Bel at Babylon, and the thing that he hath ſwalowed vp, that ſame ſhal I pluche out of his mouth: the gentiles alſo ſhall runne no more vnto him, yea and the walles of Babylon ſhall fall. 45 O my people, come out of Babylon, that euery man may ſaue his lyfe from the fearefull wrath of the Lorde. 46 Be not faint hearted, and feare not at euery rumor that ſhalbe heard in the lande: for euery yere bryngeth newe tidinges, and in the yere folowyng newe tidinges, and robbing in the lande, and lorde vpon lorde. 47 And to the ende commeth that I wyll viſite the images of Babylon, and the whole lande ſhalbe confounded, yea and her ſlayne ſhall lye in the middeſt of her.

Jere. l. a. Eſai. xlvi. a Dan. xiiii. b Eſai. lii. b. 2. Cor. vi. c.

48 Heauen and earth with all that is therin ſhall reioyce ouer Babylon, when the deſtroyers ſhall come vpon her from the north, ſayth the Lorde.

49 Lyke as Babylon hath beaten downe and ſlayne many out of Iſrael, ſo ſhall there fall many, and be ſlayne in all her kyngdome. 50 Ye that haue eſcaped the ſworde, haſte you, ſtande not ſtyll, remember the Lorde a farre of, and thinke vpon Hieruſalem. 51 For we are aſhamed to heare the blaſphemies, our faces were couered with ſhame, becauſe the ſtrange aſſaunters came into the ſanctuarie of the Lorde. 52 Wherefore beholde ſayth the Lorde, the tyme commeth that I wyll viſite the images of Babylon, and through the whole lande they ſhal mourne and fal. 53 Though Babylon clymed vp into heauen, and kept her power on hye, yet ſhall I ſende her deſtroyers ſayth the Lorde.

Jere. l. f. Jere. xlix. f.

54 A piteous crye (ſhalbe heard) from Babylon, and a great miſerie from the land of the Chaldees: 55 When the Lorde deſtroyeth Babylon, and whē he driueth out the high ſtomache and proude boaſting, wherewith they haue ben as furious as the waues of the great water floods, & made great crakes with their wordes: 56 For the deſtroyers ſhall come vppon her, euen vpon Babylon, which ſhall take their worthies, and breake their bowes: for the God of recompence, euen the Lorde ſhall ſufficiently recompence them. 57 Yea (ſayth the Lorde) I wyl make their princes, their wyſe men, their chiefe rulers, their nobles, and their worthies dronken, ſo that they ſhal ſleepe an euerlaſting ſleepe, and neuer wake: thus ſayth the kyng whoſe name is the Lorde of hoaſtes. 58 Moreouer thus ſayth the Lorde of hoaſtes, The thicke wall of Babylon ſhalbe broken, and her hye gates ſhalbe burnt vp, and the thing that the gentiles and the people haue wrought with great trauayle and labour ſhall come to naught, & be conſumed in the fire.

59 This

59 This is the charge that Jeremie the prophete gaue vnto Saraiah the sonne of Neriah the sonne of Maasiah, when he went towarde Babylon with Zedekias the kyng of Juda, in the fourth yere of his raigne: nowe this Saraiah was a peaceable prince.

60 Jeremie wrote in a booke all the miserie that shoulde come vpon Babylon, yea and all these sermons that be written agaynst Babylon. 61 And gaue Saraiah this charge, When thou commest vnto Babylon, see that thou reade these wordes, 62 And say, O Lorde thou art determined to roote out this place, so that neither people nor cattell shal dwell there any more, but to lye waste for euer. 63 And when thou hast read out the booke, bynde a stone to it, and cast it in the middest of Euphrates, 64 And say, Euen thus shall Babylon sincke, and be thrust downe with the burthen of trouble that I wyll bryng vpon her: so that she shal neuer come vp againe. Thus farre are the preachynges of Jeremie.

¶ The .lii. Chapter.

1 He repeateth the takyng of Zedekias. 4 Hierusalem is taken of the Chaldees. 14 The temple is spoyled and robbed.

4.king.24.b
a.Chr.36.b

ZEdekias was one and twentie yeres olde when he was made kyng, and raigned eleuen yeres in Hierusalem: his mothers name was Hamutal, Jeremies daughter of Libna. 2 He liued wickedly before the Lorde, euen as Jehoakim dyd:

3 For the Lorde was angry at Hierusalem and Juda, so long tyll he had cast them out of his presence: and Zedekias fell from the kyng of Babylon. 4 But in the ninth yere of his raigne, in the tenth moneth, the tenth day of the moneth, it happened that Nabuchodonozor the kyng of Babylon with all his hoast came before Hierusalem, and besieged it, and made bulwarkes rounde about it. 5 And this besieging of the citie endured vnto the eleuenth yere of king Zedekias. 6 And in the fourth moneth the ninth day of the moneth, there was a great hunger in the citie, that there were no more victuals for the people of the lande. 7 So all the souldiers byake away, and fled out of the citie by nyght through the way of the port, betweene the two walles by the kynges garden. (Nowe the Chaldees had compassed the citie rounde about) yet went these men their way through the wyldernesse. 8 And so the Chaldees folowed vppon them, and tooke Zedekias the kyng in the feelde of Jericho when his hoast was runne from him. 9 So they caryed the kyng away prisoner to Reblath, vnto the kyng of Babylon in the lande of Hemath, where he gaue iudgement vpon him. 10 The king of Babylon also caused Zedekias sonnes to be slayne before his face, yea and put all the princes of Juda to death at Reblath. 11 Moreouer he put out the eyes of Zedekias, and caused him to be bounde with two chaynes, to be caryed vnto Babylon, and let him lye in prison tyll he dyed.

Jere.39.a.
2.king.25.a

Jere. 39.b.

12 Nowe the tenth day of the fifth moneth, in the nineteenthyere of Nabuchodonozor kyng of Babylon, Nabuzaradan the chiefe captayne, and the kyng of Babylons seruauntes came vnto Hierusalem, 13 And burnt vp the house of the Lorde: he burnt vp also the kynges palace, all the houses, and all the gorgeous buildynges in Hierusalem. 14 And the whole hoast of the Chaldees that were with the chiefe captayne, brake downe all the walles of Hierusalem rounde about. 15 As for the poore people, and such folke as was yet left in the citie, whiche also were fallen to the kyng of Babylon, yea and what people as yet remayned, Nabuzaradan the chiefe captayne caryed them away prisoners. 16 But the poore people of the countrey dyd Nabuzaradan the chiefe captayne leaue in the lande, to occupie the vineyardes and feeldes. 17 The Chaldees also brake the brasen pillers that were in the house of the Lorde, yea the seate and the brasen lauer that was in the house of the Lorde, and caryed all the mettall of them vnto Babylon.

2.king.25.a
Jere.27.b.
and.39.a.

18 They tooke away also the chalderns, shouels, fleshhookes, sprinklers, spoones, and all the brasen vessels that was occupied in the seruice. 19 With the basons, cole pannes, sprinklers, pottes, candelsticks, spoones, and cuppes, whereof some were of golde, and some of siluer.

20 The chiefe captayne tooke also the two pillers, the lauer, the twelue brasen bullockes that stoode vnder the seate whiche kyng Solomon made in the house of the Lorde: and all the vesselles contayned so much mettall

1.king.7.b.

that it myght not be wayed. 21 For euery piller was eyghteene cubites hie, and the rope that went about it was twelue cubites and foure fingers thicke, and rounde. 22 Howe vpon the rops were brasen knoppes, and euery knoppe was fiue cubites hye, and vppon the knoppes were hoopes, and pomgranates rounde about of cleane brasse. 23 After this maner were both the pilleres fashioned with the pomgranates, whereof there were an hundred ninetie and sixe, whiche hanged vpon the hoopes rounde about. 24 The chiefe captayne also toke Saraiah the hye preest, & Sophoniah that was chiefe next him, and the three keepers of the dooze: 25 He toke out of the citie a chamberlayne whiche was captayne of the souldiers, and seuen men that were the kynges seruauntes, whiche were founde in the citie: and Sopher a captayne that vsed to muster the men of warre, with threescore men of the countrey that were taken in the citie: 26 These Nabuzaradan the chiefe captayne toke, and caryed them to the kyng of Babylon vnto Reblath: 27 And the kyng of Babylon caused them to be put to death at Reblath in the lande of Hemath: and thus Juda was led away captiue out of his owne lande. 28 This is the summe of the people whō Nabuchodonozor led away captiue: In the seuēth yere of his raigne he caryed away of the Iewes three thousande twentie and three, 29 In the eyghteenth yere Nabuchodonozor caryed away from Hierusalem eyght hundred thirtie and two persons, 30 In the three and twentie yere of Nabuchodonozor, Nabuzaradan the chiefe captayne toke away seuen hundred fourtie and fiue Iewes prisoners. The whole summe of the prisoners is foure thousande and sixe hundred.

31 In the thirtie and seuenth yere after that Jehoakim the kīng of Juda was caryed away, in the fiue & twentith day of the twelfe moneth, Euilmerodach kyng of Babylon (the same yere that he raigned) gaue Jehoakim the kyng of Juda his pardon, and let him out of prison, 32 And spake louingly to him, and set his throne aboue the throones of the other kinges that were with him in Babylon.

33 He chaunged also the clothes of his prison, yea and dyd eate with him all his lyfe long. 34 And he had a continuall lyuyng geuen hym of the kīng of Babylon, euery day a certaine thing alowed him, all the dayes of his lyfe, vntyll he dyed.

¶ The ende of the booke of the prophete Ieremie.

¶ The lamentations of the prophete Ieremie.

¶ The fyrst Chapter.

It happened after Israel was brought into captiuitie and Hierusalem destroyed, that Ieremie the prophete sate weeping, and sorowfully bewayled Hierusalem, and sighing and howlyng with an heauy and wofull heart, sayde,

1 ALas) howe sitteth the citie so desolat, that sometime was ful of people? Howe is she become lyke a wydowe whiche was great among nations? Howe is she brought vnder tribute that ruled landes? 2 She weepeth sore in the night, so that the teares runne downe her cheekes: for among all her louers there is none that geueth her any comfort, yea her next frendes transgresse against her, and are become her enemies. 3 Juda went away by reason of the affliction and great bondage: she dwelleth among the heathen, she findeth no rest, all they that persecuted her, toke her in straye places (where she coulde not escape.)

4 The streetes of Sion mourne, because no man commeth no more to the solempne feastes: all her gates are desolate, her preestes make lamentation, her maydens are carefull, and she her selfe is in great heauines.

5 Her enemies haue ben rulers ouer her, and her enemies haue prospered, because the Lorde hath chastened her for her great wickednesse: her chyldren are led away captiue before their enemies.

b. Bam. 4. b
a. king. 15 a

Job. vi. b.

Jere. iii. c.

enemies. 6 All the beautie of the daughter of Sion is away, her princes are become lyke harttes that finde no pasture, they are driuen away before their enemie, so that they haue no more power. 7 Nowe Hierusalem remembred in the tyme of her miserie and bare estate all her ioy and pleasure that she hath had in tymes past, seeyng her people is brought downe vnder the power of their enemies, and ther is no man for to helpe her: her enemies stande lokyng at her, and laugh her sabbath dayes to scorne. 8 Hierusalem hath sinned greeuously, therefore is she come in decay: all they that had her in honour dispise her, for they haue seene her filthynesse, yea she sigheth and "is ashamed of her selfe. 9 Her skirtes are defiled, she remembred not her last ende, therefore is her fall so wonderfull, and there is no man to comfort her: O Lorde consider my trouble, for myne enemie hath the vpper hande. 10 The enemie hath put his hande to all the pretious thinges that she had, yea euen before her eyes came the heathen in and out of the sanctuarie, whom thou (neuertheles) hast forbidden to come within thy congregation. 11 All her people seeke their bread with beautifulnesse, and loke what pretious thing euery man hath, that geueth he for meate to saue his lyfe: consider O Lorde, and see howe vile I am become. 12 Haue ye no regarde all ye that go forby, beholde and see yf there be any sorowe lyke vnto myne, wherewith the Lord hath troubled me in the day of his fearefull wrath. 13 From aboue hath he sent downe a fyre into my bones, and it burneth them cruelly: he hath layde a net for my feete, and thrown me wide open, he hath made me desolate, so that I must euer be mourning.

14 The (a) yoke of my transgressions is bounde fast to his hande, they are wrapped (or writhen) and come vp about my necke: he hath caused my strength to fayle, the Lorde hath deliuered me into those handes whereout I can not quite my selfe. 15 The Lorde hath destroyed all the mightie men that were in me, he hath proclaymed an appoynted time to slaughter all my best men: the Lorde hath troden downe the daughter of Iuda, lyke as it were in a wineprese.

16 Therefore do I weepe, and myne eyes gushe out of water: for the comfort that shoulde quicken me is farre fro me, my children are driuen away: for why? the enemie hath gotten the vpper hande. 17 Sion casteth out her handes, and there is no man to comfort her, the Lorde hath layde the enemies rounde about Jacob, and Hierusalem is become abhomination in the middest of them. 18 The Lord is righteous, for I haue prouoked his countenaunce vnto anger, O take heede all ye people and consider my heauinesse, my maydens & my young men are led away into captiuitie.

19 I called for my louers, but they beguiled me, for my priestes & counsaylers, but they perished, euen whyle they sought for meate to saue their lyues. 20 Consider (O Lorde) howe I am troubled, my wombe is disquiered, my heart turneth about in me, & I am full of heauinesse, because I rebelled stubburnly: the swoorde hurteth me without, and within I am like vnto death. 21 They heare my mourneyng, but there is none that wyl comfort me: al myne enemies haue heard of my trouble, and are glad thereof because thou hast done it: and thou hast brought foorth the tyme whiche thou calledst, when they also shall be lyke vnto me. 22 Let all their wickednesse come before thee, and do thou to them as thou hast done vnto me for all my trespasses: for my sorowe is very great, and my heart is heauy.

¶ The .ii. Chapter.

ALas) howe hath the Lorde darckened the daughter of Sion in his wrath? as for the honour of Israel he hath cast it downe from heauen vnto the earth, and he remembred not his owne (a) foote stoole when he was angry? 2 The Lorde hath cast out all the habitations of Jacob without any fauour, all the strong places of the daughter of Iuda hath he broken in his wrath, and throwen them downe to the grounde, her kingdome & her princes hath he prophaned. 3 In the wrath of his indignation he hath broken all the (b) horne of Israel, he hath withdrawen his right hand from the enemie, yea a flambe of fyre is kindled in Jacob, and hath consumed vp al rounde about. 4 He hath bent his bowe like an enemie, he hath fastened his right hande as an aduersarie, and euery thing that was

to the pleasaunt

Dan. ix. g.

Lamen. 2. d

Lamen. 3. b

(a) By the foote stole is ment the temple of Hierusalem.

(b) The horne, that is, the power or strength.

(a) The bondage through sinne is most greeuous, which therefore is called the yoke of sinnes, fastened in or to gods hande, because by no meanes it can be shaken of or remitted, but only of gods special grace and mercie. Iere. viii. c. Lamen. 2. c.

Deut. 23. e. 1. king. 8. c. Lamen. 2. c.

"Or, and is turned back warde.

pleasaunt to see, he hath slayne: he hath powred out his wrath lyke a fyre into the tabernacle of the daughter of Sion. 5 The Lorde is become lyke as it were an enemie, he hath deuoured Israel and all his palaces, yea all his strong holdes hath he destroyed, and fylled the daughter of Iuda with much sorowe and heauinesse. Deut. vii. b. 6 His tabernacle as a garden hath he destroyed, his solempne meetinges hath he put downe: the Lorde hath brought it so to passe that the high solempne feastes and sabbathes in Sion are cleane forgotten: in his heauie displeasure hath he disprised the kyng and priestes. 7 The Lord hath forsaken his owne aulter, and hath abhorred his owne sanctuarie, and hath geuen the walles of their towres into the handes of the enemie: their enemies made a noyse in the house of the Lorde, as it had ben a solempne feast day. 8 The Lorde thought to breake downe the walles of the daughter of Sion, he spread out his line, and shewe not in his hande tyll he had destroyed them: therefore mourne the turrettes, and Iere. lii. b. the broken walles fall downe together. 9 Her gates are sunke downe to the grounde, her barres are broken and smitten in sunder, her kyng and princes (are caryed away) to the gentiles: they haue not the lawe, neither her prophetes haue any vision from the Lorde. 10 The senatours of the daughter Sion sit vppon the ground in silence, they haue strawed asshes vpon their heads, and gyrded them selues with sackcloth: the Lamen. i. a maydens of Hierusalem hang downe their heads to the ground. 11 Myne eyes do fayle through weeping, my bowels do swell, my liuer is powred vpō the earth for the great hurt of the daughter of my people, seeing the chyldren and babes dyd swowne in the streetes of the citie. 12 They haue sayde to their mothers, Where is "corne and drynke? When they fel downe as wounded in the streetes of the citie, and when they dyed in their mothers bosome. 13 What shall I take to witnesse agaynst thee, or what shal I lyken to thee O daughter Hierusalem? To whom shall I compare thee O thou daughter Sion to comfort thee withall? thy heart is like a mayne sea, who may heale thee? Iere. v. d. 14 Thy (a) prophetes haue looked out

vayne and fooliche thinges for thee, they haue not shewed thee of thy wickednesse, to repe thee from captiuitie: but they haue seene out for thee "burthens of banysshe and banishment.

15 All they that go by the way clappe their handes at thee, hissing and wagging their heades vpon the daughter Hierusalem (and say,) Is this the citie that men call so fayre, (and) the ioy of the whole earth? 16 All thyne enemies gape vppon thee, they hisse and grinde their teeth, saying, Let vs deuoure, for this the tyme that we looked for is come, we haue founde and seene it. 17 The Lorde hath fulfilled the thing that he was purposed to do, and performed his worde that he had "deuised long ago: he hath destroyed and not spared, he hath caused thyne aduersarie to triumph ouer thee, and set vp the horne of thyne enemie.

18 Their heart cryed vnto the Lorde, O "thou citie of the daughter Sion: let thy teares runne downe lyke a ryuer day and nyght, rest not, and let not the apple of thyne eye leaue of.

19 Stand vp, crye in the nyght in the begynnyng of the watch, powre out thyne heart lyke water before the Lord: lyft vp thyne handes towardes him for the lyues of thy young chyldren that die of hunger in the streetes. D

20 Beholde O Lorde, and consyder to whom thou hast done thus: shall the women then eate their owne fruite, euen chyldren of a spanne long? shall the priestes and prophetes be slayne in the sanctuarie of the Lorde? 21 Young and olde lye through the streetes vpon the grounde, my maydens and young men are slayne with the swoorde, whom thou in the day of thy wrathfull indignation hast put to death, yea euen thou hast put them to death, and not spared them. 22 My "terrours that are rounde about me hast thou called as it were to a feast day, so that in the day of the Lordes wrath none escaped, neither was any left behind: those that I haue brought vp and nourished, hath myne enemie destroyed.

(a) The false prophetes toke vppon them the name of seers, whiche was proper to the true prophetes; but their vayne burthens, that is, their false prophecies brought the people vnder the greeuous burthen of affliction and banishment.

"Or, vayne prophecies.

"Or, consumed. Deut. xiii. c.

"Or, O thou wall.

"Or, enemies, whom I feared.

* or, wheate and wine. C

¶ The .iii. Chapter.

I Am the man that through the rod of his wrath haue experience of miserie. 2 He droue me forth and ledde me, yea into darkenesse, but not into lyght. A

3 Surely

¶ Surely agaynſt me is he turned, he turneth his hande dayly (againſt me.)
4 My fleſhe and my ſkinne hath he made olde, and my bones hath he bruiſed. 5 He hath builded agaynſt me, and cloſed me in with gall and trauayle. 6 He hath ſet me in darkneſſe, as they that be dead (for) euer.
ב 7 He hath hedged me in, that I cannot get out, & he hath layde beaule linkes vpon me. 8 Though I crye and call pitiouſly, yet heareth he not my prayer. 9 He hath ſtopped vp my wayes with ſquared ſtones, and made my pathes crooked. 10 He layeth wayte for me (lyke) a beare, and (as) a lion in a hole. 11 He hath marred my wayes, & broken me in peeces, he hath layde me waſte. 12 He hath bent his bow, and made me as it were a marke to
a Or, for the arrowe. ג " ſhoote at. 13 The arrowes of his quiuer hath he ſhot, euen into my reynes. 14 I am laughed to ſcorne of all my people, they make ſonges vpon me al the day long. 15 He hath filled me with bitternelle, and made me dronken with wormewood. 16 He hath ſmitten my teeth in peeces with ſtones, and roulled me in the duſt.
Iere. 20. b ד 17 My ſoule departed from peace: I forget all good thynges. 18 And I ſayd, My ſtrength and my hope is periſhed from the Lorde. 19 O remember yet my miſerie and my trouble, the wormewood and the gall. 20 Yea in remembryng my ſoule doth ſtyll remember them, and is humbled within me. 21 I conſyder theſe thynges in my heart, and I get hope againe. 22 (Namely) it is of the Lordes mercies that we are not vtterly conſumed, for truely his pitifull compaſſion hath not ceaſſed. 23 Newe mercies ſhall the Lorde ſhewe vpon thee
ה early in the day ſpryngyng, (O Lorde) Pſal. 16. a great is thy faythfulneſſe. 24 The Lorde is my portion ſaith my ſoule, therfore wyll I hope in him. 25 O howe good is the Lorde vnto them that put their truſt in him, and to the ſoule that ſeketh after him. 26 The good man with ſtylneſſe and patience tarpeth for the health of the Lorde.
27 Good is it for a man to take the yoke vpon him from his youth vp.
28 He ſitteth alone, he holdeth him ſtyll, becauſe he hath taken (the Lordes yoke) vpon him. 29 He layeth his
b Or, mouth. " face vpon the earth, if there happen to be any hope. 30 He offereth his cheeke to the ſmyter, he wyll be content with reproches. 31 For the Lorde wyll not forſake for euer.
32 But though he puniſhe, yet accordyng to the multitude of his mercies he receaueth to grace agayne.
33 For he doth not plague willyngly, nor afflict the children of men, 34 To treade all the priſoners of the earth vnder his feete, 35 To decline the iudgement of man before the moſt hygh, 36 To condemne a man in his cauſe: "the Lorde hath not pleaſure in ſuch thynges. 37 What is he then that ſaith & it commeth to paſſe, and the Lord commaunded it not? 38 Out of the mouth of the moſt hygh goeth not euyll and good? 39 Wherefore then mourneth the lyuyng man? let him mourne for his owne ſinne.
1. Sam. 3. ו
ז "the Lorde ſeeth it not.
Iob. 31. a Iob. 34. g
40 Let vs loke wel vpon our wayes, and remember our ſelues, and turne agayne to the Lorde 41 Let vs lyfte our heartes with our handes vnto God (that is) in the heauens. 42 We haue ſinned and rebelled, (therefore) haſt thou not ſpared. 43 Thou haſt couered vs in thy wrath, and perſecuted vs: thou haſt ſlayne without any
Eccle. 35. d ח fauour. 44 Thou haſt hyd thy ſelfe in a cloude, that our prayer ſhould not go thyough. 45 Thou haſt made vs as the offſcouryng and refuſe in the middeſt of the people. 46 All our enemies gape vpon vs. 47 Feare and a ſnare is come vpon vs, yea deſolation and deſtruction. 48 Whole
Lamen. 2. k ט riuers of water guſhe out of myne eyes for the hurt of the daughter of my people. 49 Myne eye runneth and can not ceaſſe, for there is no reſt, 50 Tyll the Lorde loke downe from heauen and conſyder. 51 Myne eyes breaketh myne heart, becauſe of all the daughters of my citie. 52 Myne enemies hunted me out ſharply lyke a birde, yea and that without a cauſe.
53 They haue ſhut vp my lyfe in a dungeon, and caſt ſtones vpon me.
54 The waters flowed ouer my heade then thought I (nowe) am I vndone.
55 I called vpon thy name O Lorde out of the deepe pyt. 56 Thou haſt heard my voyce, withdrawe not thine eare from my ſighyng and crying.
57 Thou draweſt nygh vnto me when I called vpon thee: and haſt ſayde, Feare not. 58 Thou (O Lorde) haſt mayntayned the cauſe of my ſoule, and haſt redeemed my lyfe. 59 O Lorde, thou haſt ſeene my wrong, take thou my cauſe vpon thee.
60 Thou

60 Thou hast seene all their vengeaunce, & all their deuises agaynst me.
61 Thou hast hearde their dispiteful wordes O Lord, yea and all their imaginations against me: 62 The lippes of them that rise against me, and their deuises that they take agaynst me all the day long. 63 Beholde (also) their sittyng downe and their rysyng vp, (howe) I am their song. 64 Rewarde them, O lord, according to the workes of their handes. 65 Geue them * an obstinate heart, euen thy curse.
66 Persecute them O Lorde with thyne indignation, and roote them out from vnder the heauen.

* Or, lorow of heart.

¶ The. iiii. Chapter.

HOwe is the golde become so dimme? the most fine golde so chaunged? and the stones of the sanctuarie are scattered in the corner of euery streete? 2 The children of Sion that were alway in honour, and * clothed with the most pretious golde: howe are they nowe become lyke the earthen vessels, the worke of the potters hande? 3 The dragons geue their young ones sucke with bare brestes: but the daughter of my people is cruel, lyke the Estriches in the wildernesse. 4 The tongues of the suckyng children cleaue to the roofe of their mouthes for very thirst: the young children aske bread, but there is no man that geueth it them.
5 They that were wont to fare delicately perishe in the streetes: they that (afore) were brought vp in purple, make (nowe) much of doung. 6 The sinne of the daughter of my people, is become greater then the (a) wickednes of Sodome, that sodaynly was destroyed, and * not taken with handes.
7 Her * abstayners were whiter then the snowe or mylke, their colour was reeche, red as coral, their beautie lyke the Saphire. 8 (But nowe) their faces be very blacke, insomuch that you shouldest not knowe them in the streetes: their skinne cleaueth to their bones, it is withered and become like a drye stocke. 9 They that be slayne with the sworde, are happier then such as dye of hunger, for these perishe away as they were striken thorowe for the (lacke) of the fruites of the feelde. 10 The women which (of nature) are pitifull, haue sodden their owne children with their handes, that they might be their meate in the (miserable) destruction of the daughter of my people. 11 The Lorde hath performed his heauie wrath, he hath powred out the furiousnesse of his displeasure: he hath kindled a fire in Sion, which hath consumed the foundations therof.

* Or, compared to.

(a) The greeuousnes of the punishment shewеth their sinnes to exceede the sinnes of the Sodomites. The Sodomites were sodaynlye consumed with fire, but the Iewes were miserably tormented with hunger, pestilence, & the sword, in a long and cruel siege.

* Or, no tempes were pitched against her.

* Or, Nazarees.

Lamen. 2.

12 Neither the kinges of the earth, nor all the inhabitours of the world, woulde haue beleued that the enemie and aduersarie shoulde haue come in at the gates of Hierusalem.
13 (Which neuertheleſſe is come to passe) for the sinne of her prophetes, and for the wickednes of her priestes, that haue shed innocentes blood in the middest of her. 14 As blynde men went they stumbleyng in the streetes, and stayned them selues with blood, (so that the heathen) woulde not touche their garmentes.
15 But they cryed vnto them, Flee ye polluted, away, get you hence, touche not: for they are vncleane and be remoued, yea they haue sayde among the heathen, They shal no more dwell there. 16 The * countenaunce of the Lorde hath banished them, and shall neuer loke more vpon them: for they (them selues) neither * regarded the priestes, nor pitied their elders.
17 Wherefore our eyes failed vs, whyles we yet loked for our vayne helpe, seyng we euer wayted vpon a people that coulde do vs no good.
18 They lay so sharpe wayte for vs, that we can not go safe vpon the streetes, for our ende is at hande, our dayes are fulfylled, our ende is come.
19 Our persecutours are swifter then the Egles of the * ayre: they followed vpon vs euer the mountaynes, and leyde wayte for vs in the wildernesse. 20 The (very) breath (a) of our * mouth (euen) the annoynted of the Lorde (him selfe) was taken in their net, of whom we sayde, Vnder his shadowe we shalbe preserued a lyue among the heathen. 21 And thou O daughter Edom that dwellest in the lande of Hus, be glad and reioyce, for the cup shall come vnto thee also, thou shalt be dronken, and * discouer thy nakednesse. 22 Thy sinnes are fully punished O thou daughter Sion, he wyll no more cary thee away into captiuitie: but thy wickednesse O daughter Edom shall he visite, and wyll discouer thy sinnes.

C

Gen. 9. a.

* Or, the wyath.

* Or, reuerenced.

* Or, heauen.

* Or, nose thrilles.

(a) The breath, that is, the lyfe, meanyng the king, who is called the lyfe of the people, for that the people are like an headlesse body that hath no lyfe in it, when they be left without a king or gouernour.

* Or, thou shalt vomit

¶ The

¶ The.v. Chapter.

¶ The prayer of Ieremie.

א CAll to remembrance (O Lorde) what is come vpon vs, consyder and see our * confusion. 2 Our inheritaunce is turned to the straungers, (and) our houses to the aliaunes. 3 We are vnderlynges without fathers, and our mothers are as wydowes. 4 We haue dronke our water for money, and our wood haue we by sale. 5 Our neckes are vnder persecution, we are weery and haue no rest. 6 (Aforetyme) we yeelded our selues to the Egyptians, (and nowe) to the Assyrians, only that we myght haue bread inough. 7 Our fathers (which nowe are gone) haue sinned, and we must beare their wickednesse. 8 Seruauntes haue the rule of vs, and no man deliuereth vs out of their handes. 9 We must get our * lyuyng with the peryll of our lyues, because of the * drouth of the wildernesse. 10 Our skinne is made blacke lyke as an ouen, for very sore hunger. 11 They vanished the wyues in Sion, and the maydens in the cities of Iuda. 12 The princes are hanged vp with their (enemies) handes, they haue not honoured the olde sage mens faces.

13 They haue taken young men to grinde, and the boyes saynted vnder the (burthens) of wood. 14 The elders haue ceased from the gates, & the young men from their songes.

ב 15 The ioy of our heart is gone, our * melodious meetyng is turned into mournyng. 16 The * garlande of our head is fallen: alas that euer we sinned. 17 Therefore our heart is full of heauinesse, and for these thynges our eyes are dimme.

18 Because of the hyll of Sion that is destroyed: (insomuch that) the foxes runne vpon it. 19 But thou O Lorde remaynest for euer, and thy seate worlde without ende:

20 Wherfore wylt thou styll forget vs, and forsake vs so long? 21 O Lorde turne thou vs vnto thee, and (so) shall we be turned, renue our dayes as in olde tymes: 22 But thou hast banished vs vtterly, and hast ben exceedyngly displeased at vs.

¶ The ende of the lamentations of Ieremie.

The booke of the prophete Ezechiel.

¶ The first Chapter.

1 The tyme wherin Ezechiel prophecied, and in what place. 3 His kinrede. 5 The vision of the foure beastes. 16 The fashion and worke of the wheeles. 26 The vision of the throne.

IT came to passe in the (a) thirtith yere in the fourth (moneth) in the fifth day of the moneth, that (I beyng in the middes of the captiuitie, by the riuer Chebar) the heauens were opened, and I sawe visions of God: 2 In the fifth (day) of the moneth, which was the fifth yere of king Joakims captiuitie,

3 The worde of the Lorde came to Ezechiel the priest the sonne of Buzi, in the lande of the Chaldeans by the riuer Chebar, where the hande of the Lorde was vpon him.

4 And I loked, and beholde a fourmis wynde came out of the north, a great cloude, and a fire folding it selfe (in the cloude) and a brightnesse rounde about it, and fourth of the middes thereof as the colour of Amber out of the middes of the fire. 5 And out of the middes therof, the likenes of foure (b) beastes (appeared) and this was their fourme, They had the likenesse of a man.

6 And euery one had foure faces, and euery one of them had foure wynges. 7 Their feete were straight feete, and the sole of their feete lyke the sole of calues feete, and they glistered as the appearaunce of brasse burnished. 8 From vnder their wynges vpon all the foure * corners they had mens handes: & they foure had their faces and their wynges.

9 Their

(a) After the Iubilee, in which yere the booke of the lawe was found which was the .18. yere of Iosias, so that .25 yeres after this booke was founde, Iechonias was led away captiue with Ezechiel (and many of the people) who the fift yere after sawe these visions.

(b) Which were the foure Cherubims that represented the glorie of God. as Exe.3.d. B

* Or, quarters.

* Or, to vpbraide.

B Iere.31.c. Eze.18.a.

* Or, bread. * Or, sword

* Or, our daunce.

* Or, crowne. Iere.13.e

9 Their wynges were ioyned one to another: when they went they loked not backe, but eche one went strayght forwarde. 10 But (touchyng) the similitude of their faces, they foure had the (e) face of a man and the face of a lion on the ryght syde, and they foure had the face of an oxe on the left syde, thei foure also had the face of an Egle. 11 Thus were their faces, and their wynges were spread out aboue, (so that) two (wynges) of euery one were ioyned one to another, and two (wynges) couered (euery one of) their bodyes. 12 Euery one went strayght forwarde: (f) whyther as the spirite led them, thyther they went, and returned not in their goyng. 13 And the fashion of the beastes, their appearaunce was lyke coales of fire, burnyng lyke the appearaunce of cresets, it ran among the beastes, and the fire gaue a glister, and out of the fire there went lyghtnyng. 14 And the beastes ran, and returned lyke lyghtnyng. 15 When I had consydered the beastes, beholde a wheele vpon the earth nye to the beastes, to "euery of the foure before his face. 16 The fashion and worke of the wheeles was lyke the colour of (g) Tharsis, and they foure had one fashion, and their fashion and their worke (was) as though it were a wheele in the middle of a wheele. 17 When they went, they went vpon their foure sydes: they turned not when they went.

18 They had (h) rynges, and heyght, and were fearefull to beholde: and their rynges were full of eyes rounde about them foure. 19 When the beastes went, the wheeles went also by them: and when the beastes were lyft vp from the earth, the wheeles were lyft vp. 20 Whyther soeuer the spirite (was) to go, they went, and thyther (was) the spirite of the wheeles to go, and the wheeles were lyft vp before them: for the spirite of the beastes was in the wheeles.

21 When the beastes went, they went, and when they stoode, they stoode, and when they were lyfted vp from the earth, the wheeles were lyfted vp before them, for the spirite of the beastes was in the wheeles.

22 And the similitude of the firmament vpon the heades of the beastes, was lyke the colour of christal wonderfull, spread ouer their heades aboue. 23 And vnder the firmament their wynges were straight (foorth) one towardes another, euery one had two couerynge them, and (i) euery one had two couerynge them, (euen) their bodyes. 24 And when they went, I heard the noyse of their wynges, lyke the noyse of many waters as the voyce of the Almightie, the voyce of speache as the noyse of an hoast: whē they stoode, they let downe their wynges. 25 And there was a voyce from the firmament that was ouer their heades, when they stoode, & had let downe their wynges. 26 And aboue the firmament that was ouer their heades, there was the fashion of a throne lyke a Saphir stone: and vpon the similitude of the throne by appearaunce, as the similitude of a man aboue vpon it. 27 And I sawe as the appearaunce of Amber (and) as the similitude of fire rounde about within, from the appearaunce of his loynes vpwarde: and from the appearaunce of his loynes & downewarde I sawe as the likenesse of fire, & brightnes round about it. 28 As the likenesse of a bowe that is in a cloude in the day of rayne, so was the appearaunce of the brightnesse rounde about: this was the appearaunce of the similitude of the glorie of the Lorde, and when I sawe it, I (k) fel vpon my face, and hearkened vnto the voyce of one (l) that spake.

¶ The. ii. Chapter.

The prophete is sent to call the people from their errour.

AND then sayd he vnto me, Stand vp vpon thy feete (O thou sonne of man) and I will talke with thee. 2 And the spirite entred into me when he had spoken vnto me, and set me vpon my feete, so that I heard him that spake vnto me. 3 And he sayde vnto me, Thou sonne of man, I sende thee to the children of Israel, to a rebellious people which haue rebelled against me, both they and their forefathers haue wickedly behaued them selues against me, euen vnto this very day. 4 For they are children of a "harde face and stiffe heart, I do sende thee vnto them, and thou shalt say vnto them, Thus saith the Lorde God. 5 And whether they will heare or refuse (for they are a rebellious house) yet they may knowe that there hath ben a prophet among them.

6 And thou sonne of man feare them not, neither be afrayde of their wordes,

(e) Euery Cherub had foure faces, the face of a man and of a lion on the ryght syde, and the face of a bullocke and of an Egle on the left syde.

(f) Whyther their wyll or mynde was to go.

Or, hauyng foure faces.

(g) That is, a precious stone of a goodly colour, thought to be the Thurkis.

(h) The vtter compasse of the wheeles, which some call strakes.

(i) He noteth two maner of couerynges, the one with winges, stretched vpward to couer their faces, & the other with the neather winges to couer their bodyes.

(k) Consideryng the maiestie of god, and the weaknesse of flesshe.

(l) That is, the Lorde.

" or, impudent.

wordes, for "bryers and thornes are with thee, and thou doest dwel among scorpions: feare not their wordes, nor be abashed at their lookes, for they are a rebellious house. 7 And thou shalt speake my wordes vnto them, whether they will heare or refuse, for they are rebellious. 8 Therefore thou sonne of man, obey thou all thynges that I say vnto thee, and be not thou rebellious lyke the rebellious house: open thy mouth, and (a) eate that I geue thee. 9 And I loked, and beholde a hande was sent vnto me, and lo, in it was a roule of a booke. 10 And he opened it before me, and it was written within and without, and there was written therein (b) lamentations, and mourning, and wo.

¶ The. iii. Chapter.

1 The prophete beyng fed with the word of god, and with the constant boldnesse of the spirite, is sent vnto the people that were in captiuitie. 17 The office of true preachers.

AFter this sayde he vnto me, Thou sonne of man, eate whatsoeuer thou fyndest, eate this roule, and go thy way and speake vnto the house of Israel. 2 So I opened my mouth, and he fed me with this roule. 3 And he sayd vnto me, Thou sonne of man, thy belly shalt eate, and thy bowels shalt thou fyll with this roule that I geue thee: the did I eate, and it was in my mouth as swete as honie. 4 And he sayd vnto me, Thou sonne of man, go, get thee vnto the house of Israel, & declare my wordes vnto them. 5 For not to a people of "prosounde lippes and harde language art thou sent, but vnto the house of Israel: 6 Not to many nations of a straunge speache and harde languages, whose wordes thou vnderstandest not: certaynly yf I had sent thee vnto them, they would haue hearkened vnto thee. 7 But the house of Israel will not hearken vnto thee, For they will not hearken vnto me: for all the house of Israel haue stiffe foreheades, and stubburne heartes. 8 Beholde therefore, I haue made thy face strong against their faces, and thy forehead strong against their foreheades.

9 As an Adamant, harder then the flint stone haue I made thy forehead: thou shalt not feare them, nor be abashed at their lookes: for they are a rebellious house. 10 He sayd more ouer vnto me, Thou sonne of man, all my wordes that I shall speake vnto thee receaue in thyne heart, and hearken with thyne eares. 11 And go, get thee to the captiuitie, to the children of thy people, and thou shalt speake vnto them, and shalt say vnto them, Thus saith the Lorde God: but surely they will not heare, neither will they leaue of. 12 With that the spirite toke me vp, and I heard behynde me a voyce of a great rushyng, (to wit,) Blessed be the glorie of Iehouah from his place. 13 (I heard) also the noyse of the wynges of the beastes toyning one with another, and the rattyng of the wheeles that were before them, euen a noyse of great rushyng. 14 Nowe when the spirite lyft me vp and toke me away, I went in bitternesse and furie of my spirite: but the hande of the Lorde vpon me was strong. 15 Then I came to the captiues in Thelabib that dwelt by the riuer Chebar, and I sate where they sate, and I remayned there seuen dayes astonished among them. 16 And when the seuen dayes were expired, the Lorde sayde vnto me, 17 Thou sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the worde at my mouth, and geue them warnyng from me.

18 When I shall say vnto the wicked, Thou shalt surely dye, and thou geuest not him warnyng, nor speakest to admonishe the wicked of his euyll way, and so to liue: then shall the same vngodly man dye in his owne vnryghteousnesse, but his blood will I require of thyne hande. 19 Neuertheles yf thou geue warnyng vnto the wicked, and he yet turne not from his vngodlynesse and from his wicked way: he shall dye in his owne wickednesse, but thou hast deliuered thy soule. 20 Agayne, yf a ryghteous man turne from his ryghteousnesse and do the thyng that is euyll, I will lay a stumblyng bloche before him: and he shall dye, because thou hast not geuen him warnyng, dye shall he in his owne sinne, so that his righteousnesse which he hath done shall not be thought vpon: but his blood will I require at thyne hande.

21 Neuertheles yf thou admonishe that ryghteous man, that the ryghteous sinne not, and so the ryghteous

DO

(a) That is, print in thy memorie, or receaue in thyne heart al my words, as Exe. 3. b

(b) That is, gods iudgementes against the wicked.

Psal. 19. b

do not ſinne: then ſhall he lyue, becauſe he hath receaued thy warnyng, and thou haſt deliuered thy ſoule.

22 And the hande of the Lorde was there vpon me, and he ſayd vnto me, " Stande vp, and go into the feelde, that I may there talke with thee.

23 So when I had riſen vp, & gone forth into the feelde, beholde the (a) glorie of the Lorde ſtoode there, lyke the glorie which I ſawe by the riuer Chebar: then fell I downe vpon my face. 24 And the ſpirite came into me, which ſet me vp vpon my feete, and ſpake vnto me, and ſayd vnto me, " Go thy way, and ſhut thy ſelfe in thyne houſe. 25 Beholde O thou ſonne of man, " they haue prepared bandes agaynſt thee, and they wyll bynde thee with them, and thou ſhalt not go out among them. 26 And I wyll make thy tongue (b) cleaue to the rooſe of thy mouth, that thou ſhalt be dumbe, and not be as a reprouer vnto them: for they are a rebellious houſe. 27 But when I ſpeake vnto thee, I wyll open thy mouth, and thou ſhalt ſay vnto them, Thus ſaith the Lorde God: Who ſo heareth, let him heare, who ſo leaueth of, let him leaue: for they are a rebellious houſe.

¶ The. iiii. Chapter.

1 The ſiege of the citie of Hieruſalem is ſignified. 9 The long continuaunce of the captiuitie of Iſrael. 16 A hunger is prophecied to come in the captiuitie.

THou ſonne of man, take thee a tyle ſtone, and lay it before thee, and purtray vpon it the citie Hieruſalem, 2 And lay ſiege agaynſt it, and builde a fort agaynſt it, and caſt a mount agaynſt it: ſet the campe alſo agaynſt it, and lay engins of warre agaynſt it rounde about. 3 Moreouer take an iron panne, and ſet it betwixt thee and the citie for an iron wall, then ſet thy face warde it to beſiege it, and make an aſſault agaynſt it: this ſhalbe a token vnto the houſe of Iſrael. 4 But thou ſhalt ſleepe vpon thy left ſyde, and lay the ſinne (a) of the houſe of Iſrael vpon it: (accordyng) to the number of the dayes that thou ſhalt ſleepe vpon it thou ſhalt beare their iniquitie. 5 For I haue layde vpon thee the yeres of their iniquitie accordyng to the number of the dayes (euen) three hundred & ninetie dayes, ſo ſhalt thou beare the iniquitie of the houſe of Iſrael. 6 When thou haſt fulfylled theſe dayes, (lye downe againe) and ſleepe vpon thy (b) right ſide, and beare the ſinnes of the houſe of Iuda: fourtie dayes haue I appoynted thee, (c) a day for a yere (euen) a day for a yere. 7 Therefore ſet nowe thy face towarde the ſiege of Hieruſalem, and diſcouer thyne arme, that thou mayeſt prophecie agaynſt it. 8 Beholde I will lay " chaynes vpon thee, that thou ſhalt not turne thee from one ſide to another, til thou haſt ended the dayes of thy beſiegyng. 9 Wherefore take vnto thee wheate, barlye, beanes, lintils, millet, and fitches, and put theſe together in a veſſell, and make thee loaues of bread thereof, accordyng to the number of the dayes " that thou muſt lye vpon thy ſyde, that thou mayeſt haue bread to eate for three hundred and ninetie dayes. 10 And thy meate that thou eateſt (ſhalbe) by wayght, (namely) twentie ſicles euery day: and from tyme to tyme ſhalt thou eate therof. 11 Thou ſhalt drynke alſo water by meaſure, (namely) the firſt (part) of an Hin: from tyme to tyme ſhalt thou drynke.

12 Barly cakes ſhalt thou eate, and them ſhalt thou bake in (d) mans doung before their eyes. 13 And with that ſayde the Lorde, Euen thus ſhall the children of Iſrael eate their defyled bread among the gentiles whyther I wyll caſt them. 14 Then ſayde I, Oh Lorde God: beholde my ſoule was yet neuer ſtayned, for from my youth vp vnto this houre I dyd neuer eate of a dead carkaſſe, or of that which was ſlayne of wylde beaſtes, neither came there euer any vncleane fleſhe in my mouth.

15 (Wherunto) he aunſwered me, Lo I wyll graunt thee (e) cowdoung in ſtead of mans doung, and thou ſhalt make thy bread with them. 16 And he ſayd vnto me, Beholde thou ſonne of man, I wyll breake the (f) ſtaffe of bread in Hieruſalem, and they ſhall eate their bread with wayght and with care, and their water in meaſure, and aſtoniſhment ſhall they drynke, 17 That they hauyng a lacke of bread and water, may be aſtonied one at another, and be conſumed in their iniquitie.

¶ The

* Or, aryſe.
(a) Meaning the viſion of the Cherubims & the wheeles.
" Or, get thee in.
"" Or, they ſhall put bandes vpon thee.
(b) It is a great plague of god towarde the people, whē he cauſeth the miniſters to ceaſſe preaching & rebukyng of ſinne.
(a) Hereby he repreſented the idolatrie and ſinne of the ten tribes, (for Samaria was on his left hande from Babylon) and how they had remayned ther in three hundred and nineteene yeres.
" vnder-ſtande ſhall they be.
(b) Whiche declared Ioſiah, who had nowe frō the tyme of Ioſiah ſlept in their ſinnes fourtie yeres.
(c) That is, for euery yere they haue ſinned, to ſleepe one day.
" Or, bande
"" Or, thou thou muſt ſleepe.
(d) Signifiyng hereby the great ſcarcitie of fuel & matter to burne.
(e) To bake fire to bake thy bread with.
(f) That is, the force and ſtrength wherwith it ſhoulde nourihe.

¶ The. v. Chapter.

1 The signe of the heeres, by which is signified the destruction of the people.
6 The causes of the anger of god towarde the people.

AND thou sonne of man, take thee then a sharpe knife (namely) a barbers rasour, take that to thee, and cause it to (a) passe vpon thy head and vpon thy beard: then take thee wayght scales and diuide (the heere.)

2 Thou shalt burne with fire the thirde part in the middest of the (b) citie when the dayes of the siege are fulfylled, and thou shalt take the other thirde part and smyte about it with a knife, and the last thirde part thou shalt scatter in the wynde, and I will drawe out a swoorde after them.

3 Thou shalt also take therof a fewe in number, and bynde them in thy lap.

4 Of them yet shalt thou take, and cast them into the middest of the fire, and burne them in the fire: therof shall a fire come forth into all the house of Israel. 5 Moreouer thus saith the Lorde God, This same is Hierusalem, which I set in the middest of nations and countreys rounde about her. 6 But she hath chaunged my iudgementes into wickednesse more then the nations, and my statutes more then the countreis that are rounde about her: for they haue refused my iudgementes and my statutes, and haue not walked in them.

7 Therefore thus saith the Lorde God, For your (c) multiplying more then the gentiles that dwell rounde about you, and because ye haue not walked in my lawes, neither haue ye kept my ordinaunces, no ye haue not done accordyng to the iudgementes of the nations that are rounde about you: 8 Therfore thus saith the Lord God, Beholde I will also (come) agaynst thee, I my selfe I say: for in the middest of thee will I execute iudgment in the sight of the heathen.

9 And I will do in thee as I neuer dyd (before) and as I will neuer do the lyke from that tyme forth, and that because of all thyne abominations. 10 For in the middest of thee the fathers shall eate their owne sonnes, and the sonnes shal eate their owne fathers, and I will execute iudgement in thee, and the whole remnaunt of thee will I scatter into all the wyndes. 11 Wherefore, as truely as I lyue saith the Lorde God, Surely seyng thou hast defyled my sanctuarie with all maner of abominations, & with all shameful offences: 12 For this cause will I also destroy thee, myne eye shall not spare thee, neither will I haue any pitie. 13 One thirde part of thee shall dye of the pestilence, & shalbe consumed of hunger in the middest of thee, another thirde part shalbe slayne downe rounde about thee with the swoorde, the other thirde part (that remayneth) will I scatter abrode toward all the wyndes, and drawe out a swoorde after them.

14 Thus will myne indignation be perfourmed, and I will cause my wrath to ceasse among them, and I will be(d) comforted: so that when I haue fulfylled myne anger agaynst them, they shall knowe that I the Lord with a feruent ielousie haue spoken it. 15 Moreouer I wil make thee waste and a reproche among all the heathen that dwell about thee, in the syght of all them that go by thee.

16 So thou shalt be a reproche and shame, a chastisement and a wondryng vnto the nations that are rounde about thee, when I shall execute iudgementes in thee, in anger & in wrath, and in sharpe rebukes, I the Lorde haue spoken it: 17 When I shall shoote among them the perilous (e) dartes of hunger, which shalbe for their destruction, therefore shall I shoote them, because I will destroy you, I will encrease hunger vpon you, and will breake your staffe of bread.

18 "Plagues will I sende vpon you, yea and wicked beastes also to spoyle thee, pestilence and bloodshedding shall come vpon thee, and the swoorde will I bring ouer thee: I the Lorde haue spoken it.

¶ The. vi. Chapter.

1 He sheweth that the people shalbe plagued for the sinne of idolatrie.

AND the worde of the Lorde came vnto me, saying: 2 Thou sonne of man set thy face to the mountaynes of Israel, & prophecie agaynst them, 3 And say, Heare the worde of the Lorde God O ye mountaynes of Israel, Thus hath the Lord god spoken to the(a) mountaynes, hylles, riuers, & dales, Beholde I (euen I) will bring a swoorde vpon you, and I will destroy your hie places. 4 Your aulters shalbe destroyed, & your images of the sunne shalbe broken downe, your slayne men will I cast downe before your idols.

5 And

(a) To shaue thy head and beard.

(b) To wit, of that citie which he had purtrayed vpon the bricke, chap. 4. By the fire he meaneth famine and pestilence, wherewith one part perished during the siege of Nabuchodonosor: by the sword, those that were slayne when Zedekias fled, those that were caryed away captiue: and by the scattering into the winde, those that fled into Egypt, and into other partes after the citie was taken.

(c) Because ye haue encreased the number of your idols & superstitions more then the gentiles.

(d) That is, I will not be pacified tyl I be reuenged. Esai. 1. 6.

(e) Which be the grashoppers, mildeawe, and whatsoeuer were occasions of famine.

" Or, famine.

Ezec. 30. 6

(a) He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatnyng them destruction.

5 And the dead carkaſſes of the chil-
dren of Iſrael wyll I " caſt before
their idols, your bones wyll I ſcatter
rounde about your aulters. 6 In
all your dwellyng places your cities
ſhalbe deſolate, and the hye places
laide waſte, ſo that your aulters ſhalbe
made waſte and deſolate, your idols
ſhalbe broken " and abolished, and
your images of the ſunne ſhalbe cut
downe, and your workes quite taken
away. 7 The ſlayne ſhall fall among
you: and ye ſhall knowe that I am
the Lorde. 8 Yet wyll I leaue a
remnaunt, that you may haue (ſome)
that ſhall eſcape the ſwoorde among
the nations, when ye ſhalbe ſcattered
throughe the countreis. 9 And they
that eſcape of you ſhall thynke vpon
me among the heathen where they
ſhalbe in captiuitie, becauſe I haue
ben " broken: for their whoryſhe heart
which hath departed from me, and for
their eyes that haue gone a whoryng
after their idols: and " they ſhalbe
abhorred before their owne eyes for
the euyls which they haue committed
in all their abominations. 10 And
they ſhall knowe that I am the Lord,
and that I haue not ſayde in vayne,
that I would do this euyll vnto
them. 11 Thus ſaith the Lorde God,
" (b) Smyte thyne handes together,
and ſtampe with thy feete, and ſay,
Wo worth all the abominations and
wickednelles of the houſe of Iſrael:
for they ſhall fall with the ſwoorde,
with hunger, and with peſtilence.
12 Who ſo is farre of ſhall dye of the
peſtilence, he that is nye at hande
ſhall periſhe with the ſwoorde, and the
remnaunt that are beſieged ſhall dye
of hunger: thus wyll I ſatiſfie my
wrathfull diſpleaſure vpon them.
13 And ſo ſhall ye knowe that I am
the Lorde, when their ſlayne men
ſhalbe among their idols rounde a-
bout their aulters, vpon euery hye
hyll, and toppes of mountaynes, and
vnder euery greene tree, and vnder
euery thicke oke, (euen) in the places
where they dyd offer ſweete ſauoure
to all their idols. 14 I wyll ſtretche
myne hande out vpon them, and wyll
make the lande waſte and deſolate (c)
from the wilderneſſe vnto Diblath
throughe all their habitations: and
they ſhall knowe that I am the Lord.

¶ The. vii. Chapter.

2 The ende of all the lande of Iſrael ſhal ſodaynly come. 20 The cauſe of the deſtruction therof. 23 The prophete is commaunded to ſhewe the ſumme of the euyls that are at hande.

THe worde of the Lorde came vn-
to me, ſaying. 2 And thou ſonne
of man, thus ſaith the Lorde
God, An ende is come vnto the lande
of Iſrael: yea verely the ende com-
meth vpon the foure corners of the
lande. 3 Nowe ſhall the ende come
vpon thee: for I wyll ſende my wrath
vpon thee, and wyll " punithe thee
accordyng to thy wayes, and " rewarde
thee after all thyne abominations.
4 Myne eye ſhall not ſpare thee, nei-
ther wyll I haue pitie, but " rewarde
thee accordyng to thy wayes, and de-
clare thyne abhominations: then
ſhall ye knowe that I am the Lorde.
5 Thus ſaith the Lorde God, Be-
holde one euyll ſhall come after ano-
ther: 6 The ende is here, the ende
(I ſay) is come, it watched for thee:
beholde it is come (alredy.) 7 The
(a) morning is come vnto thee that
dwelleſt in the lande, the tyme is at
hande, the day of trouble is harde by,
and not the (b) ſoundyng agayne of the
mountaynes. 8 Nowe I wyll ſhor-
tlye powre out my ſore diſpleaſure
ouer thee, and fulfyll my wrath vpon
thee: I wyll iudge thee after thy
wayes, and recompence thee all thine
abominations. 9 Myne eye ſhall
not ſpare, neither wyll I haue pitie,
but " rewarde thee after thy wayes,
and thyne abominations ſhalbe in
the middeſt of thee: and ye ſhal know
that I am the Lorde that ſmyteth.
10 Beholde the day, beholde it is
come, the morning is gone forth,
the rodde (c) flouriſheth, pride hath
budded. 11 Cruelitie is waxen to a
rodde of wickednelle, none of them
(ſhall remayne,) none of their riches,
"not one of their ſeede, and no lamen-
tation ſhalbe made for them. 12 The
tyme commeth, the day draweth nye:
who ſo byeth, let him not reioyce, he
that ſelleth, let him not be ſorie: for
why? wrath is vpon all the multitude
thereof. 13 So that the ſeller ſhall
not come agayne to the thyng that he
ſolde, although their lyfe be (d) yet
with the lyuyng: for when the pro-
phecie was preached vnto all the
people, none returned, no man ſhall

Strengthen

* Or, lay. 2. king. 23. c

** Or, and ceaſſe.

B

* or, greeued.

* Or, they ſhalbe aſhamed of them ſelues.

" Or, ſmite with thyne hande, and ſpurne with thy foote.

(b) He wylleth the prophete not only with wordes, but alſo with geſtures of hande and foote, to ſignifie the deſtruction to come.

(c) Some read, more deſolate thē the wilderneſſe of Diblath, which was in Syria, and bordered vpon Iſrael: but it may ſtande well for the wilderneſſe which was ſouth vnto Diblath, which was north, meaning the whole countrey.

g

" or, iudge thee.

" Or, lay vpon thee.

" Or, I wyll lay thy wayes vpon thee, & thyne abominations ſhalbe in the middeſt of thee.

B

(a) That is, the begynnyng of thy punishment.

(b) That is, no vayne or counterfayte crye, as is the vſe in the hylles.

" Or, lay vpon thee.

(c) Meanyng Nabuchodonozor, whom god had appoynted to be a rod to ſcourge them.

" Or, none of theis pleaſured.

(d) That is, in the yere of Iubilee, whē euery man returned to ſuch poſſeſſions as he ſolde before Leuit. 25. b.

(c) Strengthen hym selfe in the iniquitie of his lyfe. 14 (f) They haue blowen the trumpet, and made all redy, but none goeth to the battayle: for my wrath is vpon the whole multitude.

15 The swoorde (shalbe) without, pestilence and hunger within: so that who so is in the fielde shalbe slayne with the swoorde, and he that is in the citie shalbe deuoured with hunger and pestilence. 16 But they that flee away from them shall escape, and shalbe in the mountaynes lyke the doues of the valleys, all they shall mourne, euery one for his iniquitie. 17 All handes shalbe let downe, and al knees shalbe weake as the water. 18 They shall gyrde them selues with sackcloth, feare shall couer them, shame shalbe vpon all faces, and baldnesse vpon their heades. 19 Their siluer shall they cast forth in the streetes, and their golde shalbe dispised: yea their siluer and golde shall not be able to deliuer them in the day of the wrath of the Lorde, they shall not satisfie their soules, neither fill their bellyes therwith, because (g) it was a stumblyng blocke of their iniquitie.

20 He had also set the beautie of his (h) ornament in maiestie: but they made images of their abhominations and filthynesses in it, therfore haue I set it farre from them. 21 Moreouer, I will geue it into the handes of straungers to be spoyled, and to the wicked of the earth for to be robbed, and they shall pollute it. 22 My face will I turne from them, my secrete place shalbe defiled: for burglers shall go into it, and pollute it.

23 Make a chayne: for the lande is full of the (i) iudgement of blood, and the citie is full of extortion.

24 Wherefore I will bryng the most wicked of the heathen to take their houses in possession. I will make the pompe of the mightie to ceasse, and their (k) sanctuaries shalbe defiled.

25 When destruction is come, they shall seeke peace, but they shall (haue) none. 26 One mischiefe shall folow another, and one rumour shall come after another: then shall they seeke a vision (in vayne) at their prophete, the lawe shall perishe from the priest, and counsayle from the auncientes.

27 The king shall mourne, the prince shalbe clothed with desolation, and the handes of the people in the lande shalbe troubled: I will do vnto them after their owne wayes, according to their owne iudgementes will I iudge them: and they shall knowe that I am the Lorde.

¶ The. viii. Chapter.

2 An appearaunce of the similitude of God. 3 Ezechiel is brought to Hierusalem in the spirite. 6 The Lord sheweth the idolatries of the house of Israel, and chiefly of the priestes.

AND it was in the (a) sixt yere, in the fift (moneth) in the fift (day) of the moneth, I sate in my house and the elders of Iuda sate before me, and the hande of the Lorde God fell there vpon me. 2 Then I behelde, and lo (there was) a likenesse as the appearaunce of fire: from the appearaunce of his loynes downeward, fire: and from his loynes vpwarde as the appearaunce of brightnesse, lyke (the colour of) amber. 3 And he stretched out the lykenesse of an hande, and cooke me by an heeres locke of my head, and the spirite lift me vp betwixt earth and heauen, and (b) brought me in a diuine vision to Hierusalem, into the entry of the inner (c) gate that lyeth towarde the north, where remayned the "image of (d) emulation (and) of gayne. 4 And beholde, the glory of the God of Israel (was) in the same place, (euen) as I had seene it afore in the felde. 5 And he sayde vnto me, Thou sonne of man, lift vp thyne eyes nowe towarde the north: then lyft I vp myne eyes towarde the north, and beholde northwarde at the gate of the (e) auter this "image of emulation (was) in the entrye. 6 And he sayde furthermore vnto me, Thou sonne of man, seest thou not what these do? (namely) the great abhominations that the house of Israel commit in this place, to driue me from my sanctuarie? but turne thee about, and thou shalt see yet greater abhominations.

7 And with that brought he me to the court gate, and when I looked, beholde there was a hole in the wall.

8 Then sayde he vnto me, Thou sonne of man, digge nowe in the wall, and when I digged in the wall, behold (there was) a doore. 9 And he sayde vnto me, Go thy way in, and looke what wicked abhominations they do here. 10 So I went in and sawe, and behold (there were) all maner of creeping thinges, (f) and abhominable beastes, and all the idols of the house

(c) Iniquitie shall make no mã strong against God.
(f) The Israelites made a bragge, but their heartes fayled them.

Exod. xxiii. b. Ierem. vi. c.
Exod. xv. a. Ierem. 48. d.

Prou. xi. a. Ezech. b. b.

* Or, bowels.
(g) Their goldes and siluer brought them to this misse or destruction.
* Or, this name is for their iniquitie.
(h) Meaning the sanctuarie.
* Or, dolls.
* Or, detestables.
(i) That is, of sinnes that deserue death.
(k) That is, their temple whiche was deuided into three partes. Iere. 6. f.

3
(a) Of the captiuitie of Ieconias, so that there was fourteene monethes betwixt the first vision and this.

(b) This was in the spirit, and not in body.
(c) The porch or court where the people assembled.
* Or, doll.
(d) Of emulation, because it displeased gods of gayne, because it was set vp and worshipped for gayne & increase of their offerinages for the priestes, and of their cattell and substaunce for the people.
(e) That was in the court where the people had made an auter to Baal.
* Or, doll.
(f) Whiche were forbidden in the law. Leuit. 11.

of Iſrael paynted vpon the wall rounde about. 11 There ſtoode alſo before the images three ſcore and ten men of the auncientes of the houſe of Iſrael, and in the middeſt of them ſtoode Jaazaniah the ſonne of Saphan, with euery man his cenſor in his hande, and the ſmoke of the incence aſcended as a cloude. 12 Then ſayde he vnto me, Thou ſonne of man, haſt thou ſeene what the auncientes of the houſe of Iſrael do "ſecretly, euery one in the (g) chaumber of his imagerie? for they ſay, The Lorde ſeeth vs not, the Lorde hath forſaken the earth. 13 And he ſayd vnto me, Turne thee yet agayne, and thou ſhalt ſee greater abhominations that they do. 14 And with that he brought me to the doore of the gate of the Lordes houſe towarde the northe, and beholde there ſate women mourning for (h) Thammuz. 15 Then ſayd he vnto me, Haſt thou ſeene this thou ſonne of man? turne thee yet about, and thou ſhalt ſee greater abhominations then theſe are. 16 And ſo he brought me into the inwarde court of the Lordes houſe, and beholde at the doore of the Lordes houſe, betwixt the porche & the aulter, there were about twentie and fiue men that turned their backes vpon the temple of the Lorde, and their faces towarde the eaſt, and theſe worſhipped the ſunne eaſtward.

17 And he ſayd vnto me, Haſt thou ſeene (this) thou ſonne of man? Thinketh the houſe of Juda that it is but a trifle to do theſe abhominations whiche they do here? for they haue filled the lande full of wickednelle, and haue returned to prouoke me (to anger) and lo (i) they are putting the "braunches to their noſes. 18 Therefore wyll I alſo do ſomething in my wrathfull diſpleaſure, ſo that mine eye ſhall not ſpare them, neither wyll I haue pitie: yea and though they crye in myne eares with a loude voyce, yet wyll I not heare them.

¶ The.ix. Chapter.

1 The deſtruction of the citie. 4 They that ſhalbe ſaued are marked. 8 A complaynt of the prophete for the deſtruction of the people.

HE cryed alſo with a loude voyce in myne eares, ſaying, Drawe neare ye (a) viſitations of the citie, euery man with a deſtroying weapon in his hande. 2 And beholde, there came there (b) fiue men out of the ſtreete of the vpper gate towarde the northe, and euery man a ſlaughter weapon in his hand: There was one amongeſt them that had on him linnen rayment, and a writers (c) inckhorne by his ſide: theſe went in and ſtoode beſide the braſen aulter. 3 And the glory of the God of Iſrael was gone from the Cherub whereupon it was, to the dooze of the houſe: and he called to the man that had the linnen rayment vpon him, and the writers inckhorne by his ſide, 4 And the Lorde ſayde vnto him, Go thzough the middeſt of the citie, euen thzough the middeſt of Jeruſalem, and ſet a marke vpon the foreheades of them that mourne, and "are ſozy for all the abhominations that be done therin. 5 And to the other he ſayde that I might here, Go ye after him thzough the citie, and ſmyte, let youre eye ſpare none, neither haue ye any pitie: 6 Kyll and deſtroy both olde men and young, maydens, chyldren, and women: but as for all thoſe that haue the marke vpon them, ſee that ye touch them not, and begin at my ſanctuarie. Then they began at the auncient men whiche were before the houſe. 7 And he ſayd vnto them, Defile ye the temple, fill the courtes with the ſlayne, then go your way forth. So they went out, and ſlue downe thzough the citie.

8 Nowe when they had done the ſlaughter, and I yet eſcaped, I fell downe vpon my face, and cryed ſaying, Ah Lorde God, wilt thou then deſtroy all the reſidue of Iſrael, in powring out thy wrath vpon Jeruſalem? 9 Then ſayde he vnto me, The wickednelle of the houſe of Iſrael and Juda is exceeding great: ſo that the lande is full of blood, and the citie full of renolting (from God:) for they ſay, The Lorde hath forſaken the earth, and the Lorde ſeeth it not. 10 As touching me alſo, myne eye ſhall not ſpare them, neither wyll I haue pitie: but wyll recompence their wayes vpon their heades. 11 And beholde, the man that had the linnen rayment vpon him and the writers inckhorne by his ſyde, reported the matter, and ſayde, As thou haſt commaunded me, ſo haue I done.

¶ The.x. Chapter.

2 Of the man that toke hotte burning coales out of the middle of the wheeles of the Cherubims.

And

"Or, in the darke.

(g) For beſide their cómon idolatrie, they had their particuler ſeruice in their ſecrete places or pewes.

(h) The Iewes ſay this was a prophete of the idols, who after his death was once a yere mourned for in the night, only of women. Saint Hierome taketh it for Adonis Venus louer. Other thinke it was Oſyris an idoll of the Egyptians.

"Or, ſtinck

(i) They ſmelled to their braunches, flowers, or poſes, in doing their ſacrifice to the ſunne, which yet before god was vyle & ſtincking, howe ſweete ſoeuer they ſeemed to themſelues.

(a) The perſons appointed to viſite the citie, as Nabuchodonoſor and his captaynes.

(b) Whiche were fiue angels in lykneſſe of men.

(c) To marke them that ſhoulde be ſaued from deſtruction.

"Or, cryed

"Eſai.i.

A

Ezech.1.d. (a) Which in the first chap. and fift yeare he called the foure beastes.

And as I looked, beholde in the firmament that was aboue the head of the (a) Cherubims, as it were a Saphir stone (made) lyke the similitude of a throne, was seene ouer them. 2 Then spake he to hym that had the linnen rayment vpon him, and sayde, "Creepe in betweene the wheeles that are vnder the Cherub, and take thyne handes full of hotte coales out from betweene the Cherubims, and scatter them ouer the citie. And he "creept in, that I might see.

" Or, go in.

" Or, went in.

3 (Nowe the Cherubims stoode vpon the right side of the house when the man went in, and the cloude filled the inner court. 4 And the glorie of the Lorde remoued from the Cherubims, and came vpon the doore of the house: so that the temple was filled with a cloude, and the court was full of the shine of the Lordes glory.

5 Yea and the sounde of the Cherubims winges was heard into the fore court, lyke as it had ben the voyce of the almightie god when he speaketh.)

6 Nowe when he had bydden the man that was clothed in linnen, saying, Take fire from the middest of the wheeles, and from the middest of the Cherubims: he went, and stoode beside the wheeles. 7 Then one Cherub reached forth his hande from betweene the Cherubims, vnto the fire that was betweene the Cherubims, and toke therof, and gaue it into the handes of hym that had on the linnen rayment: whiche toke it, and went out. 8 And vnder the wynges of the Cherubims there appeared the lykenesse of a mans hande. 9 I looked also, and beholde foure wheeles beside the Cherubims, one wheele by one Cherub, and another by another Cherub, and the wheeles were to looke vpon after the fashion of the pretious stone Tharsis. 10 As touching their appearance (they were all foure of one fashion) as if one wheele had ben in another. 11 When they went forth, they went vpon their foure sides, not turning backe in their going: for whiche way the (head of the) first looked, after it they went, so that they turned not backe in their going.

Ezech.1.c.

Ezech.1.c.

12 And their whole bodyes, their backes, their handes, and wynges, yea and the wheeles also were ful of eyes rounde about the foure wheeles.

13 And to the wheeles he cryed to them in my hearing, O wheele.

C

14 Euery one of them had foure faces, so that the face of the first was the face of a Cherub, and the face of the seconde the face of a man, and of the thirde the face of a Lion, and of the fourth the face of an Egle. 15 And the Cherubims were lyfted vp: This is the beast that I sawe at the water of Chebar. 16 Now when the Cherubims went, the wheeles went by them: and when the Cherubims lyft vp their wynges to mount vp from the earth, the same wheeles also turned not from besides them.

Ezech.1.a.

17 (Shortly) when they stoode, these stoode also, and when they were lifted vp, the (wheeles) lyft vp them selues also with them: for the (b) spirite of the beast was in the (wheeles.)

(b) There was one consent betweene the Cherubims and the wheeles.

18 Then the glory of the Lorde departed from aboue the doore of the temple, and remayned vpon the Cherubims. 19 And the Cherubims flackered with their wynges, and lyft them selues vp from the earth in my sight: when they went, the wheeles were besides them, and they stoode at the doore of the east gate of the house of the Lorde: so the glory of the God of Israel was vpon them on hye.

D

20 This is the (c) beast that I sawe vnder the God of Israel by the ryuer Chebar, and I perceaued that it was the Cherubims. 21 Euery one had foure faces, and euery one foure wynges, and vnder their wynges the lykenesse of mens handes. 22 The similitude of their countenaunces, were the very same countenaunces whiche I sawe at the ryuer Chebar, and the self same appearances: euery one in his goyng went straight forwarde.

(c) That is, the whole body of the foure beastes or Cherubims.

The. xii. Chapter.

1 Who they were that seduced the people of Israel. 5 Against these he prophecieth, shewyng them howe they shalbe dispearsed abrode.

E

Moreouer, the spirite lyft me vp, and brought me vnto the east gate of the Lordes house, which lyeth eastwarde: and beholde, at the entry of the gate (were) fiue and twentie men, among whom I sawe Jaazaniah the sonne of Azur, and Pheltiah the sonne of Banaiahu, the rulers of the people. 2 Then sayde he vnto me, Thou sonne

of man, these men imagine mischiefe, and a wicked counsayle take they in this citie, 3 Saying, It is not neare, let vs buylde houses: this (Hierusalem) is the (a) cauldron, and we be the flesche. 4 Therefore shalt thou prophecie against them: yea prophecie O sonne of man. 5 And with that fell the spirite of the Lorde vpon me, and sayd vnto me, Speake, thus saith the Lorde: On this maner haue ye spoken (O ye house of Israel) & I knowe the imaginations of your heartes.

6 Many one haue ye murthered in this citie, and filled the streetes full of the slayne: 7 Therfore thus saith the Lorde God, The slayne men that ye haue layde in the middest of the (citie) are the (b) flesche, and this citie is the cauldron: but I will bryng you out of it. 8 Ye haue feared the swoꝛd, and I will bryng a swoꝛde ouer you, saith the Lorde God. 9 And I will bryng you out of the middest thereof, and deliuer you into the handes of straungers, and will execute iudgementes among you. 10 Ye shall fall by the swoꝛde, in the borders of (c) Israel will I iudge you, and ye shal knowe that I am the Lorde. 11 This citie shall not be your cauldron, neither shall ye be the flesche in the middest therof: but in the borders of Israel will I punishe you, 12 That ye may knowe that I am the Lorde, in whose commaundementes ye haue not walked, nor kept my lawes: but haue done after the customes of the heathen that ye rounde about you.

13 Nowe when I prophecied, (d) Pheltiah the sonne of Banaiah dyed: then fell I downe vpon my face, and cryed with a loude voyce, saying, Ah Lorde God, wylt thou then vtterly destroy all the remnaunt in Israel?

14 And so the woꝛde of the Lorde came vnto me on this maner.

15 Thou sonne of man, thy brethren (euen) thy brethren, the men of thy kinrede, and all the house of Israel, wholly (are they) vnto whom the inhabitaunters of Hierusalem haue said: (e) Withdraw ye farre from the Lord, for the land is geuen vs in possession.

16 Therefore (tell them) thus saith the Lorde God, Although I send them farre of among the gentiles, and scatter them among the nations, yet will I be to them as a litle (f) sanctuarie in the landes where they shall come.

17 Tell them also, thus saith the Lorde God, I will gather you agayne out of the nations, & bryng you from the countreys where ye be scattered, and I will geue you the lande of Israel agayne. 18 And they shall come thyther, and they shall take away all their idols, and all their abhominations from thence. 19 And I will geue them one heart, and I will put a new spirite within their bowels: that stonie heart will I take out of their body, and geue them a fleshly heart, 20 That they may walke in my commaundementes, and kepe myne ordinaunces and do them, that they may be my people, and I their God.

21 But to the heart of their idols and their abhominations their heart goeth, their wayes will I bryng vpon their owne heades, saith the Lorde God. 22 After this dyd the Cherubims lift vp their wynges and the wheeles beside them, & the glory of the God of Israel was vpon them on hye. 23 So the glory of the Lord went vp from the middest of the citie, and stoode vpon the mount of the citie towarde the east. 24 And the spirite toke me vp, and brought me agayne to Chaldea to the captiuitie, in a vision by the spirite of God: then the vision that I had seene went vp from me, 25 So I spake vnto the (g) captiues all the woꝛdes of the Lorde which he had shewed me.

¶ The.xii. Chapter.

The parable of the captiuitie. 10 The exposition of the parable, by which the taking of king Zedekias is signified.

THe woꝛde of the Lorde came vnto me, saying, 2 Thou sonne of man, thou dwellest in the middest of a rebellious house, which haue eyes to see and yet see not, eares haue they to heare, and yet heare they not: for they are a rebellious house.

3 Therfore (O thou sonne of man) "prepare thee instrumentes to flit with, and remoue on the day tyme that they may see, yea (euen) in their sight shalt thou go from thy place to another place, if peraduenture they wyl consyder that they be a rebellious house. 4 Thou shalt bryng foorth thyne instrumentes as stuffe to flit with by the day tyme in their sight, and thou thy selfe shalt go foorth also at euenyng before their eyes, as they that go foorth to flit. 5 Digge thyough the wall in their sight, and cary

(a) We shall not be pulled out of Hierusalem tyll the houre of our death come, as the flesche is not taken out of the cauldron till it be sod.

(b) Contrary to their vaine cõfidence he sheweth in what sense this citie was the cauldrõ, that is, because of the dead bodyes that haue ben murthered therin, & so lye as flesh in the cauldron.

(c) That is, in Riblath. 2. king. 24. 2.

(d) It seemed this noble man dyed of some terrible death, and therfore the prophete feared some straunge iudgement of God towarde the rest of the people.

(e) They that remayned styll at Hierusalem, thus reproched them that were gone into captiuitie, as though they were cast of and forsaken of God.

(f) The litle sanctuarie shall be yet a litle Church which he will preserue, though they be dispearsed and for a tyme afflicted. Jere. 32. b. Ezec. 36. b.

Ezech. 8. d.

(f) Those that were led away captiues with Ieconias.

"Or make ther vessels to go into captiuitie.

cary out thereby. 6 In their sight shalt thou beare vpon thy shoulders, and cary it forth in the darke: hyde thy face, that thou see not the earth, for I haue made thee a (a) shew token vnto the house of Israel. 7 And I dyd so as I was commaunded, I brought forth my stuffe by day as the stuffe of one that goeth into captiuitie: and in the euening I digged thorowe the wall with my handes, and brought it forth in the darke, and bare it vpon my shoulder in their sight. 8 And in the morning came the worde of the Lorde vnto me, saying, 9 Thou sonne of man, hath not the house of Israel the rebellious house sayde vnto thee, (b) What doest thou? 10 Then tell them, thus saith the Lorde God, This "burden toucheth the prince at Hierusalem, and al the house of Israel that dwell among them. 11 Tel them, I am your shewe token, lyke as I haue done, so shall it be done vnto them, they shall go into bondage and captiuitie. 12 The prince that is among them shall loade his shoulders in the darke and get hym away, they shall breake downe the wall to cary thorough by it: he shall couer his face, that he see not the grounde with his eyes. 13 My net wyll I (c) spreade out vpon hym, and he shalbe caught in my "net, and I wyll bryng hym to Babylon in the lande of the Chaldees, which he shall not see, and yet shall he dye there.

14 As for all his helpers and all his bandes that be about hym, I wyll scatter them towarde all the wyndes, and drawe out a swoorde after them.

15 So when I haue scattered them among the heathen and strowed them in the landes, they shall knowe that I am the Lorde. 16 But I wyll leaue a litle number of them from the swoorde, hunger, and pestilence, to tell all their abhominations among the heathen where they come, that they may knowe how that I am the Lord.

17 Moreouer, the worde of the Lord came vnto me, saying, 18 Thou sonne of man, with a fearefull tremblyng eate thy bread, with vnquietnesse and sorowe drinke thy water.

19 And vnto the people of the lande speake thou, Thus saith the Lorde God vpon them that dwell in Hierusalem, and vpon the lande of Israel, They shall eate their bread with sorowe, and drinke their water with desolation: yea the lande after plentifulnesse shalbe layde waste for the wickednesse of all them that dwell therin. 20 And the cities that nowe be well inhabited shalbe voyde, and the lande desolate, that ye may knowe that I am the Lorde. 21 Yet came the word of the Lord vnto me againe, saying, 22 Thou sonne of man, what maner of prouerbe is that whiche ye vse in the lande of Israel, saying, (d) The dayes are slacke in comming, & al visions fayle? 23 Tell them therefore, thus saith the Lorde God, I wyll make that prouerbe to ceasse, and they shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hande, and the effect of euery vision. 24 There shall no vision be any more in vayne, neither any flattering diuination within the house of Israel: 25 For I the Lorde speake it, and whatsoeuer I shall speake, it shalbe performed, and not be slacke in comming any more, yea euen in your dayes O rebellious house wyll I speake the thing, and bryng it to passe, saith the Lorde God. 26 And the worde of the Lorde came vnto me, saying, 27 Beholde thou sonne of man, the house of Israel saith (on this maner) The vision that he seeth, it wyll be many a day or it come to passe: it is farre of yet the tyme that he prophecieth of. 28 Therefore say vnto them, thus saith the Lorde God, All my wordes shall no more be delayed, looke what I speake, that same shall come to passe, saith the Lorde God.

(a) That as thou doest, so shall they do, and therfore in thee they shal see their owne plague and punishment.

(b) Do not they deride and mocke thy doinges? "Or, prouerbe.

(c) When the king shall make to escape by fleeing I wil take hym in my net, as Ezec. 17.c.& 32.a "Or, tooles

Ezech.xi.c.

(d) Because they did not see the prophecies accomplished, thei contemned them as though they neuer should be fulfilled.

¶ The.xiii. Chapter.

1 The worde of the Lorde against false prophetes which teache the people the counsels of their owne heartes.

THe worde of the Lorde came vnto me, saying, 2 Thou sonne of man, prophecie against those prophetes of Israel which prophecie, and say vnto them that prophecie out of their owne heartes, Heare the worde of the Lorde, 3 Thus saith the Lord God, Wo be vnto those foolishe prophetes that folow their owne spirite, and haue seene nothing. 4 O Israel, thy prophetes are lyke the fores in (a) desert places. 5 For ye haue not stande vp in the gappes, nor made a hedge for the house of Israel, to stande in the battayle in the day of the Lorde. 6 They haue seene va-

Jere.xxiii.c

(a) Watching to destroy the vineyardes, reade Cant.ii.c.

Iere. vi. c.

(b) What one false prophet did say (whiche is here called the buylding vp of a wall) another false prophete woulde affirme the same, though he had neither occasion nor good grounde to beare hym.

"Or, Dawbing.

(c) That is, whatsoeuer man of hym selfe setteth foorth vnder the authoritie of Gods worde, and God allowyth it not.

* Or, is no more.

(d) These superstitious women for lucre woulde prophesie & tell euery mā his fortune, geuing them pillowes to leane on, and kerchiefes to couer their heades, that they might the more allure them and bewitch them.

(e) These forcerers made the people beleue that they coulde preserue life or destroy it, and that it should come to euery one according as they prophesied.

(f) Making the flocke vn to you with deceauable doctrine, as the fowlers do the birdes with their stales and calles.

(a) As his abomination hath deserued, that is, he shall be led with lies, according as he delited therin.

mitie and lying diuination, saying, The Lorde saith it: and the Lorde hath not sent them, and they haue made (men) hope that they woulde confirme the worde. 7 Haue ye not seene vayne visions, and spoken false prophecies, when ye say, The lord hath spoken it: whereas I neuer sayde it? 8 Therefore thus saith the Lorde God, Because ye haue spoken vanitie, & haue seene lyes: therefore beholde I am against you, saith the Lorde God:

9 Myne handes shall be vpon the prophetes that see vanities, and diuine lyes: they shall not be in the counsell of my people, nor written in the booke of the house of Israel, neither shall they come in the lande of Israel, that ye may knowe howe that I am the Lorde God: 10 And that for because they haue deceaued my people, and tolde them of peace, where no peace was: one setteth vp a (b) wall, and they daube it with vntempered clay. 11 Therefore tell them whiche daube with vntempyed morter, that it shall fall: for there shall come a great showre of rayne, I will sende haylestones to cause it to fall, and a great storme of wynde shall breake it. 12 And lo, when the wall is fallen, shall it not then be sayde vnto you, Where is nowe your "morter that ye daubed it withall? 13 Therefore thus saith the Lorde God, I wyl cause a stormie wynde to breake out in my wrathfull displeasure, so that in myne anger there shall come a mightie showre of rayne, and haylestones in my wrath to destroy it. 14 As for the wall that ye haue daubed with vntempered morter, I will breake it downe, and make it euen with the grounde, so that the foundation therof shalbe discouered, and it shall fall: yea and ye your selues shall perishe in the middes therof, and ye shall knowe that I am the Lorde. 15 Thus wyl I perfourme my wrath vpon this wall, and vpon them that haue daubed it with (c) vntempered morter, and then will I say vnto you, The wall is gone, and the daubers of it.

16 (To wit) the prophetes of Israel, whiche prophecie vpon Hierusalem, and looke out visions of peace for it, whereas no peace is, saith the Lorde God. 17 Wherefore O thou sonne of man, set thy face against the daughters of thy people, whiche prophecie out of their owne hearres, and prophecie against them: 18 And say, thus saith the Lorde God, Woe be vnto them that sowe (d) pillowes vnder all arme holes, and put kerchifes vpon the heades of euery stature to hunt soules. Wyll ye hunt the soules of my people, and geue lyfe to the soules that (come) vnto you? 19 And wyll ye pollute me to my people for handfuls of barly, and for peeces of bread, to hyll the soules of them that dye not, and promise (e) lyfe to them that liue not, in lying to my people that heareth your lyes? 20 Wherefore thus saith the Lorde God, Beholde I wyll vpon your pillowes wherewith ye hunt the soules to (f) make them flee, and I wyl teare them from your armes, and wyll let the soules go, (euen) the soules that ye hunt to make them to flee. 21 Your kerchifes also wyll I teare in peeces, and deliuer my people out of your hands, so that they shall come no more in your handes to be hunted: and ye shall knowe that I am the Lorde.

22 Seeing that with your lyes you discomfort the heart of the righteous, whom I haue not discomforted: agayne, for somuche as ye encourage the hand of the wicked, so that he may not turne from his wicked way in promising hym lyfe: 23 Therefore shall ye see no more vanitie, neither shall ye diuine diuinations, for I will deliuer my people out of your hande, that ye may knowe howe that I am the Lorde.

The xiiii. Chapter.

2 The Lorde denyeth his worde to the people for their sinnes sake.

THere resorted vnto me certayne of the elders of Israel, and sate downe by me. 2 Then came the worde of the Lorde vnto me, saying, 3 Thou sonne of man, these men haue set vp their idols in their hearres, and put the stumbling blocke of iniquitie before their face: shoulde I then answere them at their request?

4 Therefore speake vnto them, and say vnto them, thus saith the Lorde God, Euery man of the house of Israel that setteth vp his idols in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the prophete: vnto that man will I the Lorde my selfe geue aunswere when he commeth, according to the (a) multitude of his idols. 5 That the house of Israel

may be snared in their (b) owne hearters, because they be cleane gone from me all of them thorowe their idols.

6 Wherfore tell the house of Israel, thus saith the Lorde God: Returne and cause (c) to returne from your idols, and turne your faces from all your abhominattons. 7 For euery man, whether he be of the house of Israel, or a straunger that sojourneth in Israel, whiche departeth from me, and setteth vp his idols in his heart, and putteth the stumbling blocke of his wickednesse before his face, and commeth to a prophete for to aske counsel at me through him: vnto that man will I the Lorde geue answere by myne owne selfe. 8 I will set my face against that man, and will make him to be an example (for other) yea and a common byworde, and will roote hym out of my people, that ye may knowe howe that I am the Lord.

9 And if that prophete be deceaued when he telleth a thing, then I the Lorde my selfe haue deceaued that prophete, and will stretche out my hande vpon hym, to destroy hym out of my people of Israel: 10 And they shalbe punished for their wickednesse, according to the sinne of hym that asketh shall the sinne of the prophete be: 11 That the house of Israel may wander no more from me, neither be any more defiled in al their transgressions: but that they may be my people, and I their God, saith the Lorde God. 12 And the worde of the Lord came vnto me, saying, 13 Thou sonne of man, when the lande sinneth against me by committing a tresspasse, I will stretche out my hande vpon it, and breake their staffe of bread, and sende dearth vpon them, to destroy man and beast from of it. 14 And though Noe, Daniel, and Job, these three men were among them: yet shal they in their righteousnesse deliuer but their owne soules, saith the Lord God. 15 If I bring noysome beastes into the lande, and they spoyle it, & it be so desolate that no man may passe through it for beastes, 16 If these three men were also in the middest thereof: as truely as I liue saith the Lorde God, they shall saue neither sonnes nor daughters, but be only deliuered them selues: and as for the lande it shalbe waste. 17 Or if I bring a sworde vpon this lande, and say, Sworde go through the lande, so that I slay downe man and beast in it,

18 And if these three men were therein: as truely as I liue saith the Lorde God, they shall deliuer neither sonnes nor daughters, but onlye be "saued them selues. 19 If I sende a pestilence into this lande, and powre out my sore indignation vpon it in blood, so that I roote out of it both man and beast, 20 And if Noe, Daniel, and Job were "therein, as truely as I liue saith the Lorde God, they shall deliuer neither sonne nor daughter, but "saue their owne soules in their righteousnesse. 21 Moreouer thus saith the Lorde God, Howe much more when I sende my foure "troublous plagues vpon Hierusalem, the sworde, hunger, pestilous beastes, and pestilence, to destroy man and beast out of it? 22 Beholde there shalbe a remnaunt saued therein, whiche shal bring forth their sonnes and daughters, beholde they shall come forth vnto you, and ye shall see their way and their enterprise, and ye shalbe comforted concerning the euyll that I haue brought vpon Hierusalem (euen) concerning al that I haue brought vpon it. 23 They shall comfort you when ye shall see their way & workes: and ye shall knowe howe that it is not without a cause that I haue done all against Hierusalem as I dyd, saith the Lorde God.

(b) That is, conuince them by their own consciences.

(c) All such as by your example haue declined from God.

B

a.king.22.c

Ezec.xiiii.b. and.b.b.

C

Ier.xv.a.

" Or, in the middest thereof.

" Or, deliuered.

" Or, in the middest of it.

D

" Or, deliuer.

" Or, sowre sore iudgementes.

¶ The.xv. Chapter.

As the vnprofitable wood of the vine tree is cast into the fire, so saith he that Hierusalem shalbe brent.

THe worde of the Lorde came vnto me, saying, 2 Thou sonne of man, what commeth of the vine tree more then of euery other tree, and of the wylde vine among other trees of the forest? 3 Do men take wood of it to make any worke withall? or will men take a pin of it to hang any vessell theron? 4 Beholde it is cast in the fire to be brent, the fire consumeth both the endes of it, the middes of it is brent: is it meete then for any worke? 5 Seeing then that it was meete for no worke beyng whole, much the lesse may there any thing be made of it when the fire hath consumed and brent it. 6 And therefore thus saith the Lorde God, As the vine tree (that is) among the

E

(e) Though they escape one daunger, yet another shall take them.

(a) Thou boastest to be of the seede of Abraham, but thou art degenerate, and followest the abhominations of the wicked Chananits, as chyldren do the maners of their fathers. Esa.i.a. 57.a

(b) When I first brought thee foorth of the lande of Egypt, and planted thee in this lande to be my Church.

" Oh, to soften thee.

(c) These wordes, blood, pollution, nakednesse & filthinesse, &c. are oft tymes repeated, to beate downe their pryde, and to cause them to consider what they were before God receaued them to mercy, fauoured the, and couered their shame,

seeres of the forest, whiche I haue geuen to the fire to be consumed: so will I geue the inhabitauntes of Hierusalem. 7 And I wyl set my face against them, they shall go out from the fire, and yet the (a) fire shall consume them: then shall ye knowe that I am the Lorde, when I set my face against them, 8 And when I make the land waste, because they haue so sore offended, saith the Lorde God.

¶ The. xvi. Chapter.

2 The prophete declareth the benefites of God towarde Hierusalem. 60 Mercy is promised to the repentaunt.

AGayne the worde of the Lorde came vnto me, saying, 2 Thou sonne of man, shewe Hierusalem their abhominations, 3 And say, Thus saith the Lorde God vnto Hierusalem: Thy habitation and kinred is of the lande of (a) Chanaan, thy father was an Amorite, thy mother an Hittite. 4 In the day of thy byrth (b) when thou wast borne, the string of thy nauel was not cut of, thou wast not bathed in water to " make thee cleane, thou wast not salted with salt, nor swadled in clowtes. 5 No eye pitied thee to do any of these thinges for thee, for to haue compassion vpon thee: but thou wast vtterly cast out vpon the fielde in contempt of thy person in the day of thy byrth. 6 Then came I by thee, and sawe thee defiled in thyne owne blood, and I sayd vnto thee when thou wast in thy blood, Liue, (euen) when thou wast in thy blood, I sayde vnto thee, Liue.

7 I caused thee to multiplie as the bud of the fielde, thou art growen vp, and waxen great, thou hast gotten a maruelous pleasaunt beautie, thy brestes are fashioned, thy heere is goodly growen, whereas thou wast naked and bare. 8 Nowe when I went by thee and looked vpon thee, behold thy tyme was come, yea (euen) the tyme to woo thee: then spread I my clothes ouer thee to couer thy (c) dishonestie, yea I made an othe vnto thee, and contracted my selfe with thee (saith the Lorde God) and so thou becamest myne owne. 9 Then washed I thee with water, & purged thy blood from thee, and I annointed thee with oyle. 10 I clothed thee with broydred worke, & shod thee with badgers skin, and I gyrded thee about with fine linnen, and couered thee with silke. 11 I decked thee with costly apparell, I put braselets vpon thy handes, a chayne about thy necke, 12 And I put a frontlet vpon thy face, and eareringes vpon thyne eares, and a beautifull crowne vpon thyne head.

13 Thus wast thou decked with golde and siluer, & thy rayment was of fine linnen, and of silke, and of broydred worke: thou dydst eate fine floure, honey, & oyle, maruelous beautifull wast thou, and thou dydst luckyly prosper into a kyngdome. 14 And thy name was spread among the heathen for thy beautie: for it was perfite through my beautie whiche I put vpon thee, saith the Lorde God. 15 But thou hast put thy confidence in thyne owne beautie, and played the harlot becawse of thy renowne, and hast (d) powred out thy fornications with euery one that went by, " thou wast his.

16 Thou didst take thy garmentes, and decke thy hye places with (e) diuers colours, and played the harlot therupon, (f) " they come not, and it shall not be. 17 The goodly iewels which I gaue thee of myne owne gold and siluer, hast thou taken and made thee mens images thereof, and committed whoredome with them.

18 Thy broydred garmentes hast thou taken, and decke them therwith: mine oyle and incense hast thou set before them. 19 My meate whiche I gaue thee, as fine floure, oyle and hony to feede thee withall, that hast thou set before them for a sweete sauour: and thus it was saith the Lorde God.

20 Thou hast taken thyne owne sonnes & daughters whom thou hast begotten vnto me, and those hast thou offred vp vnto them to be (g) deuoured: is this but a smal whoredome of thyne?

21 And thou hast slayne my chyldren, and deliuered them, to cause them to passe (through the fire) for them.

22 And yet in all thyne abhominations and whoredomes thou hast not remembred the dayes of thy youth, how naked and bare thou wast at that tyme, and wast defiled in thyne owne blood. 23 After all these thy wickednesses, (wo, wo vnto thee, saith the Lorde God) 24 Thou hast buylt vnto thee an hye place, and hast made thee an hye place in euery streete. 25 Thou hast built thine hye place at euery " head of the way, thou hast made thy beautie to be abhorred, thou hast opened thy feete to euery one

(d) There was none idolatrie so vyle, where with thou didst not pollute thy self.

" Oh, that thou mightest be his.

(e) This declareth howe the idolaters put their chiefe delite in those thinges whiche please the eyes & outward senses.

(f) In suche sort as the like hath not ben nor shal be, so that they passed all nations in idolatrie.

" Oh, there neither shal be nor hath ben any that hath done the lyke.

(g) Meaning by fire, reade Leuit. xviii. b 2. king. 23. b

" Corner of the streete.

one that came by, and multiplied thy whordome. 26 Thou hast committed fornication with the (h) Egyptians thy neighbours whiche were great in flesche, and thus hast thou increased thyne whordome to anger me.

27 Beholde, I dyd stretche out my hand ouer thee, and did minishe thine ordinarye (foode) and delyuered thee ouer into the wylles of them that hate thee, (euen) to the daughters of the Philistines, which are ashamed of thyne abhominable wayes. 28 Thou hast played the whore also with the Assyrians, because thou wast insatiable: yea thou hast (I say) with them played the harlot, and yet hadst thou not enough. 29 Thus hast thou furthermore multiplied thy fornication from the lande of Chanaan vnto the Chaldees, and yet thou wast not satisfied herewith. 30 Howe weake is thine heart sayth the Lorde God, seeyng thou dost all these, (euen) the workes of a presumtuous whorysshe woman? 31 Buyldyng thy hye places at the head of euery way, and makest thy hye places in euery streete: thou hast not ben as another whore that holdeth scorne of a rewarde:

32 But as a wyfe that breaketh wedlocke, and taketh other in steade of her husbande. 33 Giftes are geuen to all other whores: but thou geuest rewardes vnto all thy louers, and rewardest them to come vnto thee on euery syde for thy fornication.

34 It is come to passe with thee in thy whordomes contrary to the vse of other women, yea there hath no such fornication ben committed after thee: seyng that thou geuest gyftes vnto other, and no rewarde is geuen thee, therefore thou art contrarye.

35 Therefore heare the worde of the Lord, O thou harlot. 36 Thus sayth the Lorde God, Because thou hast (i) powred out "thy brasse, and discouered thy filthinesse through thy fornications with thy louers, and with all the idols of thine abhominations, and in the blood of thy children whom thou hast geuen them: 37 Beholde therefore, I wyll gather together all thy (k) louers with whom thou hast taken pleasure, yea and all them whom thou hast loued, and euery one that thou hatest: I wyll (I say) gather them together rounde about agaynst thee, and wyll discouer thy shame before them, that they may see all thy filthinesse. 38 Moreouer, (l) I wyll iudge thee as a breaker of wedlocke and a murtherer, and recompence thee thyne owne blood in wrath and iealousie. 39 I wyll gene thee ouer into theyr handes, and they shall destroy thy hye place, and breake downe thy hye places, they shall strippe thee also out of thy clothes: thy fayre iewels shal they take from thee, and so leaue thee naked and bare. 40 Yea they shall bryng a compayne vppon thee, whiche shall stone thee with stones, and thrust thee through with theyr swordes, 41 They shall burne vp thy houses with fyre, and punishe thee in the sight of many women: thus wyll I make thee cease from playing the harlot, so that thou shalt geue out no more rewardes. 42 So wyll I make my wrath towarde thee to rest, and my iealousie shall depart from thee, and I wyll ceasse, and be angry no more. 43 Seeyng thou remembrest not the dayes of thy youth, but hast fretted me in all these thinges: behold therefore I wyll bryng thyne owne wayes vpon thy head sayth the Lorde God, so that (m) thou shalt not commit (any more) mischiefe vpon all thyne abhominations. 44 Beholde, al they that vse common prouerbes, shall vse this prouerbe also agaynst thee, saying, Such a (n) mother, such a daughter. 45 Thou art euen thy mothers owne daughter, that haue cast of her husbande and her children: yea thou art the sister of thy (o) sisters, whiche forsooke theyr husbandes and theyr children: your mother is an Hittite, and your father an Amorite.

46 Thyne eldest sister is Samaria, she and her (p) daughters that dwell vpon thy left hande: but thy younger sister that dwelleth on thy right hand is Sodoma and her daughters.

47 Yet hast thou not walked after theyr wayes, nor done after theyr abhominations, as a litle and a litle: but in all thy wayes thou hast ben more corrupt then they. 48 As truely as I lyue, sayth the Lorde God, Sodoma thy sister with her daughters, haue not done as thou hast done and thy daughters. 49 Beholde, the sinnes of thy sister Sodoma were these: (q) Pryde, fulnesse of meate, and aboundaunce of idlenesse, these thinges had she and her daughters: besides that, they strengthed not the hand of the poore and needie. 50 But they

(h) He noteth the great impietie of this people, who first fallyng from God to seeke helpe at straunge nations, dyd also at length embrace theyr idolatrie, thinking thereby to make theyr amitie more sure.

(i) That is, lauished out thy money vppon images to thy shame.

" or, thy neather parties.

(k) Egyptians, Assyrians, and Chaldeans, whom thou tokest to be thy louers, shall come & destroy thee. Iere. 33. b.

(l) I wyll iudge thee to death, as the adulterers & murtherers.

2. King. 23.

(m) Of all the heynous offences this shalbe the last, or God wyll punishe thee so, that thou shalt neuer sinne more.

(n) As were the Chanaanites and the Hittites, and other your predecessours, so are you theyr successours.

(o) That is, of Samaria and Sodom.

(p) That is, her cities.

(q) He alleageth these foure vices, pride, excesse, idlenesse & contempt of the poore, as foure principall causes of suche abhomination wherefore they were so horribly punyshed. Gen. 19. d.

they were hautie, and committed abhomination before me, therefore I tooke them away as I sawe good.

51 Neither hath (r) Samaria done halfe of thy sinnes, yea thou hast exceeded them in thine abhominations, and hast (s) iustified thy sisters in all thyne abhominations whiche thou hast done. 52 Therfore thou whiche dost condempne thy sister, beare thine owne shame, for thyne owne offences that thou hast committed more abhominably then they did, which in deede are more ryghteous then thou art, be thou (I say) ashamed, and beare thy shamefull rebuke, seeyng that thou hast iustified thy sisters. 53 Therfore I wyll bryng agayne theyr captiuitie, the captiuitie of Sodom & her daughters, and the captiuitie of Samaria and her daughters, and the captiuitie of thy captiuities among (t) them,

54 That thou mayst take thine owne confusion vpon thee, and be ashamed of al that thou hast done, in that thou hast (v) comforted them. 55 And thy sister Sodom and her daughters shall returne to theyr former state, Samaria also & her daughters shall returne to theyr former state, when thou and thy daughters shall returne to your former state. 56 For thy syster Sodom was not (x) heard of by thy reporte in the day of thy pryde, 57 Before thy wyckednesse was (y) discouered according to the time of the reprochs of the daughters of Aram, and of all the daughters of the Philistines rounde about her, whiche dispise thee on all sydes. 58 Thou hast borne thy wyckednes & thyne abhomination, sayth the Lorde. 59 For thus sayth the Lorde God, I myght (by ryght) deale with thee as thou hast done, whiche hast dispised the (z) othe in breaking the couenaunt: 60 Neuertheless, I wyll remember my couenaunt with thee in the dayes of thy youth, and I shyll establyshe vnto thee an euerlastyng couenaunt. 61 Then shalt thou remember thy wayes, and be ashamed when thou shalt receaue thy sisters, (both) thy elder and thy younger: and I wyll geue them vnto thee for daughters, but not by thy couenaunt. 62 And I wyll establyshe my couenaunt with thee, that thou mayst know that I am the lorde. 63 That thou mayst thinke vpon it, and be (aa) ashamed & neuer open thy mouth any more for shame of thy selfe, when I am pacified towarde thee for all that thou hast done, sayth the Lorde God.

(r) Whiche worshypped the calues in Bethel and Dan. 2. king. 12. d.

(s) Thou art so wicked, that in respect of thee Sodom and Samaria were iust.

(t) That is, as if he had said, neuer.

(v) In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

(x) Thou wouldest not call her punyshment to mind whē thou wast a doft, to learn by her example to feare my iudgementes.

(y) That is, tyl thou wast brought vnder by the Syrians and the Philistines.

2. Chro. 28. c.

(z) Reade the eyght verse.

(aa) This declareth the fruites of gods mercie, to wit, sorow and repentaunce for theyr former lyfe.

The. xvii. Chapter.

¶ The parable of the two Egles.

THe worde of the Lorde came vnto me, saying, 2 Thou sonne of man, put forth a parable, and speake a prouerbe vnto the house of Israel, 3 And say, thus sayth the Lorde God, There came a great (a) Egle, with great wynges, yea with a mightie long body, and full of feathers of diuers colours, vpon the mount of Libanus, and tooke the hyest braunche of a Cedar tree, 4 And brake of the top of his twigges, and caried it into the land of (b) marchauntes, and set it in a citie of marchauntes. 5 He tooke also of the (c) seede of the lande, and planted it in a fruitefull grounde, he brought it vnto great waters, and set it in "an open trenche. 6 Then dyd it growe, and was a (d) spreading vine, but (e) lowe of stature, whose braunches turned towarde "it, and the rootes of it were vnder it: thus there came of it a vine, and it brought forth braunches, and shot forth buddes.

7 But there was another (f) Egle, a great one, whiche had great wynges and many feathers: and beholde the rootes of this vine turned towardes it, and spread out her braunches towardes it, that she myght water it by the trenches of her plantation.

8 It was planted vpon a good soyle beside great waters, so that it shoulde haue brought out braunches, & borne fruite, and haue ben a goodly vine.

9 Speake thou therefore, thus sayth the Lorde God, Shall this vine prosper? (g) shal he not pull vp the rootes thereof, and destroy the fruite therof, and cause them to dry? all the leaues of her bud shall wither without great power, or many people to plucke it vp by the rootes therof. 10 Behalde, it was planted: Shall it prosper therefore? Shall it not be dryed vp and withered? when the (h) east wynde shall touche it, it shall wyther in the trenches where it grewe.

11 Moreouer the worde of the Lorde came vnto me, saying, 12 Speake nowe to the rebellious house, knowe ye not what these thynges (do signifie?) Tell them, beholde the kyng of Babylon is come to Hierusalem, and hath taken the kyng thereof, and the princes therof, and hath led them with hym to Babylon. 13 He toke of the kynges seede, and made a couenaunt

(a) That is, Nabuchodonozor, who hath great power, ryches, & many countreys vnder hym, shal come to Hierusalem and take away Iechonias the king, as verse. 12.

(b) Meanyng to Babylon.

(c) That is, Zedekias, who was of the kynges blood, & was left at Hierusalem and made kyng in steade of Iechonias.

2. king. 24. 4 Iere. 37. 4.

" or, as a wyllowe tree.

(d) This was Zedekias kyngdome.

(e) That it myght not haue power to rebell agaynst Babylon. as verse. 14.

" the Egle.

(f) Meanyng the kyng of Egypt, of whom Zedekias sought succour as I gainst Nabuchodonozor.

(g) Nabuchodonozor, vnderstande by the first Egle.

(h) That is, the Babylonians.

¶ 4 He sheweth that euery man shall beare his owne sinne. 25 To him that amendeth, is saluation promised.

THe worde of the Lorde came vnto me, saying, 2 What meane ye by this common prouerbe that ye vse in the lande of Israel, saying, The (a) fathers haue eaten sowre grapes, and the childrens teeth are set on edge? 3 As truely as I liue, saith the Lorde God, ye shall vse this prouerbe no more in Israel. 4 Beholde, all soules are mine: like as the soule of the father is myne, so is the soule of the sonne myne also: the soule that sinneth, shal dye it selfe. 5 But if a man be iust, and do that whiche is lawfull and right: 6 And hath not (b) eaten vpon the hilles, he hath not lyft his eyes to the idols of the house of Israel, neither hath defiled his neighbours wyfe, neither hath come neare a (c) woman remoued: 7 Neither hath oppressed any man, but hath restored to the debter his pledge: he that hath not spoyled any by violence, hath geuen his bread to the hungry, and hath clothed the naked: 8 And hath not geuen foorth vpon vsurye, neither taken any encrease, he hath withdrawne his hand from iniquitie, and hath executed true iudgement betweene man and man: 9 And hath walked in my statutes, and kept my iudgementes to deale truely: this is a righteous man, he shall surely lyue, saith the Lorde God. 10 If he nowe get a sonne that is a robber, a shedder of blood, & do any one of these things: 11 Though he do not al these things, but either hath eaten vpon the hilles, or defiled his neyghbours wyfe:

12 Or hath oppressed the poore and needye, or spoyled by violence, or hath not restored the pledge, or hath lyft vp his eyes vnto the idols, or hath committed abhomination: 13 Or hath geuen foorth vpon vsurie, or hath taken encrease: Shall this man lyue? he shall not lyue: Seeyng he hath done al these abhominations he shal dye the death, his blood shalbe vpon hym. 14 Nowe yf this man get a sonne also, that seeth al his fathers sinnes whiche he hath done, and feareth, neither doth such like: 15 (Namely) that hath not eaten vppon the hylls, neither hath lyft vp his eyes to the

(a) The people murmured at the chastisinges of the lorde, & therefore vsed this prouerbe, meanyng that theyr fathers had sinned, & they were punished for theyr transgressions, reade Iere. xxxi. d.

(b) That is, if he haue not communicated in the sacrifices of idols.

(c) Meanyng such as were set apart in tyme of naturall and monthlye diseases, namely in time of child birth, leprosie, and such lyke. as Leuit. xx. c.

shunne with hym, and take an othe of hym: the princes of the lande take he with hym also. 14 That the kyngdome myght be in subiection, and not lift vp it selfe, but kepe the couenant, and stande to it. 15 But he rebelled agaynst hym, and sent his ambassadours into Egypt, that he might haue horses and muche people: Shoulde he prosper? shall he escape that doth suche thynges? or shall he breake the couenaunt and escape free? 16 As truely as I liue, saith the Lord God, he shall dye at Babylon in the place where the kyng dwelleth that made hym kyng, whose othe he hath despised, and whose couenaunt he hath broken. 17 Neither shall Pharao with his great hoast and multitude of people maynteyne hym in the warre, when they haue cast vp mountes, and buylt a fort to destroy many persons.

18 For seeyng he hath despised the oth and broken the couenaunt, (wherein he yet gaue his (i) hande therupon) and done all these thynges, he shall not escape. 19 Therefore thus saith the Lorde God, As truely as I liue, I will bryng myne othe that he hath despised, and my couenaunt that he hath broken, vpon his owne head.

20 I will spreade my net vpon him, and he shalbe caught in my net: and I will bryng hym to Babylon, and enter into iudgement with him there, for the trespasse whiche he hath committed agaynst me. 21 As for those that flee from him, with all his hoast, they shalbe slayne with the swoorde, and the residue shalbe scattered towardes all the windes: and ye shall knowe that I the Lorde haue spoken it. 22 Thus saith the Lorde God, I will also take of the top of this hye Cedar, and will set it, and cut of the top of the tender plant thereof, and will plant it vpon an hye hyll and a great. 23 (Namely) vpon the hye hyll of Israel will I plant it, that it may bryng foorth bowes, and geue fruite, and be an excellent Cedar: and vnder it shall remayne all byrdes, and euery foule shall remayne vnder the shadowe of the braunches thereof.

24 And al the trees of the feeld shall know that I the Lorde haue brought downe the hye tree, and exalted the lowe tree, that I haue dryed vp the greene tree, and made the drye tree to flourysshe, (euen) I the Lord that spake it, haue also brought it to passe.

(i) Because he wke the name of god in vayne, and brake his oth which he had confirmed by geuyng his hande, therefore the prophete declareth that god wolde not defer persecution and inflictio to escape punishment.

the idols of the house of Israel, nor defiled his neighbours wife: 16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoyled by violence: (but) hath geuen his bread to the hungry, and hath couered the naked with a garment: 17 Neither hath withdrawen his hand from the afflicted, nor receaued vsurie nor encrease, (but) hath executed my iudgementes, and walked in my statutes: this man shall not dye in his fathers sinne, but shall lyue without fayle.

18 As for his father, because he hath cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, lo he dyeth in his owne sinne. 19 And yet say ye, Wherefore then shoulde not this sonne beare his fathers sinne? Because the sonne hath done iudgement and ryghteousnesse, he hath kept all my statures and done them: therfore shall he lyue in deede. 20 The same soule that sinneth shall dye, the sonne

Deut. 24. c. 2. King. 14. c. 2. Chr. 25. a

shall not beare the fathers iniquitie, neither shall the father beare the sonnes iniquitie: the ryghteousnesse of the righteous shalbe vpon him, and the wickednesse of the wycked shalbe vpon hym selfe also. 21 But yf the vngodly will turne away from al his sinnes that he hath done, and kepe all my statutes, and do the thyng that is iudgement and ryght, doubtlesse he shall lyue and not dye. 22 As for all his sinnes that he dyd before, they shall not be mentioned vnto hym: but in his ryghteousnesse that he hath done he shall lyue. 23 For haue I any pleasure in the death of a sinner, sayth the Lorde God? shall he not lyue yf he returne from his wayes?

2. Pet. 3. b. Ezech. 33. b

24 Agayne yf the ryghteous turne from his ryghteousnesse, and do iniquitie, and shall do accordyng to al the abhominations that the wycked man doth: shall he lyue? All the ryghteousnes that he hath done shall not be remembred, but in his transgression that he hath committed, in his sinne that he hath sinned, in them he shall dye. 25 And yet ye say, The way of the Lorde is not (d) indifferent. Heare therfore ye house of Israel, is not my way equall? or are not your wayes rather vnequall? 26 When a righteous man turneth away from his righteousnes, and committeth iniquitie, and dyeth in the same: in his iniquitie whiche he hath committed shall he dye. 27 Agayne, when the wicked

(d) In punishing the fathers with the children.

turneth away from his wyckednesse that he hath done, and doth iudgment and right, he shal saue his soule aliue.

28 Because he "seeth and turneth away from all his iniquitie that he hath committed, he shall surely lyue, and not dye. 29 And yet sayth the house of Israel, The way of the Lorde is not equall. Are not my wayes equall O ye house of Israel? are not your wayes rather vnequall?

" Confydereth or remembreth his iniquities.

30 Therefore I will iudge you, euerye man accordyng to his wayes, O ye house of Israel sayth the Lorde God, returne and bring againe others from all your wyckednesse, so iniquitie shall not be your destruction.

31 Cast away from you al your transgressions whereby ye haue transgressed, and make you a newe heart and a newe spirite: for why will ye dye O ye house of Israel? 32 Seing I haue no pleasure in the death of hym that dyeth sayth the Lorde God, "bring agayne your selues then, and ye shall lyue.

" or, cause therefore one another to returne.

¶ The. xix. Chapter.

¶ 1 The captiuitie of Iehoas and Iehoiakim is signified by the lions whelpes, and by the lion.

THou also take vp a lamentation for the (a) princes of Israel, 2 And say, Wherefore lay thy mother that lioneesse among the lions? she nourished her young ones among the lions whelpes. 3 One of her whelpes she brought vp and it became a lion, it learned to catch the pray & to deuoure folke. 4 The (b) heathen hearde of him, and caught hym in theyr snare, and brought hym in "hookes vnto the lande of Egypt. 5 Nowe when she sawe that she had waited, and her hope was lost, she tooke another (c) of her whelpes, and made hym a lion. 6 Whiche went among the lions, and became a fierce lion, learned to catch the pray, and to deuoure folke. 7 He "destroyed theyr palaces, and made theyr cities wast, insomuch that the whole lande and euery thyng therein were vtterly desolate through the voyce of his roaryng. 8 Then set the (d) heathen together on euery syde of the countreys against hym, layde theyr nettes for him, & take him in their pit. 9 So they put hym in pryson in chaynes, and brought him to the king of Babylon: they put hym in holdes, that his voyce shoulde no more be heard vpon

(a) That is, Iehoas and Iehoiakim Iosias sonnes, who for their cruelties & pride are compared vnto lions.
(b) Meanyng Pharao Necho kyng of Egypt.
" or, chaynes.
(c) Whiche was Iehoiakim.
" or, And he knew their widdowes.
(d) Nabuchodonozor with his great armie whiche was gathered of diuers nations.

the

the mountaynes of Israel. 10 As
(e) He speaketh this with the reproche of this wycked king, in whose blood, that is, in the race of his predeceſſours, Hierusalem was & ſo ſhoulde haue ben bleſſed, accordyng to Gods promiſes, and ſtorifhed lyke a fruitefull vine. for thy (c) mother, she is lyke a vine in thy blood planted by the waters: she brought forth fruite and braunches by the aboundaunt waters. 11 And she had strong rodded for the ſceptres of them that beare rule, and her ſtature was exalted on hye among the braunches, and she appeared in her heygth with the multitude of her braunches.
12 But she was pluckt vp in wyrath, cast out vppon the grounde, the eaſt winde dryed vp her fruite (her braunches) were broken of and wythered, (as for) the rodded of her ſtrength, the fyre conſumed them. 13 And nowe she is planted in the wyldernelle, in a drye and thirſtie grounde. 14 And there is a fyre gone out of the rodde of her braunches, it hath deuoured her fruite, ſo that she hath no ſtrong rodde for a ſcepter to rule: This is a lamentation, and shalbe for a lamentation.

¶ The. xx. Chapter.

¶ 3 The Lorde denyeth that he will aunſwere them when they pray, for the offence of vnkyndneſſe whiche he here obiecteth.

(a) Of the captiuitie of Iconias.

IN the (a) ſeuenth yere the tenth day of the fyrſt moneth, certayne of the elders of Israel came for to aſke counſayle at the Lorde, and ſate downe before me. 2 Then came the worde of the Lorde vnto me, ſaying, 3 Thou ſonne of man, ſpeake vnto the elders of Israel, and ſay vnto them, thus ſayth the Lorde God, Are ye come to enquire of me? As truely as I lyue I " will not be ſought of you, ſayth the Lorde God. 4 Wylt thou iudge them ſonne of man, wylt thou iudge (them?) cauſe them to vnderſtande the abhominations of theyr fathers. 5 And tel them, thus ſaith the Lorde God, In the day when I chose Israel, and (b) lyft vp myne hande vpon the ſeede of the houſe of Iacob, and was knowen vnto them in the lande of Egypt, yea when I lyft vp myne hande ouer them, and ſayde, I am the Lorde your God:

" or, when I am aſked, I will not anſwere.

(b) This was a maner of ſwearyng whiche was obſerued in takyng an othe of all antiquitie, & is yet in dyuers countreys vſed.

6 Euen in the day that I lyft vp mine hand vnto them, to bring them out of the lande of Egypt into a lande that I had prouided for them, whiche floweth with mylke and hony, and is pleaſaunt among all other landes:
7 Then ſayde I vnto them, Caſt away euery man the abhominations of his eyes, and defile not your ſelues with the idols of Egypt: for I am the Lorde your God. 8 But they rebelled agaynſt me, and wolde not hearken vnto me, they dyd not caſt away euery man the abhominations of his eyes, neither dyd they forſake the idols of Egypt: then I ſayd, I woulde powre out myne indignation ouer them, and accomplyche my wyrath vpon them, yea euen in the myddeſt of the land of Egypt. 9 And I wrought for my names ſake that it ſhoulde not be polluted before the heathen among whom they were, to whom I was manifeſtly knowen, in bryngyng them forth of the lande of Egypt.
10 Nowe when I had cauſed them to go out of the lande of Egypt, and brought them into the wyldernelle:
11 I gaue them my ſtatutes, and shewed them my iudgementes: whiche who ſo doeth, ſhall lyue in them.
12 I gaue them alſo my Sabbath dayes to be a token betwixt me and them, and thereby to knowe that I am the Lorde whiche halowe them.
13 And yet the houſe of Israel rebelled agaynſt me in the wyldernelle, they would not walke in my ſtatutes, they haue caſt away my iudgementes: which who ſo doeth, ſhall lyue in them, and my Sabbath dayes haue they greatly polluted: then I ſayde, I woulde powre out myne indignation vpon them, and conſume them in the wyldernelle. 14 And I wrought for my names ſake, leſt it ſhoulde be defiled before the heathen, in whoſe ſight I brought them out. 15 Yet neuertheleſſe I lift vp my hande vnto them in the wyldernelle, that I woulde not bryng them into the lande whiche I gaue them, that floweth with mylke & hony, and is a pleaſure of all landes:
16 And that becauſe they caſt away my iudgementes, and walked not in my ſtatutes: but haue defiled my Sabbathes: for theyr heart was gone after theyr idols. 17 Neuertheleſſe myne eye ſpared them, ſo that I would not deſtroy them, nor conſume them in the wyldernelle. 18 Moreouer, I ſayde vnto theyr ſonnes in the wyldernelle, Walke not in the ſtatutes of your (c) fathers, kepe not theyr iudgementes, and defyle not your ſelues with theyr idols. 19 I am the Lorde your God, walke in my ſtatutes, kepe my iudgementes, and do them. 20 Halow my Sabbathes, for they are a token betwixt me and you:

Rom. 10. a. Gala. 3. b. Leuit. 18. a. Exod. 20. b.

Num. 14. c

(c) Whereby the holye ghoſt confuteth the that ſay, They will folowe the religion and example of theyr fathers and not meaſure theyr doynges by Gods word, whether they be approuable thereby or no.

you, that ye may knowe howe that I am the Lorde your God. 21 Notwithstanding, they[e] sonnes rebelled agaynst me also, they walked not in my statutes, they kept not my iudgementes to fulfyll them, which he that doth shall lyue in them, they prophaned my Sabbath dayes, and I sayde, I woulde powre out myne indignation ouer them, and accomplyshe my wrath vpon them in the wylderneſſe. 22 Neuertheleſſe I withdrewe my hande, and wrought for my names sake, leſt it shoulde be defiled in the sight of the heathen, before whom I had brought them forth. 23 I lyft vp my hande to them also in the wylderneſſe, that I woulde scatter them among the heathen, and strawe them among the nations: 24 Because they had not kept my iudgementes, but cast aſyde my statutes, and broken my Sabbathes, and they[r] eyes were after they[r] fathers idols. 25 Wherefore I[e] gaue them also statutes that were not good, and iudgementes wherein they shoulde not liue. 26 And I defiled them in they[r] owne giftes, in that they[f] caused all that openeth the wombe to paſſe, that I myght destroy them, that they might know how that I am the Lord. 27 Therfore speake vnto the house of Israel thou sonne of man, and thou shalt say vnto them, thus sayth the Lorde God, Yet in this also your fathers haue blaſphemed me, and greeuously transgreſſed agaynst me: 28 For after I had brought them into the lande, for the which I lifted vp my hande to geue it vnto them, when they sawe euery hye hyll, and all thycke trees, they offered there they[r] sacrifices, and there they[r] presented their offering of[g] anger, there also they made they[r] sweete sauours, and powred out they[r] wine offeryngs. 29 And I said vnto them, What is that hye place wherevnto ye resayt? and the name of it is called[h] Bamah vnto this day. 30 Wherfore speake vnto the house of Israel, thus sayth the Lorde God, Are ye not defyled in the wayes of your fathers, and commit ye not whordome after they[r] abhominations? 31 For when ye offer your giftes, and make your sonnes to paſſe through the fyre, you are polluted with all your idols vnto this day: shall I aunswere you when I am asked, O house of Israel? As I lyue sayth the Lorde God, I *will not be sought of you. 32 And (that whiche) commeth into your mynde shal not be at all, which you say, We wyll be as the gentiles, as the kinredes of countreys, to serue wood and stone.

33 As truely as I liue sayth the lord God, I my selfe wyll rule you with a myghtie hande, with a stretched out arme, and with indignation powred out ouer you. 34 And I wyll bryng you from the people, and gather you out of the countreys wherein ye are scattered, with a myghtie hande, with a stretched out arme, and with indignation powred out. 35 And I wyll bryng you into the (i) wyldernesse of the people, and there I(k) will be iudged with you face to face. 36 Like as I pleaded with your fathers in the wyldernes of Egypt: so will I pleade with you also, sayth the Lorde God. 37 I will cause you to paſſe vnder the rodde, and I will bryng you into the bonde of the couenaunt. 38 And I will *purge out of you the rebels, and them that transgresse agaynst me, and bryng them out of the lande of they[r] habitation: as for the lande of Israel they shall not come in it, that you may knowe howe that I am the Lorde. 39 As for you O house of Israel, thus sayth the Lorde God, Go you and serue euery man his idols, seeing that ye obey not me: and pollute no more my holy name with your gyftes and your idols. 40 For vpon my holy hyll, euen vpon the hye hyll of Israel sayth the Lorde God, shall all the house of Israel, and all that is in the land worship me: and in the same place will I fauour them, and there will I require your heaue offerings, and the firſtlinges of your oblations, with all your holy thynges. 41 I will accept your sweete sauour, when I bryng you from the nations, and gather you together out of the landes wherein ye haue ben scattered, that I may be halowed in you before the heathen. 42 And ye shall knowe that I am the Lorde, when I shall bryng you into the lande of Israel, into the lande for the whiche I lyft vp my hande to geue it vnto your fathers.

43 There shall ye call to remembraunce your owne wayes, and all your workes wherein ye haue ben defiled, and ye shalbe cut of in your (l) owne sight for all your wyckednesse that ye haue done. 44 And ye shall knowe that I am the Lorde, when I deale

25

(e) Because they woulde not obey my lawes, I gaue them vp to them ſelues, that they ſhould obey they[r] owne fantaſies, as verſe. 39. Rom. 1. d.

(f) Cauſyng they[r] fyrſte born to paſſe through the fire in ſacrifice to Moloch.

(g) Such offeryng as prouoke god to anger.

(h) Whiche ſignifieth an hye place, declaring that they vaunted thé ſelues of their idolatrie, & were not aſhamed therof, though God had cómaunded expreſſly that they ſhould haue no aulter liſted vpon hie by ſtayres. Exod. xx. d.

*or, I wyll not aunſwere when I am aſked.

(i) That is, amongſt ſtraunge nations.

(k) I wyll reaſon and pleade my cauſe with you my ſelfe.

*or, talk.

(l) Your owne conſciences ſhall condempne you as worthy to be cut of from the earth.

I deale with you for my names sake, and not after your wycked wayes, nor accordyng to your corrupt workes O ye house of Israel, sayth the Lorde God. 45 Moreouer, the word of the lord came vnto me, saying, 46 Thou sonne of man, set thy face towarde the way of (m) Themanah, and drop (thy worde) towarde the (n) south, and prophecie toward the forrest of the south feelde, 47 And say to the forrest of the south, Heare the worde of the Lorde, thus sayth the Lorde God, Beholde I wyl kyndle a fyre in thee, that shall consume all the (o) greene trees, with all the dry: the continuall flame shall not be quenched, and euery face from the south to the north shalbe burnt therein. 48 And all flesche shall see that I the Lorde haue kindled it, and it shall not be quenched.

49 Then sayd I, Ah Lorde God, they say of me, Doth not he speake (p) parables?

The. xxi. Chapter.

¶ 3 He threatneth the sworde, that is to say, destruction to the citie of Hierusalem.

THe worde of the Lorde came vnto me, saying, 2 Thou sonne of man, set thy face towarde Hierusalem, and (a) drop (thy worde) towarde the holy places, and prophecie against the lande of Israel. 3 Say to the lande of Israel, thus sayth the Lorde, Beholde I am agaynst thee, and wyll drawe my swoorde out of the sheath, and cut of from thee both the (b) righteous and the wycked. 4 Seing then that I wyll cut of from thee both the ryghteous and the wycked: therefore shall my sworde go out of his sheath agaynst all flesche from the (c) south to the north, 5 That all flesche may knowe howe that I the Lorde haue drawne my swoorde out of the sheath, and it shall not be put in agayne.

6 Mourne therefore O thou sonne of man, yea (euen) with the (d) breaking of thy loynes, mourne bitterly in their presence. 7 And yf they say vnto thee, Wherefore mourneſt thou? Then tell them, For the tydynges that commeth: All hearttes shal melt, all handes shalbe letten downe, all stomaches shall faynt, and all knees shall go as water: beholde it commeth, and shalbe brought to passe, sayth the Lorde God. 8 Agayne, the worde of the Lorde came vnto me, saying. 9 Thou sonne of man, prophecie and speake, thus sayth the Lorde God, Speake, the sworde the sworde is sharpened and well furbished. 10 Sharpened is it to make a great slaughter, and furbished that it may glitter: Shall we then make myrth? It contemneth the (e) rodde of my sonne (as) (f) all other trees.

11 He hath geuen it to be furbished, to holde it in the hande: this sworde is sharpened, and furbished, to geue it into the handes of the (g) slayer.

12 Crye and houle sonne of man, for it commeth vpon my people (it commeth) vpon all the princes of Israel: the terrours of the sworde shalbe vpon my people, smyte therefore thou vpon thy thygh. 13 Because it is a tryall: and what yf (h) it contemne the rodde? it shalbe no more sayth the Lorde God. 14 Prophecie thou sonne of man, and smyte thy (i) handes together, and let the sworde be doubled thryse, (euen) the sworde of the great slaughter, entryng into their priuie chaumbers. 15 To make them faint at the hearttes, and to multiplie their falles, in all their gates haue I geuen the terrour of the sworde: Ah it is made bryght, and dressed for the slaughter. 16 Get thee (k) one way or other, either vpon the ryght hande or vpon the left, whithersoeuer thy face turneth. 17 I wyll smyte my handes together also, and make my wrathfull indignation to rest: euen I the Lorde haue sayde it. 18 The worde of the Lorde came yet vnto me agayne, saying,

19 Thou sonne of man, appoynt thee two (l) wayes, that the sworde of the king of Babylon may come: both these wayes shal go out of one lande, and choose thee a place, at the head of the cities wayes choose it. 20 Appoynt a way that the sword may come towarde Rabbath of the Ammonites, and towarde (m) Iuda in the defenced Hierusalem. 21 For the king of Babylon stoode at the (n) partyng of the wayes, at the head of the two wayes, consultyng by diuination, he made his arrowes bryght, consulted with images, & looked in the liuer. 22 At his ryght hande was the soothsaying for Hierusalem, to appoynt captaynes, to open (their) mouth to the slaughter, and to lyft vp their voyce with the alarum, to set battle rammes agaynst the gates, to caste a bulwarke (and) to burlde a fort.

23 And

(a) To wyt, the south.
(b) That is, toward Hierusalem and Iuda, which was south from Babylon.
(c) That is, both strong and weake in Hierusalem.
(d) Because the people sayd that the prophete spake darkely, therefore he desireth the Lorde to geue them a playne declaration thereof,
(e) Meanyng the scepter, shewing that it will not spare the king, who should be as the sonne of God, and in his place.
(f) That is, the rest of the people.
(g) To wyt, vnto the armie of the Chaldeans.
(h) Meanyng the sword of the kyng of Babylon, whiche shall not spare the scepter of Iuda.
(i) That is, encourage the sworde.
(k) He speaketh vnto the sworde, geuyng it libertie to raunge at his pleasure.
(l) Where the way diuideth and leadeth to many cities.
(m) The tribe of Iuda that kept them selues cheefely in Hierusalem.
(n) To know whether he should go agaynst the Ammonites or them of Hierusalem.

23 And it shalbe vnto them as a false
diuination in theyr sight, for ths (q)
othes made vnto them: but (r) he
wyll call to remembraunce theyr ini-
quitie, to the intent they may be ta-
ken. 24 Therefore thus sayth the
Lorde God, Because ye haue made
your iniquitie to be remembred in dis-
coueryng your transgressions, so that
in all your workes your sinnes might
appeare, because ye are come to re-
membrance, ye shalbe taken by hande.
25 O thou (s)wicked prince
of Israel, whose day is come, euen
when wickednesse shall haue an ende,
26 Thus sayth the Lord God, I wyll
take away the (t) diademe, and put of
the crowne: this shalbe no more the
same, I wyll exalt the humble, and
abase him that is hye. 27 Ouerthro-
wen, ouerthrowen, ouerthrowen wyll
I put (v) it, and it shall not be, vntyl he
come to whom the iudgement belon-
geth, and to whom I haue geuen it.
28 And thou O sonne of man, pro-
phecie and speake, Thus sayth the
Lorde God to the children of Am-
mon, and to theyr blasphemie, speake
thou, The sworde, the sworde is drawen
foorth alredy to slaughter, and
furbished to consume because of the
glitterynge: 29 Whyles they see vn-
to thee vanitie, and diuine a lye vn-
to thee, to put thee with the neckes of
the wicked that be slayne, whose day
is come when their iniquitie shal haue
an ende. 30 Shoulde I cause it to
returne into his sheath? In the place
where thou wast created, in the lande
of thine habitation wyl I iudge thee:
31 And I wyll powre myne indigna-
tion vpon thee, and wyll blowe vpon
thee in the fyre of my wrath, and dely-
uer thee into the handes of desperate
people, whiche are skylful to destroy.
32 Thou shalt feede the fyre, and thy
blood shalbe shed in the myddest of
the lande: thou shalt be put out of
remembraunce, for I the Lorde haue
spoken it.

The.xxii. Chapter.

¶ The worde of the Lorde agaynst Hie-
rusalem for manslaughter, and deny-
ing due honour to theyr fathers and
mothers, and other wyckednesse.

MOreouer the worde of the Lorde
came vnto me, and sayde,
2 Thou sonne of man, wylt
thou not (a) iudge, wylt thou not
iudge this bloodthy citie? wylt
thou not shewe her all her abho-
minations? 3 And tell them, thus
sayth the Lorde God, The citie shed-
deth blood in the myddest of it, that
her (b) tyme may come, and maketh
idols (c) against her selfe, to defile her
selfe. 4 Thou hast made thy selfe
giltie in the blood that thou hast shed,
and defyled thee in the idols whiche
thou hast made: thou hast caused thy
dayes to drawe nye, and made the
tyme of thy yeres to come: therefore
wyll I make thee a reproche among
the heathen, and to be a mockyng in
all landes. 5 Whether they be nye
or farre from thee, they shall laugh
thee to scorne, thou that hast gotten
thee so foule a name, and art full of
trouble. 6 Beholde the rulers of
Israel, euery one in thee (was redye)
to his power to shed blood. 7 In
thee haue they dispised father and
mother, in thee haue they oppressed
the stranger, in thee haue they vexe-
ed the wyddowe and the fatherlesse.
8 Thou hast dispised my holye
thynges, and defiled my Sabbathes.
9 "Tale tellers are there in thee to
shed blood, in thee are suche as eate
vpon the hylles, and in the myddest
of thee they commit abhomination.
10 In thee they discouered theyr fa-
thers shame, in thee they haue hum-
bled her that was set apart for pollu-
tion. 11 Euery man hath defyle shame-
fully with his neighbours wyfe, & ab-
hominably defiled his "daughter in
lawe, in thee hath euery man forced
his owne sister, euen his fathers
daughter. 12 Yea gyftes haue ben
receaued in thee to shed blood, thou
hast taken vsurie and increase, thou
hast oppressed thy neighbours by ex-
tortion, and forgotten me, sayth the
Lorde God. 13 Beholde, I haue (d)
smytten my handes vpon thy cou-
tousnesse that thou hast vsed, and vp-
on the blood whiche hath ben (shed)
in the myddest of thee. 14 Is thy
heart able to endure? or may thy
handes be strengthened in the dayes
that I shall haue to do with thee? e-
uen I the Lorde that speake it, wyll
dyng it also to passe. 15 I wyll scat-
ter thee among the heathen, & strawe
thee abonein the landes, and wyll
cause thy filthynesse to (e) ceasse out of
thee. 16 Yea and thou shalt be thine
(f) owne inheritaunce in the sight of
the heathen, that thou mayest knowe
that I am the Lorde. 17 And the
worde of the Lorde came vnto me,
saying.

(q) Because there was a league betweene the Iewes and the Babylonians, they of Hierusalem shall thynke nothyng lesse then that this thing shall come to passe.
(r) That is, Nabuchodonozor wil remember the rebellion of Zedekias, & so come vpon them.
(s) Meanyng Zepekias.
(t) Some referre this to the priestes attire, for Iehozadek the priest went into captiuitie with the kyng.
(v) That is, the state of the kingdom & priesthood shall euer more and more decay till Christe come, vnto whom of right both belong.

(a) That is, wylt thou wynke at suche horrible faultes, and not vtter my iudgementes against the?

(b) That is, the tyme of her destruction.
(c) To her owne vndoyng.

"or, presentes.

Leuit. 18. b

Iere. 5. b

"or, wyues

(d) As sorowyng & lamentyng theyr wickednesse: or in token of his wrath & vengeaunce.

(e) I wyll take away the occasion of thy wyckednesse.
(f) Whereas before thou wast gods inheritaunce, nowe thou shalt be left to thy selfe miserable & forsaken.

saying, 18 Thou sonne of man, the house of Israel is vnto me as dosse: all they are brasse, tinne, iron, & lead in the middest of the furnace, euen dosse of siluer are they. 19 Therefore thus sayth the Lorde God, Forasmuch as ye all are turned into dosse, therefore beholde I wyl bryng you together vnto Hierusalem.

20 Like as they gather siluer, brasse, iron, tinne, and lead into the middest of the furnace, and the fyre is blowne there vnder to melt them: euen so wyll I gather you in myne anger and in my wrath, and let you remayne (there) and cause you to (g) melt.

21 I wyll bryng you together, & blow the fyre of my wrath vpon you, and ye shalbe molten in the middest thereof. 22 Like as the siluer is molten in the middest of the furnace, so shall ye also be molten therein, that ye may knowe how that I the Lord haue powred my wrath vpon you. 23 And the worde of the Lorde came vnto me, saying. 24 Thou sonne of man, tell her, Thou art an vncleane lande, whiche is not (h) rayned vpon in the day of wrath. 25 There is a (i) conspiracie of her prophetes in the middest thereof: as a roring lion rauenyng his pray they deuoure soules, they haue taken the riche and pretious thinges, they haue made her many wyddowes in the middest thereof. 26 Her priestes haue broken my lawe, and defiled my holy thinges, they put no difference betweene the holy and vnholy, neyther discerne they betweene the cleane and vncleane: they turne their eyes from my sabbathes, and I am defiled among them. 27 Thy rulers in the middest of thee are lyke woolues rauenyng the pray, to shed blood, and destroy soules for their owne couetous lucre. 28 As for her (k) prophetes, they daube with vntempered morter, they see vanities, and diuine lyes vnto them, saying, The Lorde sayth so: whereas the Lorde hath not spoken. 29 The people in the lande vsed wicked extortion and robbery, they vexe the poore and needy, and oppresse the straunger agaynst ryght. 30 And I sought among them for a man that would (l) make vp the hedge, and set him selfe in the gap before me in the landes behalfe that I shoulde not destroy it: but I could finde none. 31 Therefore haue I powred out my cruell displeasure vpon them, & consumed them in the fyre of my wrath: their owne wayes wyll I recompence vpon their heads, saith the Lorde God.

¶ The .xxiii. Chapter.

4 Of the fornication, that is to say, of the idolatrie of Samaria and Hierusalem, vnder the name of Aholah & Aholibah.

THe worde of the Lord came vnto me, saying, 2 Thou sonne of man, there were two women the daughters of (a) one mother. 3 And they committed fornication in (b) Egypt, they played the harlottes in their youth: there were their brestes prested, and there they bruised the tetes of their virginitie. 4 The (c) names of them (were) Aholah the elder, and Aholibah her sister, and they were myne, and they bare sonnes and daughters: thus (were) their names, Samaria is Aholah, and Hierusalem Aholibah. 5 Aholah played the harlot (d) when she was myne, and she was set on fyre with her louers the Assyrians her neighbours: 6 Whiche were clothed with blewe silke, (both) captaynes and princes, they were all pleasaunt young men, and horsemen rydyng vpon horses.

7 Thus she committed her whordome with them (beyng) all chosen men of Assur, and with all on whom she doted, and defiled her selfe with all their idols. 8 Neither left she the fornication that she vsed with the Egyptians: for in her youth they (e) lay with her, they bruised the brestes of her maydenhead, and powred their whordome vpon her. 9 Wherefore I deliuered her into the handes of her louers (euen) into the handes of the Assyrians vpon whom she doted. 10 These discouered her shame, toke her sonnes and daughters, and slue her with the sworde, an euyll name had she among women: for they had executed iudgement vpon her.

11 Her sister Aholibah sawe this, and destroyed her selfe with inordinate loue more then she, and with her fornications, more then her sister with her fornications. 12 She doted vpon the Assyrians captaynes and princes her neighbours, clothed with all maner of gorgious apparell, horsemen rydyng vpon horses, beyng all pleasaunt young men. 13 Then I sawe that she was defiled, and they toke both one way. 14 But she encreased still in whordome: for when she sawe men paynted vpon the wall,

(a) Meanyng Israel and Iuda, which came both out of one familie.

(b) They became idolaters after the maner of the Egyptians.

(c) Aholah signifieth a mansion or dwellyng in her selfe, meanyng Samaria, which was the royall citie of Israel, and Aholibah signifieth, My mansion in her, whereby is ment Hierusalem, where gods temple was.

(d) Or, vnder me, that is, vnder my gouernance, and named the people of God: they became idolaters, forsoke God, & put their trust in the Assyrians.

(e) The holy ghost vseth these termes which seeme straunge to chaste eares, to cause this wicked vice of idolatrie so to be abhorred, that vnneth any shuld abyde to heare the name thereof mentioned.

(g) Meaning thereby that the godlye shoulde be tried, & the wicked destroyed.

(h) Thou art like a baren lande which the Lorde plagueth with drought.

(i) The false prophetes haue conspired together to make their doctrine more probable.

1.King.22.b.

(k) They whiche should haue reproued them, flatteried them in their vices, and couered their doings with lyes. Ezec.13.b.

(l) Whiche would shewe himselfe zelous in my cause by reuealing vice. Ezec.22.c. & 13.a. and also pray vnto me to withholde my plagues. Psalm.106.d

(f) This declareth that no wordes are able sufficiently to expresse the rage of idolaters, and therfore the holy ghost here compareth them to those which in their raging loue & filthie lustes dote vppon the images and paynynges of them after whom they lust.

the (f) images of the Chaldees painted with vermilion, 15 And girded with girdles vppon their loynes, and with dyed attyre vpon their heades, lokyng all lyke princes, after the maner of the Babylonians in Chaldea, the lande where they were borne. 16 Assoone as she sawe them, she burnt in loue vpon them, and sent messengers vnto them into the land of the Chaldees. 17 Nowe when the Babylonians came vnto her in the bed of loue, they defiled her with their whordom: and so was she polluted with them, and her lust was abated from them.

18 And she discouered her whordome, and discloſed her shame: then my heart forsoke her, lyke as my heart was gone from her sister also.

19 Neuertheleſſe, she encreased her whordome more, and remembred the dayes of her youth wherein she had played the harlot in the lande of Egypt. 20 She burnt in lust vppon their lechers, whose flesthe was lyke the flesthe of asses, and their issue lyke the issue of horses. 21 Thus thou hast called to remembraunce the filthynes of thy youth, when thy teates were bruised by the Egyptians, for the pappes of thy youth. 22 Therefore O Aholibah, thus sayth the Lord God, I will rayse vp thy louers against thee from whom thy heart is departed, and gather them together against thee on euery side, 23 (Namely) the Babylonians and all the Chaldees, "rulers, wealthie and mightie men, with all the Assyrians, all pleasaunt young men, captaynes & princes, all valiaunt and renowmed ryding vpon horses. 24 These shall come vpon thee with charrettes, wagons, and wheeles, and great multitude of people, with buckler, shielde, and helmet they shall beset thee on euery side: "I will geue iudgement before them, yea they them selues shall iudge thee according to their owne iudgement. 25 I will lay mine indignation vppon thee, so that they shall deale cruelly with thee: they shal cut of thy nose and thyne eares, and thy remnaunt shall fall by the sword, they shall cary away thy sonnes and daughters, and the reſsoue shalbe deuoured by the fyre. 26 They shall strip thee out of thy clothes, and take away thy fayre iewels. 27 Thus will I make thy wickednes to ceasse from thee, & thy fornication out of the land of Egypt: so that thou shalt turne thyne eyes no more after them, and cast thy mynde no more vpon Egypt.

" Or, Pehod, and Shoah, and Koa.

" Or, I will leaue the punishment vnto them.

28 For thus saith the Lord god, Beholde I will deliuer thee into the handes of them whom thou hatest, yea euen into the handes of them for whom thyne heart is departed.

29 And they shal deale hatefully with thee, and take away all thy (g) labour, and leaue thee naked and bare, and the shame of thy fornications (h) shalbe discouered, both thy wickednesse and thy whordome. 30 I will do these thinges vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols. 31 Thou hast walked in the way of thy sister, therefore will I geue her cup into thyne hande. 32 Thus sayth the lord God, Thou shalt drinke of thy sisters cup deepe & large, thou shalt be laughed to scorne, and had in derision, because it conteyneth much.

(g) All the treasures and riches which thou hast gotten by labour,

(h) All the worlde shall see thy shamefull forsakyng of God to serue idols.

33 Thou shalt be filled with (i) drunkennesse and sorowe (euen) with the cup of destruction & desolation, with the cup of thy sister Samaria.

(i) Meaning that the afflictions should be so great, that they should cause them to loose their senses and reason.

34 Thou shalt drynke it and suche it out, & thou shalt breake the sheardes therof, and teare thine owne brestes: for I haue spoken it, sayth the Lorde God. 35 Therefore thus sayth the Lord God, For asmuch as thou hast forgotten me, & cast me alde behinde thy backe, so beare nowe thyne owne wickednes and whordome. 36 The Lorde sayd moreouer vnto me, Thou sonne of man, wilt thou not iudge Aholah and Aholibah? shew them their abhominations. 37 (Namely) that they haue broken their wedlocke, and blood is in their handes: and with their idols haue they committed aduulterie, and haue also caused their sonnes whom they bare vnto me, to passe (by the fyre) to be their (k) meate.

(k) That is, to be sacrifices to their idols, Reade Ezech. xvi, 6.

38 Yea and this haue they done vnto me also, they haue defiled my sanctuarie in the same day, and haue prophaned my sabbathes. 39 For when they had slaine their children for their idols, they came the same day into my sanctuarie to defile it: & lo thus haue they done in the middest of myne house. 40 And howe much more (is it) that they sent for men to come from (l) farre, vnto whom a messenger was sent, and lo they came? for whom thou didst washe thy selfe, & paynted thyne eies, & deckedst thee with ornaments. 41 Thou sattest vpon a stately bed, and a (m) table spread before it, wherupon thou hast

(l) They sent into other countreys to haue such as should teache them the seruice of their idols.

(m) He meaneth the aulter that was prepared for the idols.

thou hast set myne incense and myne oyle. 42 And a noyse of a mery company at "it, and with the men, besyde the multitude of the people, were brought men of Saba out of the desart, which gaue them bracelettes vpon their handes, & beautiful crownes vpon their heades. 43 And I sayde vnto her that was wexne in her adulteries, Nowe shall her fornications come to an ende, & she also. 44 And they went in to her as they go vnto a common harlot: euen so went they to Aholah and Aholibah those wicked women. 45 And the ryghteous men they shall iudge them after the maner of harlottes, and after the maner of murtherers: for they are harlottes, and blood is in their handes.

"Or, the table.

Eze.xvi.d.

46 Wherefore thus sayth the Lorde God, I will bryng a great multitude of people vpon them, and geue them to be scattered and spoyled: 47 And the multitude shall stone them with stones, & cut them downe with their swordes, they shall slay their sonnes and daughters, and burne vp their houses with fyre. 48 Thus will I cause wickednesse to ceasse out of the land, that al(n) women may be taught not to do after your wickednesse.

(n) Meaning all other cities & countreys.

49 And so they shal lay your wickednesse vpon your owne selues, and the sinnes of your idols shall ye beare: and ye shall knowe that I am the Lorde God.

¶ The .xxiiii. Chapter.

3 He proueth the firing of Hierusalem by a parable of a seething pot.

IN the (a) ninth yere, in the tenth monneth, the tenth day of the (b) moneth, came the worde of the Lorde vnto me, saying, 2 O thou sonne of man, wryte thee the name of this day, yea euen of this present day: for the kyng of Babylon set him selfe against Hierusalem this selfe same day. 3 And shewe the rebellious house a parable, and speake vnto them, thus sayth the Lorde God, Prepare a (c) pot, set it on, and powre water into it. 4 Gather the (d) peeces thereof into it, euery good peece, the thigh and the shoulder, and fyll it with the chiefe bones. 5 Take one of the best sheepe, "and burne also bones vnder it: let it boyle well, and let the bones thereof seethe wel therin. 6 With that sayde the Lord God on this maner, Wo vnto the bloodthirstie citie, to the pot whose scumme is therin, and whose scumme is not gone out of it: bryng it out (e) peece by peece, let no (f) lot fall vpon it. 7 For her blood is in the middest of it, vppon a bygh (g) drye stone hath she powred it: and not vpon the grounde, that it myght be couered with dust. 8 That it myght cause wrath to aryse, and take vengeance: I haue set her blood vpon a high (drye) rocke, that it should not be couered. 9 Wherefore thus sayth the Lorde God, O wo be vnto the bloodthirstie citie, for whom euen I my selfe wyll make a great fyre,

(a) Of Iechonias captiuitie, and of the raigne of Zedekias, 2 King. 25. a.

(b) Called Tebeth, conteyning part of December and part of Ianuarie, in which moneth and day Nabuchodonozor besieged Hierusalem.

(c) Whereby ament Hierusalem.

(d) That is, the citezins and chiefe men therof.

"Or, heape

10 And heape on much wood, and (h) kindle the fyre, and seethe the flesshe, and "spice the pot, so that the very bones shalbe brent. 11 Moreouer I wyll set the potte emptie vppon the coales, so that the brasse thereof may be hotte and burnt, and the filthynesse of it may be molten in it, and the scum of it shalbe consumed. 12 She hath wearied her selfe with "labour, yet her great scum is not gone of her, in the fyre her scum (must be consumed.)

13 In thy filthynesse is wickednesse: because I (i) would haue purged thee, and thou wast not purged from thy filthynesse, thou shalt not be purged any more, tyll I haue caused myne indignation to rest in thee. 14 Euen I the Lorde haue spoken it: yea it is come thereto all redy that I will do it, I will not go backe, I will not spare, I will not repent: but accordyng to thy wayes and imaginations shall they (k) iudge thee, sayth the Lorde God. 15 And the worde of the Lorde came vnto me, saying,

16 Thou sonne of man, beholde I wyll take away from thee the (l) pleasure of thyne eyes with a plague, yet shalt thou neither mourne nor weepe, neither shal thy teares runne downe.

17 Mourne in sylence, make no mournyng of the dead, bynde the tyre of thy head vpon thee, and put on thy shoes vpon thy feete, couer not thy lippes, and (m) eate no mans bread.

18 So I spake vnto the people betymes in the morning, and at euen my wife dyed: then vpon the next morowe I dyd as I was commaunded.

19 And the people sayde vnto me, Wylt thou not tell vs what this signifieth towarde vs that thou doest so? 20 I answered them, The worde of the Lord came vnto me, saying,

21 Tel the house of Israel, thus saith the lorde god, Beholde I wyll polute my sanctuarie, euen the glorie of

(e) Signifying they should not be destroyed all at once, but by litle and litle.

(f) Spare no state or condition.

(g) The citie shewed her crueltie to al the worlde, and was not ashamed thereof, neither yet hyd it.

(h) Meanyng that the citie shoulde be vtterly destroyed, and that he wold geue the enemies an appetite thereto.

"Or, cast in spice.

(i) I laboured by sendyng my prophets to call thee to repentaunce, but thou wouldest not.

(k) That is, the Babylonians.

(l) Meanyng his wyfe, in whom he delited, as .

(m) For monners were wont to eate bread sent vnto them by their neighbours in tyme of mournyng.

pone power, the pleasure of your eies, and your heartes delyght: and your sonnes and daughters whom ye haue left, shall fall thyonghe the swoꝛde.

22 Lyke as I haue done, so shall ye do also: ye shall not couer your lips, ye shall eate no mans bread. 23 And your tyꝛe (shalbe) vppon your heades, and your shoes vppon your feete: ye shall neither mourne noꝛ weepe, but ye shall pine away in your iniquities, and mourne one towardes another.

24 Thus Ezechiel is your shewetoken: accoꝛding to all that he hath done, ye shall do: when it commeth, then ye shall knowe that I am the Lozde God. 25 Also thou sonne of man, shall it not be in the day when I take from them their power, the ioy of their honour, the pleasure of their eyes, and the (r) lyfeyng vp of their soules, their sonnes and their daughters? 26 In that day shall come one that is escaped, vnto thee, (s) (& bryng it) to the hearing of (thyne) eares?

27 In that day shall thy mouth be opened to him which is escaped, that thou mayst speake and be no moꝛe dumbe: yea thou shalt be their shewetoken, that they may knowe how that I am the Lozde.

(r) Their harts delite.
(s) That is, bring thee tydynges of the destruction of Hieruſalem.

¶ The .xxv. Chapter.

1 The worde of the Lorde vppon the ſonnes of Ammon, which reioyced at the fall of Hieruſalem. 8 Agaynſt Moab and Seir, agaynſt Idumea, agaynſt the Philiſtines.

THe woꝛde of the Lozd came vnto me, saying, 2 Thou sonne of man, set thy face toward the Ammonites, and prophecie vppon them.

3 And say vnto the Ammonites, Heare the woꝛde of the Lozde God, thus sayth the Lozd God, Foꝛsomuch as thou saydest (a) Waha ouer my sanctuarie because it was polluted, and ouer the lande of Iſrael because it was desolate, and ouer the house of Iuda because they went into captiuitie: 4 Beholde therefoꝛe I will deliuer thee to the people of the (b) east, that they may haue thee in possession: these shall settle their (c) palaces in thee, and make their dwellinges in thee, they shall eate thy fruite, and dꝛynke vp thy milke. 5 As foꝛ (d) Rabbath, I wyll make of it a stable foꝛ camels, and of the Ammonites a sheepefolde: and ye shall knowe that I am the Lozde. 6 Foꝛ thus sayth the Lozde God, Insomuch as thou hast clapped with thyne handes, and stamped with thy feete, yea and reioyced ouer the lande of Iſrael with all thy "despite in heart: 7 Beholde therefoꝛe I wyll stretche out my hand ouer thee, and deliuer thee to be spoyled of the heathen, and roote thee out from among the people, and cause thee to periſhe out of the landes: yea I wyl make thee to be destroyed, that thou mayst knowe that I am the lozd.

(a) Because ye reioyced when the enemie destroyed my citie and temple.
(b) That is, to the Babylonians.
(c) They shal chase thee away, and take thy goꝛgious houses to dwell in.
(d) Called also Philadelphia, whiche was the chiefe citie of the Ammonites and full of conduites as 2. Sam. 12. d.

" Or, ticklyng of heart. B

8 Thus sayth the Lozde God, Foꝛsomuch as Moab and Seir do say, Beholde the house of Iuda is lyke as all gentiles be: 9 Therfoꝛe behold I wyll open the side of Moab from the cities, from his cities (I say) of his frontiers, the pleasures of the countrey (as namely) Bethieſimoth, Baalmeon, and Kiriathaim: 10 (c) Vnto the chyldren of the east agaynst the Ammonites, and wyll geue it into possession, so that the Ammonites shal no moꝛe be had in remembraunce among the heathē. 11 And I wyl execute iudgementes vpon Moab, and they shall knowe that I am the Lozd.

(e) Vnder. standeout of the next former verse, I wyll open, &c.

12 Thus sayth the Lozde God, Foꝛ that Edom hath done in auenging reuengement vpon the house of Iuda, and hath done great offence and auenged him selfe vpon them: 13 Therefoꝛe thus sayth the Lozde God, I wyl reache out myne hande vpon Edom, and destroy man and beast out of it, I wyll make it desolate from Theman, and Dedanah shall fall by the swoꝛd.

14 And I wyll execute my reuengement vpon Edom by the hande of my people Iſrael, they shall do in Edom accoꝛdyng to my wyath and indignation, so that they shall knowe my vengeaunce, sayth the Lozde God.

15 Thus sayth the Lozde God, Foꝛ that the Philiſtines dyd in vengeaunce, (namely) in auenging reuengement, with a " disperteful heart to destroy it foꝛ the olde enmitie:

" Or, tickelyng heart, as they often haue whiche delite in seeing reuengement.

16 Therefoꝛe thus sayth the Lozde God, Beholde I wyl stretche out my hande ouer the Philiſtines, and destroy the (f) Cerethites, and cause all the remnaunt of the sea coast to periſhe: 17 A great vengeaunce wyl I take vpon them, with punishmentes of my wyath, that they may knowe that I am the Lozde, when I shal lay my vengeaunce vpon them.

(f) Whiche were certaine garisons of Philiſtines, whereby they oft molested the Iewes. Of the Cerethites Dauid also had a garde. 2. Sam. 8. d.

¶ The .xxvi. Chapter.

1 He prophecieth that Tyrus shalbe ouerthrowen, because it reioyced at the destruction of Hieruſalem. And

A

(a) Eyther of the captiuitie of Iekonias, or of the raigne of Zedekias.

(b) The traffique of marchaundise that was vsed in Hierusalé, shalbe turned to me agayne.

(c) My riches and fame shal encrease: thus the wicked reioyce at their fall by whom they may haue any profite or aduauntage.

(d) Meanyng the small townes and villages that were in the countrey or territorie of Tyrus,

B

Ier. 7. b.

C

AND it came to passe in the (a) eleuenth yere, the first day of the moneth, the woorde of the Lorde came vnto me, saying, 2 Thou sonne of man, because that Tyre hath spoken vppon Hierusalem Haha, the gates of the people is broken, (b) it is turned vnto me, for nowe that she is destroyed, I shalbe (c) filled:

3 Therefore thus sayth the Lorde God, Beholde O Tyre, I will vpon thee, I will rayse vp many nations agaynst thee, lyke as when the sea arysseth with his waues. 4 They shall breake the walles of Tyre, and cast downe her towres, I will scrape her dust from her, and make her a dyre roche. 5 She shalbe for a spreadyng of nettes in the sea, for I haue spoken it, sayth the Lord God, and she shalbe for a spoyle to the nations. 6 Yee (d) daughters that are in the feelde shalbe slayne with the swoorde, that they may knowe howe that I am the Lorde. 7 For thus sayth the Lorde God, Beholde I will bryng vpon Tyrus Nabuchodonozor kyng of Babylon from the north, a kyng of kinges, with horses, charets, horsemen, with a multitude, & much people. 8 Thy daughters that are in the feelde shall he slay with the swoorde: but agaynst thee he shall make bulwarkes, & cast a mount agaynst thee, and lyft vp his speare agaynst thee. 9 He shall set engins of warre before him agaynst thy walles, and with his weapons breake downe thy towres. 10 The dust of his horses shal couer thee they shalbe so many: thy walles shal shake at the noyse of the horsmen, wheeles, and chariots, when he shall enter into thy gates, as into the entry of a citie broken downe. 11 With the hooffes of his horses shal he treade downe al thy streetes, he shall slay the people with the swoord, and the pillers of thy strength shall fal downe to the ground.

12 They shall robbe thy riches, and spoyle thy marchaundise, thy walles shall they breake downe, and destroy thy houses of pleasure, thy stones, thy timber and dust shall they cast into the middest of the water. 13 Thus will I cause the sounde of thy songes to ceasse, and the noyse of thy harpes shall no more be hearde. 14 I will bryng thee into a dyre roche, thou shalt be for a spreadyng of nets, thou shalt neuer be buylt agayne: for euen I the Lorde haue spoken it sayth the Lorde God. 15 Thus hath the Lord God spoken concernyng Tyre, Shall not the iles tremble at the noyse of thy fall, and at the crye of the wounded, when they shal be slayne and murthered in the middest of thee? 16 All princes of the (e) sea shal come downe from their thrones, they shall lay away their robes, and put of their broidred garmentes, yea with tremblyng shall they be clothed, they shall sit vppon the grounde, they shalbe astonished at every moment, and be amased at thee. 17 They shall mourne for thee, and say vnto thee, How art thou destroyed that wast inhabited of the (f) seas, the renowmed citie whiche was strong in the sea, she and her inhabitauntes, which caused their feare to be on all that haunted therein?

18 Now shall the inhabitours of the iles be astonished in the day of thy fall: yea the iles that are in the sea shalbe troubled at thy departure.

19 For thus sayth the lord god, When I make thee a desolate citie, as other cities be that no man dwell in, and when I bring vp the deepe vpon thee, that great waters may couer thee:

20 Then wyl I cast thee downe vnto them that descende into the pit, vnto a people of (g) olde time, and set thee in a lande that is beneath, lyke the old ruynes, with thē which go downe to the graue, so that no man shal dwel more in thee: but I wyll reserue honour for the (h) lande of the lyuing:

21 I wyl " make thee terrours, and thou shalt be no more; though thou be sought for, yet shalt thou not be found for euermore, sayth the Lorde God.

(e) The gouernours & rulers of other countreys by the sea, whereby he signifieth that her destruction should be so horrible that all the world should heare thereof, and be afrayde.

(f) Meanyng marchantes, whiche by their traffique dyd enriche her wōderfully, and encrease her power.

(g) Which are deadlong ago.

(h) Meanyng Iudea, when it shalbe restored.

" Or, I wyl bryng thee to naught.

¶ The .xxvii. Chapter.

1 The prophete is moued to bewayle the desolation of Tyrus.

THE woord of the Lorde came vnto me, saying, 2 O thou sonne of man, take vp a lamentable complaynt vpon Tyre, 3 And say vnto Tyre that is situate at the entrie of the sea, whiche is the mart of the people for many iles, thus sayth the Lorde God O Tyre, Thou hast sayd, I am of perfite beautie. 4 Thy borders are in the mids of the seas, thy buylders haue made perfite thy beautie.

5 They haue made all thy (ship) bordes of firre trees of (a) Shenir, from Libanus haue they taken Cedar trees to make thee maistes: 6 And the Okes of Basan to make thee ores, they of Assyria haue made thy benches of

(a) This mountayne was called Hermon, but the Ammonites called it Shenir. Deut. 3. b.

(b) Whiche is taken for Greece and Italie.

(c) Or calkers, Meanyng that they buylt the walles of the citie, whiche were lament by the ship. And of theie were the buylders of Solomons temple. 3. king. v. c.

(d) Gammadims of Cappadocia, whiche were called Pygmeis and dwarfes, because that out of the hie towres they seemed litle.

"or, shieldes

(e) By selling bondmen, seruauntes, and slaues.

(f) Hornes of vnicornes, teeth of Elephantes, called iuory.

(g) Hebenus, a pretious wood, bright and blacke.

(h) These were two places where the best wheate groweth.

" or wandryng to and fro.

snoxy, brought out of the iles of (b) Chittim. 7 Fine linnen with broidred worke out of Egypt was spread ouer thee to be thy sayle: blewe silke and purple out of the iles of Elishah was thy couerynge. 8 The inhabitours of Sidon and Aruad were thy mariners: and thy wyse men O Tyre, that were in thee were thy shipmaisters. 9 The auncient and wyse men of Gebal were in thee thy (c) stoppers of chinkes: all shippes of the sea with their shipmen were in thee to occupie thy marchaundise. 10 The Persies, Lydians, and Phuteng were in thy armies thy men of warre: these hanged vp their shieldes and helmets in thee, these set foorth thine honour. 11 They of Aruad were with thyne hoast rounde about thy walles, and the (d) Pygmenians were thy watchmen vppon thy towres: these hanged vp their "quyuers rounde about thy walles, they made thy beautie perfite. 12 They of Tharsis (were) thy marchauntes for the multitude of all riches, in siluer, iron, tin, and lead, which they brought to thy fayres.

13 Iauan, Tubal, and Meseth were thy marchauntes concernyng the (e) lyues of men, and they brought vessels of brasse for thy marchaundise.

14 They of the house of Thogarma brought vnto thee at the tyme of thy marte, horses, coursers, and [illegible]

15 They of Dedan were thy marchauntes, & many iles the marchaundise of thy handes, and brought thee (f) hornes, teeth, and (g) Hebenus, for presentes. 16 They of Aram (were) thy marchauntes for the multitude of thy workes, and occupied in thy fayres with emerandes, purple, broidred worke, fine linnen, coral, & pearle.

17 Iuda and the lande of Israel occupied with thee, and brought vnto thy markets wheate of (h) Minnith and Pannag, hony, oyle, and triacle.

18 Damascus also vsed marchaundise with thee, in the wine of Helbon, and white wooll, because thyne occupiyng was so great, and thy wares so many. 19 Dan, Iauan, and "Mensal haue brought vnto thy marketes wrought iron: Casia and Calamus were among thy marchaundise.

20 They of Dedan were thy marchants in pretious clothes for charyots. 21 Arabia and al the princes of Cedar haue occupied with thee, in weathers, rammes, and goates: in these were they thy marchantes.

22 The marchauntes of Seba & Rema haue occupied also with thee, in al chiefe spices, in all pretious stones and golde, whiche they brought vnto thy markets. 23 Haran, Chenne, & Eden, the marchauntes of Seba, Assyria, and Chelmad were doers with thee: 24 These were thy marchants in all sortes (of thinges,) in rayment of blewe silke, and of broidred worke, and in coffers for the riche apparell, which were trussed with coardes, and "Cedar boorde among thy marchandise. 25 The ships of Tharsis were the chiefe of thyne occupying: thus thou wast replenished and in great worship, euen in the mids of the sea.

" or, chaynes were.

26 Thy" rowers haue brought thee into great waters, the (i) east winde hath broken thee in the mids of the sea. 27 Thy riches, and thy fayres, thy marchaundise, thy mariners, and shipmaisters, thy calkars, and the occupiers of thy marchaundise, and all thy men of warre that are in thee, and all thy multitude that is in the mids of thee, shall fall in the mids of the sea, in the day of thy fall. 28 The(k) suburbes shal shake at the loude crye of thy shipmen. 29 All that handle the oze, mariners, and al shipmaisters of the sea, shall come downe from their ships, and stand vpon the lande. 30 And they shal cause their voyce to be hearde agaynst thee, and shall crye bitterly, and shall cast dust vpon their heades, and wallowe in the ashes.

" or, tobbers

(i) That is, Nabuchodonozor kyng of Babylon.

(k) That is, the townes and villages neare adioynyng vppon the mayne lande.

31 They shall (l) make them selues bauld for thee, and girde them with sackcloth, and they shall weepe for thee with sorowfull heart, and bitter mournyng. 32 And they shall take vp a lamentation for thee in their mournyng, & lament ouer thee: (what citie) is lyke Tyrus so destroyed in the mids of the sea? 33 When thy wares went foorth of the seas, thou fildest many people: the kynges of the earth hast thou made riche, thou rowe the multitude of thy riches and marchaundise. 34 When thou shalt be broke vp the seas in the deapthes of the waters, thy marchaundise and al thy multitude that was in the mids of thee shall fall. 35 All the inhabitauntes of the iles shalbe astonied at thee, and all their kinges shalbe sore afrayde, and troubled in their countenaunce. 36 The marchauntes of the nations shall hisse at thee: thou shalt be a terrour, and shalt (m) neuer be any more.

(l) Whiche was the maner of the heathen in mournynges and miseries.

(m) Whereby is ment a long time: for it was prophecied to be destroyed but seuen score yeres. Esai. xxiii. c.

The

¶ The.xxviii. Chapter.

1 The worde of God agaynst the kyng of Tyrus for his pride.

THe worde of the Lorde came vnto me, saying, 2 Thou sonne of man, tel the prince of Tyre, thus sayth the Lorde God, Because thou hast a proude heart, and hast sayde, I am (a) a God, I sit in the seate of god, in the mids of the sea: where as thou art but a man, and not god, (b) though thou set thyne heart as the heart of God. 3 Beholde thou thinkest thy selfe wyser then (c) Daniel, that there is no secretes hyd from thee.

4 With thy wysdome and thyne vnderstandyng thou hast gotten thee great welthinesse, and gathered treasure of syluer and golde. 5 With thy great wysdome and occupiyng hast thou encreased thy "powre, and because of thy great riches thy heart is proude. 6 Therefore thus sayth the Lorde God, Forsomuch as thou hast set thyne heart as the heart of God:

7 Beholde I wyll bryng straungers vpon thee, euen the terrible nations, these shall drawe out their swordes vpon the beautie of thy wisdome, and shall defile thy glorie. 8 They shall cast thee downe to the pit, so that thou shalt dye the death of them that be slaine in the mids of the sea.

9 Wylt thou say then before them that slay thee, I am a God? where as thou art but a man, and not God, in the handes of them that slay thee.

10 Dye shalt thou the death of the (d) vncircumcised in the handes of the straungers: for I haue spoken it, saith the Lorde God. 11 Moreouer the word of the Lorde came vnto me, saying, 12 Thou sonne of man, take vp a lamentatiō vpon the king of Tyre, and tell him, thus sayth the lord god, Thou sealest vp the summe, (e) full of wysdome, & perfite beautie. 13 Thou hast ben in the pleasaunt garden of God, thou art decket with all maner of pretious stones, with ruby, topas, diamond, thurkis, onyx, iasper, saphir, emeralde, carbuncle, and golde: the workmanship of thy tymbrels and of thy pipes (that be) in thee, was prepared in the day that thou wast created. 14 Thou art an (f) annoynted Cherub that couereth, and I haue set thee (in this dignitie) thou wast vpon the holy mount of God, thou hast walked in the mids of the stones of fyre.

15 From the tyme of thy creation thou hast ben perfite in thy wayes, tyl wickednesse was founde in thee.

16 By the multitude of thy marchandise they haue filled the mids of thee with cruelitie, and thou hast sinned: I wyll cast thee as prophane out of the (g) mount of God, and I wyll destroy thee O couering Cherub, from the mids of the stones of fyre.

17 Thy heart was proude in thy beautie, and through thy brightnesse thou hast destroyed thy wysdome: I wyll cast thee downe to the grounde, I wyll lay thee before kynges, that they may beholde thee. 18 Thou hast defiled thy (h) sanctification with the great wickednesse of thyne vnrighteous occupying: I wyll bryng a fyre from the middest of thee to consume thee, and wyll make thee to ashes vpon the earth, in the sight of all them that loke vpon thee. 19 All they that haue ben acquainted with thee among the heathen shalbe abashed at thee: thou hast ben a terrour, and neuer shalt thou be any more.

20 And the worde of the Lorde came vnto me, saying, 21 Thou sonne of man, set thy face agaynst Sidon, and prophecie vpon it, 22 And speake, thus sayth the Lorde God, Beholde O Sidon, I wyll vpon thee, and I wil be glorified in the middest of thee: that it may be knowen howe that I am the Lorde when I shall haue executed iudgementes in her, and shalbe sanctified in her. 23 For I wyl sende pestilence and bloodshedyng into her streetes, and the slayne shall fal in the mids of her by the sworde (commyng) vpon her on euery side: and they shall knowe that I am the Lord. 24 They shalbe no more a pricking thorne vnto the house of Israel, nor a grecuous thorne of all that are rounde about them & despised them: and they shall knowe that I am the Lorde God.

25 Thus sayth the Lord God, When I gather the houshold of Israel together agayne from the nations among who they be scattered, then shal I be sanctified in them in the sight of the gentiles, and they shal dwel in the land that I gaue to my seruant Jacob. 26 They shal dwel with cōfidēce therin, buyld houses, & plant vineyardes: yea with confidence shall they dwell therein, when I haue executed iudgementes vpon al those that despise them rounde about: and then shall they know that I am the Lord their God.

(a) Lyke as God is safe in heauen, euen so I am safe that none can come to hurt me.

(b) Though thou diddest thinke in thyne heart that thou wast equall with God.

(c) Thus he speaketh by derision, for Daniel had declared notable signes of his wysdome in Babylon: when Ezechiel wrote this,

(d) Lyke the rest of the heathen and infidels, which are Gods enemies.

(e) He derideth the vayne opinion and confidence that the Tyrians had in their riches, strength, and pleasures.

(f) He meaneth the royall state of Tyrus, whiche for the excellencie and glorie therof he copareth to the Cherubims which couered the tearke: and by this word annoynted, he signifieth the same.

(g) Thou shalt haue no part among my people.

(h) That is the honour wherevnto it called thee

¶ The .xxix. Chapter.

1 He prophecieth agaynst Pharao, and of the desolation of Egypt, with the sparklyng abrode of the Egyptians.

IN the (a)tenth yere, vpon the twelft day of the tenth moneth, the worde of the Lorde came vnto me, saying, 2 Thou sonne of man, set thy face agaynst Pharao the kyng of Egypt, prophecie agaynst him, and agaynst the whole land of Egypt. 3 Speake & tel him, thus saith the lord god, Behold O Pharao thou kyng of Egypt, I wyl vpon thee thou great (b)dragon that lyeth in the mids of his riuers, thou that sayest, The riuer is myne, I haue made it for my selfe. 4 I wyll put (c) hookes in thy chawes, & hang the fishe in thy riuers vppon thy skales: after that I wyll drawe thee out of the middest of thy riuers, yea and all the fishe of thy riuers shall hang vpon thy skales. 5 I wyll leaue thee in the wylderneſſe, (both) thee and all the fishe of thy riuers: thou shalt fall vpon the open feelde, thou shalt not be brought together, nor gathered: I haue geuen thee for meate to the beastes of the fielde, and to the fowles of the "ayre. 6 That all they whiche dwel in Egypt may knowe that I am the Lorde, because they haue ben a staffe of reede to the house of Israel. 7 When they toke holde of thee with their handes, thou brakest and rent all their shoulder: and when they leaned vpon thee, thou brakest and madest al their loynes to stande vpryght.

8 Therfore thus sayth the Lord god, Behold I wyll bryng a swoorde vpon thee, and destroy out of thee both man and beast. 9 Yea the lande of Egypt shalbe desolate and waste, and they shall knowe that I am the Lorde, because he sayde, The riuer is myne, I my selfe haue made it. 10 Beholde therefore I wyll vpon thee and vpon thy riuers, I wyll make the lande of Egypt vtterly waste & desolate, from the towre of Seueneh vnto the borders of Ethiopia. 11 No foote of man shal passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fourtie yeres. 12 I wyll make the lande of Egypt to be desolate among other wast countreys, and her cities destroyed fourtie yeres among other destroyed cities: and I wyll scatter the Egyptians among the nations, and strawe them through the countreys. 13 Agayne thus sayth the Lord god, When the fourtie yeres are expired, I wyll gather the Egyptians together agayne out of the nations among whom they were scattered. 14 And I wyll bryng the captiuitie of Egypt agayne, and cause them to returne into the lande of Pathros, the lande of their habitation, and they shalbe there a (d) small kingdome.

15 Yea it shalbe the smalest among other kyngdomes, neither shall it exalt it selfe any more aboue the nations: for I wyll so minishe them, that they shall no more rule the nations.

16 And they shalbe no more vnto the house of Israel a trust, whiche bryngeth their iniquitie to remembraunce, when they shall looke after them: and they shall knowe that I am the Lorde God. 17 In the (e) twentie and seuenth yere, the first day of the first moneth, came the worde of the Lorde vnto me, saying, 18 Thou sonne of man, Nabuchodonozor the kyng of Babylon caused his armie to serue a great seruice agaynst Tyrus: euery head was made bald, and euery shoulder bare, yet had neither he nor his armie any wages for Tyrus for the seruice whiche he serued agaynst it.

19 Therefore thus sayth the Lorde God, Beholde I wyll geue the lande of Egypt vnto Nabuchodonozor the kyng of Babylon, that he may take away her multitude, and spoyle her spoyles, and take her pray to pay his hoast their wages withall. 20 For the "worke which he wrought about it, I haue geuen him the lande of Egypt, because they wrought for me sayth the Lorde God. 21 In that day I wil cause the horne of the house of Israel to bud forth, and I wyll geue thee the openyng of thy mouth in the mids of them: and they shall knowe that I am the Lorde.

¶ The .xxx. Chapter.

The destruction of Egypt, and of his cities is bewayled.

THE worde of the Lorde came vnto me, saying, 2 Thou sonne of man prophecie, and speake, thus sayth the Lord god, Howle, wo worth this day: 3 For the day is neare, the day of the lord is at hand, the "darke day, the tyme of the nations shalbe. 4 And the swoord shal come vpon Egypt, & feare shalbe in Ethiopia whē the slayne shall fal in Egypt: & they shall take away her multitude, & her foundations shalbe broken downe,

5 Yea

(a) To wit, of the captiuitie of Ieconias and of the raigne of Zedekias: But note that the disposition of these visions are not set foorth accordyng to the order of the tymes: but accordyng to the nearenes and distance of the countreys against whom they wer written. As the vision of Tyrus seene in the eleuenth yere, is set before this seene in the tenth yere, because it was nearer to Iurie then Egypt.

(b) He compareth Pharao to a dragon, or crocodile, which was wont to haunt the riuer Nilus.

(c) I wyl send enemies agaynst thee, which shall plucke thee and thy people that trust in thee out of thy sure places.

" Or, of heauen.

Jere. 46. d

(d) Meanyng that they should not haue ful dominion, but be vnder the Persians, Gretians & Romanes: and the cause is, that the Israelites shoulde no more put their trust in them, but learne to depende on God.

(e) Counting from the captiuitie of Ieconias.

" The tenayle he toke aboue Tyre.

" Or, a cloudie day.

5 Yea Ethiopia, Libya, and Lydia, all their common people, and Chub, and all that be confederate vnto them, shal fall with them through the swoorde.

6 Thus saith the Lorde, The mayntenyers of the lande of Egypt shall fall, the pride of her power shall come downe: euen from the towre of (a) Seuene they shall fall downe in it with the swoorde saith the Lorde God.

(a) Which was a strong citie of Egypt.

7 Among other desolate countreis they shalbe made desolate, among other waste cities they shalbe wasted.

8 And they shal knowe that I am the Lord, when I haue set a fire in Egypt, and when all her helpers shalbe destroyed. 9 In that day shal messengers go foorth from me in shippes to make the careleslie Moriens afrayde, and feare shal come vpon them, according to the day of Egypt: for lo it commeth. 10 Thus saith the Lorde God, I will cause the multitude of Egypt to ceasse by the hande of Nabuchodonozor king of Babylon.

11 He, and his people with him, the terrible nations shalbe brought to destroy the lande: they shal drawe out their swoordes vpon Egypt, & fyll the lande full of slayne men. 12 I will make their riuers drye, & sel the lande into the handes of wicked (people:) the lande and all that is therin I will destroy through the hande of straungers: euen I the Lorde haue sayde it.

13 Thus saith the Lorde God, I will destroy the idols, & bring the images of (b) Noph to an ende: there shall no more be a prince of Egypt, and a fearfulnesse will I sende into the Egyptians lande. 14 As for Pathros I will make it desolate, and kindle a fire in (c) Zoan, and I will execute iudgementes in (d) No. 15 And I will powre my wrathfull indignation vpon Sin the strength of Egypt, and I will destroy the multitude of No. 16 And I will kindle a fire in Egypt, Sin shalbe in great heauinesse, No shalbe rooted out, and Noph shal haue dayly sorowe. 17 The young men of "Auen, and of "Phibeseth shall fall by the swoorde, and these (cities) shal go into captiuitie. 18 At Tehaphnches the day shalbe (e) darke, whē I breake there the barres of Egypt, and when the pompe of her power shal ceasse in her: a cloude shall couer her, and her daughters shall go into captiuitie.

19 Thus will I execute my iudgementes in Egypt, and they shal know howe that I am the Lord.

(b) Called also Memphis, or Alkaira.

(c) Or, Thaphnis.

(d) Which is supposed of diuers to be the citie Alexandria.

" Or, Heliopolis.

" Pubastum.

(e) Meanyng that there shalbe great sorowes and afflictions, when the strength and force of Egypt shalbe broken.

20 And in the (f) eleuenth yere, vpon the seuenth day of the first moneth, the worde of the Lorde came vnto me, saying, 21 Thou sonne of man, I haue (g) broken the arme of Pharao king of Egypt: and lo, it shall not be bounde vp to be healed, to put a roller to binde it, to make it strong to holde the swoorde. 22 Therefore thus saith the Lorde God, Beholde I will vpon Pharao king of Egypt, and breake his arme that was strong, but is broken: and I will cause the swoorde to fall out of his hande. 23 As for the Egyptians I will scatter them among the nations, and strawe them in the landes about. 24 Agayne, I will strengthen the arme of the king of Babylon, and geue him my swoorde in his hande: but I will breake Pharaos armes, and he shall grone the gronynges of a deadly wounded man before him: 25 Yea I will strengthen the king of Babylons arme, & the armes of Pharao shall fall downe: and they shall knowe that I am the Lorde, when I shal (h) geue my swoorde into the hande of the king of Babylon, that he may stretch it out vpon the land of Egypt. 26 And I will scatter the Egyptians among the nations, and strowe them in the landes about: and they shall knowe that I am the Lorde.

(f) Of the captiuitie of Ieconias, or raigne of Zedekias.

(g) For Nabuchodonozor destroyed Pharao Necho at Charchemish. Iere. 46.d

(h) Whereby we see that tyrauntes haue no power of themselues, neither can do any more harme then god appoynteth, and when he wyll they must ceasse.

¶ The. xxxi. Chapter.

1 A comparison of the prosperitie of Pharao with the prosperitie of the Assyrians. 10 He prophecieth a lyke destruction to them both.

MOreouer in the (a) eleuenth yere, the first day of the thirde moneth, the worde of the Lorde came vnto me, saying, 2 Thou sonne of man, speake vnto Pharao king of Egypt, and to all his people, Whom art thou (b) lyke in thy greatnesse?

3 Beholde Assur is a Cedar in Libanon, with faire braunches, and with thicke shadowyng bowes of a hygh stature, and his top was among the thicke bowes. 4 The waters made him great, and the deepe set him vpon hye, with her riuers running round about his plantes, & set out her (c) little riuers vnto all the trees of the feelde. 5 Therefore was he hygher then all the trees of the feelde, and his bowes were multiplied, and his braunches were long, because of the multitude of the waters which the deepe sent out. 6 All foules of the " ayre made their

(a) Of zedekias raigne, or Ieconias captiuitie.

(b) Meanyng that he was not lyke in strength to the king of the Assyrians, whom the Babylonians ouercame.

(c) Many other nations which were vnder their dominion.

" Or, heauen.

their nestes in his braunches, vnder his bowes did all the beastes of the feelde bryng foorth their yoūg, and vnder his shadowe dwelt all mightie nations. 7 Beautyfull was he in his greatnesse, and in the length of his braunches: for his roote stoode beside great waters. 8 No Cedar tree myght (d) hyde him in the garden of God, there was no Fyrre trees lyke his braunches, the Chestnut trees were not lyke the bowes of him: all the trees in the garden of God myght not be compared vnto him in his beautie. 9 I made him faire with the multitude of his braunches: in so much that all the trees in the pleasant garden of God had enuie at him. 10 Therefore thus saith the Lorde God, Forsomuch as he hath lyft vp him selfe so hye, and hath shot vp his top among the thicke bowes, and his heart is lift vp in his height:

11 I haue therfore deliuered him into the handes of the (e) mightiest among the heathen: he shall handle him, (for) in his wickednesse haue I cast him away. 12 And straungers haue destroyed him, euen the terrible nations, and haue left him: vpon the mountaynes & vpon all valleys haue his bowes fallen, and his bowes are (f) broken by all the riuers of the lande: and all the people of the earth are departed from his shadowe, and haue forsaken him. 13 Vpon his ruine shall all the foules of the * ayre remayne, and all the beastes of the feelde shalbe vpon his braunches.

14 So that none of all the trees by the waters shalbe exalted in their heyght, nor shoot vp their toppes among the thicke bowes, neither shall their trees stande in their heyght, as many of them as drynke water: for they are all deliuered vnto death in the neather partes of the earth, in the middes of the children of men among them that go downe to the pyt.

15 Thus saith the Lorde God, In the day whē he went downe to the graue, I caused a lamentation to be made, I (g) couered the deepe for him, I restrayned the floodes therof, and the great waters were stayed, I caused Libanus to mourne for him, and all the trees of the feelde faynted. 16 I made the heathen shake at the sounde of his fall, when I cast him downe to hell with them that descende into the pyt: all the excellent trees of Eden, and the best of Libanus, all that (h) drynke waters, shalbe (i) comforted in the neather partes of the earth.

17 They also went downe to hel with him vnto them that be slaine with the swoorde, which were his arme (and) dwelt vnder his shadowe in the middest of the nations. 18 To whom art thou thus like in glorie & in greatnesse among the trees of Eden? yet thou shalt be cast downe with the trees of Ede vnto the neather partes of the earth: in the middest of the vncircumcised shalt thou sleepe with them that are slayne with the swoorde: This is Pharao and all his multitude, saith the Lorde God.

¶ The. xxxii. Chapter.

¶ The prophete is cōmaunded to bewaile Pharao king of Egypt. 12 He propheciēth that destruction shall come vnto Egypt through the king of Babylon.

IN the (a) twelfth yere, the first day of the twelfth moneth, the word of the Lorde came vnto me, saying,

2 Thou sonne of man, take vp a lamentation vpon Pharao the king of Egypt, and say vnto him, Thou art (b) lyke a lion of the heathen, and as a whale fishe in the sea: thou dyddest out thy riuers, thou (c) troublest the waters with thy feete, and stampest in their riuers, 3 Thus saith the Lorde God, I will spread my net ouer thee with a great multitude of people, these shal make thee come vp into my net. 4 For I wyll leaue thee vpon the lande, and cast thee vpon the open feelde, and I wyll cause all the foules of the ayre to remayne vpon thee, and fyll all the beastes of the feelde with thee. 5 Thy flesche wyll I lay vpon the hylles, and fyll the valleys with thy (d) hyghnesse. 6 I wyll (e) water thyne ouerflowyng lande with thy blood, euen to the mountaynes, & the riuers shalbe full of thee. 7 When thou art put out I wyll couer the heauen, and make his starres dimme: I wil spreade a cloude ouer the sunne, & the moone shall not geue her lyght. 8 All the lyghtes of heauen wyll I make darke for thee: and bryng darknesse vpon thy lande, saith the Lorde God. 9 I wyll stirre vp to anger the heartes of many people, when I bryng thy destruction among the heathē, and vpon the countreis which thou knowest not. 10 Yea I wyll make many people amased at thee, & their kinges shalbe astonished with feare

(d) Signifiyng that there was no greater power in the world then his was.

(e) That is, Nabuchodonozor, who afterwarde was the monarche and only ruler of the worlde.

(f) Hereby is signified the destruction of the power of the Assyrians, by the Babylonians.

* Or, heauen.

(g) The depe waters that caused him to mount so hie (meaning his great aboundance and pompe) shal now lament as they which in mournyng were couered with sackcloth.

(h) That are nourished with waters.

(i) To cause this destruction of the king of Assyria to seeme more horrible, he setteth forth other kinges and princes which are dead, as though they reioyced at the fall of such a tyraunt.

(a) Which was the first yere of the generall captiuitie vnder Zedekias.

(b) Thus the scriptures compare tyrauntes to cruel & huge beastes, which deuour all that be weaker then they, & such as they may ouercome.

(c) Thou disquieteste the world with warre.

(d) With the heapes of the carkasses of thine armie.

(e) As Nilus ouerfloweth Egypt, so wil I make the blood of thyne hoast to ouerflowe it.

(f) This came to passe in lesse then fourtie yeres after the prophecie.

(g) The inhabitauntes of Egypt shalbe so cleane destroyed, that there shall remayne none to drawe the waters out of the riuers to water their grouds as before, whereby it shalbe the deeper in his channel.

(h) That is, cleare and vntroubled with feete, passyng thorowe the fourdes.

(i) That is, prophecie that they shalbe cast downe, Thus the Lorde geueth power both to plant and to destroy by his worde.

(k) Haue not other kingdomes more beautifull then thou perished?

(l) That is, Egypt.

(m) To make the matter more sensible, he bringeth in Pharao as though the dead should meete him when he is slain. & marueil at him,

feare for thee, when I shall make my swoorde to glitter agaynst their faces: and they shalbe afrayde at euery moment euery man for his owne lyfe, in the day of thy fall. 11 For thus saith the Lord God, The king of Babylons swoord shall come vpon thee: 12 With the swoordes of the mightie will I smyte downe thy multitude: they all shalbe terrible nations, and they shall destroy the (f) pompe of Egypt, and all the multitude therof shalbe consumed. 13 I will destroy also all the beastes therof from the great waters sydes, neither shall the foote of man trouble them any more, nor the hoones of beastes trouble them. 14 Then will I make their waters (g) deepe, & cause their riuers to runne like (h) oyle, saith the Lord God. 15 When I make the lande of Egypt desolate, and when the countrey with all that is therin shalbe layde waste, & when I smyte all them which dwel in it, then shal they know that I am the Lorde. 16 This is the mourning when they shal lament her, The daughters of the nations shal lament her, they shall make the lamentation ouer Egypt, and ouer all the people therof, saith the Lorde God.

17 In the twelfth yere, the fifteenth day of the moneth, came the worde of the Lorde vnto me, saying, 18 Thou son of man, lament for the multitude of Egypt, and (i) cast them downe, euen them & the daughters of the famous nations vnto the neather partes of the earth, with them that go downe into the pyt. 19 Whom doest thou passe in (k) beautie? go downe & sleepe with the vncircumcised. 20 Among those that be slayne with the swoorde shall they lye, to the swoorde is (l) the already deliuered: draw her downe and all her multitude. 21 The (m) mightie worthies shal speake to her out of the midst of hel, & to her helpers: they are gone downe & sleepe (with) the vncircumcised that be slayne with the swoorde: 22 Assur is there also with all his companie, & their graues round about him which were slayne & fell all with the swoorde: 23 Whose graues are made in the syde of the pyt, and his multitude are round about his graue, (to wit) all the slayne and fallen by the swoorde, which cause a feare (to be) in the lande of the lyuyng. 24 There is Elam also, with all his people rounde about his graue: which all beyng slayne & fallen with the swoord, are gone downe vncircumcised vnder the earth, which neuertheless sometyme brought feare into the lande of the (n) lyuyng: they beare their owne shame, with the other that be gone downe to the graue. 25 They haue made his bed in the middest of the slayne, with all his multitude, their graues are rounde about him: al these vncircumcised slayne by the swoorde, although they caused their feare in the lande of the lyuyng, yet haue they borne their shame with them that go downe to the pyt, they are layde in the middest of them that are slayne.

26 There is (o) Mesech also & Tubal, and their people, and their graues rounde about him: these all vncircumcised were slayne with the swoord, because afore tyme they made the land of the lyuyng afrayde. 27 They shall not lye with the (p) valiaunt (which are) fallen of the vncircumcised, which are gone downe to the graue with their weapons of warre, and haue layde their swoordes vnder their heades: but their iniquitie shalbe vpon their bones, because the terrour of their mightie (was) in the land of the lyuyng. 28 Yea, among the vncircumcised shalt thou be destroyed, and sleepe with them that perished through the swoorde. 29 There is Edom with her kinges and princes also, which with their strength are layde by them that were slayne with the swoorde: yea among the vncircumcised shall they sleepe, and with them which are gone downe into the pyt.

30 Moreouer there be all the princes of the (q) north, with all the Sidonians, which are gone downe with the slayne: with their feare and strength they are come to confusion, and lye there vncircumcised among those that be slayne with the swoorde, and beare their owne shame with them that be gone downe to the pyt.

31 Pharao shall see them, and be (r) comforted ouer all his multitude: Pharao and all his armie (shalbe) slayne with the swoorde, saith the Lorde God, 32 For I haue geuen my feare (s) in the lande of the liuing: but Pharao and all his people shalbe layde among the vncircumcised, and among them that be slayne with the swoorde, saith the Lorde God.

(n) They which beyng alyue were a terrour to all the world, nowe beyng dead, are despised both of the lyuyng and the dead.

(o) That is, the Capadocians and Italians, or Spaniardes Iosephus writeth.

(p) Which dyed not by cruel death, but by the course of nature, and are honourably buried with their coate armour, and signes of honour.

(q) That is, the kinges of Babylon.

(r) Lyke as the wicked reioyce, when they see ouerthrowers partakers of their miseries.

(s) I will make the Egyptians afraide of me, as they haue caused others to feare them.

¶ The

¶ The. xxxiii. Chapter.

¶ He setteth out the office of the gouernours and ministers. 14 He strengtheneth them that dispaire, and boldneth them with the promise of mercy.

1

(a) He sheweth that the people ought continually to haue gouernours & teachers, which may haue a care ouer them, & to warne them euer of the daungers which are at hande.

(b) Signifiyng that the wicked shall not escape punishment, though the watchmen be negligēt: but yt the watchmen blowe the trumpet, and then he wyll not obey, he shall deserue double punishment. Cap. 3. c.

(c) Which teacheth that he that receaueth not his charge and watchworde at the Lordes mouth, is a spye, and not a true watchman.

(d) Thus the wicked whē they heare of gods iudgementes for their sinnes, dispaire of his mercies, & murmure.

AGayne, the worde of the Lorde came vnto me, saying, 2 Thou sonne of man, speake to the chyldren of thy people, & tell them, When I sende a sworde vpon a lande, yf the people of the lande take a man of their coastes, and set him to be their (a) watchman: 3 If when he seeth the sworde come vpon the lande, he shall blowe the trumpet and warne the people: 4 Then he that heareth the noyse of the trumpet and wyll not be warned, and the sworde come and take him away, his blood shalbe vpon his owne head. 5 For he hearde the sounde of the trumpet, and would not be warned, therfore his blood be vpon him: but he that receaueth warnyng, he shal saue his life. 6 Agayne yf the watchman see the sworde come, and blowe not the trumpet, so that the people is not warned, yf the sworde come then, and take any man from among them: the same shalbe (b) taken away in his owne sinne, but his blood wyll I require at the watchmans hande. 7 And thou O sonne of man, I haue made thee a warchman vnto the house of Israel: therefore thou shalt here the worde at (c) my mouth, and thou shalt warne them from me.

8 If I say vnto the wicked, Thou wicked, thou shalt surely die: and thou speakest not to admonishe the wicked of his way: that wicked man shall die in his owne sinne, but his blood wyll I require at thy hande. 9 Neuerthelesse yf thou warne the wicked of his way to turne from it, and he yet wyll not be turned from his way: then shal he dye in his iniquitie, but thou hast deliuered thy soule. 10 Therfore O thou sonne of man, speake vnto the house of Israel, yea say thus, If our offences and sinnes lye vpon vs, and we be consumed in them, (d) howe shoulde we then liue? 11 Tell them, as truely as I liue saith the Lorde God, I haue no pleasure in the death of the wicked, but much rather that the wicked turne from his way, and liue: Turne you, turne you from your wicked wayes, for why wyll ye dye O ye of the house of Israel? 12 Therefore thou sonne of man, tell the chyldren of thy people, The righteousnesse of the ryghteous shall not saue him in the day of his iniquitie: agayne, the wickednesse of the wicked shall not ouerthrowe him for it in the day that he returneth from his wickednesse: neither shall the ryghteous lyue for (e) it in the day that he sinneth. 13 If I say vnto the ryghteous, he shall surely lyue: and so he trust to his owne ryghteousnesse, and do sinne: then shall his ryghteousnesse be no more thought vpon, but in his wickednesse that he hath done, in it he shall dye. 14 Agayne, yf I say vnto the wicked, Thou shalt surely dye: and he returneth from his sinnes, and (f) do the thyng that is lawfull and ryght, 15 Insomuch that the same wicked man geueth the pledge agayne, restoreth that he had taken away by robberie, walketh in the commaundementes of lyfe, and doth none iniquitie: then shall he surely liue, & not dye, 16 None of the sinnes that he hath committed shalbe mentioned vnto him: for insomuch as he doth nowe the thyng that is lawfull and right, he shall liue, 17 And yet the children of thy people say, The way of the Lorde is not equal: but their owne way is rather vnequal. 18 When the ryghteous turneth from his righteousnes, and doth the thyng that is wicked, he shall dye therin. 19 But yf the wicked turne from his wickednes, doyng the thyng that is lawfull and ryght, he shall liue therfore. 20 Yet ye say, The way of the Lorde is not equall: O ye house of Israel, I wyll iudge euery one of you after his wayes.

21 In the twelfth yere, the fifth day of the tenth moneth of our (g) captiuitie, one which was escaped out of Hierusalem came vnto me, and sayd, The cite is smitten. 22 Nowe the (h) hande of the Lorde had ben vpon me the euening afore this man which was escaped came vnto me, and had (i) opened my mouth vntyl the morning that he came to me: yea my mouth was opened, so that I was no more dumbe. 23 Then came the worde of the Lord vnto me, and sayd, 24 Thou son of man, these that dwell in the wasted land of Israel talke & say, (k) Abraham was but one (man) and he had the land in possession: nowe are we many, and the land is geuen vs to possesse also. 25 And therfore tell them, thus saith the Lorde God, In the blood haue ye

(e) Namely, his ryghteousnesse.

(f) Hereby he condemneth all them that fall from pietie, whiche pretende to forsake wickednes, and by their fruites: that is, in obeying gods commaundementes, and by godlye lyfe.

(g) When the prophet was led awaye captiue with Ieconias.

(h) I was enclued with the spirite of prophecie as rather vnequal.

(i) Whereby is signified that the mistiers of god can not speake tyll god geue them couenable rage, and open their mouthes, wicked think them selues more worthy to enioy gods prouisione the the faincties of god, to whō they were made: and would binde god to be subiect to them though they woulde not be bound to him.

ye eaten, your eyes haue ye lyft vp to idols, and haue shed blood: shall ye then haue the lande in possession?

(l) As they that are redy styl to shed blood.

26 Ye (l) leane vpon your swordes, ye worke abominations, euery one defyleth his neyghbours wyfe: and shall ye possesse the lande? 27 Say thou thus vnto them, Thus saith the Lorde God, As truely as I lyue, they that are in the desolate places shall fall by the sworde, and him that is in the open feelde wyll I geue vnto the beastes to be deuoured: and they that be in the strong holdes and dennes shall dye of the pestilence. 28 For I wyll make the lande so desolate and waste, that the pompe of her strength shal cease: the mountaynes of Israel shalbe so waste, that no man shall trauayle therby. 29 Then shall they knowe that I am the Lorde, when I make the lande desolate and waste, because of all their abominations that they haue wrought. 30 And thou sonne of man, the children of thy people that talke of thee by the waters & in the doores of their houses, and speake one to another, euery one to his brother, saying, Come I pray you, let vs heare what worde is gone foorth from the Lord: 31 They come vnto thee as the people vseth to come, and my people sit before thee & heare thy wordes, but they do not thereafter: for in their mouthes they make a (m) iest of them, & their heart goeth after their couetousnes. 32 And lo, thou art vnto them as a (n) swynging song of one that hath a pleasaunt voyce and can sing well: for they heare thy wordes, but do them not. 33 When this commeth to passe (lo it commeth) then shall they knowe that there hath ben a prophete among them.

Ezt. 7. d.

(m) This declareth that we ought to heare gods worde with such zeale & affectiō, that we shoulde not only delight therin to heare it preached, but also in all pointes obey it: els we abuse the word to our owne condempnation, and make of the ministers as though they were iestes to serue mens fantasies.

(n) Or a tong of pastime & pleasure.

¶ The. xxxiiii. Chapter.

2 Agaynst sheepheardes that despise the flocke of Christe, and seke their owne gayne.

AND the worde of the Lorde came vnto me, saying, 2 Thou sonne of man, prophecie agaynst the sheepheardes of Israel, prophecie and speake vnto them, Thus saith the Lorde God vnto the sheepheardes, Wo be vnto the (a) sheepheardes of Israel that feede them selues: should not the sheepheards feede the flockes? 3 Ye eate vp the fat, ye clothe you with the woll, the best fed do ye slay: but the flocke do ye not feede.

(a) By the shepheards, he meaneth the king, the magistrates, preistes, and prophetes.

4 The weake haue ye not strengthened, the sicke haue ye not healed, the broken haue ye not bounde together, the driuen away haue ye not brought agayne, the lost haue ye not sought: but with force & cruelte haue ye ruled them. 5 They are scattered without a sheephearde, yea all the beastes of the feelde (b) deuour them, and they go astray. 6 My sheepe go wandryng vpon al mountaynes, and vpon euery hye hyll, yea my flocke is scattered through all the face of the earth, and there is no man that seketh or searcheth (after them.) 7 Therefore O ye sheepheardes, heare the worde of the Lorde. 8 As truely as I lyue saith the Lorde God, forsomuch as my sheepe are robbed and deuoured of all the wylde beastes of the feelde, hauyng no sheephearde, and seyng that my sheepheardes seke not my sheepe, but the sheepheardes feede them selues, and feede not my sheepe:

(b) For lacke of good gouernment & doctrine they perishe.

9 Therefore heare the worde of the Lorde O ye sheepheardes, 10 Thus saith the Lorde God, Beholde I wyll vpon the sheepheardes, and require my sheepe from their handes, and make them cease from feedyng of the sheepe, yea the sheepheardes shall feede them selues no more: for I wyll (c) deliuer my sheepe out of their mouthes, so that they shall not deuour them after this. 11 For thus saith the Lorde God, Beholde I (euen) I wyll loke to my sheepe my selfe, and seke them out. 12 Lyke as a sheepheardе when he hath ben among the flocke, seketh after the sheepe that are scattered abrode: euen so wyll I seke after my sheepe, and deliuer them out of all places where they haue ben scattered in the (d) cloudie and darke day. 13 I wyll bryng them out from the people, and gather them together out of the landes, I wyll bryng them into their owne lande, and feede them vpon the mountaynes of Israel by the riuers, and in all the inhabited places of the countrey. 14 I wyll feede them in right good pastures, and vpon the hye mountaynes of Israel shall their foldes be: there shall they lye in a good folde, and in a fat pasture shal they feede, euen vpon the mountaynes of Israel. 15 I wyll feede my sheepe, & bryng them to their rest saith the Lorde God. 16 Such as be lost, wyll I seke: such as are driuen away, wyll I bryng agayne: such as be broken, wyll I bynde vp:

(c) By destroying the couetous hirelynges, and restoryng true sheepheards.

(d) In the day of their affliction & miserie: and this promise is to comfort the Churche in all daungers.

such

such as be weake will I make strong: such as be fat and strong those will I roote out, & feede them with(e)iudgemẽt. 17 And as for you O my sheepe, saith the Lorde God, I will iudge betweene cattel and cattel, betweene the rammes & the goates. 18 Seemeth it a small thyng to you to haue eaten vp the good (f)pasture, and to treade downe the residue of your pasture with your feete also? to dyrnke the deepe waters, and to trouble the rest also with your feete? 19 Thus my sheepe must be fayne to eate the thing that ye haue troden downe with your feete, & to dyrnke it that ye with your feete haue defyled. 20 Therfore thus saith the Lorde God vnto them, Beholde I (euen) I will iudge betweene the fat cattell and the leane cattell,

21 Forsomuch as with side & shoulder ye haue shoued, and with your hornes haue pushed all the weake, till ye haue scattered them abrode.

22 I wyl saue my sheepe, so that they shall no more be spoyled, yea I will iudge betweene cattell and cattell.

23 I will set vp ouer them a sheepehearde, and he shall feede them, euen my seruaunt (g)Dauid, he shall feede them, and he shalbe their sheephearde.

24 And I the Lorde wyll be their God, and my seruaunt Dauid shalbe their prince: euen I the Lorde haue spoken it. 25 Moreouer I wyl make a couenaunt of peace with them, and cause cuyll beastes to ceasse out of the lande: so that they may dwell(h)safely in the wildernesse, and sleepe in the woods. 26 And I will set them (as) a blessyng rounde about my hyll, and I will cause rayne to come downe in due season, (and) there shalbe rayne of blessing. 27 And the tree of the feelde shall yeelde her fruite, and the earth shall geue her encrease: they shalbe safe in their lande, and shal know that I am the Lorde, when I haue broken the bondes of their yoke, & deliuered them out of the handes of those that serued them selues of them. 28 They shal no more be spoyled of the heathe, nor deuoured with the beastes of the lande: but safely shall they dwell, and no man shall fray them. 29 And I will rayse vp for them a (i) plant of renowme, and they shalbe no more "clunged with hunger in the lande, neither beare the reproche of the heathen any more. 30 Thus shall they vnderstande that I the Lorde their God am with them, and that they, euen the house of Israel, are my people, saith the Lorde God: 31 And ye my sheepe, the sheepe of my pasture, are men: and I am your God, saith the Lorde God.

¶ The. xxxv. Chapter.

¶ The destruction that shal come on the mount Seir, that is, on the Idumeans, because they troubled the people of the Lorde.

MOreouer the worde of the Lorde came vnto me, saying, 2 Thou sonne of man, set thy face towarde the mount(a)Seir, prophecie agaynst it. 3 And say vnto it, Thus saith the Lorde God, Beholde O thou mount Seir, I wyll vpon thee, I will reache out my hande ouer thee, yea waste and desolate wyll I make thee.

4 Thy cities wyll I laye waste, and thou shalt lye voyde, that thou mayest knowe howe that I am the Lorde,

5 Forsomuch as thou beareſt an olde enmitie, and hast put the children of Israel to flyght by the force of the sworde, in the tyme of their calamitie, (when their) iniquitie had an ende.

6 Therfore as truely as I lyue, saith the Lorde God, I will prepare thee vnto blood, yea blood shal folowe vpon thee, except thou(b)hate blood, euē blood shall persecute thee. 7 Thus will I make the mount Seir desolate & waste, and cut out from it him that passeth out, and him that returneth:

8 His mountaynes wyll I fyll with his slayne men, thy hylles, valleys, and all thy riuers, the slayne with the sworde shall fall in them. 9 I wyll make thee a perpetuall wildernesse, so that thy cities shal not(c)returne: that ye may knowe that I am the Lorde.

10 And because thou hast said(d)Both these nations, and both these landes must be myne, and we wyll haue them in possession, whereas the Lorde was there: 11 Therefore as truely as I lyue saith the Lord God, I will euen do accordyng to thy(e)wrath, and accordyng to thyne enuying which thou hast vsed in thyne hatred agaynst them: and I wyll make my selfe (f) knowen amongest them when I haue iudged thee. 12 Yea and thou shalt knowe that I the Lorde haue heard all thy blasphemies, which thou hast spoken agaynst the mountaynes of Israel, saying, They are made waste, and geuen vs to deuour. 13 Thus with your mouthes ye haue made your

(e) That is, by puttyng difference betweene the good and bad, and so geue to either as they deserue.

(f) By good pasture and deepe waters is meant the pure word of god, and the administratiō of iustice: which they did not distribute to the poore til they had corrupt it.

(g) Meanyng Christe, of whom Dauid was a figure, as Osee. 3.4.

(h) This declareth, that vnder Christ the flocke shoulde be truely deliuered from sinne and hell: and so be safely preserued in the Church, where they shoulde neuer perishe.

(i) That is, the rod that shall come out of the roote of Iesse.

" Or, clembd, or hunger-stariuen.

Esai. 34.8

(a) Where the Idumeans dwelt.

(b) Except thou repent thy former cruelnie.

(c) To wit, to their former estate.

(d) Meanyng Israel, and Iuda.

(e) As thou hast done cruelly, so shalt thou be cruelly handled.

(f) Shewyng that when god punisheth the enemies, the godly ought to consyder that he hath a care ouer them, and so prayse his name: and also that the wicked rage as though there were no god, till they feele his hande to their destruction.

your boastes agaynst me, yea and multiplied your wordes agaynst me, which I haue hearde. 14 Thus saith the Lorde God, To the ioy of all the world wil I make thee waste. 15 And like as thou wast glad because the heritage of the house of Israel was destroyed, euen so wyll I do vnto thee: thou shalt be destroyed O mount Seir, and all Idumea wholly, & they shall knowe that I am the Lorde.

¶ The.xxxvi. Chapter.

a He promiseth to deliuer Israel from the gentiles. 22 The benefites done vnto the Iewes, are to be ascribed to the mercie of god, not vnto their deseruynges.

THou sonne of man prophecie vnto the mountaynes of Israel, and speake, Heare the worde of the Lorde O ye mountaynes of Israel,

Est. 6.8.

2 Thus saith the Lord God, Because your (a)enemie hath sayde vpon you aha, the(b)hye places of the worlde are nowe become ours in possession:

3 Prophecie therfore & speake, thus saith the Lord God, For because that they haue made you desolate, and swallowed you vp on euery syde, that ye myght be a possession vnto the residue of the gentiles, and ye are taken vp in the(c)lippes & tongues of men, and to the reproche of the people: 4 Therfore heare the worde of the Lorde God, O ye mountaynes of Israel, thus saith the Lorde God to the mountaynes and hylles, to the riuers and valleys, to the waste and desolate places, and to the cities that are forsaken, which are spoyled and had in derision on euery syde, among the residue of the heathen: 5 Therfore thus saith the Lorde God, Surely in the fire of my gelousie haue I spoken against the residue of the gentiles, and against all Edom, which haue(d)appointed my lande for their possession, which also reioyced from their whole heart with a despitefull stomache, to cast it out for a pray. 6 Prophecie therfore vpon the lande of Israel, and speake vnto the mountaines & hilles, to the riuers and dales, thus saith the Lorde God, Beholde this haue I spoken in my gelousie and terrible wrath, because ye haue borne the (e) shame of the heathen: 7 Therfore thus saith the Lorde God, I haue(f)lyft vp my hande, surely the heathen that are about you, shal beare their shame.

(a) That is, the Idumeans.

(b) That is, the hylly countreis of Iuda.

(c) Ye are made a matter of talke and derision to all the worlde.

(d) They appointed with them selues to haue it, and therfore came with Nabuchodonozor against Hierusalem for this purpose.

(e) Because ye haue ben a laughyng flocke vnto them.

(f) By making a solempne oth. Chap. 20.2

8 But you, O mountaynes of Israel, ye shall (g) shoote out your braunches, and bryng foorth your fruite to my people of Israel: for they are at hande to come. 9 Beholde I come vnto you, and vnto you wyll I turne, that ye may be tylled & sowen.

10 I wyll multiplie men vpon you, (euen) all the house of Israel wholly, the cities shalbe inhabited, & the decayed places shalbe repaired agayne.

11 And I wyll multiplie vpon you man & beast, which shal encrease and bryng fruite: and I wyll cause you to dwell after your olde estate, and be better(h)vnto you then at the begynnyng: and ye shall knowe that I am the Lorde. 12 Yea I wyll cause men to walke vpon(i)you, (euen) my people Israel, and they shall possesse (k) thee, and thou shalt be their inheritaunce, and thou shalt no more henceforth deprive them of (men.)

13 Thus saith the Lorde God, For somuch as they say vnto you, Thou art an(l)eater vp of men, and a waster of thy people: 14 Therfore thou shalt eate no more men, neither destroy thy people any more, saith the Lorde God: 15 Neither wyl I cause men to heare in thee the shame of the heathen any more: neither shalt thou beare the reproche of the people any more, nor cause thy folke to fall any more, saith the Lord God. 16 Moreouer the worde of the Lorde came vnto me, saying, 17 O thou sonne of man, when the house of Israel dwelt vpon their owne grounde, they defyled them selues with their owne wayes and imaginations: so that in my sight, their way was lyke the vncleanneslie of a removed woman.

18 Wherfore I powred my wrathfull displeasure vpon them, because of the blood that they had shed in the lande, and because of their idols wherwith they had defyled it: 19 I scattered them also among the heathen, so that they were strawed about in the landes: accordyng to their wayes, and after their owne inuentions, so did I iudge them. 20 And when they entred vnto the heathen whyther they went, they polluted my holy name, when they sayde of them, These are the people of God, and are gone out of his lande. 21 Then spared I my holy (m) name, which the house of Israel had dishonoured among the gentiles where they came.

(g) God declareth his mercies and goodnes towarde his Churche, who stil preserueth his, euen when he destroyeth his enemies.

(h) Which was accomplished vnder Christe, to whom all these temporal deliuerances did direct them.

(i) That is, vpon the mountaynes of Iuda.

(k) You, chaungyng the number.

(l) Thus the enemies imputed as the reproche of the lande, which god did for the sinnes of the people, accordyng to his iust iudgementes.

(m) And therefore woulde not suffer my name to be had in contempt, as the heathen would haue reproched me, yf I had suffered my Churche to perishe.

22 There-

22 Therfore tell the house of Israel, thus saith the Lorde God, I (n) do not this for your sakes O house of Israel, but for my holy names sake which ye dishonoured among the heathen where ye came. 23 Therfore I will halowe my great name agayne which among the gentiles is polluted, for ye your selues haue dishonoured it among them: and the gentiles shall knowe that I am the Lorde saith the Lorde God, when I shalbe sanctified in you before your eyes. 24 As for you, I will take you from among the heathen, and gather you together out of all countreys, and bring you againe into your owne lande. 25 Then will I sprinckle cleane (o) water vpon you, and ye shalbe cleane: yea from al your vncleannesse and from all your idols shal I cleanse you. 26 A newe heart also will I geue you, and a newe spirite will I put into you: as for that stonie heart I will take it out of your fleshe, & geue you a fleshly heart. 27 I will geue my spirite among you, and cause you to walke in my commaundementes, and ye shall kepe my iudgementes & do them. 28 And so ye shall dwell in the lande that I gaue to your fathers: and ye shalbe my people, and I will be your God. 29 I will deliuer you from all your vncleannesse, I will call for the (p) corne, and will encrease it, and lay no famine vpon you. 30 I will multiplie the fruites of the trees and the increase of the feelde: so that ye shall receaue no more reproche of hunger among the heathen. 31 Then shal ye remember your owne wicked wayes, and your imaginations which were not good: so that ye shalbe (q) irkesum in your owne eyes for your sinnes and abominations. 32 But I will not do this for your sakes, saith the Lorde God, be ye sure of it: therfore O ye house of Israel, be ashamed and confounded of your owne wayes.

33 Moreouer thus saith the Lorde God, What tyme as I shall cleanse you from all your iniquities, then will I make the cities to be inhabited agayne, and the places that be decayed shalbe repaired. 34 The desolate lande shalbe tylled agayne, which afore tyme lay waste in the sight of all them that went by. 35 And they shall say, This waste lande was lyke the garden of Eden: and these waste and desolate and ruinous cities (were) strong (and) inhabited. 36 Then the residue of the heathen that lye rounde about you, shal knowe that I the Lord (r) repaire that was broken downe, & plant agayne that that was made waste: euen I the Lord haue spoken it, & will do it in deede. 37 Thus saith the Lorde God, I will yet for this be sought of the house of Israel to do it for them, I will multiplie them as a flocke of men. 38 Lyke as the holy flocke and the flocke of Hierusalem are in the hie solempne feastes, so shal also the wasted cities be fylled with flockes of men: and they shal knowe that I am the Lorde.

¶ The. xxxvii. Chapter.

¶ He prophecieth the bryngyng agayne of the people beyng in captiuitie. 16 He sheweth the vnion of the ten tribes with the two.

THe hande of the Lorde was vpon me, and caryed me out in the spirite of the Lord, and set me downe in the middest of a playne feelde that was full of (a) bones. 2 And he led me rounde about by them, and behold there was very many in the open feelde, and lo (they were) very drye.

3 Then sayd he vnto me, Thou sonne of man, thynkest thou these bones may lyue agayne? I aunswered, O Lorde God, thou knowest. 4 And he sayde vnto me, Prophecie thou vpon these bones, and speake vnto them: Ye drye bones heare the worde of the Lorde, 5 Thus saith the Lorde God vnto these bones, Beholde I will cause breath to enter into you, that ye may liue. 6 I wyl geue you sinowes, and make flesche growe vpon you, and couer you ouer with skinne, and so geue you breath, that ye may lyue, and knowe that I am the Lorde. 7 So I prophecied as I was commaunded: & as I was propheciyng, there was a noyse, and lo a great motion, so that the bones came neare together, bone to his bone. 8 Howe when I had loked, beholde they had sinowes, and flesche grewe vpon them, and aboue they were couered with skinne: but there was no breath in them. 9 Then sayd he vnto me, Thou sonne of man, prophecie thou towarde the wynde, prophecie and speake to the wynde, thus saith the Lorde God, Come O thou "ayre from the foure windes, and "blowe vpon these slayne, that they may lyue. 10 So I prophecied as he had commaunded me: then came the

(n) This excludeth from men al dignitie and meane to deserue any thyng by, seyng that god referreth the whole to him selfe, & that only for the glorie of his holy name.

(o) That is, his spirite, wherby he reformeth the heart, and regenerateth his. Esai. 44. a.

(p) Vnder the aboundaúce of temporall benefites, he concludeth the spirituall graces.

(q) Ye shall come to true repétaunce, and thynke your selues vnworthy to be of the number of gods creatures, for your ingratitude agaynst him.

(r) He declareth that it ought not to be referred to the soile or fertilitie of the earth that any countrey is riche and aboundaunt, but only to gods mercies: as his plagues and curses declare when he maketh it barren.

(a) By this vision he prophecieth that the people of Israel shalbe deliuered, whom he compareth to bones of dead men for as drye bones seeme without all hope of lyfe againe so the Israelites thought they should neuer returne into their countrey, as appeareth by their wordes in the eleuenth verse, Our bones are dryed, and our hope is gone, &c.

" or, breath

" Or, breathe

the breath into them, and they receaued lyfe, and stoode vp vpon their feete, a marueylous great armie.

11 Moreouer he sayd vnto me, Thou sonne of man, these bones are the whole house of Israel: beholde they say, Our bones are dryed vp, our hope is gone, and we are cleane cut of.

12 Therefore prophecie thou, and speake vnto them, thus saith the Lorde God, Beholde I will open your graues O my people, and cause you to come vp out of your sepulchres, and bryng you into the lande of Israel agayne. 13 So shall ye knowe that I am the Lorde, when I open your graues O my people, and bryng you (b) out of your sepulchres. 14 My spirite also will I put in you, and ye shal lyue, I will set you agayne in your owne lande: and ye shall knowe that I the Lorde haue sayde it, and fulfilled it in deede, saith the Lorde. 15 The worde of the Lord came vnto me, saying, 16 Thou sonne of man, take one sticke, and write vpon it, Vnto Juda and to the children of Israel his companions. Then take another sticke and write vpon it, Vnto Joseph the "stocke of Ephraim, and to all the houshold of Israel his companions. 17 And (c) ioyne them one to another into one sticke: and they shalbe as one in thy hande. 18 Nowe if the children of thy people speake vnto thee, saying, Wylt thou not shew vs what thou meanest by these?

19 Then geue them this answere, thus saith the Lorde God: Beholde I will take the (d) "stocke of Joseph, whiche is in the hande of Ephraim, and of the tribes of Israel his fellowes, and will put them with hym, (euen) with the stocke of Juda, and make them one "stocke, and they shalbe one in my hande. 20 And the stickes whereupon thou writest shalt thou haue in thy hande, that they may see. 21 And thou shalt say vnto them, thus saith the Lorde God, Beholde, I will take the children of Israel from among the heathen vnto whom they be gone, and will gather them together on euery side, and bring them agayne into their owne lande.

22 Yea I will make one people of them in the lande vpon the mountaynes of Israel, and one kyng shalbe kyng to them all: they shall no more be two peoples, neither be diuided fro hence forth into two kyngdomes.

23 They shall also defile them selues no more with their idoles and abhominations, & al their wicked doinges: I will saue them out of all their dwelling places wherein they haue sinned, and will so clense them, that they shalbe my people, and I will be their God.

24 Dauid my seruaunt shalbe their kyng, & they all shall haue one sheepehearde: they shall walke in my iudgementes, and my commaundementes shall they kepe, and fulfyll them.

25 They shall dwell in the land that I gaue vnto Jacob my seruaunt, where as your fathers also haue dwelt, yea (euen) in the same lande shall they, their children, and their children's children dwell for euermore: and my seruaunt Dauid shalbe their prince for euer. 26 Moreouer I will make a bonde of peace with them, which shalbe vnto the an euerlasting couenaunt: I will settle them also and multiplie them, my sanctuarie will I set among them for euermore. 27 My tabernacle shalbe with them: yea I will be their God, and they shalbe my people.

28 Thus the heathen also shal know that I the Lorde do sanctifie Israel, when my sanctuarie shalbe among them for euermore.

¶ The. xxxviii. Chapter.

1 He prophecieth that Gog and Magog shall come with an appointed boast into the lande of promise.

AND the worde of the Lorde came vnto me, saying, 2 Thou sonne of man, set thy face against (a) Gog, the lande of Magog, whiche is the chiefe prince at Meseech and Tubal, & prophecie against hym, 3 And say, thus saith the Lorde God: O God, thou chiefe prince of Meseech and Tubal, beholde I will vpon thee:

4 And I will turne" thee backe, and put hookes in thy chawes, I will bryng thee forth and all thyne hoast, both horse and horsemen, all armed with all sortes of armour, a great multitude with speares and shieldes, all handling swordes. 5 They of (b) Paras, of Cush, and Phut, with them (euen) all (hauing) shieldes & helmets,

6 Gomer and all his boastes, the house of Togarma out of the north quarters and all his boastes, yea and much people with thee. 7 Therfore prepare thee, set thy selfe in aray with all thy people that are come vnto thee by heapes, and be thou their defence.

8 After many dayes thou shalt be vi-

(b) That is, whē I bring you out of these places and townes where ye are captiues.

"Or, tree.

(c) Whiche signifieth the ioyning together of the two houses of Israel and Iuda.

(d) This is the house of Israel.

"Or, tree.

"Or, tree.

Ioan. 7. c.

Esai. 11. b. Jere. 23. c. Dan. 12. c.

(a) Whiche was a people that came of Magog the sonne of Iaphet. Ge. 10. a. Magog also here signifieth a certaine countrey, so that by these countreys whiche had the gouernement of Grecia and Italy, he meaneth the principal enemies of the Church. Apoc. 20. b.

"Or, destroy thee.

(b) The Persians, Ethiopians, & me of Aphrica.

(d) That is, to moleſt & deſtroy the Churche.

(e) Meaning Iſrael which had now ben deſtroyed, & was not yet built againe, declaring hereby alſo the ſimplicitie of the godly, who ſeeke not ſo much to fortifie themſelues by out warde force, as to depend on the prouidence and goodneſſe of God.

(f) One enemie ſhall enuie another, becauſe euery one ſhall thinke to haue the ſpoyle of the people of God.

(g) Shalt not thou eſpye thine occaſions to come againſt the Church, whē they ſuſpect nothing?

(h) Meaning in the laſt age, and frō the comming of Chriſte vnto the end of the world

(i) Signifiyng that God wil be ſanctified by mayntey-ning his Church and deſtroying his enemies, as chap. 36. c and. 37. d.

ſited, and in the latter yeres thou ſhalt come into the lande that hath ben turned (and toſt) with the ſwoꝛde, and gathered together agayne out of many people vpon the mountaines of Iſrael, whiche haue ben alwayes (ſubiect) to waſte: but it is bꝛought out of the people, and they dwel al ſafe. 9 Thou ſhalt aſcende & come vp lyke a ſtoꝛme, as a cloude to couer the lande ſhalt thou be: thou with all thyne hoaſtes, and a great multitude of people with thee. 10 Moꝛeouer thus ſaith the Loꝛde God, At the ſame tyme ſhall thynges come into thy mynde, ſo that thou ſhalt thinke (d) cuyll thoughtes,

11 And ſay, I wyll vp to the lande of (e) vnwalled villages, I wyll go to them that be at reſt, which dwell ſafely, all dwelling without walles, they haue neither barres noꝛ gates: 12 To ſpoyle the pꝛay, and to take a bootie, to turne thy hande vpon the deſolate places that are (nowe) inhabited, and vpō that people that is gathered together from among the heathen, which haue gotten cattel & goodes, and dwell in the middes of the land. 13 Then ſhall Saba and Dedan, and the marchauntes of Tharſis with al their Lions, ſay vnto thee, (f) Art thou come to ſpoyle a pꝛay? haſt thou gathered thy people together to take a bootie, to take away ſiluer and golde, to cary away cattell and good, and to haue a great pꝛay? 14 Therefoꝛe, O thou ſonne of man, thou ſhalt pꝛophecie and ſay vnto Gog, thus ſaith the Loꝛd God: In that day when my people Iſrael (g) dwelleth ſafe, ſhalt thou not knowe it? 15 And thou ſhalt come from thy place out of the noꝛth partes, thou and much people with thee, whiche ryde all vpon hoꝛſes, (euen) a great multitude and a mighti armie.

16 Yea thou ſhalt come vpon my people of Iſrael, as a cloude to couer the lande: this ſhall come to paſſe in the (h) latter dayes, and I will bꝛyng thee vp into my land, that the heathen may knowe me, when I ſhalbe (i) ſanctified in thee O Gog, before their eyes.

17 Thus ſaith the Loꝛd God, Art not thou he of whom I haue ſpoke in olde tyme by the handes of my ſeruauntes the pꝛophetes of Iſrael, whiche pꝛophecied in thoſe dayes and yeres, that I ſhoulde bꝛyng thee vpon them?

18 At the ſame tyme when Gog commeth vp into the lande of Iſrael, ſaith the Loꝛd God, ſhall mine indignation ryſe in my wꝛath: 19 Foꝛ in my iealouſie and fire of my wꝛath haue I ſpoken it, ſurely at that tyme there ſhalbe a great ſhaking in the lande of Iſrael.

20 The very fiſches in the ſea, the foules in the ayre, the beaſtes of the fielde, and all that moue & creepe vpon the earth, and all the men that are vpon the earth, ſhall tremble at my preſence: the hylles alſo ſhalbe turned vpſide downe, the (k) ſtayres ſhall fall, and all walles ſhall fall downe to the ground. 21 I wyll call foꝛ a ſwoꝛde vpon (l) him in all my mountaynes, ſaith the Loꝛde God: ſo that euery mans ſwoꝛde ſhalbe vpon another.

22 With peſtilence and blood wyll I pleade againſt him: ſtoꝛmie rayne and hayleſtones, fire and bꝛimſtone wyll I cauſe to rayne vpon him & al his hoaſtes, yea and vpon al that great people that is with him. 23 Thus wyll I be magnified, ſanctified, and knowen in the eyes of many nations: & they ſhall knowe that I am the Loꝛde.

¶ The. xxxix. Chpater.

1 He ſheweth the deſtruction of Gog and Magog. 11 The graue of Gog & his hoaſt.

THerefoꝛe O thou ſonne of man, pꝛophecie againſt Gog, & ſpeake, thus ſaith the Loꝛd God: Behold O Gog, thou chiefe pꝛince at Meſech and Tubal, I wil vpon thee. 2 And I wyll "turne thee about, and I" wyll (a) pꝛouoke thee foꝛwarde, and cauſe thee to come vp frō the noꝛth partes, and bꝛyng thee vp to the mountaynes of Iſrael. 3 As foꝛ thy bowe, I wyll ſmyte it out of thy left hande, & cauſe thyne arrowes to fall out of thy right hande. 4 Thou with all thyne hoaſt, and all the people that is with thee, ſhall fall vpon the mountaynes of Iſrael: then wyll I geue thee vnto the (b) flockes of byrdes (euen) to all fethered foules and beaſtes of the fielde, to be deuoured. 5 Thou ſhalt fall vpon the open fielde: foꝛ I haue ſpoken it, ſaith the Loꝛde God. 6 Into Magog, and among thoſe that ſit ſo carelelſe in the Iles wyll I ſende a fire, and they ſhall knowe that I am the Loꝛde. 7 I wyll make alſo the name of my holyneſſe to be knowen among my people of Iſrael, and I wyl not let them pollute my holy name any moꝛe: but the very heathen alſo ſhall knowe that I am the Loꝛde, the holy one of Iſrael. 8 Beholde it is (c) come, and it is done, ſaith the Loꝛde God: this is the day whereof I haue ſpoken.

9 They

(k) Al meane whereby man ſhould think to ſaue hym ſelfe ſhall fayle, the afflictions in thoſe dayes ſhalbe ſo great, & the enemies deſtruction ſhalbe ſo terrible.

(l) Againſt the people of Gog and Magog.

"Or, I wyll ſtryke thee with fiue plagues.

"Or, I wyll leaue but the firſt part of thee.

(a) That is, I wyl encourage thee with clapping & ſtroking, as men do horſes when they wyll encourage them.

(b) Hereby he ſignifieth that whiche is wont to befall in warre: that the bodyes of the ſlayne ſhould be vnburyed.

(c) That is, this plague is fully determined in my counſell, and can not be chaunged.

9 They that dwell in the cities of Israel, shall go foorth and (d) set fire vpon the weapons, and burne them, shrildes and speares, bowes and arrowes, handestaues and "swordes, and they shall burne them with fire seuen yere. 10 So that they shall elsbring no wood from the fielde, neither hewe downe any out of the wood: for with weapons shall they make their fire, they shall rob those that robbed them, and spoyle those that spoyled them, saith the Lorde God. 11 At the same tyme will I geue vnto Gog a place to be buryed in Israel, euen the valley wherethrough men go towarde the east sea: those that trauayle thereby shall (e) stop their noses, there shal Gog & all his multitude be buryed, and it shalbe called the valley of the "multitude of Gog. 12 Seuen monethes long shall the house of Israel be burying of them, that they may cleanse the lande: 13 Yea all the people of the lande shall bury them, and they shall haue a name when I shalbe glorified, saith the Lorde God. 14 They shall chose out men to go continually thorow the land, to (f) bury as they passe through those that remayne vpon the grounde, to cleanse it: after the ende of seuen monethes shall they make their searche. 15 And the trauaylers that passe thorowe the land, where they see a mans bone they shall set vp a token by it, till the dead buryers haue buryed it also in the valley of the "multitude of Gog. 16 And the name of the citie shalbe called (g) Hamonah: thus shall they make the lande cleane.

17 And thou sonne of man, thus saith the Lorde God: Speake vnto all feathered fowles, yea & to all the beastes of the fielde, Assemble you together, and come, gather you rounde about to my (h) sacrifice that I sacrifice for you, (euen) a great sacrifice vpon the mountaynes of Israel, that ye may eate flesche, and drinke blood. 18 Ye shall eate the flesh of the valiaunt, & drinke the blood of the princes of the lande, of the rammes, of the weathers, of the goates, and of the bullockes, that be all fed at Basan. 19 Ye shall eate the fat vnto belly full, and drinke blood till ye be dronke of my sacrifice, which I haue sacrificed for you. 20 Ye shall fill you at my table with horses and "horsemen, with the valiaunt and men of warre, saith the Lorde God.

21 I will set my glory also among the gentiles, that all the hathen may see my iudgement that I haue executed, & my hande whiche I haue layde vpon them. 22 And the house of Israel shal knowe that I am the Lorde their God, from that day, and so forwarde.

23 And the heathen shall know, that whereas the house of Israel was led into captiuitie, it was for their(i) wickednesse sake, because they offended me: for the which cause I hyd my face from them, and deliuered them into the handes of their enemies, that they might all be slayne with the sworde.

24 Accordyng to their vncleanenesse, and accordyng to their transgressions haue I done vnto them, & hyd my face from them. 25 Therfore thus saith the Lorde God, Nowe will I bryng agayne the captiues of Jacob, and haue mercy vpō the whole house of Israel, & be ielous for my holy names sake,

26 After that they haue borne their shame, and al their transgressiō, wherby they haue transgressed against me when they dwelt safely in their lande, and no man to feare them: 27 And when I haue brought them agayne from among the people, when I haue gathered them together out of their enemies landes, and am sanctified in them in the sight of many nations:

28 Then shall they knowe that I am the Lorde their God, whiche caused them to be led into captiuitie among the heathen, but haue gathered them agayne into their owne lande, and not left one of them any more there.

29 After that will I hyde my face no more from them, but will powre out my spirite vpon the house of Israel, saith the Lorde God.

The. xl. Chapter.

1 The restoring of the cities and of the temple that was to come, is shewed vnto the prophete.

IN the fiue and twentie yere of our captiuitie, in the (a) beginning of the yere, the tenth day of the moneth, that is the fourteenth yere after the citie was smitten, the selfe same day came the hande of the Lorde vpon me, and brought me thyther:

2 Euen into the lande of Israel brought he me in the visions of God, and set me downe vpon a marueylous hye mountayne, whereupon there was as it had ben the buylding of a citie towarde the south.

3 Thyther he caryed me, and beholde there was a (b) man, whose

(d) After this destruction, shalbe suche peace and tranquillitie, that they shall neede no weapons of warre, but burne them all with fire. "Or, iauelins.

(e) For the stinke of the carkases that shall lye slayne there vnburied. "Or, Hamon Gog.

(f) Partly that the holy lande should not be polluted, and partlye for the compassion which the children of God haue euen vpon their enemies. "Or, Hamon Gog. (g) So called, for the multitude of the people of Gog that shoulde be slayne there.

(h) As solemne sacrifices were common feastes to great multitudes of people assembled: so was this slaughter as a great sacrifice and feast for all byrdes and beastes to feede vpon. "Or, Chargotteg.

(i) The heathen shall knowe that they ouercame not my people by their owne strength, neither yet by the weakenesse of mine arme, but that this was for my peoples sinnes,

(a) The Iewes counted the beginning of the yere after two sortes: for feastes, they began to count in Marche: and for their other affayres, in Septēber: so that this is to be vnderstande of September.

(b) Whiche was an angel in fourme of a man, that came to measure out this buylding.

similitude was like brasse, whiche had a twisted line of flax in his hande, and a cane to measure with: and he stoode in the dooze. 4 And that man sayde vnto me, Thou sonne of man, marke well with thyne (c) eyes, hearken to with thyne eares, and fasten it in thy heart whatsoeuer I shall shewe thee: for to the intent that they myght be shewed thee, therfore art thou brought hyther, & whatsoeuer thou seest, thou shalt certifie the house of Israel therof. 5 Beholde there was a wall on the (d) outside of the house rounde about: the cane to measure with that he had in his hande was sixe cubites long by the (e) cubite, and a hande breadth: So he measured the breadth of the building with one cane, and the heyght with one cane. 6 Then came he to the gate which looketh towarde the east, and went vp the stayres therof, and measured the post of the gate one cane broade, and the other post of the gate one cane broade. 7 And (euery) chamber was one cane long & one cane broade, & betweene the chambers were fiue cubites: and the post of the gate by the porche of the gate within was one cane. 8 He measured also the porche of the gate within with one cane. 9 Then measured he the porche of the gate eyght cubites: and the "pentises therof two cubites, & the porche of the gate (was) inward. 10 And the chambers of the gate eastward, were three on this side, and three on that side: they three were of one measure, and the pentises had one measure on this side, and one measure on that side. 11 After this, he measured the breadth of the entrie of the gate ten cubites, and the heyght of the gate thirteene cubites. 12 The space also before the chambers was one cubite (on this side) and the space one cubite on that side: and the chambers sixe cubites on this side, and sixe cubites on that side. 13 He measured the gate from the roofe of a chamber to his owne roofe the breadth of fiue & twentie cubites: dooze against dooze. 14 He made "frontes also of threescore cubites, (euen) vnto the front of the court rounde about the gate.

15 And from the forefront of the entrie of the gate, vnto the forefront of the gate within (were) fiftie cubites.

16 And there were narow windowes in the chambers, and in the frontes within the gate rounde about: and so in the arches: and the windowes (went) rounde about within, and vpon the frontes were paulme trees.

17 Then brought he me into the outward court, where as were chambers, and a pauement made for the court rounde about: thirtie chambers were vpon the pauement. 18 And the pauement (was) by the side of the gates ouer against the length of the gates: & the pauement (was) beneath. 19 Then he measured the breadth frō the forefront of the lower gate without, vnto the forefront of the court within, a hundreth cubites eastward and northwarde. 20 And the gate in the outwarde court that looked towarde the north measured he after the length & breadth therof. 21 And the chambers therof (were) three on this side, & three on that side: and the frontes thereof, and the arches therof were after the measure of the (f) first gate: the length therof was fiftie cubites, & the breadth fiue and twentie cubites. 22 And their windowes and their arches with their paulme trees (were) after ỹ measure of the gate that looketh towarde the east: and the going vp vnto it (had) seuen steppes, and the arches thereof (were) before them. 23 And the gate of the inner court (stoode) ouer against the gate toward the north and toward the east, and he measured from gate to gate a hundreth cubites. 24 After that he brought me toward the south, where there stoode a gate towarde the south, and he measured the frontes thereof and the arches thereof according to those measures. 25 And (there were) windowes in it, and in the arches therof rounde about lyke these windowes: the length (was) fiftie cubites, and the breadth fiue and twentie cubites. 26 And (there were) seuen steppes at the goyng vp to it, and the arches therof before them: and it had paulme trees, one on this side, & another on that side, vpon the front therof. 27 And (there was) a gate in the inner court towarde the south, and he measured from gate to gate towarde the south a hundred cubites. 28 So he brought me into the inner court thorowe the south gate, and he measured the south gate according to those measures. 29 And the chambers therof, the frontes therof, and the arches thereof according to these measures, and windowes in it: and in the arches thereof rounde about fiftie cubites long, & fiue and twentie cubites broade.

(c) By this and the lyke Hebrue phrases, he exhorted hym to beholde, and marke diligently as a thing worthy noting.

(d) Whiche compassed the whole bill of Sion, in the top whereof the temple was buylded.

(e) The cubite whiche he speaketh of, was larger then the common cubute by a hād breadth: that is, foure inches, & it was called the holy cubute: the common cubite contayned but fiue hande breadth, and this sixe. Reade chap. 43.

"Or, frontes.

"Or, pentises.

(f) That is, the east gate, as appeareth in the next verse.

broade. 30 And the arches rounde about (were) fiue and twentie cubites long, and fiue cubites broade. 31 And the arches thereof (were) towarde the vtter court, and paulme trees vpon the frontes therof, and the goyng vp to it (had) eyght steppes. 32 He brought me also into the inmost court towarde the east, and measured the gate accoyding to those measures. 33 And the chambers therof, and frontes therof, and the arches therof (were) accoyding to these measures, & there were windowes therin, and in the arches therof round about: it (was) fiftie cubites long, and fiue and twentie cubites broade. 34 And the arches thereof (were) towarde the vtter court, and paulme trees vpon the frontes therof on this side and on that side, and the goyng vp to it had eyght steppes.

35 And he brought me to the north gate, & measured it accoyding to those measures. 36 The chambers therof, the frontes therof, and the arches therof, and (there were) windowes therin rounds about: and the length (was) fiftie cubites, & the breadth fiue and twentie cubites. 37 And the frontes therof (were) towarde the vtter court, and paulme trees (were) vpon the frontes thereof on this side and on that side, and the goyng vp to it had eyght steppes. 38 And a chamber and the entrie thereof (was) vnder the frontes of the gates: there they washed the (g) burnt offeringes.

39 And in the poyzch of the gate stoode two tables on this side, and two tables on that side, vpon the which they slue the burnt offering, and the sinne offering, and the trespasse offering.

40 And at the side without the steps at the entrie of the north gate (stoode) two tables, & on the other side whiche was at the poyche of the gate (were) two tables. 41 Foure tables were on this side, and foure on that side by the side of the gate, (euen) eyght tables, wherevpon they slue (their sacrifices.)

42 And the foure tables were of hewen stone for the burnt offering, of a cubite and a halfe long, and a cubite and a halfe broade, and one cubite hye, wherevpon were layde the instruments wherwith they slue the burnt offering, and the sacrifice. 43 And within there were" hookes one hand breadth (long) fastened rounde about, and vpon the tables was the offering flesh.

44 And without the inner gate (were) the chambers of the singers in the inwarde court, whiche was at the side of the north gate, and their prospect was toward the south: and one was at the side of the east gate, hauing the prospect towarde the north. 45 And he sayde vnto me, This chamber whose prospect is towarde the south, (is) for the priestes that haue charge to kepe the house. 46 And the chamber whose prospect is towarde the north (is) for the priestes that haue charge to kepe the aulter: these are the sonnes of Sadoc, which of the sonnes of Leui come neare to the Lorde, to minister vnto him. 47 So he measured the court, whiche had in length a hundred cubites, and a hundred in breadth, (euen) foure square: and the aulter stoode before the house. 48 And he brought me to the poyche of the (h) house, and measured the poyche fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side. 49 The (i) length of the poyche was twentie cubites, the breadth eleuen cubites, and by steppes went men vp to it: by the frontes also were pillers, one on this side, and another on that side.

¶ The. xli. Chapter.

1 The disposition and deuice of building agayne the temple, and of the other thinges thereto belonging.

AFter this he brought me to the temple, and measured the frontes fiue cubites broade on the one side, and fiue cubites broade on the other side, (whiche was) the breadth of the tabernacle. 2 The breadth of the doore was ten cubites, and the sides of the doore (were) fiue cubites on the one side, and fiue cubites on the other side, and he measured the length (a) thereof fourtie cubites, and the breadth twentie cubites. 3 Then went he in and measured the front of the doore two cubites: but the doore it selfe was fiue cubites, and the breadth on the other side of the doore was seuen cubites. 4 He measured the length therof twentie cubites, and the breadth twentie cubites before the temple: and he sayde vnto me, This is the most holy (place.) 5 He measured also the wall of the house fiue cubites, and the breadth of a chamber foure cubites rounde about the house on euery side. 6 And the chambers were chamber vpon chamber,

(f) broade.

(g) That is, the inwardes or entrayles of the sacrifice that was offered for a burnt offering.

(h) That is, of the temple.

(i) Frō north to south.

(a) Of the temple from this doore to the most holy place.

" Or, trenches.

"Or, three and thirtie foote high.

B

three and thirtie in order: & they entred the wall which was of the house for the chambers rounde about, that they might be fastened, & not be fastened in the wall of the house. 7 There was an enlarging, & a winding about, mounting still vpwarde to the chambers: for the staire of the house was mounting still vpwarde rounde about the house, therfore the house was larger vpwarde: so they went vp from the lowest (chamber) to the highest by the midst. 8 And I sawe the house hye rounde about: the foundations of the chambers (were) a full cane of sixe cubites (b) vp to the armeholes.

(b) That is, great, and of the largest sysc.

9 The thicknesse of the wall whiche was for the chamber without (was) fiue cubites, and that whiche remayned was the place of the chambers that were within. 10 And betweene the chambers was the wydenesse of twentie cubites rounde about the house on euery side. 11 And the doores of the chambers were towarde the "place that remayned, one doore towarde the north, & another towarde the south: and the breadth of the place that remayned was fiue cubites round about. 12 Nowe the buylding that was before the separate place at the ende towarde the west (was) seuentie cubites broade: and the wall of the buylding was fiue cubites thicke rounde about, and the length ninetie cubites. 13 So he measured the house, whiche was a hundred cubites long, and the separate place & the buylding with the walles were a hundred cubites long also. 14 The breadth also of the forefront of the house and of the separate place toward the east was a hundred cubites. 15 And he measured the length of the buylding ouer against the separate place whiche was behynde it, and the chambers on the one side, and on the other side a hundreth cubites, with the temple within, and the porches of the court.

"Or, boyde space.

C

16 The doore postes, and the narowe windowes, and the chambers rounde about, on three sides ouer against the doore, seeled with wood round about, and from the grounde vp to the windowes: & the windowes them selues were seeled. 17 And from aboue the doore vnto the house within and without, and vpon euery wall round about within & without, (toke he) measure.

(d) That is, Cherubims and paulme trees were grauen and carued in the walles.

18 And it was made with (d) Cherubims and paulme trees, so that a paulme tree was betweene a Cherub and a Cherub, and euery Cherub had two faces. 19 So that the face of a man was towarde the paulme tree on the one side, and the face of a Lion towarde the paulme tree on the other side: (thus) was it made through al the house rounde about. 20 From the grounde vnto aboue the doore were Cherubims and paulme trees made: and (thus was) the wall of the temple.

21 The postes of the temple were foure squared, and the fashion of the sanctuarie was (e) appearaunce lyke appearaunce. 22 The aulter of wood was three cubites hye, & two cubites long: the corners, the length, and the walles thereof were of wood. And he sayde vnto me, This is the table that shalbe before the Lorde. 23 The temple and the holyest of all had either of them two doores. 24 And the doores had two (f) doores (a peece, euen) two folding doores, two for the one doore, and two doores for the other. 25 And vpon the doores of the temple, there were made Cherubims and paulme trees, lyke as was made vpon the walles: and thicke beames vpon the forefront of the porche without. 26 And (there were) narowe windowes and paulme trees on the one side and on the other side, by the sides of the porche, and vpon the sides of the house, and thicke beames.

(e) That is, the doore poster or cheekes of the sanctuarie, were like the doore cheekes of the temple.

(f) That is, two leaues, one on the one side and the other on the other side, of either of the doores

The. xlii. Chapter.

1 Of the chambers of the temple for the prieſtes, and the holy thinges.

Then led he me into the vtter court by the way towarde the north, and he brought me into the chamber that (was) ouer against the separate place, whiche (was) before the buylding towarde the north. 2 Before the length of a hundred cubites (was) the north doore: and the breadth (was) fiftie cubites. 3 Ouer against the twentie cubites, whiche were for the inner court, and ouer against the pauement, whiche was for the vtter court, (was) chamber against chamber, three (orders.) 4 And before the chambers, there was a walking place of ten cubites wyde inwarde, the way of one cubite: and their doores towarde the north. 5 Thus the vpper chambers were alway narower: for those chambers (seemed) to eate vp these, (to wit) the lower and the middlemer of the buylding. 6 For they were in three orders, but had no pyllers as the pyllers of the courtes: therefore were they

they smaller then the nethermost and
28 the middlemost (to recken) from the
grounde. 7 And the wall that was
without ouer against the chambers,
towarde the vtter court on the fore-
front of the chambers, the length
therof was fiftie cubits. 8 For the
length of the chambers that were in
the vtter court was fiftie cubites: and
lo, before the temple was a hundred
cubites. 9 And vnder these cham-
bers (was) the entrie from the east, as
one goeth vnto them from the vtter
court. 10 In the thicknesse of the
wall of the court towarde the east be-
fore the separate place, and before the
buylding of the chambers. 11 And
the way before them after the appea-
raunce of the chambers whiche were
towarde the north, as their length, so
was their breadth: and all their en-
tries (were) according to their fashion,
and according to their doores. 12 And
according to the doores of the cham-
bers that were toward the south, (was)
a doore in the head of the way, (euen)
the way directly before the wall to-
warde the east, as one entreth.

13 Then sayd he vnto me, The cham-
bers towarde the north, and the cham-
bers towarde the south, which are be-
fore the separate place, those be holy
chambers, wherein the priestes that
(a) approche vnto the Lorde must eate
the most holy thinges, and there must
they lay the most holy thinges, and
the meate offering, and sinne offering,
and tresspasse offering: for it is a holy
place. 14 When the priestes come
therein, they shall not go out of the
holy place into the vtter court, but
there they shall lay vp their garments
wherin they minister, for they are ho-
ly: and shall put on (b) other garmen-
tes, & so shall approche to those which
are for the people. 15 Nowe when
he had finished the measuring of the
house within, he led me forth toward
the gate whose prospect is toward the
east, and he measured it rounde about.
16 He measured the east side with
the measuring cane five hundred
canes, (euen) with the measuring cane
rounde about. 17 And he measured
the north side five hundred canes,
(euen) with the measuring cane round
about. 18 The south side also mea-
sured he five hundred canes, by the
measuring cane. 19 He turned a-
bout (also) to the west side, and mea-
sured five hundred canes, by the mea-
suring cane. 20 So he measured it by
the foure sides: it had a wall rounde a-
bout five hundred canes long, and five
hundred broade, to make a separation
betweene the (c) sanctuarie, and the
prophane place.

¶ The. xliii. Chapter.

1 He seeth the glorie of God goyng in-
to the temple, from whence it had be-
fore departed.

SO he brought me to the gate (euen)
the gate that turneth towarde the
east: 2 And beholde, then came
the glorie of the God of Israel from
out of the east, whose voyce was lyke
a great noyse of waters, and the earth
was lightened with his glorie. 3 And
according to the appearaunce of the
vision which I sawe, (euen) according
to the vision which I sawe (a) when I
came to destroy the citie: and the vi-
sions were lyke the visions whiche I
sawe by the riuer Chebar, and I fell
vpon my face. 4 And the (b) glorie
of the Lorde came into the house by
the way of the gate whose prospect is
towarde the east. 5 So a "wynde
toke me vp, and brought me into the
innermost court: and beholde, the house
was full of the glorie of the Lorde.

6 And I heard one speaking vnto me
out of the house, and there stoode a
man by me, 7 And he sayde vnto
me: O thou sonne of man, this roome
is my seate, and the place of my foote
steppes, whereas I will dwell among
the children of Israel for euermore:
so that the house of Israel shall no
more defile my holy name, neither
they nor their kynges therowe their
whoredome, and therowe the dead bo-
dies of their (c) kynges (in) their hye
places. 8 Albeit they haue set their
thresholdes by my thresholdes, & their
postes by my postes, and a wall be-
twixt me and them, yet haue they defi-
led my holy name with their abomi-
nations that they haue committed:
wherefore I haue consumed them in
my wrath. 9 But nowe let them put
away their whoredome, and the dead
bodyes of their kynges out of my
sight, and I will dwell among them for
euermore. 10 Therefore O thou
sonne of man, shewe thou the house of
Israel this house, that they may be a-
shamed of their wickednesse, and mea-
sure them selues an example therat.

11 And if they be ashamed of all their
workes, then shewe them the fourme
of the house and patterne thereof, the
going out, the comming in, all the ma-

(a) That is, whiche exercise the priestes office, as more fully is declared in the next chapter folowing, verse. 19.

(b) That is, their cõmon apparel whiche thei vsed among the people: & as some say, was such as the common people vsed.

(c) That is, betwene the temple & the citie, whiche in respect of the sanctuarie and temple was cõted prophane.

Exe. ix. a.

(a) When I prophecied the destruction of the citie by the Chaldeans.

(b) Whiche was departed before. chap. x. a. xi. c.

" Or, the spirite.

(c) He alludeth to Ammon & Manasses, who were buryed in their gardens neare the temple, & there had erected vp monumentes to their idols.

ner thereof, yea all the ordinaunces thereof, the figures, and all the lawes therof, and write it in their sight, that they may kepe the whole fashion therof, and all the ordinaunces therof, and do them. 12 This is the (d) lawe of the house: Upon the top of the mount shall all the limits thereof be, rounde about the most holy place: lo, this is the lawe of the house. 13 And these are the measures of the aulter in cubites: the cubite is a cubite and a hand breadth, the bottome (shalbe) a cubite, and the breadth a cubite, and the border thereof by the edge thereof rounde about was one span, and this (shalbe) the height of the aulter. 14 And from the bottome vpon the grounde vnto the lower peece (shalbe) two cubites, and the breadth one cubite: and from the litle peece to the great peece (shalbe) foure cubites, and the breadth one cubite. 15 The aulter was foure cubites hye, and from the aulter vpward shoode foure hornes. 16 And the aulter was twelue cubites long, and twelue cubites broade, square in the foure corners thereof. 17 The frame of the aulter (shalbe) fourteene cubites long, and fourteene broad in the foure square corners therof, and the border about it shalbe halfe a cubite, and the bottome therof (shalbe) a cubite about, and the steppes therof (shalbe) turned towarde the east. 18 And he sayde vnto me, Thou sonne of man, thus saith the Lorde God: These are the ordinaunces of the aulter, in the day when it is made, to offer burnt offeringes therevpon, and to sprincle blood therevpon. 19 And thou shalt geue to the priestes, to the Leuites that be of the seede of Sadoc, and approche vnto me saith the Lorde God to minister vnto me, a young bullocke for a sinne offering. 20 And thou shalt take of the blood therof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border rounde about: thus shalt thou cleanse it, and purge it. 21 Thou shalt take the bullocke also of the sinne offering, & burne hym in the appointed place without the sanctuarie. 22 The seconde day, take a goate bucke without blemithe for a sinne offering, to cleanse the aulter withall, ilke as it was clensed with the bullocke.

23 Nowe when thou hast made an ende of clensing it, then offer a young bullocke without blemithe, and a ram out of the flocke without blemithe also. 24 Offer them before the Lorde, and let the priestes cast salt therupon, and geue them so vnto the Lorde for a burnt offering. 25 Seuen dayes shalt thou prepare euery day a goate bucke for sinne, a young bullocke and a ramme of the flocke, both without blemithe shall they prepare. 26 Seuen dayes shall they reconcile and cleanse the aulter, and (e) fill the place therof. 27 When these dayes are expired, then vpon the eyght day and so forth, the priestes shall make your burnt offeringes, and peace offeringes vpon the aulter: so I wyll accept you, saith the Lorde God.

(d) Or, description.

(e) Or, consecrate it.

¶ The.xliiii. Chapter.

1 He sheweth what doore of the temple is shut. 6 He is commaunded to vpbrayde the people with their offence.

AFter this he brought me agayne to the outwarde gate of the sanctuarie on the east side, and that was shut. 2 Then sayde the Lorde vnto me, This gate shalbe shut (a) shut and not opened, neither shall any man go through it: for the Lorde God of Israel hath entred by it, and it shalbe shut. 3 It is for the prince, the prince hym selfe shall sit in it to eate bread before the Lorde: he shall enter by the way of the porche of that gate, and shall go out by the way of the same. 4 Then brought he me towarde the north gate before the house: and as I looked, beholde the glory of the Lorde filled the house of the Lorde, and I fell vpon my face.

(a) Meaning frō the common people, but not from the priestes, nor the prince, Chap. 46. b.

5 So the Lorde spake vnto me: O thou sonne of man, set thyne heart, and beholde with thyne eyes, and heare with thyne eares all that I say vnto thee concerning al the ordinaunces of the house of the Lorde, and all the lawes therof, and marke well the entring in of the house, with euery going forth of the sanctuarie.

6 And thou shalt say to the rebellious (euen) to the house of Israel, thus saith the Lorde God, O house of Israel, ye haue inough of all your abhominations. 7 Seeing ye haue brought into my sanctuarie (b) straungers hauing vncircumcised heartes and vncircumcised flesh, to be in my sanctuarie to pollute my house, when ye offer my bread, fat, and blood, & they haue broken my conenaunt because of all your abhominations: 8 And ye haue not kept the (c) ordinaunces of my holy thinges, and ye haue set keepers

(b) For they had brought idolaters whiche were of other countreys, to teache them their idolatrie. Chap. 23. g.

(c) Ye haue not offred vnto me according to my lawe.

keepers to kepe my sanctuarie (d) for you. 9 Therefore thus saith the lord God. Of all the straungers that dwell among the chyldren of Israel, no straunger uncircumcised in heart, nor uncircumcised in flesche, shall enter into my sanctuarie. 10 But the Leuites that went backe from me when Israel went astraye, whiche strayed from me after theyr idols, (e) shall beare theyr iniquitie: 11 And they shalbe ministers in my sanctuarie, and kepe the gates of the house, and minister in the house: they shall slay the burnt offrynges, and the sacrifice for the people, and they shal stand before them to serue them. 12 Because they serued before theyr idols, and caused the house of Israel to fall into iniquitie: therefore haue I lyft vp my hande agaynst them, saith the Lorde God, and they shall beare theyr iniquitie.

13 And they shall not come neare vnto me to do the office of a priestе vnto me, neither shall they come neare vnto any of myne holy thynges in the most holy place: but they shall beare theyr owne shame and abhominations whiche they haue done. 14 And I will make them kepers of the watch of the house for all the seruice thereof, and for all that shalbe done therin.

15 But the priestes, the Leuites, the sonnes of Sadoc that (f) kept the charge of my sanctuarie when the chyldren of Israel strayed from me, shall come to me to do me seruice, to stande before me, and to offer me the fat and the blood, saith the lord God. 16 They shall go into my sanctuarie, and approche vnto my table to do me seruice, and they shal kepe my charge.

17 Nowe when they go in at the gates of the innermer court, they shal put on linnen clothes, so that no wollen come vppon them whyle they do seruice vnder the gates of the innermer court, and within. 18 They shall haue lynnen bonnets vppon theyr heades, and lynnen "breeches vpon theyr loynes: they shal not gird themselues in the "sweate. 19 And when they go foorth into the vtter court (euen) to the vtter court of the people, they shall put of the clothes wherein they haue ministred, and lay them in the chaumber of the sanctuarie, and put on other apparel, and they shal not sanctifie the people withtheir clothes. 20 They shall not (g) haue theyr heades, nor suffer theyr heere to grow long, but powle theyr heades only.

21 All the priestes that go into the inmost court shall drynke no wine.

22 They shall mary no wydowe, neither one that is put from her husbande: but a mayde of the seede of the house of Israel, or a widow that hath had a priest before. 23 They shall shewe my people the difference betweene the holy and vnholy, and cause them to discerne betwixt the cleane and vncleane. 24 And in controuersie they shall stand to iudge, and geue sentence after my iudgementes: and my lawes and my statutes shall they kepe in all my solempne feastes, and halow my Sabbathes. 25 They shall come at no dead person to defile themselues: but to father or mother, sonne or daughter, brother or sister, that hath had yet no husband, (h) (in those) may they be defiled. 26 And when he is cleansed, there shalbe reckened vnto hym seuen dayes. 27 And when he goeth into the sanctuarie vnto the inner court to minister in the sanctuarie, he shall bryng his sinne offering sayth the Lorde. 28 (i) There shalbe to them an inheritance, (euen) I theyr inheritaunce: but possession shall ye geue them none in Israel, for I am theyr possession. 29 The meate offering, sinne offering, and trespasse offering shall they eate: and euery dedicate thyng in Israel shalbe theyrs.

30 And al the first of al the first bozne, and euery oblation, (euen) all of euery sort of your oblations shalbe the priestes: ye shal also geue vnto the priestes the first of your dough, that he may cause the blessing to rest in thyne house. 31 But the priestes shall eate nothyng that is dead (by it selfe) or torne of foule, or of beaste.

The.xlv. Chapter.

¶ 10 Of iust wayghtes and measures.

WHen ye diuide the lande by the lot for inheritaunce, ye shal offer an oblation to the Lorde, a holy (a) portion of the lande, twentie and fiue thousande canes long, and tenne thousande broade: this shalbe holy in all the borders thereof rounde about.

2 Of this part there shall belong vnto the sanctuarie fiue hundred cubites (in length) with fiue hundred (in breadth) square rounde about: and fifte cubites rounde about for the suburbes. 3 And of this measure shalt thou measure, (namely) of the length of twentie and fiue thousande, and the breadth

(d) In your place.

(e) That is, the Leuites which had committed idolatrie, were put fro their dignitie, & coulde not be receaued into the priestes office, although they had ben of the house of Aaron, but must serue in the inferior offices, as to watche and to kepe the doores, 2. king. 23. b

(f) Whiche obserued the law of god, and fell not to idolatrie.

"Ouppes. "or the places of sweate, or is not ouer thyrte to make them to sweate.

(g) For that as saint Ierome sayth, was the maner of the gentiles and infidels.

Leuit. 21. f.

(h) They may be at their burial, whiche was termed a defylyng.

(i) Vnderstande, the priesthood.

Exod. 13. d. Num. 3. e.

Exod. 22. f. Leuit. 22. b.

A

(a) Of all the land of Israel, the Lorde requireth onely this portion, for the temple and for the priestes, for the citie and for the prince.

breadth of ten thousande: & in it shalbe the sanctuarie and the moste holye place. 4 That holy portion of the lande shall pertayne vnto the priestes whiche do seruice in the sanctuarie, which come neare to serue the Lorde: and it shalbe vnto them a place for theyr houses, and a holy place for the sanctuarie. 5 And in the twentie and fiue thousande length, and ten thousande breadth, shall the Leuites that ministeer in the house haue theyr possession for twentie chaumbers.

6 Ye shall geue also vnto the citie a possession of fyue thousande canes broade, and twentie and fiue thousand long, ouergaynst the oblation of the holy portion, that shalbe for the whole house of Israel. 7 And (a portion shalbe) for the prince on this syde and on that syde of the oblation of the holye portion, and of the possession of the citie, (euen) before the oblation of the holy portion, and before the possession of the citie, from the west corner westwarde, and from the east corner eastwarde: and the length shalbe by one of the portions, from the west border vnto the east border. 8 In this land shalbe his possession in Israel: and my princes shall no more oppresse my people, and (the rest) of the lande shall they geue to the house of Israel according to theyr tribes. 9 Thus saith the Lorde God, (b) Let it suffise you O ye princes of Israel: leaue of cruelte and oppression, and execute iudgement and iustice: take away your exactions from my people, sayth the Lorde God. 10 Ye shall haue a true Ballaunce, a true (c) Ephah, and a true Bath. 11 The Ephah and the Bath shalbe alyke: one Bath shall contayne the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof shalbe after the Homer. 12 The Siele maketh twentie Gerahs: and twentie Sieles, & (d) twentie & fiue Sieles, and fiftene Sieles make a Maneh. 13 This is the oblation that ye shall offer: the fyrst part of an Ephah out of an Homer of wheate, and the fyrst part of an Ephah out of an Homer of barley.

14 Concernyng the ordinaunces of the oyle, (euen) of the Bath of oyle, (ye shall offer) the tenth part of a Bath out of the Cor: ten Bathes (shalbe) a Homer, because ten Bathes (fyll) a Homer. 15 And one lamme from two hundred sheepe out of the fat pastures of Israel for a meate offeryng, whole burnt offering, & peace offring, to reconcile them, sayth the lord God, 16 All the people of the land shal geue this oblation for the prince in Israel. 17 Agayne, it shalbe the princes part to offer whole burnt offringes, meate offeringes, and wine offeringes, in the holy dayes, new moones, Sabbathes, and in all the hye feastes of the house of Israel: he shal prepare the sinne offring, meate offering, whole burnt offring, and peace offeryng, to reconcile the house of Israel. 18 Thus saith the lord God, The first day of the first (e) moneth, thou shalt take a young bullocke without blemith, and cleanse the sanctuarie. 19 So the priest shal take of the blood of the sinne offring, & put it vpon the postes of the house, & vpon the foure corners of the frame of the aulter, and vpon the postes of the gate of the inner court. 20 And thus shalt thou do also the seuenth day of the moneth for such as haue sinned of ignorannce, or beyng deceaued, to reconcile the house withal. 21 Vpon the fourteenth day of the first moneth, ye shall haue the passouer, a feast of seuen dayes, and ye shal eate vnleauened bread. 22 Vpon the same day shall the prince prepare for hym selfe and all the people of the lande a bullocke for a sinne offring. 23 And in the seuen dayes of the feast, he shal make a whole burnt offering to the lord, (euen) of seuen bullockes & seuen rammes without blemithe dayly, for seuen dayes, and a hee goate dayly for a sinne offring. 24 And he shall prepare a meate offring of an Ephah for a bullocke, & an Ephah for a ramme, and a (f) Hyn of oyle for an Ephah.

25 In the seuenth (moneth) in the fifteenth day of the moneth on the feast, he shall do according vnto these for seuen dayes: according to the sinne offring, according to the whole burnt offring, and according to the meate offeryng, and according to the oyle.

¶ The.xlvi. Chapter.

¶ 1 The sacrifice of the Sabbathes, and of the newe moones. 8 Through which doores they must go in, or come out of the temple.

THus sayth the Lorde God, The gate of the inner court toward the east shalbe shut the fyre worthyng dayes: but in the Sabbath and in the day of the newe moone it shalbe opened.

(b) The prophet sheweth that the heades must be first refourmed, afore any good order can be established among the people.

(c) Ephah & Bath were both of one quantitie, for the Ephah conteyned in drye thinges, that as the Bath did in licour.

(d) That is, threescore sieles make a waight called Maneh: for he ioyneth these three partes to a Maneh.

(e) Whiche was Nisan, conteynyng part of March and part of April

Exod.12.c. Leuit.23.a. Deut.16.a.

(f) Reade Exod.29.g.

ued. 2 And the prince shall enter by the way of the porch of the gate without, and shall stande by the poste of the gate: and the priestes shall make his whole burnt offering, & his peace offerings, and he shall worshyp at the threshold of the gate, and go forth: and the gate shall not be shut tyll the euenyng. 3 On the same maner shall the people of the lande also do theyr worshyp before the Lord, at the doore of this gate vpon the Sabbathes, and newe mooned. 4 The whole burnt offring that the prince shal bring vnto the lord vpon the Sabbath, shalbe sixe lammes without blemishe, & a ramme without blemishe. 5 And the meate offring shalbe an Ephah for a ramme, and the meate offring for the lammes a(a) gift of his hand, and a Hin of oyle to an Ephah. 6 In the day of the newe moneth, (it shalbe) a young bullocke without blemish, & sixe lammes, and a ramme also without blemyshe.

(a) That is, as muche as he wyll.

25

7 With the bullocke he shall geue an Ephah, & with the ramme an Ephah also for a meate offeryng: but to the lammes(b) according as his hand shal take, and a Hin of oyle to an Ephah.

(b) According to his habilitie.

8 And when the prince shall enter, he shall go in by the way of the porch of that gate: he shal go forth by the way thereof. 9 But when the people of the lande come before the Lord in the dye solempne feast, as many as come in by the north gate to do worshyp, shal go out agayne at the south gate: and they that come in at the south gate, shall go forth agayne at the north gate: there shall none returne by the gate where he came in, but shall go ryght forth ouer on the other syde.

10 And the prince he shall go in the midst of them when they go in, and so come forth when they come forth.

11 Vpon the solempne and dye feast dayes this shalbe the meate offering: an Ephah to a bullocke, & an Ephah to a ramme, and to the lammes the gift of his hande, and a Hin of oyle to an Ephah. 12 Now when the prince shall make a free whole burnt offring, or peace offringes freely vnto the Lord: one then shal open him the gate that turneth towarde the east, and he shall make his whole burnt offrings, and his peace offerynges, as he did on the Sabbath day: after he shall go forth, and when he is gone forth, one shall shut the gate. 13 Thou shalt dayly make a whole burnt offerynge vnto the Lord of a lamme of one yere without blemishe, thou shalt do it euery morning. 14 Thou shalt prepare a meate offering for it euery morning, the syxt part of an Ephah, and the thirde part of a Hin of oyle to mingle with the fine flowre: this meate offering shalbe continually by a perpetual ordinaunce vnto the Lorde. 15 Thus shall they prepare the lamme, the meate offeryng, and oyle, euery morning, for a continuall whole burnt offeryng. 16 Moreouer, thus saith the Lord God, If the prince geue a gyft vnto any of his sonnes, the inheritaunce therof shalbe his sonnes: theyr possession shalbe by inheritaunce.

17 But yf he geue a gyft of his inheritaunce to one of his seruantes, then it shalbe his to the (c) yere of libertie, and then returne to the prince: but the inheritaunce thereof is his sonnes, and shalbe theyrs. 18 The prince also(d) shall take none of the peoples inheritaunce, nor put them from their possession: but to his sonnes shall he geue his owne possession, that my people be not scattered abroade euery man from his possession. 19 And he brought me through the entraunce at the side of the gate, to the holy chaumbers of the priestes whiche stoode towarde the north, & beholde there was a place vpon the west syde of them.

(c) Whiche was at the yere of Iubile. Leui. 25. b

(d) But be content with that portion that god hath assigned him. Exech. 45. b.

20 Then sayde he vnto me, This is the place where the priestes shal seeth the trespasse and sinne offeringes, and bake the meate offerynges: that they nede not beare them into the outwarde court, and to (e) sanctifie the people. 21 So he brought me into the vtter court, and caused me to go by the foure corners of the court: and beholde, in euery corner of the court there was a court. 22 In the foure corners of the court there were courtes ioyned of fourtie cubites long, and thirtie broade: these foure corners were of one measure.

(e) To cause the people to thinke it is lawfull for them to eate them, and so fall into a vayne opinion of holynes & sanctification.

23 And there went a wall rounde about them, (euen) about those foure: and vnder the walles there were "kitchins made rounde about.

" Ranges.

24 Then sayde he vnto me, These are the cookes houses, where the ministers of the house shall boyle the sacrifice of the people.

The

The.xlvii. Chapter.

¶ 1 The vision of the waters that came out of the temple. 13 The coastes of the lande of promise, and the deuision thereof by tribes.

AFterwarde he brought me agayne vnto the dooze of the house, and beholde there gushed out (a) waters from vnder the threshold of the house eastwarde: for the forefront of the house stoode towarde the east: and the waters ran downe from vnder the ryght syde of the house, whiche lyeth to the aulter southwarde. 2 Then led he me out to the northe gate, and led me about by the way without vnto the vtter gate, by the way that turneth eastwarde: and beholde, there ilined foorth waters from the ryght syde.

3 Nowe when the man that had the line in his hand went forth eastward, he measured a thousande cubites, and then he brought me through the waters, the waters were to the ancles. 4 So he measured yet a thousande, and brought me through the waters, the waters were to the knees: yet measured he a thousande, and brought me through, the waters (were) to the loynes. 5 After this he measured a thousande agayne, then was it such a (b) riuer that I might not wade through it, the waters was rysen, and the waters dyd flowe as a ryuer that myght not be waded ouer. 6 And he saide vnto me, Hast thou seene this O thou sonne of man? and with that he brought me, and caused me to returne to the ryuer banke agayne. 7 Nowe when I returned, behold at the banke of the ryuer were very many trees (c) on the one syde and on the other.

8 Then sayde he vnto me, These waters flowe out towarde the east countrey, and run downe into the playne, and come into the (d) sea: which when it commeth into the sea, the (e) waters shalbe wholsome. 9 Yea, al that lyue and moue, whereveto this ryuer commeth, shall lyue: and there shalbe a very great multitude of fysh, because these waters shall come thyther, for they shalbe holsome: and euery thing shall liue whither the riuer commeth. 10 By this ryuer shall the fishers stand, from En gaddi vnto En eglaim, and there spreade out theyr nets: for theyr fishe shalbe accordyng to theyr kyndes, as the fyshe of the mayne sea, exceeding many. 11 But the marishes therof, and the pittes therof shall not be made holsome, they shalbe made salt pits. 12 By this riuer vpon the bankes therof on this side and on that syde shall growe all trees for meate, whose leaues shall not fade, neither shall the fruite therof fayle, but shall bryng foorth newe fruite according to his monethes, for the waters thereof runne out of the sanctuarie: and the fruite therof shalbe for meate, and the leaues therof for "medicine. 13 Thus sayth the Lorde God, Let this be the border whereby ye shall inherite the lande according to the twelue tribes of Israel, Joseph shal haue two portions. 14 And ye shal inherite it one as wel as an other, concerning the which I lift vp my hand to geue it vnto your fathers: and this land shall fall vnto you for inheritaunce. 15 This is the border of the (f) lande vpon the northside, from the maine sea toward Hethlon, as men go to Zedada. 16 (Namely) Hamah, Berotha, Sabarim, which are betweene the borders of Damascus, and betweene the borders of Hamah, Hazar Hatichon, that lieth vpon the coastes of Hauran. 17 Thus the borders from the sea forth shalbe Hazar Enan, the border of Damascus, and the north northward, and the borders of Hamah: this is the northpart.

18 The east side shal ye measure from Hauran and Damascus, from Gilead and the land of Israel by Jordane, and from the border vnto the east sea: and this is the east part. 19 The south side shalbe towarde Teman, from Thamar to the waters of "strife in Cades, and the ryuer to the mayne sea: and that is the south part toward Teman. 20 The west part also shalbe the great sea, from the borders till a man come ouer agaynst Hamah: this is the west part. 21 This lande shall ye part among you accordyng to the tribes of Israel. 22 And diuide it by lot to be an heritage for you, and for the straungers that dwell among you and beget chyldren among you: for ye shall take them among the children of Israel lyke as though they were of your owne countrey, and they shal haue (g) heritage with you among the chyldren of Israel. 23 And in what tribe the straunger dwelleth, in the same tribe shall ye geue hym his heritage, sayth the Lorde God.

The.

(a) Whereby are meant the spirituall graces that should be geuen to the Churche vnder the kingdome of Christe, as Iohn. 4.c.

(b) Signifiyng that the graces of god should neuer decrease, but euer abound in his Churche.

(c) Meanyng, the multitude of them that should be refreshed by the spirituall waters.

(d) Shewyng that the aboundaunce of these graces should be so great, that all the world should be ful therof, whiche is here meant by the Persian sea or Genazereth, and the sea called Mediterraneum. Zach. 14.b.

(e) The waters which of nature are salt and vnholsome, shalbe made sweete and comfortable.

" Or, for byasses and sores. Gen. 43.b. Gen. 12.b. Deut. 34.a.

(f) By the lande of promise, he signifieth the spirituall lande, wherof this was a figure.

" Or, meribah.

(g) Meanyng, that in this spirituall kingdome, there should be no difference betweene Iewe nor gentile, but that all shoulde be partakers of this inheritaunce in theyr head Christe.

The.xlviii.Chapter.

¶ The lots of the seuen tribes. 23 The lots of the other tribes.

THese are the names of the tribes: From the north syde to the coast towarde Hethlon, tyll thou commest vnto Hamah and Hazer Enan, the borders of Damascus northwarde, the coast of Hamah, Dan shall haue his portion from the east quarter vnto the west. 2 Vpon the borders of Dan, from the east syde vnto the west, shall Aser haue his portion. 3 Vpon the borders of Aser, from the east part vnto the west, shal Nephthali haue his portion. 4 Vppon the borders of Nephthali, from the east quarter vnto the west, shall Manasses haue his portion. 5 Vppon the borders of Manasses, from the east syde vnto the west, shall Ephraim haue his portion. 6 Vpon the borders of Ephraim, from the east part vnto the west, shall Ruben haue his portion. 7 Vpon the borders of Ruben, from the east quarter vnto the west shall Juda haue his portion.

8 Vpon the borders of Juda, from the east part vnto the west part, shalbe the (a) offeryng which they shall offer of fiue and twentie thousande (canes) broade, and of length as one of the parters from the east syde vnto the west side: and the sanctuarie shalbe in the midst of it. 9 The oblation that ye shal offer vnto the Lord, shalbe fiue and twentie thousande long, and ten thousande broade. 10 And for these (euen) for the priestes shalbe this holy oblation: Towarde the north fiue and twentie thousande (long) and towarde the west ten thousand broade, toward the east ten thousand broade also, and towarde the south fiue and twentie thousande long, and the sanctuarie of the Lorde shalbe in the midst thereof.

11 This sanctified portion shalbe the priestes that are of the children of Sadoc, whiche haue kept my charge, which went not astray in the errour of the chyldren of Israel lyke as the Leuites went astray. 12 Therfore this oblation of the lande that is offered, shalbe theyrs as a thyng most holye, hard vppon the borders of the Leuites. 13 And ouer agaynst the border of the priestes, shall the Leuites haue fiue and twentie thousand long, and ten thousand broade: al the length shalbe fiue and twentie thousand, and the breadth ten thousande. 14 Of this portion they shal sel nothyng, nor make any permutation thereof, nor alienate the first fruites of the lande: for it is holy vnto the Lord. 15 And the fiue thousande that are left in the breadth ouer agaynst the fiue and twentie thousande shalbe a prophane place for the citie, for housyng, and for suburbes: and the citie shalbe in the midst thereof. 16 And these shalbe the measures thereof: The north part fiue hundred and foure thousand, and the south (b) part fiue hundred and foure thousande, and the east part fiue hundred and foure thousande, and the west part fiue hundred and foure thousande. 17 The suburbes of the citie shal haue towarde the north two hundred and fiftie, towarde the south two hundred and fiftie, towarde the east two hundred & fiftie, towarde the west also two hundred and fiftie. 18 And the residue in length ouer against the oblation of the holy portion, shalbe ten thousand toward the east, and ten thousand toward the west: and it shalbe ouer against the oblation of the holy portion: and the encrease thereof shalbe for theyr meate that serue the citie. 19 And they that serue the citie, they shall serue it out of all the tribes of Israel. 20 All the oblation shalbe fyue and twentie thousande (c) with fyue and twentie thousande: ye shall offer this oblation foure square, for the sanctuarie, and for the possession of the citie. 21 And the residue shalbe for the prince, on the one syde and on the other of the holy oblation, and of the possession of the citie ouer against the fiue and twentie thousande of the oblation towarde the east border: and westwarde ouer against the fyue and twentie thousande towarde the west border, ouer against shalbe the portion for the prince: this shalbe the holy oblation, and the house of the sanctuarie shalbe in the midst thereof. 22 Moreouer, from the possession of the Leuites, and the cities possession, that which is in the midst shalbe the princes, betwixt the border of (d) Juda and the border of Beniamin shalbe the princes. 23 Now of the other tribes: from the east part vnto the west, shall Beniamin haue his portion. 24 Vppon the borders of Beniamin, from the east side vnto the west, shall Simeon haue his portion. 25 Vppon the borders of Simeon, from the east side vnto the west, shall Issachar haue his portion. 26 Vpon the borders of Issachar,

(a) That is, the portion of the grounde whiche they shall separate and appoynt to the Lord, which shalbe diuided into three partes: for the priestes, for the prince, and for the citie.

Chap. 44.8.

(b) Meanyng that it should be square.

(c) Euery way it shalbe fiue & twentie thousand.

(d) So that Juda was on the north side of the princes and Leuites portions, and Beniamin on the south syde.

Isachar, from the east syde vnto the west, shall Zabulon haue his portion.
27 Vppon the borders of Zabulon, from the east part vnto the west, shall Gad haue his portion. 28 Vpon the borders of Gad at the south syde towarde Temanah, the border shalbe from Thamar, vnto the waters of "strife to Cades, and to the riuer (that runneth) into the mayne sea.
29 This is the land which ye shal diuide by lot for an inheritaunce vnto the tribes of Israel, and these be their portions sayth the Lorde God.
30 These be the bondes of the citie, vpon the north part fyue hundred and foure thousande measures. 31 The gates of the citie shal haue the names of the tribes of Israel, three gates of the north syde: one gate of Ruben, another of Juda, the third of Leui.
32 Vpon the east syde fine hundred & foure thousande (measures,) with three gates: the one of Joseph, another of Beniamin, the third of Dan, 33 Vppon the south syde fyue hundred and foure thousande measures, with the three gates: the one of Simeon, another of Isachar, the third of Zabulon.
34 And vpon the west syde, fyue hundred & fyue thousande measures, with their three gates also: the one of Gad, another of Aser, the third of Nephthali. 35 Thus shall it haue eyghteene thousande measures rounde about: and the name of the citie from that tyme foorth shalbe, "The lorde is there.

"er, Merishath.

"Heb, Jehouah Shammah.

¶ The booke of the prophete Daniel.

¶ The first Chapter.

¶ 1 The prophete sheweth the captiuitie of Iehoakim kyng of Iuda, 4 Of the chyldren that were in captiuitie, the kyng commaundeth to choose whiche of them shoulde be taught the learnyng and language of the Chaldeans.

(a) Reade 2. king. 24. & Jere. 25. 8.

IN the (a) thirde yere of the raigne of Iehoakim kyng of Iuda, came Nabuchodonozor kyng of Babylon vnto Hierusalem, and beseged it.
2 And the Lord deliuered Iehoakim the kyng of Iuda into his hande, with part of the vessels of the house of God, which he caryed away into the lande of (b) Senaar to the house of his God, and he brought the vesselles into his gods treasurie. 3 And the kyng spake vnto Aspenaz the (c) cheefe chamberlayne, that he shoulde bryng hym certayne of the chyldren of Israel, of the kynges seede, and of the princes,
4 Sprynguldes without any blemish, but well fauoured, fudious in al wysdome, skilfull for knowledge, able to vnderstand knowledge, & such as haue lyuelynesse in them, that they (d) may stand in the kinges palace: and whom they might teache the learning & the tonng of the Chaldeans. 5 Vnto these the king appointed a dayly prouision euery day of a portion of the kings meat, and of the wine which he dranke, so to nourysshe them three yeres, that afterwarde they myght stande before the kyng. 6 Among these now were certaine of the chyldren of Juda: (namely) Daniel, Ananias, Misael, and Azarias. 7 Vnto these the cheefe chamberlaine gaue (e) other names, and called Daniel, Baltassar: Ananias, Sidrach: Misael, Misach: and Azarias, Abednego. 8 But Daniel purposed in his heart that he woulde not defile him selfe with the portion of the kings meate, nor with the wine which he dranke: therefore he required the cheefe chamberlayne that he myght not defile hym selfe. 9 (And God brought Daniel into fauour & tender loue with the cheefe chamberlayne.)
10 And the cheefe chamberlaine said vnto Daniel, I am afrayde of my lorde the kyng which hath appointed you your meate and your drinke: wherefore shoulde he see your faces worse lykyng then the sprygnaldes of your age, and so ye shall make me indaunger my head vnto the kyng.
11 Then Daniel sayde vnto Melesar, whom the cheefe chamberlayne had set ouer Daniel, Ananias, Misael, and Azarias: 12 O proue but ten dayes with thy seruaunts, and let vs haue pulse to eate, and water to drynke. 13 Then let our countenaunces be loked vpon before thee, and the countenaunces of the chyldren that eate of the portion of the kynges

(b) Whiche was a playne by Babylon, where was the temple of the great god, and is here taken for Babylon.

(c) Or, maister of the Eunuches.

(d) Aswell to serue at the tables as in other offices

(e) Either because they woulde declare their power, as conquerers, to chaunge the names of them they ouercame, or els for hatred of their Hebrew names.

kynges meate: and as thou seest, deale with thy seruauntes. 14 So he consented to them in this matter, and proued them ten dayes. 15 And at the ende of ten dayes theyr countenances appeared fayrer and (f) fatter in fleshe then all the chyldrens whiche dyd eate the portion of the kynges meate. 16 Thus Melassar toke away the portion of their meate, and the wine that they should drynke, and gaue them pulse. 17 As for these foure chyldren, God gaue them knowledge and vnderstandyng in (g) al learnyng and wysdome: also he gaue Daniel vnderstandyng of all (h) visions and dreames. 18 Now when the (i) tyme was expired that the kyng had appointed to bryng them in, the cheefe chaumberlayne brought them before Nabuchodonozor. 19 And the kyng communed with them: but among them all were founde none such as Daniel, Ananias, Misael, and Azarias: therefore stoode they before the kyng. 20 In all matters of wysdome and vnderstanding that the kyng enquired of them, he found them ten times better then al the wise men and soothsayers that were in all his realme. 21 And Daniel abode styll vnto the (k) first yere of kyng Cyrus.

(f) Or, better lykyng.
(g) Meanyng liberall sciences and naturall knowledge, whiche was vsed where they were conuersaunt.
(h) So that he only was a prophete, & none of the other, for by dreames and visions God appeared to his prophets Num. 12. a.
(i) Of the three yeres aboue mencioned. verse. 5.
(k) That is, he was esteemed in Babylon as a prophete, & in authoritie so long as the common wealth stoode.

¶ The. ii. Chapter.

¶ 1 The dreame of Nabuchodonozor. 2 He calleth vnto hym soothsayers, & requireth of them both the dreame & the interpretation thereof.

IN the (a) seconde yere of the raigne of Nabuchodonozor, had Nabuchodonozor a dreame, wherethrough his spirite was troubled, and his sleepe brake from hym. 2 Then the kyng commaunded to call the wyse men, and soothsayers, and sorcerers, and the Chaldees, for to shew the kyng his dreame: So they came, and stoode before the kyng. 3 And the kyng sayde vnto them, I haue dreamed a dreame, and my spirite was troubled to knowe the dreame. 4 Vpon this the Chaldees aunswered the kyng in the Syrians speache, O kyng, God saue thy lyfe for euer: shewe thy seruauntes the dreame, and we shall shewe the interpretation. 5 The kyng aunswered and sayde to the Chaldeans, The thyng is gone fro me: If ye wyll not make me vnderstande the dreame, with the interpretation thereof, ye shalbe drawne in peeces, and your houses made a stakes. 6 But yf ye tell me the dreame and the interpretation thereof, ye shall receaue of me gyftes, rewardes, and great honour, therefore shewe me the dreame and the interpretation thereof. 7 They aunswered agayne, and sayde, The kyng must shewe his seruauntes the dreame, and so shall we declare the interpretation thereof. 8 Then the kyng aunswered, saying, I perceaue of a treuth that ye wolde (b) redeeme the tyme, for so muche as ye see the thyng is gone fro me. 9 Therefore yf ye wyll not tell me the dreame, this is your only purpose, Ye haue prepared lying and corrupt wordes to speake before me, tyll the tyme be chaunged: therefore tell me the dreame, that I may knowe that ye can declare me the interpretation thereof. 10 Vpon this the Chaldees gaue aunswere before the kyng, and sayde, There is no man vppon earth that can tell the thyng which the kyng speaketh of, yea there is neither kyng, prince, nor lorde that euer asked suche thynges at a wyse man, soothsayer, or Chaldean.

(a) The father and the sonne were both called by this name, so that it is meant of the sonne when he raigned alone: for he raigned also after a sorte with his father: Or els in the second yere of his generall conquest of other barbarous nations,

(b) Ye seeke occasion of delayes, vntyll some other affaires myght happen, and make me forget the matter.

11 For it is a rare matter that the kyng requireth, neither is there any that can certifie the kyng therof, except the gods, whose dwelling is not with flesshe. 12 For the which cause the kyng was wroth with great indignation, and commaunded to destroy all the wyse men at Babylon. 13 So the decree went forth, and the wyse men were slayne: they sought also to slay Daniel, with his companions.

14 Then Daniel sayed the counsell and decree with Arioch the captayne of the kynges garde, who was gone forth to put to death the wyse men of Babylon. 15 He aunswered and sayde vnto Arioch the kynges captayne, Why is the sentence so hastie from the kyng? Then Arioch tolde Daniel the matter. 16 Vpon this went Daniel, and desyred the kyng that he would geue hym leysure, and that he would shewe the kyng the interpretation. 17 Then Daniel went to his house, and shewed the thing to Ananias, Misael, and Azarias, his companions: 18 That they should beseeche the god of heauen for grace in this secrete, that Daniel and his felowes, with other such as were wyse in Babylon, perysshed not.

19 Then was this secrete reuealed vnto

vnto Daniel in a vision by night: then Daniel prayſed the God of heauen.

(e) Pſal. 113. a.

20 Daniel alſo anſwered, and ſayd, The name of God be prayſed for euer and euer: for wiſdome and ſtrength are his. 21 He chaungeth the tymes and ſeaſons, he taketh away kynges, he ſetteth vp kynges: he geueth wiſdome vnto the wiſe, and vnderſtanding to thoſe that vnderſtande.

22 He reueleth the deepe and ſecret thynges, he knoweth the thyng that lyeth in darkneſſe, for the lyght dwelleth with hym. 23 I thanke thee and prayſe thee O thou God of my fathers, that thou haſt geuen me wiſdome and ſtrength, and haſt ſhewed me nowe the thyng that we deſyred of thee: for thou haſt declared the kings matter vnto vs. 24 Vpon this went Daniel in vnto Arioch, whom the kyng had ordeyned to deſtroy the wiſe men at Babylon: he went and ſayde thus vnto hym, Deſtroy not the wyſe men of Babylon, but bring me before the kyng, and I ſhall ſhewe the kyng the interpretation. 25 Then Arioch brought Daniel before the kyng in all the haſte, & ſayd thus vnto him, I haue founde a man among the children of Iuda that were brought captiues, that will declare vnto the kyng the interpretation. 26 Then anſwered the kyng and ſayde to Daniel, whoſe name was Baltaſſar, Art thou able to ſhewe me the dreame which I haue ſeene, and the interpretation thereof?

27 Daniel anſwered in the preſence of the kyng, and ſayde, As for this ſecrete for the whiche the kyng maketh inquiſition, there can neither the men of vnderſtanding, nor ſoothſayers, nor the wiſe men, nor readers of deſtinies declare it vnto the kyng: 28 But there is a (d) God in heauen that reuealeth ſecretes, and ſheweth the kyng Nabuchodonozor what is for to come in the latter dayes. Thy dreame and that whiche thou haſt ſeene in thyne head vpon thy bed is this. 29 O kyng, when thou waſt in thy bed, thoughtes came into thy mynde what ſhoulde come hereafter: ſo he that is the opener of myſteries, telleth thee what is for to come.

(d) Hereby he ſmyteth the kyng with a certayne feare & reuerence of God, that he myght be the more apt to receaue the hie myſteries that ſhoulde be reuealed.

30 As for me, this ſecret is not ſhewed me for any wyſdome that I haue more then any other lyuyng: but only that I might ſhew the kyng the interpretation, and that thou mightest knowe the thoughtes of thyne owne heart. 31 Thou kyng ſaweſt, and beholde, there (was) a great image: this great (e) image whoſe bryghtnes was excellent ſtoode before thee, and the fourme thereof was terrible.

32 This image (f) head was of fine golde, his breſt and armes of ſyluer, his belly and his thyghes of braſſe.

33 His legges were of yron, his feete were part of yron and part of clay.

34 Thou beheldeſt it tyll a ſtone was cut without handes, which ſmote the image vpon his feete that were of yron and clay, and brake them to peeces. 35 Then was the yron, the clay, the braſſe, the ſiluer and golde broken altogether, and became lyke the chaffe of ſommer flowres, and the winde caryed them away, that no place was founde for them: and the ſtone that ſmote the image became a great mountaine, and filled the whole earth.

36 This is the dreame: and now will we ſhew before the kyng what it meaneth. 37 O kyng, thou art a kyng of kynges: for the God of heauen hath geuen vnto thee a kyngdome, power, ſtrength and glorie. 38 And in all places whereſoeuer the children of men dwell, the beaſtes of the feelde, and the foules of the ayre hath he geuen into thy hande, and hath made thee ruler in them all: thou art this (g) head of golde. 39 After thee ſhall aryſe (h) another kyngdome inferiour to thee, and another (i) thirde kyngdome of braſſe, which ſhall beare rule ouer all the earth. 40 The (k) fourth kyngdome ſhalbe ſtrong as yron: for as yron breaketh in peeces and ſubdueth all thynges, and as yron bruiſeth all theſe thinges (ſo) ſhall it breake in peeces and bruiſe (all.) 41 Where as thou ſaweſt the feete and toes part of potters claye and parte of yron, the kingdome ſhalbe (l) diuided, but there ſhalbe in it of the ſtrength of the yron, for ſo muche as thou ſaweſt the yron myxt with the clay and earth.

42 And (as) the toes of the feete (were) part of yron and part of clay: (ſo) ſhall the kyngdome be part ſtrong and part broken. 43 And whereas thou ſaweſt yron myxt with claye and earth, they ſhall mingle them ſelues with the ſeede of men, and yet not ioyne one with another, as yron will not be myxt with clay. 44 And in the dayes of theſe kynges ſhall the God of heauen ſet vp a kingdome which ſhall neuer be deſtroyed, and this kyngdome

(e) By this is vnderſtanded the worlde.

(f) By golde, ſiluer, braſſe, & yron, are ment the Chaldean, Perſian, Macedonean, and Romane kyngdome, whiche ſhoulde ſucceſſiuely rule the world til Chriſt (whiche is here called the ſtone) come hym ſelfe and deſtroy the laſt,

(g) The firſt monarchie of the Chaldeans,

(h) The ſeconde of the Perſians,

(i) That is, of the Macedonians,

(k) That is, of the Romanes

(l) That is, either by cyuyl warres & diſcorde, or els into two ſortes of people: the one ſhoulde be warlyke, and therfore compared to yron, the other factious & ſeditious, and therfore compared to claye and earth.

kyngdome

kyngdome shall not be genen ouer to another people: but it shall breake and destroy all these kingdomes, and it (m) shall stande for euer. 45 Lyke as thou sawest that (n) without any handes there was cut out of the mount a stone, which brake the iron, the brasse, the clay, the siluer & gold in peeces: so the great god hath shewed the kyng what shall come to passe after this: this is a true dreame, and the interpretation of it is sure.

46 Then the kyng Nabuchodonozor fell downe vpon his face, and bowed him selfe vnto Daniel, and cõmaunded to ordeyne (o) rewardes & sweete odours for him. 47 The kyng aunswered Daniel, and sayde, Of a trueth (p) your God is a God of gods, and the Lorde of kynges, and a reuealer of secretes, seeyng thou couldest reueale this secrete. 48 So the kyng made Daniel a great man, and gaue him many and great giftes: he made him ruler of all the countreys of Babylon, and the chiefe of the rulers about all the wyse men of Babylon.

49 Then Daniel made request to the king, and he set Sidrach, Misach, and Abednego ouer the charge of the prouince of Babylon: but Daniel (late) in the kynges gate.

¶ The .iii. Chapter.

1 The kyng setteth vp a golden image, which he commaundeth to be worshipped. 8 Sidrach, Misach, & Abednego are accused, because they despised the kynges commaundement.

NAbuchodonozor the kyng made an image of golde, whiche was threescore cubites hye, and sixe cubites thicke: he set it vp in the plaine of Dura, in the prouince of Babylon. 2 Then Nabuchodonozor the kyng sent foorth to gather together the dukes, lordes, and nobles, the iudges and officers, the deputies, and sheriffes, with al the rulers of the prouinces, that they myght come to the (a) dedication of the image which Nabuchodonozor the king had set vp.

3 So the dukes, lordes, and nobles, the iudges, and officers, deputies, and sheriffes, with all the rulers of the prouince, gathered them together vnto the dedication of the image that Nabuchodonozor the kyng had set vp, and they stoode before the image which Nabuchodonozor had set vp.

4 Then an heralde cryed a loude, To you it is commaunded O people, nations, and languages, 5 That when ye heare the noise of the cornet, trumpet, harpe, shawme, psalteries, dulcimer, and all maner of instrumentes of musicke, ye fall downe and worship that golden image that Nabuchodonozor the kyng hath set vp. 6 Who so then falleth not downe and worshippeth, shal euen the same houre be cast into the midst of a hot firie fornace. 7 Therefore when al the folke heard the noyse of the cornet, trumpet, harpe, shawme, psalteries, and all instrumentes of musicke, then all the people, nations, and languages fell downe and worshipped the golden image that Nabuchodonozor the kyng had set vp. 8 Now were there certaine men of the Chaldees, that went euen then, and (b) cryed out an accusation of the Iewes. 9 They spake, and sayde vnto the king Nabuchodonozor, O kyng, lyue for euer.

10 Thou O king, hast made a decree, that euery man that shall heare the sounde of the cornet, trumpet, harpe, shawme, psalteries, dulcimer, and all instrumentes of musicke, shall fall downe and worship the golden image: 11 And who so then fell not downe, and worshipped not, that he should be cast into the midst of an hot firie fornace. 12 Nowe are there certayne Iewes, whom thou hast set ouer the charge of the prouince of Babylon: (namely) (c) Sidrach, Misach, and Abednego: these men O kyng, regarded not thy commaundement: yea they will not serue thy gods, nor worship the golden image that thou hast set vp. 13 Then Nabuchodonozor in his anger and wrath commaunded that Sidrach, Misach, and Abednego should be brought vnto him: so these men were brought before the kyng.

14 Then Nabuchodonozor spake vnto them, and sayde, Is it true O Sidrach, Misach, and Abednego, will not you serue my gods, nor worship the golden image that I haue set vp? 15 Nowe therefore be redy when ye heare the sounde of the cornet, trumpet, harpe, shawme, psalteries, dulcimer, and all instrumentes of musicke, to fall downe and worship the image which I haue made: for yf ye worship it not, ye shalbe cast immediatly into the midst of a hot feerie furnace: for who is that God that can deliuer you out of my handes?

16 Sidrach, Misach, and Abednego

(m) It shalbe eternall, for the spirite that is in the Churche, is life eternall. Rom. viii. b.

(n) That is, that the kingdome of Christe should be set vp by God, not by men.

(o) To performe his promise made to him that shoulde interprete his dreame, as verse. 6.

(p) This confession was but a sodaine motion, as it was also in Pharao, Exod. 6. c. but his heart was not touched, as appeared soone after warde.

(a) Shewyng that the idol is not knowē for an idoll so long as it is with the workman: but when the ceremonies and customs are recited and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a God.

(b) That is, accused the Iewes with an out crie.

(c) It seemeth that they named not Daniel, because he was greatly in the kinges fauour, thinkyng yt these three had ben destroyed, they might haue better occasion to accuse Daniel after: and this declareth that this pollicie of erecting this image, was inuented by the malitious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion, & ingratitude.

aunswered the kyng, and sayd, O Nabuchodonozor, we are not (d) carefull to aunswere thee in this matter:

17 Behold our God whom we serue, is (e) able to deliuer vs from the hot firie fornace: and he wyll deliuer vs out of thy hande O kyng. 18 And though he wyll not, yet shalt thou knowe O kyng, that we wyl not serue thy gods, nor worship the golden image whiche thou hast set vp.

19 Then was Nabuchodonozor full of indignation, so that the countenance of his face chaunged vpon Sidrach, Misach, and Abednego: therefore he charged and commaunded that they should heate the fornace, one seuen tymes more then it was wont to be heat, 20 And he charged the most valiaunt men of warre that were in his armie, to binde Sidrach, Misach, and Abednego, and to cast them into the hot firie fornace. 21 So these men were bound in their coates, hosen, head attire, with their other garmentes, and cast into the midst of the hot firie fornace. 22 Therefore because the kynges commaundement was straite, and the fornace was exceedyng hot, the men that put in Sidrach, Misach, and Abednego, the flambe of the fyre destroyed them.

23 And these three men Sidrach, Misach, and Abednego, fell downe in the midst of the hot firie fornace bounde.

24 Then Nabuchodonozor the kyng was astonied, and rose vp in all haste: he spake vnto his counsell, and sayd, Dyd not we cast three men bound into the midst of the fyre? They aunswered & saide vnto the king, It is true O kyng. 25 He aunswered & sayde, Lo I see foure men lose, walking in the midst of the fire, and they haue no hurt: and the fourme of the fourth is lyke the (f) sonne of God. 26 Vpon this went Nabuchodonozor vnto the mouth of the hot firie fornace, he spake also, and sayde, O Sidrach, Misach, and Abednego, ye seruauntes of the hie God, go foorth, and come hyther. And so Sidrach, Misach, and Abednego came foorth of the midst of the fyre. 27 The dukes, lordes, and nobles, and the kynges counsell came together to see these men, vpon whom the fyre had no maner of power in their bodyes: in so much that the bery heere of their head was not burnt, and their clothes vnchaunged, yea there was no smell of fyre felt vppon them. 28 Then spake Nabuchodonozor, and sayde, Blessed be the God of Sidrach, Misach, and Abednego, which hath sent his angel, and deliuered his seruauntes that put their trust in him, and haue altered the kynges commaundement, and ieoparded their bodyes, rather then they would serue or worship any god, except their owne God only. 29 Therefore I make a decree, that euery people, nation, and language, whiche speake any blasphemie agaynst the God of Sidrach, Misach, and Abednego, shalbe drawen in peeces, and their houses shalbe made a takes: because there is no God that can deliuer after this sort. 30 So the kyng promoted Sidrach, Misach, and Abednego in the prouince of Babylon.

¶ The .iiii. Chapter.

4 Nabuchodonozor dreameth agayne.

NAbuchodonozor kyng, vnto all people, nations, & languages that dwell vpon the (a) whole earth, peace be multiplied among you. 2 I thought it good to shewe the signes and marueylous workes that the hie God hath wrought vppon me. 3 O howe great are his signes, and howe mightie are his wonders? his kyngdome is an (b) euerlasting kyngdome, and his dominion is from generation to generation. 4 I Nabuchodonozor beyng at rest in my house, and flouryshyng in my palace, 5 Sawe a (c) dreame, whiche made me afrayde, and the thoughtes vpon my bed with the visions of my head troubled me.

6 Therefore made I a decree, that they should bryng all the wyse men of Babylon before me, that they myght declare vnto me the interpretation of the dreame. 7 So came the wise men, the sooth sayers, the Chaldeans, and wysardes, to whom I tolde the dreame; but they could not shewe me the interpretation thereof. 8 Till at the last Daniel came before me (whose name was Baltassar, according to the name of my God) which hath the spirite of the holy gods in him, and before him I tolde the dreame, saying, 9 O Baltassar, thou prince of wyse men, forsomuch as I know that thou hast the spirite of the holy gods, and no secrete troubleth thee: tell me therefore the visions of my dreame that I haue seene, and the interpretation thereof. 10 Thus were the visions of my head vpon my bed: and beholde I sawe a tree in the midst of the earth,

(d) They should haue done iniurie to God, yf they shoulde haue doubted in this holy cause, and therfore they say that they are resolued to dye for gods cause.

(e) They grounde on twopoyntes; fyrst on the power and prouidence of God ouer them: secondly on their cause, which was gods glorie, & the testifiyng of his true religion with their blood, and so make open confession, that they wyl not so much as outwardly consent to idolatrie.

(f) That is, an angell of God, as verse. xxviii.

(a) Meanyng so farre as his dominion extended.

(b) Reade Chap. 2. f.

(c) This was another dreame, beside that which he sawe of the foure empires.

earth, and the heyght thereof was great, 11 A great tree and stroug, and the heyght thereof reached vnto the heauen, and the sight thereof to the endes of al the earth. 12 The leaues therof were fayre, and the fruite therof much, and in it was meate for all: the beastes of the feelde had shadowes vnder it, and the foules of the ayre dwelt in the bowes thereof: all flesche fed of it. 13 I sawe in the visions of my head vpon my bed, and beholde a (d) watcher and a holy one came downe from heauen, 14 And cryed myghtyly, saying thus, Hewe downe the tree, breake of his braunches, shake of his leaues, and scatter his fruite abroade: that the beastes may get them away from vnder hym, and the foules from his braunches.

15 Neuertheleſſe leaue the stumpe of his rootes still in the earth, and with a bande of iron and braſſe (binde it) among the grasse of the feelde, and let it be wet with the deawe of heauen, & let his portion be with the beastes among the grasse of the feelde.

16 Let his heart be (e) chaunged from mans (nature) and let a beastes heart be geuen vnto him, and let seuen tymes be passed ouer him. 17 This sentence (is) accordyng to the (f) decree of the watchers, and the request accordyng to the worde of the holy ones: because lyuing men (houlde knowe that the highest hath power ouer the kyngdome of men, and geueth it to whom it lyketh him, and setteth by ouer it the baſest among men.

18 This is the dreame that I kyng Nabuchodonozor haue seene: therefore thou O Baltaſſar declare the interpretation thereof, for somuch as al the wyse men of my kyngdome are not able to shew me what it meaneth: but thou canst do it, for the spirite of the holy gods is in thee. 19 Then Daniel, whose name was Baltaſſar, held his peace by the space of one houre, and his thoughtes (g) troubled him. So the kyng spake, and sayde, O Baltaſſar, let neither the dreame nor the interpretation thereof trouble thee. Baltaſſar answered, saying, O my Lord, this dreame be to them that hate thee, and the interpretation therof to thyne aduerſaries. 20 As for the tree that thou sawest, whiche was great and mighty, whose heyght reached vnto the heauen, & whose sight therof throughout all the world. 21 Whose leaues were fayre, & the fruite therof much, and in it was meate for all: vnder the which the beastes of the feelde had their habitation, and vpon whose braunches the foules of the ayre dyd sit: 22 It is thou O kyng, which art great and mighty, for thy greatneſſe increaseth and reacheth vnto the heauen, so doth thy dominion to the endes of the earth. 23 But whereas the kyng sawe a watcher, and a holye one that came downe from heauen, and sayde, Hewe downe the tree, and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of iron and braſſe binde it among the grasse of the feelde, and let it be wet with the deaw of the heauē, & let his portion be with the beastes of the feelde, till (h) seuen times passe ouer him: 24 This O kyng is the interpretation, yea it is the very decree of him that is highest of all, and it toucheth my Lorde the kyng.

25 Thou shalt be cast out from men, and thy dwelling shalbe with the beastes of the feelde: with grasse shalt thou be fed like (i) oxen, thou must be wet with the deawe of the heauen, yea seuen tymes shall passe ouer thee, till thou (k) knowe that the highest hath power ouer the kyngdome of men, & geueth it to whom he liſt. 26 Moreouer, whereas it was sayde that the stumpe of the roote of the tree should be left still: it betokeneth that thy kyngdome shall remayne whole vnto thee, after thou hast learned to know that the power cōmeth from heauen. 27 Wherefore O kyng, let my counsell be acceptable vnto thee, & (l) breake of thy sinnes by righteouſneſſe, and thine iniquities by mercie towarde the poore: lo, let there be a healyng of thyne errour. 28 All these thinges touche the kyng Nabuchodonozor.

29 So after twelue monethes, the kyng walked in the palace of the kingdome of Babylon, 30 And the kyng spake, and sayde, Is not this great Babylon that I haue buylt for the house of the kingdome by the might of my power, & for the honour of my maieſtie? 31 Whyle these wordes were yet in the kinges mouth, there fell a voyce from heauen, saying, O kyng Nabuchodonozor, to thee be it spoke, Thy kingdome is departed frō thee. 32 And thou shalt be cast out of mens cōpany, thy dwellyng shalbe with the beastes of the feeld: so that thou shalt eate

(d) Which was an angel of God.

(e) That is, let him be deprined of naturall reason and mans vnderstanding.

(f) This was the decree of God him selfe as appeareth in the. 24. verse folowyng, but it is called the decree of the watchmen or angels, because they brought it and reuealed it: whiche the holye ones desyre to come to passe, so consentyng to the decree of God, that the proude myght be brought downe, and the humble exalted.

(g) Partlye consydering the great iudgementes of god in the horrible punishment of this great prince: and partly moued with pitie of his cause, whom God had commaunded the Iewes to wish wel to, and pray for as Ier. 29. b.

(h) Whereby he meaneth a long space, as seuen yeres, or seuen quarters of yeres, or seuen monethes; for the interpretation is dyuers.

(i) Not that his shape or fourme was chaunged into a beast: but that he was eyther stricke mad, and so auoyded mans company: or was cast out for his tyrannye, and so wandred among the beastes, and ate heardes and grasse.

(k) Daniel sheweth the cause why God thus punished him.

(l) Ceasse from prouokyng god to anger any longer by thy sinnes: and where thou hast cruelly oppressed many poore, be nowe mercifull vnto them in righteouſneſſe, so shall the errors of thy former lyfe be redressed.

eate graſſe lyke oxen, and ſeuen tymes ſhal paſſe ouer thee, vntil thou knowest that the highest hath power vppon the kyngdome of men, and geueth it vnto whom it pleaſeth him. 33 The very ſame houre was this matter fulfilled vpon Nabuchodonozor, ſo that he was cast out of mens company, and dyd eate graſſe lyke oxen, and his body was wet with the deawe of heauen, till his heeres were growen as Egles (fethers) and his nayles lyke byrdes clawes. 34 When this (n) time was past, I Nabuchodonozor lyft vp myne eyes vnto heauen, and myne vnderſtanding was reſtored vnto me: then gaue I thankes vnto the highest, I magnified and prayſed hym that lyueth for euermore, whoſe power is an euerlaſting power, and his kyngdome is from one generatiō to another. 35 And al they that dwel vpon the earth are to be reputed as nothing, and accordyng to his wyl he worketh in the armie of heauen, & among the inhabitours of the earth: and there is none that may reſiſt his hand, or ſay vnto him, What doeſt thou? 36 At the ſame tyme was myne vnderſtandyng geuen me again, and I was (reſtored) to the honour of my kyngdome, my glorie and my beautie was reſtored vnto me, and my counſellers and (o) princes ſought vnto me, and I was eſtabliſhed in my kyngdome, and my glorie was augmented towarde me. 37 Now therefore I (p) Nabuchodonozor prayſe, and extoll, and magnifie the kyng of heauen, whoſe workes are all trueth, and his wayes iudgement, and thoſe that walke in pride he is able to abaſe.

(n) That is, the ſeuen times or yeres mentioned in the verſes 16. 23. and .25.

(o) By who it ſeemeth he was put from his kyngdome before.

(p) He doth not only prayſe God for his deliuerance, but alſo confeſſeth his fault, that God only may haue the glorye, and man the ſhame, and that he may be exalted, and man caſt downe.

¶ The .v. Chapter.

1 Balthaſar kyng of Babylon, abuſing the veſſels of the temple, ſeeth an hande wryting in the wall. 8 The ſoothſayers called of the king, can not expound the wrytyng.

KIng Balthaſar made a great feaſt to a thouſand of his princes, and dranke wine (a) before the thouſande. 2 And Balthaſar when he had taſted the wine, commaunded to bryng him the golden and ſiluer veſſels, which his father Nabuchodonozor had brought from the temple in Hieruſalem, that the kyng and his princes, and his wyues, and his concubines, myght drynke therein.

3 So were brought the golden veſſels that they had taken out of the temple of the Lordes houſe at Hieruſalem: and the kyng, and his princes, his wyues, and his concubines dranke in them. 4 They dranke wine, and prayſed the gods of golde, ſiluer, braſſe, iron, wood, and ſtone.

5 In the very ſame houre there appeared fingers of a mans hande wrytyng ryght ouer (b) againſt the candelſticke vpon the plaiſter of the wall of the kynges palace, and the kyng ſawe the knockles of the hande that wrote. 6 Then chaunged the kyng his countenaunce, and his thoughtes troubled him, ſo that the ioyntes of his loynes were looſed, and his (c) knees ſmote one againſt the other.

(a) That is, not alone, as commonly he was wont, but in a ſolempne banket, whereunto he receaued all his nobles to accompanye him.

(b) That it myght the better be ſeene.

(c) So he that before contemned God, was moued by this ſight to tremble for feare of gods iudgmentes.

7 Whereforе the kyng cryed mightily, that they ſhoulde bryng the ſoothſayers, Chaldees, and wyſardes: the kyng ſpake alſo to the wyſe men of Babylon, and ſayd, Who ſo can reade this writting, and ſhewe me the interpretation thereof, ſhalbe clothed with purple, and haue a chayne of golde about his neche, and ſhalbe the thirde ruler in the kyngdome. 8 Vppon this came all the kynges wyſe men, but they coulde neither reade the wrytyng, nor ſhewe the kyng the interpretation. 9 Then was kyng Balthaſar greatly troubled, and his countenance was chaunged in him, and his princes were aſtonied. 10 Nowe the (d) queene by reaſon of the talke of the kyng and his princes, came into the banket houſe: and the queene ſpake, and ſayde, O kyng, lyue for euer: let not thy thoughtes trouble thee, and let not thy countenaunce be chaunged. 11 There is a man in thy kingdome that hath the ſpirite of the holy gods within him: and in the dayes of thy father, light, and vnderſtandyng, and wyſdome, like the wyſdome of the gods, was founde in him, whom the kyng Nabuchodonozor thy father, the kyng (I ſay) thy father made chiefe of the (e) wyſe men, ſoothſayers, Chaldeans, & wyſardes, 12 Becauſe that ſuch an aboundaunt ſpirit, knowledge, and vnderſtandyng, to expound dreames, to open ſecretes, and to declare harde doubtes, was founde in him, yea euen in Daniel, whom the kyng named Baltaſſee: let Daniel be called, and he ſhall declare the interpretation. 13 Then was Daniel brought before the king: ſo the kyng ſpake vnto Daniel, and ſaid, Art thou

(d) This ſom thinke was his mother, other, his grandmother; of all lykelyhood a woman of great age, that coulde remember the actes of Daniel.

(e) Reade Chap. 4. b. and this declareth, both that this name was odious vnto him, and alſo that he dyd not vſe theie vile practiſes becauſe he was not among them when all were called,

that

that Daniel, whiche art of the chyldren of the captiuitie of Juda, whom my father the kyng brought out of Jurie? 14 I haue heard of thee, that thou haſt the ſpirite of the holy gods, and that lyght and vnderſtandyng, and excellent wyſdome is founde in thee. 15 Nowe haue there ben brought before me wyſe men and ſoothſayers to reade this wrytyng, and to ſhewe me the interpretation thereof: but they coulde not declare the interpretation of the thing. 16 Then hearde I of thee that thou couldeſt ſhewe interpretations, and diſſolue doubtes: nowe yf thou canſt reade this wrytyng, and ſhewe me the meanyng thereof, thou ſhalt be clothed with purple, and haue a chayne of golde about thy necke, and be the thirde ruler in the kyngdome.

17 Then Daniel aunſwered, & ſayde before the kyng, As for thy rewardes kepe them to thy ſelfe, and geue thy giftes to another: yet I wyll reade the wrytyng vnto the kyng, and ſhewe him the interpretation. 18 O thou kyng, the moſt high god gaue vnto (f) Nabuchodonoſor thy father a kyngdome, and maieſtie, and honour, and glorie. 19 And for the maieſtie that he gaue him, all people, nations, and languages trembled & feared before him: he ſlue whom he woulde, he ſmote whom it pleaſed him: agayne, whom he would he ſet vp, and whom he liſt he put downe. 20 But becauſe his heart was loftie, and his minde ſtrengthened in pride, he was depoſed from his kingly throne, and they toke his glorie from him.

21 He was driuen out from the ſonnes of men, his heart was made lyke the beaſtes, and his dwellyng was with the wylde aſſes, they fedde him with graſſe lyke Oxen, and his body was wet with the deawe of the heauen, til he knewe that the moſt hie God bare rule ouer the kyngdome of men, and that he appoynteth ouer it whom ſo euer he pleaſeth. 22 And thou his ſonne, O "Balthaſar, haſt not ſubmitted thyne heart, though thou kneweſt all theſe thinges: 23 But haſt lyft vp thy ſelfe agaynſt the Lorde of heaue, ſo that the veſſels of his houſe were brought before thee, that thou and thy princes, with thy wyues and concubines, might drynke wine there out: and thou haſt prayſed the gods of ſiluer and golde, of braſſe and iron, of wood & ſtone, whiche neither ſee, heare, nor vnderſtande: as for the God in whoſe hande conſiſteth thy breath and all thy wayes, thou haſt not glorified him. 24 (g) Then was the knockles of the hande ſent from him, and hath written this wrytyng. 25 And this is the writting that he hath written: MENE (h) MENE, THECEL, VPHARSIN. 26 Nowe the interpretation of the thing is this: MENE, God hath numbred thy kyngdome, and brought it to an ende. 27 THECEL, thou art wayed in the balaunce, and art found wanting. 28 PHERES, thy kingdome is diuided, and geuen to the Medes, and Perſes. 29 Then commaunded Balthaſar, and they clothed Daniel with purple, and a chaine of golde about his necke, and made a proclamation concerning him, that he ſhoulde be the thirde ruler in the kyngdome. 30 The very ſame nyght was Balthaſar the kyng of the Chaldees ſlayne. 31 And (i) Darius of the Medes toke the kyngdome, being threeſcore and two yeres of age.

¶ The .vi. Chapter.

1 Daniel is made ruler ouer the lordes.

IT pleaſed Darius to ſet ouer his kyngdome a hundred and twentie gouernours, which ſhoulde be ouer the whole kyngdome. 2 Aboue theſe he ſet three princes, of whom Daniel was one, that the gouernours myght geue accomptes vnto them, and the kyng ſhoulde haue no damage.

3 Nowe this Daniel was preferred aboue the princes and gouerners, for the ſpirite (of God) was plenteous in him: ſo that the kyng was mynded to ſet him ouer the whole realme.

4 Wherefore the rulers and gouernours (a) ſought an occaſion agaynſt Daniel concernyng the kyngdome, but they could finde none occaſion nor fault: for he was ſo faythfull, that there was no blame nor fault founde in him. 5 Then ſayd theſe men, We ſhall finde none occaſion agaynſt this Daniel, except we finde it agaynſt hym concernyng the lawe of his god.

6 Vpon this went the princes and lordes together vnto the kyng, and ſayde this vnto him, Kyng Darius, lyue for euer. 7 All the rulers of thy kingdome, the officers & gouernors, the counſellers and dukes, haue conſulted together to make a decree for the kyng, and to eſtabliſhe a ſtature, That who ſo deſireth any petition eyther of any god or man within theſe

(f) Before he read the wrytyng, he declareth to the kyng his great ingratitude towarde god, who could not be moued to geue him the glorie, conſideryng his wonderfull worke towarde his graundfather: and ſo ſheweth that he ſinneth, not of ignorance, but of malice.

" Or, Belſaſar.

(g) After that God had ſo long tyme deferred his anger, and patiently wayted for thyne amendement.

(h) This worde is doubled, not only to exaggerate the certayntie of the matter, but alſo as ſome thinke, the one to ſignifie the ende of the kyng, the other the ende of the kyngdome.

(i) Cyrus his ſonne in lawe gaue him this title of honour, although Cyrus in effect had the dominion.

(a) Thus the wicked can not abyde the graces of God in others, but ſeeke by all occaſions to deface them, therefore agaynſt ſuch aſſaultes ther is no better remedie then to walke vp rightly in the feare of god, and to haue a good conſcience.

thirtie dayes, except of thee O kyng, he shalbe cast into the lions denne.

8 Now O kyng confirme the decree, and seale the wryting, that it be not chaunged, accordyng to the lawe of the Medes and Persians which altereth not. 9 Wherfore kyng Darius sealed the wryting and decree.

10 Nowe when Daniel vnderstoode that he had sealed the wrytyng, he wēt into his house, and the (b) wyndowes of his chamber towarde Hierusalem stoode open, there kneeled he downe vpon his knees three tymes a day, he made his petition, and praysed his God, as he dyd afore tyme. 11 Then these men assembled, and founde Daniel makyng his petition, and prayeng vnto his God. 12 So they came to the kyng, & spake before hym concerning his commaundement, saying, O kyng, hast thou not sealed the decree, that within thirtie dayes who so requireth his petition of any god or man, but only of thy selfe O kyng, he shalbe cast into the denne of lions? The kyng aunswered and sayd, Yea it is true, accordyng to the lawe of the Medes & Perses that altereth not.

13 Then aunswered they, and sayde vnto the kyng, This Daniel which is of the childzen of the captiuitie of Iuda, O kyng, regardeth neither thee, nor thy decree that thou hast sealed: but maketh his petition three tymes a day. 14 When the kyng heard these wordes, he was sore displeased with him selfe, and set his heart on Daniel to deliuer him, and he laboured til the sonne went downe to deliuer hym.

15 Then these men assembled vnto the kyng, and sayde vnto him, Knowe this O kyng that the lawe of the Medes and Perses (is) that the cōmaundement and statute whiche the king maketh may not be (c) altered.

16 Then the kyng commaunded, and they brought Daniel, and they cast hym into the lions denne. Nowe the kyng spake vnto Daniel, and sayde, Thy God whom thou alway seruest, euen he wyll deliuer thee. 17 And there was brought a stone, and layde vpon the mouth of the denne, this the king sealed with his owne ring, and with the signet of his princes, that the purpose concernyng Daniel shoulde not be chaunged. 18 So the king went into his palace, and remained fasting, neither was there any instrumentes of musicke brought in before him, & his sleepe went from him.

19 But betimes in the mornyng at the breake of the day the kyng arose, and went in all haste vnto the denne of the lions. 20 Nowe as he came nye vnto the denne, he cryed with a pitcous voyce vnto Daniel, yea the kyng spake and sayde vnto Daniel, O Daniel, thou seruaunt of the lyuyng God, is not thy God whom thou seruest alway able to deliuer thee from the lions? 21 Then Daniel sayd vnto the king, O kyng lyue for euer.

22 My god hath sent his angel, whiche hath shut the lions mouthes, so that they myght not hurt me, for myne (d) vngiltinesse is found out before him: and as for thee O kyng, I neuer (e) offended thee. 23 Then was the kyng exceedyng glad for him, and commaunded to take Daniel out of the denne: so Daniel was brought out of the denne, & no maner of hurt was founde vpon him, for he (f) put his trust in his God. 24 And as for those men which had accused Daniel, the king commaunded to bring them, and to cast them into the lions denne, them, their childzen, and their wiues: so the lions had the maistrie of them, and brake all their bones asunder or euer they came at the grounde of the denne. 25 After this wrote king Darius vnto all people, nations, and tongues that dwelt in all landes, Peace be multiplied vnto you.

26 My commaundement is in al my dominion and kyngdome, that men feare and stande in awe of Daniels God: for he is the liuing God which abideth euer, his kyngdome shall not fayle, and his power is euerlasting.

27 It is he that deliuereth & saueth, he doth wonders and maruaylous workes in heauen & in earth, he hath preserued Daniel from the power of the lions. 28 So this Daniel prospered in the raigne of Darius, and in the raigne of Cyrus of Persia.

¶ The .vii. Chapter.

1 A vision of foure beastes is shewed vnto Daniel.

IN the first yere of Balthasar kyng of Babylon, sawe Daniel a dreame, and there were visions in his head vpō his bed: which dreame he wrote, and declared the summe of the matter, 2 Daniel spake and sayde, I saw in my vision by nyght, and behold the foure (a) windes of heauen stroue vpon the great sea, 3 And foure great beastes came vp from the sea, one diuers from another. 4 The first was as a

(b) Because he woulde not by his sylence shew that he consented to this wicked decree, he set open his windowes towarde Hierusalem whē he prayed, both to stirre vp him selfe with the remēbraunce of gods promises to his people when they should pray towarde the temple: and also that others might see that he would neuer consent in heart nor deede, for these fewe dayes, to any thing contrary to gods glorie.

(c) Thus the wicked maintayners lawes by constancie and auctoritie, whiche is oft tymes eyther lightnes or stubbernes, when as the innocentes thereby perishe: and therfore gouernours ought neyther to feare, nor be ashamed to breake such,

(d) Myne vprightnes in this thing wherein I was charged, was approued of God,

(e) For he dyd disobeye the kynges wicked commaundement to obey God, and so dyd no iniurie to the kyng, who ought to cōmande nothing whereby god shoulde be dishonoured

(f) Because he committed him selfe wholy vnto God, whose cause he dyd defende: he was assured that nothing but good coulde come vnto hym, wherein we see the power of faith, as Heb. xi.

(a) Which signified, that there should be horrible troubles and afflictions in the world in all quarters.

A

as a(b) lion, & had Egles winges: I beheld til his winges were pluckt frō him, & he lifted vp from the earth, & set vpon his feete like a man, & there was geuen hym a mans heart.

5 Behold an other beast (which was) the seconde, was like a (c) beare, and stoode vpon the one side: bewixt his teeth in his mouth he had three ribs, & it was sayde vnto him thus, Aryse, eate vp much flesche. 6 Thē I loked, and beholde there was another lyke vnto a (d) leopard, this had winges as a fowle, euen (e) foure vpon the backe: this beast had foure heades, & there was power geuen him. 7 After this I sawe in a vision by nyght, & behold the fourth beast was (f) grim & horrible, and marueylous strong: it had great iron teeth, it deuoured & destroyed, and stamped the residue vnder his feete, it was vnlike the other beastes that were before it, for it had (g) ten hornes. 8 As I consydered the hornes, beholde there came vp among them another litle horne, before whom there were three of the first hornes pluckt away: and behold this horne had eyes lyke the eyes of a man, & a mouth speaking presumptuous thinges. 9 I beheld tyll the thrones were set vp, and the auncient of dayes dyd sit: whose garment was white as snowe, and the heeres of his head lyke the pure woolle: his throne was lyke the fyrie flambe, and his wheeles as burning fire.

10 There issued fooryth a fyrie streame, & went out from before him: a thousand thousandes ministred vnto him, & ten thousand thousandes stoode before him: the iudgement was set, and the bookes opened. 11 Then take I heede thereunto, because of the voyce of the proude wordes which the horne spake: I beheld tyll the beast was slaine, & his body destroyed, and geuē to be brent in the fire. 12 As concerning the other beastes, they had their dominion taken away, but their liues were prolonged for a certayne tyme and season. 13 I sawe in visions by nyght, and behold there came one in the cloudes of heauen lyke the sonne of man, whiche went vnto the auncient of dayes, before whom they brought him. 14 And he gaue him dominion & honour, and a kingdome, that all people, nations, and languages shoulde serue him: his dominion is an euerlasting dominion which shall neuer be taken away, and his kyngdome shall neuer be destroyed. 15 I Daniel was troubled in my spirite in the midst of my body, and the visions of my head made me afrayde. 16 I gate me vnto (h) one of them that stoode by, and asked him the trueth concernyng all these thinges: so he tolde me, and made me vnderstande the interpretation of these thinges.

17 These great beastes whiche are foure, are foure kinges which shall arise out of the earth: 18 But the (i) high saintes shall receaue a kingdome, & possesse a kingdome for euer, euen for euer & euer. 19 After this, I required to knowe the trueth concernyng the fourth beast, whiche was so vnlyke the other beastes, and so horrible, whose teeth were of iron, & his nayles of brasse, which deuoured and destroyed, & stamped the residue vnder his feete: 20 (I desired) also (to know the trueth) as touching the ten hornes that he had vpon his head, and this other whiche came vp afterwarde, before whose face there feldowne three, whiche horne had eyes, and a mouth that spake presumptuous thinges, & loked with a grimmer visage then his (k) felowes. 21 I beheld, and the same horne made battayle agaynst the saintes, yea & prevailed agaynst thē. 22 Vntil the (l) auncient of dayes came that the iudgement was geuen to the high saintes, and till the tyme came that the saintes had the kyngdome in possession. 23 Ye gaue me this answere, That fourth beast shall be the fourth kyngdome vpon earth, it shalbe vnlike to al the kingdomes: it shall deuour, treade downe, and destroy all other landes. 24 The ten hornes, are ten kinges that shall aryse out of that kingdome: after whō there shall stande vp another, whiche shalbe vnlyke to the first, and he shall subdue three kinges: 25 And he shal speake wordes agaynst the highest of all, he shall destroy the high saintes, & thinke that he may chaunge times & lawes: they shalbe geuen into his hande vntyll a tyme, and tymes, and the dividyng of a tyme. 26 But the iudgement shal sit, & they shal take away his dominion, to consume and destroye it vnto the ende. 27 And the kyngdome and dominion, and the greatnes of the kyngdome vnder the whole heauen, shalbe geuen to the (m) people of high saintes, whose kyngdome is an euerlasting kingdome, and al power shall serue and obey it.

(b) The beasties are kynges, kyngdomes, or monarchies. By the lion, the kingdom of Babylon is vnderstanded, which speedyly vanquyshed the nations adioynyng: but after his wynges were plucke and his kyngdome taken away, he returned to the condition of a man, and no lion.

(c) The seconde monarchie, of the Persians and Medes.

(d) The third monarchie, of the Macedonians.

(e) That is, his foure chiefe captaynes, whiche had the empire after his death diuided among them.

(f) That is, the Romane empire, which was as a monster, and coulde not be compared to any beast, because the nature of none was able to expresse it.

(g) Whiche signifie ten kynges, as verse. 24.

(h) Meanyng of the angels as verse. x.

(i) That is, Gods elect people, whiche shall haue a kyngdome and Churche to continue in for euer.

(k) That is, the three other emspires.

(l) That is, God, whiche was before all tymes, as verse. 9.

(m) That is, to the churche.

28 Hytherto the ende of the wordes: I Daniel had many cogitations (whiche) troubled me, and my countenance chaunged in me: but the wordes I kept still in my heart.

¶ The .viii. Chapter.

1 A vision of a strife betweene a ramme and a hee goate.

IN the thirde yere of the raigne of kyng Balthasar, there appeared a vision vnto me (euen) vnto me Daniel, (a) after that which I had seene in the beginnyng. 2 I sawe in a vision (& when I sawe it, I was in the palace of Susis, which is in the prouince of (b) Elam) and in the vision me thought I was by the riuer of Vlai. 3 Then I loked vp and sawe, and beholde there stoode before the riuer a (c) ramme whiche had two hornes: and these two hornes were hye, but (d) one was hyer then the other, and the hyest came vp last. 4 I sawe that this ramme pushed with his hornes against the west, against the north, and against the south: so that no (e) beastes myght stande before him, nor defende them from his power, but he dyd as hym lysted, and became great. 5 And as I considered, behold there came a hee (f) goate from the west, ouer the whole earth, and touched not the ground: and this goate had a (g) horne appeared betwixt his eyes. 6 And he came vnto the ramme that had the two hornes (whom I had seene standyng by the riuer) and ranne fiercelye vpon him with his myght. 7 And I sawe him drawe nie vnto the ramme, beyng very fierce vpon hym, yea he (h) smote the ramme and brake his two hornes, neither had the ramme so much strength as to stande before hym: but he cast him downe to the grounde, trode him vnder his feete, and there was none able to deliuer the ramme out of his power.

8 Therefore the goate waxed exceedyng great, and when he was at the strongest, his great horne was broken: then grew there other foure notable ones in the steade of it, toward the foure windes of the heauen.

9 And out of one of them came foorth a litle horne, which waxed very great toward the south, towarde the east, & toward the pleasant land. 10 (i) It grewe vp vnto the hoast of heauen, whereof it dyd cast some downe to the grounde, and of the starres also, & trode them vnder foote. 11 Yea it grewe vp against the (k) prince of the hoast, from whom the dayly (sacrifice) was taken away, and the places of his sanctuarie cast downe. 12 And power was geuen vnto it ouer the dayly (sacrifice) for the iniquitie, and it shall (l) cast downe the trueth to the grounde: and thus shall it do, and prosper. 13 Vpon this I heard one of the (m) saintes speakyng, and one of the (m) saintes spake vnto (n) Palmoni, saying, How long shall the vision of the dayly (sacrifice) and of the iniquitie of desolation (endure,) to geue both the sanctuarie & the power to be troden vnder foote? 14 And he aunswered me, Vnto the (o) euenyng and the mornyng, two thousand and three hundred: then shall the sanctuarie be cleansed. 15 Nowe when I Daniel had seene this vision, and sought for the vnderstandyng of it: beholde there stoode before me (p) lyke the similitude of a man. 16 And I heard a mans voyce (q) betweene Vlai, whiche cryed, and sayde, O Gabriel (r) make this man vnderstande the vision. 17 So he came & stoode by me: but I was afrayde at his commyng, and fell downe vppon my face: then sayde he vnto me, Vnderstande O thou sonne of man: for at the (s) tyme of the ende this vision (shalbe.) 18 Nowe as he was speakyng vnto me, I fell in a slumber vppon my face to the grounde: but he touched me, and set me vp in my place. 19 And he sayde, Beholde I wyll shewe thee what shalbe in the last wrath: for in the tyme appoynted it shalbe fulfilled. 20 The ramme whiche thou sawest hauing two hornes, is the king of the Medes and Perses, 21 And the goate is the kyng of Grecia: and the great horne that is betwixt his eyes, that is the first kyng. 22 But where as it brake, and foure other rose vp in the steade: (it signifieth) that out of this people shall stande vp foure kyngdomes, but not so mightie as it.

23 And in the ende of their kyngdome, when the wicked are come to the full, a kyng of a (t) fierce countenance, and vnderstandyng harde sentences, shall stande vp. 24 His power shalbe mightie, but not in (u) his strength, and he shall destroye wonderfully

(a) After the generall vision he commeth to certaine particular visions, as touchyng the destruction of the monarchie of the Persians and Macedonians, for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

(b) Elam is Persia.

(c) That is, the kyngdome of the Persians and Medes nowe ioyned together.

(d) Meanyng Cyrus, who after grewe greater in power then Darius his vncle and father in lawe.

(e) No kynges or nations.

(f) Meanyng, Alexander, that came with great expedition.

(g) Though he came in the name of all Gretia, yet he bare the title and dignitie of the generall captayne, so that the strength was attributed to him: whiche is ment by this horne.

(h) Alexander ouercame Darius in two battayles, and so had the kyngdomes of the Medes and Persians.

(i) Antiochus who raged against the elect of god.

(k) That is, God.

(l) This horne shalabolishe for a time the true doctrine, and so corrupt gods seruice.

(m) One of the angels.

(n) That is a secret one, or a marueilous one, whereby is vnderstanded Christe the reuealer of al secretes

(o) Euenyng & mornyng, do signifie a naturall day, that is .2300 dayes.

(p) That is, Christe.

(q) That is, betweene the bankes of the riuer Vlai.

(r) This power to commaunde the angel, declareth it was god.

(s) That is, the vision shalbe fulfilled hereafter in tyme conuenient.

(t) That is, Antiochus, who shoulde be impudēt, shameleſſe, subtil, and crafte.

(u) That is, not lyke Alexanders strength.

wonderfully, he shal prosper and practise, and destroy the (x) mightie & the holy people. 25 And through his policie also he shal cause craft to prosper in his handes, he shall extoll him selfe in his heart, and in prosperitie he shall destroy many, and many one shalbe put to death in his wealthynesse: he shal stande vp agaynst the (y) prince of princes, but he shalbe destroyed without (z) hande. 26 And the vision of the * euenyng and the mornyng, which is declared, is true: therfore seale thou vp the vision, for it shalbe after many dayes.

27 Vpon this was I Daniel feeble, so that I lay sicke (certayne) dayes: but when I rose vp, I went about the kinges busines, and was astonied at the vision, neuertheles no man vnderstoode it.

¶ The.ix. Chapter.

1 Daniel desireth to haue that perfourmed of god, which he hath promised concernyng the returne of the people from their banishment in Babylon.
26 The death of Christe.

IN the first yere of Darius the sonne of (a) Ahasuerus, which was of the seede of the Medes, and was made king ouer the (b) realme of the Chaldees, 2 Euen in the first yere of his raigne, I Daniel vnderstoode by (c) bookes the number of the yeres, whereof the Lorde spake vnto Jeremie the prophete, that he woulde accomplishe seuentie yeres in the desolation of Hierusalem. 3 And I turned my face vnto the Lord God, and sought by prayer & supplication, with fastyng, sackcloth, and ashes.

4 I prayed vnto the Lorde my God, and made my confession, saying, O Lorde God, great and fearefull, which kepeth couenaunt and mercie with them that loue " him, and kepe his commaundementes: 5 We haue sinned and haue committed iniquitie, and haue done wickedly, yea we haue rebelled, and haue departed from thy preceptes, and from thy iudgements. 6 We would not obey thy seruauntes the prophetes, that spake in thy name to our kinges & princes, to our forefathers, and to all the people of the lande. 7 O Lorde, righteousnesse belongeth vnto thee, vnto vs open shame, as is come to passe this day vnto euery man of Juda, and to them that dwel at Hierusalem, yea vnto all Israel, whether they be farre or nye, throughout all the landes whyther thou hast driuen them, because of their offences that they haue done agaynst thee. 8 Yea O Lorde, vnto vs, to our kinges and princes, to our forefathers that haue offended thee, belongeth open shame. 9 Vnto the Lord our God pertayneth compassion & forgeuenes, though we haue rebelled agaynst him. 10 And we haue not obeyed the (d) voyce of the Lorde our God, to walke in his lawes which he layde before vs, by the hande of his seruauntes the prophetes. 11 Yea all Israel haue transgressed and gone backe from thy lawe, so that they haue not hearkened vnto thy voyce: wherfore the (e) curse and oth that is written in the lawe of Moyses the seruaunt of God, agaynst whom we haue offended, is powred vpon vs. 12 And he hath confirmed his wordes, which he spake agaynst vs and agaynst our iudges that iudged vs, to bryng vpon vs such a great plague as neuer was vnder heauen, lyke as it is now come to passe in Hierusalem. 13 Yea all this plague as it is written in the lawe of Moyses, is come vpon vs: yet made we not our prayers before the Lorde our God, that we myght turne agayne from our wickednesse, and vnderstande thy trueth. 14 Therfore hath the Lorde watched vpon the plague, and brought it vpon vs: for the Lorde our God is righteous in all his workes which he doth: for we would not hearken vnto his voyce.

15 And nowe O Lorde our God, thou that with a mightie hand hast brought thy people out of the lande of Egypte to get thy selfe a name, which remayneth this day, we haue sinned, we haue done wickedly. 16 O Lorde, according to all thy (f) righteousnes, I beseche thee let thine anger & thy wrath be turned away from thy citie of Hierusalem, thy holy hyll: for because of our sinnes, and for the wickednesse of our fathers, Hierusalem and thy people are a reproche to all them that are about vs. 17 Nowe therfore O our god heare the prayer of thy seruaunt, and his intercession: O let thy face (g) shine ouer thy sanctuarie that lyeth waste, for the (h) Lordes sake. 18 O my God, encline thine eare & hearken, open thine eyes, beholde howe we be desolated, yea and the citie also which is called after thy name: for we do not presente our prayers before thee in our owne

(x) Both the gentiles that dwell about him, and the Iewes.
(y) Meanyng agaynst god.
(z) God woulde destroy him with a notable plague. 1. Mach. 9. b
* Reade verse. 14.

(a) Otherwise called Assyages.
(b) For Cyrus led with ambition, went about warres in other countreis, and therfore Darius had the title, though Cyrus were king in effect.
(c) Though he were an excellent prophete, yet he dayly encreased in knowlege by readyng the scriptures.
" thee.

(d) He sheweth that they rebel agaynst god, which serue him not accordyng to his commaundement and worde.
(e) As Deut. 17. c. or the curse confirmed by an oth.

(f) That is, according to all thy mercifull promises, and the perfourmaunce therof.
(g) Shew thy selfe fauourable.
(h) That is, for thy Christes sake, in whom thou wylt accept all our prayers.

(j) Declaring that the godly flee only vnto gods mercies, and renounce their owne workes, whē they seke for remission of their sinnes. (k) Thus he coulde not content him selfe with any vehemencie of wordes, whē he was so led with a feruent zeale, consyderyng gods promise made to the citie in respect of the Church, and for the aduauncement of gods glorie. (l) He alludeth to Ieremies prophecie, wher by he declared there shoulde be seuentie yeres of the Iewes captiuitie for the execution of gods iudgement: but nowe gods mercie should seuen fold exceede his iudgement, in geayng them seuentie tymes seuen yeres of a happier state though not altogether voyde of affliction: which amounteth to foure hundred & ninetie yeres, euen to the commyng of Christe, and so then it shoulde continue for euer.

(i) owne righteousnes, but in thy great mercies. 19 O Lorde heare, O forgeue Lorde, O Lorde (k) consyder and do it, deferre not for thyne owne sake O my God: because thy name is called vpon thy citie, and vpon thy people.

20 As I was yet a speakyng at my prayers, knowledgyng myne owne sinnes and the sinnes of my people Israel, presentyng so myne intercession before the Lorde my God for the holy hyll of my God: 21 Yea whyle I was yet speakyng in my prayer, the man Gabriel (whom I had seene afore in the vision) came fleeyng, and touched me about the tyme of the euenyng oblation: 22 And he enfourmed me, and talked with me, and sayd, O Daniel, I am nowe come foorth to geue thee knowledge and vnderstandyng. 23 At the begynnyng of thy supplications the commaundement came foorth, and I am come to shewe thee, for thou art greatly beloued: therfore vnderstande the matter and consyder the vision. 24 (l) Seuentie weekes are determined ouer thy people, and ouer thy holy citie, to finishe the wickednes, and to seale vp the sinnes, and to reconcile the iniquitie, and to bryng in euerlastyng ryghteousnes, to seale vp the vision & prophecie, and to annoynt the most holy.

25 Knowe therfore and vnderstande, that from the goyng forth of the commaundement, to bring agayne the (people) and to builde Hierusalem, vnto Messiah the prince, there shalbe seuen weekes and threescore and two weekes: and the streete shalbe built agayne, & the wall, (euen) in the straytnesse of tyme. 26 After these threescore and two weekes shall Messiah be slayne, and not for him selfe: and the people of the prince that shall come shall destroy the citie and the sanctuarie, and the ende therof shalbe with a flood, and vnto the ende of the battell it shalbe destroyed by desolations. 27 He shall confirme the couenaunt with many for one weeke, and in the midst of the weeke he shall cause the sacrifice and the oblation to ceasse, and for the ouerspreadyng of the abominations, he shall make it desolate, (euen) vntyll the consummation determined shalbe powred vpon the desolate.

¶ The. x. Chapter.

1 There appeareth vnto Daniel a man clothed in linnen. 11 Which sheweth him wherfore he was sent.

IN the (a) thirde yere of Cyrus king of Persia, there was shewed vnto Daniel, otherwyse called Baltassar, a matter, yea a true matter, but it is yet a long tyme vnto it: he vnderstoode the matter, and perceaued what the vision was. 2 At the same tyme I Daniel mourned for the space of three weekes of dayes. 3 I ate no pleasaunt bread, as for flesche & wine there came none within my mouth: no, I dyd not once annoynt my selfe tyll the whole three weekes of dayes were fulfylled. 4 Vpon the foure and twentith day of the first moneth, I was by the syde of that great riuer, (euen) Hiddekel. 5 I lyft vp myne eyes, and loked: and beholde a man clothed in linnen, whose loynes were gyrded vp with fine golde of Vphaz.

6 His body was lyke the Thurkis stone, his face to loke vpon was lyke lyghtnyng, his eyes as lampes of fire, his armes and feete were lyke in coulour to pullished braſſe, and the voyce of his wordes was lyke the voyce of a multitude. 7 And I Daniel alone sawe this vision, for the men that were with me sawe not the vision: but a great fearefulnes fell vpon them, so that they fled away and hyd them selues. 8 Therfore I was left alone, and sawe this great vision, & there remayned no strength in me: for my colour was turned in me into corruption, & I reteyned no strength.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his wordes, I fell astonied vpon my face, and my face toward the earth. 10 And behold a hande touched me, which set me vp vpon my knees, and vpon the paulmes of my handes.

11 And he sayde vnto me, O Daniel, thou welbeloued man, take good heede to the wordes that I say vnto thee, and stande in thy place: for vnto thee am I nowe sent. And when he had sayde these wordes vnto me, I stoode vp tremblyng. 12 Then sayde he vnto me, Feare not Daniel: for since the first day that thou dydst set thyne heart to vnderstande, and to chasten thy selfe before thy God, thy wordes were hearde, and I am come for thy wordes. 13 But the (b) prince of

A

(a) He noteth this thirde yere, because at this time the buildyng of the temple began to be hyndred by Cambises Cyrus son, when the father made warre in Asia minor against the Scithians, which was a discouraging to the godly, and a great feare to Daniel.

B

(b) Meanyng Cambises, who raigned in his fathers absence, dyd not only hinder thus long the buildyng of the temple, but woulde haue further raged, if god had not sent me to resist him: and therefore haue I stayed for the profite of the Churche.

of the kingdome of Persia with stoode me one and twentie dayes: but lo, Michael one of the cheefe princes came to helpe me, and I remayned there by the kinges of Persia. 14 And I am come to shewe thee what shall come vnto thy people in the latter dayes: for it wyll be long yet or the vision be fulfylled. 15 Nowe when he had spoken these wordes vnto me, I cast downe my head to the grounde, and held my tongue. 16 And behold there touched my lippes one very like vnto a man: then opened I my mouth and spake, and sayde vnto him that stoode before me, O my Lorde, by the vision my * ioyntes are turned out of (their) place, and I haue reteyned no strength. 17 For howe can the seruaunt of this my Lorde talke with my Lorde (beyng) such a one? And as for me, strayghtway there remayned no strength in me, neither is there breath left in me. 18 Then there came agayne and touched me one lyke the appearaunce of a man, and he strengthened me: 19 And sayde, O man greatly beloued, feare not, peace be vnto thee, be strong and of good courage. So when he had spoken vnto me, I was strengthened, and sayde, Speake on my Lorde: for thou hast strenthened me. 20 Thus sayde he, knowest thou wherefore I am come vnto thee? nowe wyll I returne to fyght with the prince of the Perses: alloone as I go foorth, lo the (c) prince of Grecke lande shal come. 21 Neuertheles I wyll shewe thee that that is noted in the scripture of trueth: and there is none that helpeth me in these thynges, but (d) Michael your prince.

* Or, my ioynes are returned vpon me.

(c) Meanyng that he would not only bridle the rage of Cambises, but also the other kinges of Persia, by Alexander the king of Macedonia.

(d) For this angel was appoynted for the defence of the Church, vnder Christe, who is the head therof,

¶ The.xi. Chapter.

1 A prophecie of the kinges of Persia. 3 Of the kingdome of Grece, 5 Of the kingdome of Egypt, and of the bonde therof. 15 Of the battell with the kingdome of Syria.

AND in the first yere of Darius of Media (a) I stoode to comfort him and to strength him. 2 And nowe wyll I shewe thee the trueth: beholde there shall stande vp yet three kinges in Persia, but the fourth shall be farre richer then they all: and by his strength and by his richesse he shall stirre vp all agaynst the realme of Grecke lande. 3 Then shall there aryse yet a mightie king, that shall rule with great dominion, and do what him list. 4 And when he shall stande vp, his kingdome shalbe (b) broken, and shalbe diuided towarde the foure windes of the heauen, and not towarde his posteritie, nor according to his dominion which he ruled: for his kingdome shalbe pluckt vp, euen for others beside these.

5 And the (c) king of the south shall be mightie, and (d) (one) of his princes, and he shall preuayle agaynst him, and beare rule: his dominion shalbe a great dominion. 6 And in the ende of yeres, they shalbe ioyned together, and the kinges (e) daughter of the south shall come to the king of the north for to make agreement, but she shall not reteyne the power of the (f) arme, neither shall he continue nor his arme: but she shalbe deliuered (to death) and they that brought her, and he that begat her, and he that comforted her in these tymes. 7 But out of the bud of her rootes shall one stande vp in his steede, which shall come with an armie, and shall enter into the fortresse of the king of the north, and do with them (as he list) and shall preuayle. 8 And shall also cary captiues into Egypt their gods, with their molten images, with their precious vessels of siluer and of gold, and he shall continue more yeres then the king of the north. 9 So the king of the south shall come into his kingdome, and shall returne into his owne lande. 10 Wherefore his sonnes shalbe stirred vp, and shall gather together a mightie great hoast of people, and one shall come and ouerflowe and passe through: then shall he turne agayne & be stirred vp at his fortresse. 11 Then the king of the south shalbe angrie, & shall come foorth to fyght with him, (euen) with the king of the north: for he shall set foorth a great multitude, and the multitude shalbe geuen into his hande.

12 The the multitude shalbe pronde, and their heartes shalbe lifted vp, for he shall cast downe thousandes: but he shall not styll preuayle. 13 For the king of the north shall returne, and shall set foorth a greater multitude then afore, and shall come foorth (after certayne yeres) with a mightie armie and great riches. 14 And at the same tyme there shall many stande vp agaynst the king of the south,

(a) The angel alloureth Daniel, that god hath geuen him power to perfourme these things, seyng he appointed him to assist Darius when he ouercame the Chaldeans.

(b) Reade chapt. 8.b

(c) To wit, Ptolomeus king of Egypt.

(d) That is, Antiochus the sonne of Seleucus and one of Alexanders princes shalbe more mightie, for he shall haue both Asia and Syria.

(e) That is, Berenice the daughter of Ptolomeus Philadelphus shalbe geuen in mariage to Antiochus Theos, thinkyng by this affinitie that Syria and Egypt should haue a continuall peace togither.

(f) That force and strength shall not continue: for soone after, Berenice & her young sonne after her husbands death was slayne of her stepsonne Seleucus Calinicus the sonne of Laodice the lawfull wyfe of Antiochus, but put away for this womans sake.

(h) That is, the Egyptians with their captayne Scopas, were not able to withstande Antiochus. (i) He sheweth that he shal not only afflict the Egyptians, but also the Iewes, and shall enter into their countrey, wherof he admonisheth them before, that they maye knowe that all these thinges come by gods prouidence. (k) Antiochus maryed his daughter Cleopatra to Ptolomeus Epiphanes, therby the rather to ouercome him: but she fauoured her husband, and obeyed not the subtile practises of her father. (l) The Iewes maner was to call al coūtreis, iles, that were diuided from them by the sea: yet Antiochus inuaded some that were ilet indeede, as Euboea, Rhodes, Samos, Cyprus, &c. and at length conducted his armie into Grecia.

south, so that the seditious children of the people also shall exalt themselues to establishe the vision, but they shal fall. 15 So the king of the north shall come and cast vp a mount, and take the strong cities: and the(h) armes of the south shal not resist, neither his chosen people, neither shall there be any strength to withstande.

16 And when he commeth, he shall handle him as he list, and no man shal stande agaynst him: he shall stande in the pleasaunt(i) lande, which by his hande shalbe consumed. 17 Agayne, he shall set his face to enter with the power of his whole kingdome, and his confederates with him, thus shal he do: and he shall geue him the (k) daughter of women to destroy her, but she shall not stande (on his syde) neither be for him. 18 After this shall he turne his face vnto the(l) iles, and shall take many: but a prince shal cause his shame to lyght vpon him, beside that, he shall cause his owne shame to turne vpon him selfe.

19 For he shall turne his face toward the fortes of his owne lande: but he shalbe ouerthrowen and fall, and be no more founde. 20 Then shal stand vp in his place a rayser of taxes (in) the glorie of the kingdome, and after a fewe dayes he shalbe destroyed, neither in wrath nor in battell. 21 In his stede there shall stande vp a vyle person, to whom they shall not geue the honour of the kingdome: but he shall come in peaceably, and obtayne the kingdome with flatteries.

22 And the armes shalbe ouerflowed with a flood before him, and shalbe broken, and also the prince of the couenaunt. 23 And after the league made with him, he shall worke deceiptfully: for he shall come vp, and ouercome with a small people.

24 He shall enter into the quiet and plentifull prouince, and he shall do that which his fathers haue not done, nor his fathers fathers: he shal diuide among them the pray, and the spoyle, and the substaunce, yea and he shall forecast his deuices agaynst the strong holdes (euen) for a tyme.

25 Also his power and heart shall he stirre vp with a great armie agaynst the king of the south, the king of the south shalbe moued vnto battell with a great and a mightie hoast also: nevertheless he shall not stande, for they shall forecast deuices agaynst him. 26 Yea (m) they that feede of the portion of his meate shall destroy him, and his armie shal (n) ouerflowe, and many shall fall and be slayne.

27 These two kinges heartes shalbe to do (o) mischeefe, and they shal talke of deceipt at one table, but it shall not prosper, for yet the ende shalbe at the tyme appoynted. 28 Then shall he go home agayne into his lande with great (p) substaunce, and set his heart agaynst the holy couenaunt, so shall he do, and returne to his owne lande.

29 At the tyme appoynted he shall come agayne, and go towarde the south: but the last shall not be as the first. 30 For the shippes of (q) Chethim shall come agaynst him, therfore he shalbe sory, and returne, and fret agaynst the holy couenaunt: so shall he do, he shall (euen) returne and haue intelligence with them that forsake the holy couenaunt. 31 And armes shall stande on his part, and they shall pollute the sanctuarie of strength, and shall take away the daylye (sacrifice) and they shall set vp the abominable desolation. 32 And such as wickedly breake the couenaunt, shall he cause to sinne by flatterie: but the people that knowe their God, shall prevayle and prosper. 33 Those also that haue vnderstanding among the people, shall enfourme the multitude, and for a long season they shall fall with the swoorde, with fire, with captiuitie, and with the taking away of their goodes. 34 Nowe when they shal fall, they shalbe holpe with a litle helpe, but many shall cleaue vnto them faynedly. 35 Yea some of those that haue vnderstanding shal fall, that they may be tryed, purified, & made whyte, tyll the tyme be out: for there is a time appoynted.

36 And a king shall do what him list, he shall exalt and magnifie him selfe against al that is god, yea he shal speake marueylous thynges agaynst the God of Gods, and he shall prosper tyll the wrath be fulfylled: for the determination is made. 37 He shall not regarde the God of his fathers, nor the desires of women, yea he shall not care for any god: for he shall magnifie him selfe aboue all. 38 But in his place shall he honour the god Mauzzim, and the god whom his fathers knewe not shall he honour with golde and siluer, with precious stones, and pleasaunt thynges.

39 Thus

(m) Signifiyng Philometers princes & cheefe about him. (n) Antochus shall vanquish the Egyptians, (o) The vncle & nephewe shall take truice and banket together, yet in their heartes they shall imagine mischeefe one agaynst another. (p) Which Philometor shal take of the Iewes in spoylyng Hierusalem and the temple, and this is tolde them before, to moue them to patience, knowyng all thinges are done by gods prouidence. (q) That is, the Romane power shall come against him: for Publius Popilius ambassadour appoynted him to depart in the Romanes name, which thing he obeyed though with greefe: and to reuenge his rage, he came against the people of god the seconde tyme.

39 Thus shall he do in the holdes of Mauzzim with a straunge god whom he shall acknowledge, he shal encrease his glorie, and shal cause them to rule ouer many, and shall diuide the lande for gayne. 40 And at the ende of tyme shall the king of the (aa) south pushe at him, & the king of the north shall come agaynst him lyke a whirlewynde, with chariets, horsmen, and with many shippes: he shall enter into the countreis, and shall ouerflowe and passe through. 41 He shall enter also into the pleasaunt lande, & many countreis shalbe ouerthrowen: but these shall escape out of his hande, (euen) Edom & Moab, and the cheefe of the children of Ammon. 42 He shall stretch foorth his hande also vpon the countreis, and the lande of Egypt shall not escape. 43 But he shal haue power ouer the treasures of golde and of siluer, and ouer all the pretious thynges of Egypt, and of the Libyans and Ethiopians in his passyng (by them.) 44 Neuertheless the tydynges out of the east (bb) and the north shall trouble him, therefore he shal (cc) go foorth with great wrath, to destroy and roote out many.

45 And he shall plant the tabernacles of his pallace betweene the seas, in the glorious and holy mountayne: yet he shall come to his ende, and none shall helpe him.

(aa) That is, both the Egyptians and the Syrians shall at length fyght against the Romanes, but they shalbe ouercome.

(bb) When he shal heare that Crassus is slayne, and Antonius discomfited.

(cc) For Augustus ouertame the Parthians, and recouered that which Antonius had lost.

¶ The. xii. Chapter.

2 He prophecieth the resurrection of the dead. 9 The darknesse of the prophecie of Daniel.

AND at that tyme shall (a) Michael stande vp, the great prince, which standeth for the children of thy people: for there shalbe a tyme of trouble, such as neuer was since there began to be a nation, vnto that same tyme: and at that tyme thy people shalbe deliuered euery one that shalbe founde written in the booke.

2 And many of them that sleepe in the dust of the earth, shall (b) awake, some to euerlastyng lyfe, and some to shame and perpetuall contempt.

3 They that be (c) wyse, shall shine as the bryghtnesse of the firmament: and they that (d) turne many to vprightousnesse, as the starres for euer and euer. 4 But thou O Daniel shut vp the wordes, and seale the booke tyll the tyme of the ende: many shall (e) go about here and there, and knowledge shalbe encreased. 5 Then I Daniel loked, and beholde there stoode other two, the one on this side of the banke of the (f) riuer, and the other on that syde of the banke of the riuer.

6 And (one) sayde vnto the man clothed in linnen, which was ouer the waters of the riuer, When shall the ende of these wonders be? 7 And I hearde the man clothed in linnen, which was ouer the waters of the riuer, when he helde vp his ryght (g) hande and his left hande vnto heauen, and sware by him that liueth for euer, that (it shall tary) for a (h) tyme, tymes, and a halfe: and when he shall haue accomplished to scatter the power of the holy people, all these thynges shalbe finished. 8 Then I hearde it, but I vnderstoode it not: then sayde I, O my Lorde, what shall be the ende of these thynges? 9 And he sayde, Go thy way Daniel, for the wordes are closed vp and sealed tyll the tyme of the ende. 10 Many shalbe purified, made whyte, and tryed: but the wicked shall do wickedly, and none of the wicked shall haue vnderstandyng, but the wyse shall vnderstande.

11 And from the tyme that the (i) daylye (sacrifice) shalbe taken away, and the abominable desolation set vp, there shalbe a (k) thousande two hundred, and ninetie dayes. 12 Blessed is he that wayteth and commeth to the thousande, three hundred, and fiue and thirtie dayes. 13 But go thou thy way tyll the ende be, for thou shalt rest, and stande vp in thy lot at the ende of the dayes.

(a) The angel here noteth two things: first that the Church shal be in great affliction and trouble at Christes commyng, & next, that God wyll sende his angel to declare it, whom here he calleth Michael. (b) Meanyng all shall rise at the generall resurrection, which here he mentioneth, that the faithfull may euer haue respect vnto it, for in earth shall they fynde no comfort.

(c) Or such as teache & instruct others, or such as haue kept the feare of god and his religion.

(d) He cheefly meaneth the ministers of Gods worde, and next, all the faithful which instruct the ignoraunt, and bryng them to the true knowledge of god.

(e) Not wandring as vacabounds, but to search for knowledge of God.

(f) Which was Tygris, in Hebrue Hiddekel, as Ezch. 10. a

(g) Which was a double othe, and did the more confirme the thyng.

(h) Whereby the angel declareth rather that which pertayneth to the comfort of the elect, that these afflictions shoulde once haue a certayne ende, then that the tyme therof should be certaynly knowen, as a thyng not expedient for creatures to knowe. Act. 1. a.

(i) From the tyme that Christ by his sacrifice shal take away the sacrifice and ceremonies of the lawe, and the destruction of the temple & citie, which is meant here by the abominable desolation.

(k) Signifiyng that the tyme shalbe long, and yet the children of god ought not to be discouraged though it be deferred.

¶ The ende of the prophecie of Daniel.

(h) That is, the Egyptians with their captayne Scopas, were not able to withstande Antiochus.

(i) He sheweth that he shal not only afflict the Egyptians, but also the Iewes, and shall enter into their countrey, wherof he admonisheth them before, that they maye knowe that all these thinges come by gods prouidence.

(k) Antiochus maryed his daughter Cleopatra to Ptolomeus Epiphanes, therby the rather to ouercome him: but she fauoured her husband, and obeyed not the subtile practises of her father.

(l) The Iewes maner was to call al coūtreis, iles, that were diuided from them by the sea: yet Antiochus inuaded some that were iles indeede, as Euboca, Rhoda, Samos, Cipr[illegible] and at length conducted his armie into Grecia.

south, so that the seditious children of the people also shall exalt themselues to establishe the vision, but they shal fall. 15 So the king of the north shall come and cast vp a mount, and take the strong cities: and the(h) armes of the south shal not resist, neither his chosen people, neither shall there be any strength to withstande.

16 And when he commeth, he shall handle him as he list, and no man shal stande agaynst him: he shall stande in the pleasaunt(i) lande, which by his hande shalbe consumed. 17 Agayne, he shall set his face to enter with the power of his whole kingdome, and his confederates with him, thus shal he do: and he shall geue him the(k) daughter of women to destroy her, but she shall not stande (on his syde) neither be for him. 18 After this shall he turne his face vnto the(l) iles, and shall take many: but a prince shal cause his shame to lyght vpon him, besyde that, he shall cause his owne shame to turne vpon him selfe.

19 For he shall turne his face toward the fortes of his owne lande: but he shalbe ouerthrowen and fall, and be no more founde. 20 Then shal stand vp in his place a rayser of taxes (in) the glorie of the kingdome, and after a fewe dayes he shalbe destroyed, neither in wrath nor in battell. 21 In his stede there shall stande vp a vyle person, to whom they shall not geue the honour of the kingdome: but he shall come in peaceably, and obtayne the kingdome with flatteries.

22 And the armes shalbe ouerflowed with a flood before him, and shalbe broken, and also the prince of the couenaunt. 23 And after the league made with him, he shall worke deceitfully: for he shall come vp, and ouercome with a small people.

24 He shall enter into the quiet and plentifull prouince, and he shall do that which his fathers haue not done, nor his fathers fathers: he shal diuide among them the pray, and the sporle, and the substaunce, yea and he shall forecast his deuices agaynst the strong holdes (euen) for a tyme.

25 Also his power and heart shall he stirre vp with a great armie agaynst the king of the south, the king of the south shalbe moued vnto battell with a great and a mightie hoast also: nevertheless he shall not stande, for they shall forecast deuices agaynst him. 26 Yea(m) they that feede of the portion of his meate shall destroy him, and his armie shal(n) ouerflowe, and many shall fall and be slayne.

27 These two kinges heartes shalbe to do(o) mischeefe, and they shal talke of deceipt at one table, but it shall not prosper, for yet the ende shalbe at the tyme appoynted. 28 Then shall he go home agayne into his lande with great(p) substaunce, and set his heart agaynst the holy couenaunt, so shall he do, and returne to his owne lande.

29 At the tyme appoynted he shall come agayne, and go towarde the south: but the last shall not be as the first. 30 For the shippes of(q) Chithim shall come agaynst him, therfore he shalbe sorie, and returne, and fret agaynst the holy couenaunt: so shall he do, he shall (euen) returne and haue intelligence with them that forsake the holy couenaunt. 31 And armes shall stande on his part, and they shall pollute the sanctuarie of strength, and shall take away the daylye (sacrifice) and they shall set vp the abominable desolation. 32 And such as wickedly breake the couenaunt, shall he cause to sinne by flatterie: but the people that knowe their God, shall preuayle and prosper. 33 Those also that haue vnderstandyng among the people, shall enfourme the multitude, and for a long season they shall fall with the swoorde, with fire, with captiuitie, and with the taking away of their goodes. 34 Nowe when they shal fall, they shalbe holpe with a litle helpe, but many shall cleaue vnto them faynedly. 35 Yea some of those that haue vnderstanding shal fall, that they may be tryed, purified, & made whyte, tyll the tyme be out: for there is a time appoynted.

36 And a king shall do what him list, he shall exalt and magnifie him selfe against al that is god, yea he shal speake marueylous thynges agaynst the God of Gods, and he shall prosper tyll the wrath be fulfylled: for the determination is made. 37 He shall not regarde the God of his fathers, nor the desires of women, yea he shall not care for any god: for he shall magnifie him selfe aboue all. 38 But in his place shall he honour the god Mauzzim, and the god whom his fathers knewe not shall he honour with golde and siluer, with precious stones, and pleasaunt thynges.

39 Thus

(m) Signifiyng Philometers princes & cheefe about him.

(n) Antiochus shall vanquish the Egyptians,

(o) The vncle & nephewe shall take truice and banket together, yet in their heartes they shall imagine mischeefe one agaynst another.

(p) Which Philometor shal take of the Iewes in spoylyng Hierusalem and the temple, and this is tolde them before, to moue them to patience, knowyng all thinges are done by gods prouidence.

(q) That is, the Romane power shall come against him: for Publius Popilius ambassadour appoynted him to depart in the Romanes name, whiche thing he obeyed though with greefe: and to reuenge his rage, he came against the people of god the seconde tyme.

39 Thus shall he do in the holdes of Mauzzim with a straunge god whom he shall acknowledge, he shal encrease his glorie, and shal cause them to rule ouer many, and shall diuide the lande for gayne. 40 And at the ende of tyme shall the king of the (aa) south pusche at him, & the king of the nozth shall come agaynst him lyke a whirlewynde, with charrets, horsmen, and with many shippes: he shall enter into the countreis, and shall ouerflowe and passe through. 41 He shall enter also into the pleasaunt lande, & many countreis shalbe ouerthrowen: but these shall escape out of his hande, (euen) Edom & Moab, and the cheefe of the children of Ammon. 42 He shall stretch foorth his hande also vpon the countreis, and the lande of Egypt shall not escape. 43 But he shal haue power ouer the treasures of golde and of siluer, and ouer all the pretious thynges of Egypt, and of the Libyans and Ethiopians in his passyng (by them.) 44 Neuertheleſſe the tydynges out of the east (bb) and the nozth shall trouble him, therefore he shal(cc)go foorth with great wzath, to destroy and roote out many.

45 And he shall plant the tabernacles of his pallace betweene the seas, in the glorious and holy mountayne: yet he shall come to his ende, and none shall helpe him.

¶ The. xii. Chapter.

2 He prophecieth the resurrection of the dead. 9 The darkneſſe of the prophecie of Daniel.

AND at that tyme shall(a) Michael stande vp, the great prince, which standeth for the children of thy people: for there shalbe a tyme of trouble, such as neuer was since there began to be a nation, vnto that same tyme: and at that tyme thy people shalbe deliuered euery one that shalbe founde wzitten in the booke.

2 And many of them that sleepe in the dust of the earth, shall(b) awake, some to euerlastyng lyfe, and some to shame and perpetuall contempt.

3 They that be(c) wyse, shall shine as the bzyghtneſſe of the firmament: and they that (d) turne many to ryghteousneſſe, as the starres for euer and euer. 4 But thou O Daniel shut vp the wordes, and seale the booke tyll the tyme of the ende: many shall(e) go about here and there, and knowledge shalbe encreased. 5 Then I Daniel loked, and behoulde there stoode other two, the one on this side of the banke of the (f) riuer, and the other on that syde of the banke of the riuer.

6 And (one) sayde vnto the man clothed in linnen, which was ouer the waters of the riuer, When shall the ende of these wonders be? 7 And I hearde the man clothed in linnen, which was ouer the waters of the riuer, when he helde vp his ryght (g) hande and his left hande vnto heauen, and sware by him that liueth for euer, that (it shall tary) for a (h) tyme, tymes, and a halfe: and when he shall haue accõplished to scatter the power of the holy people, all these thynges shalbe finished. 8 Then I hearde it, but I vnderstoode it not: then sayde I, O my Lorde, what shall be the ende of these thynges? 9 And he sayde, Go thy way Daniel, for the wordes are closed vp and sealed tyll the tyme of the ende. 10 Many shalbe purified, made whyte, and tryed: but the wicked shall do wickedly, and none of the wicked shall haue vnderstandyng, but the wyse shall vnderstande.

11 And from the tyme that the(i) daylye (sacrifice) shalbe taken away, and the abominable desolation set vp, there shalbe a (k) thousande two hundzed, and ninetie dayes. 12 Blessed is he that wayteth and commeth to the thousande, three hundzed, and fiue and thirtie dayes. 13 But go thou thy way tyll the ende be, for thou shalt rest, and stande vp in thy lot at the ende of the dayes.

(aa) That is, both the Egyptians and the Syrians shall at length fyght against the Romanes, but they shalbe ouercome.

(bb) When he shal heare that Crassus is slayne, and Antonius discomfited.

(cc) For Augustus ouercame the Parthians, and recouered that which Antonius had lost.

(a) The angel here noteth two things: first that the Church shal be in great affliction and trouble at Christes commyng, & next, that God wyll sende his angel to declare it, whom here he calleth Michael.

(b) Meanyng all shall rise at the generall resurrection, which here he mentioneth, that the faithfull may euer haue respect vnto it, for in earth shall they fynde no comfort.

(c) Or such as teache & instruct others, or such as haue kept the feare of god and his religion.

(d) He cheefly meaneth the ministers of Gods worde, and next, all the faithful which shall instruct the ignoraunt, and bryng them to the true knowledge of god.

(e) Not wandring as vacaboundes, but to search for knowledge of God.

(f) Which was Tygris, in Hebrue Hiddekel, as Ezch. 10. a

(g) Which was a double othe, and did the more confirme the thyng.

(h) Whereby the angel declareth rather that which pertayneth to the comfort of the elect, that these afflictions shoulde once haue a certayne ende, then that the tyme therof should be certaynly knowen, as a thyng not expedient for creatures to knowe. Act. 1. a.

(i) From the tyme that Christ by his sacrifice shal take away the sacrifice and ceremonies of the lawe, and the destruction of the temple & citie, which is meant here by the abominable desolation.

(k) Signifiyng that the tyme shalbe long, and yet the children of god ought not to be discouraged though it be deferred,

¶ The ende of the prophecie of Daniel.

The prophecie

¶ The booke of the prophete Oſee.

The firſt Chapter.

¶ 1 The tyme wherin Oſee prophecied. 2 The idolatrie of the people.
10 The callyng of the gentiles. 11 Chriſt is the head of all people.

A

2. King. 15. 16. and. 17.

THe worde of the Lorde came vnto Oſee the ſonne of Beeri, in the dayes of Ozia, Joathan, Ahas, and Hezekias, kinges of Juda, and in the tyme of Jeroboam the ſonne of Joas king of Iſrael. 2 When the Lord ſpake firſt vnto Oſee, he ſayd vnto him, Go take vnto thee a wyfe of (a) fornications, and children of fornications: for the lande hath committed great fornication (departyng) from the Lorde.

Leui. 21. b Eze. 44. d.

(a) That is, one that of long tyme hath accuſtomed to play the harlot, not that the prophete did this in deede, but he ſawe this in a viſion: or els was commaunded by god, to ſet foorth vnder this parable or figure, the idolatrie of the Iſraelites.

3 So he went and toke Gomer the daughter of Diblaim: which conceaued and bare him a ſonne. 4 And the Lorde ſayde vnto him, Call his name Jezrahel: for I wyll ſhortly auenge the blood of Jezrahel vpon the houſe of Jehu, and wyll bring the kingdome of the houſe of Iſrael to an ende.

5 And in that day wyll I alſo breake the bowe of Iſrael in the valley of Jezrahel. 6 And ſhe conceaued agayne, and bare a daughter: and (the Lorde) ſayde vnto him, Call her name Lo-ruhamah (that is, not obtaynyng mercie) for I wyll no more haue pitie vpon the houſe of Iſrael, but I wyll vtterly take them away. 7 Yet I wyll haue mercie vpon the houſe of Juda, & wyll ſaue them, euen thyough the Lorde their God: and wyll not ſaue them by bowe, ſworde, battell, horſes, or horſemen. 8 Nowe when ſhe had wayned Lo-ruhamah, ſhe conceaued agayne, and bare a ſonne.

B

9 Then ſayde he, Call his name Lo-ammi (that is, not my people:) for ye are not my people, therfore I wyll not be your (God.) 10 Yet the number of the children of Iſrael ſhalbe as the ſande of the ſea, which can neither be meaſured nor tolde: and in the place where it was ſayde vnto them, Ye are not my people: it ſhalbe ſayde vnto them, Ye are the children of the lyuyng God. 11 Then ſhall the children of Juda and the children of Iſrael be gathered together, and appoynt them ſelues one head, and they ſhall come vp out of the lande: for great ſhalbe the day of Jezrahel.

Rom. 9. c. Joh. 1. a.

Eze. 37. c.

¶ The. ii. Chapter.

1 The people is called to repentaunce.
5 He ſheweth their idolatrie, and threatneth them, except they repent,

TEll your brethren that they are my people, and your ſiſterne that they haue obtayned mercie. A

2 As for your mother, ye ſhall chyde with her, and reprone her, for ſhe is not my wyfe, neither am I her huſbande: let her therfore put away her whoredome from her face, and her adulterie from her breaſtes: 3 Leſt I ſtrip her naked, and ſet her euen as ſhe came into the worlde, and make her as a wildernes, and as a dyre lande, and ſlay her for thirſt.

Jere. 3. a. Eze. 16. a

4 And I wyll haue no pitie vpon her children: for they be the children of fornication. 5 Their mother hath played the harlot, and ſhe that bare them is come to confuſion: for ſhe ſayde, I wyll go after my louers, that geue me my bread and my water, my wooll and flare, my oyle and my drynke. 6 Therfore beholde, I wyll ſtop thy way with thornes, and make a hedge, that ſhe ſhall not fynde her pathes. 7 And though ſhe runne after her louers, yet ſhall ſhe not ouertake them: ſhe ſhall ſeke them, but not fynde them. Then ſhall ſhe ſay, I wyll go and returne to my firſt huſbande: for at that tyme it was better with me then nowe. 8 And ſhe dyd not knowe that I gaue her corne, and wine, and oyle, and multiplied her ſiluer and golde, which they beſtowed on Baal. 9 Therfore wyll I returne and take away my corne in the tyme therof, & my wine in the ſeaſon therof, and ſet agayne my wooll and my flare (which I gaue her) to couer her ſhame. 10 And nowe wyll I diſcouer her ſhame (euen) in the ſyght of her

Joh. 8. d. 2. King. 16. a

B

Leuit. 25. a

Eze. 16. c.

Jere. 13. a

her louers, and no man shall deliuer her out of my handes. 11 Moreouer I wyll take away all her mirth, her holy dayes, her newe moones, her sabbathes, and all her solempne feastes. 12 I wyll destroy her vineyardes and figtrees, wherof she sayd, These are my rewardes that my louers haue geuen me: I wyll make them as a wood, and wylde beastes shall eate them vp. 13 I wyll visite vpon her the dayes of Baal wherein she burned incense to him, and decked her selfe with eare ringes and iewels, she folowed her louers, and forgat me saith the Lorde. 14 Wherfore beholde, I wyll allure her and bryng her into the wildernesse, & speake freendly vnto her. 15 From thence wyll I geue her her vineyardes agayne, yea and the valley of Achor for an entry of hope: and she shall syng there as in the dayes of her youth, and as in the day when she came vp out of the lande of Egypt. 16 And at that day (saith the Lorde) thou shalt call me, O my husbande, and shalt call me no more Baal. 17 For I wyll take away those names of Baal from her mouth, yea she shall neuer remember their names any more. 18 Then wyll I make a couenaunt for them, with the beastes of the feelde, with the foules of the ayre, and with euery thyng that creepeth vpon the earth: As for bowe, swoorde, and battell, I wyll destroy out of the lande, and wyll make them to sleepe safely.

19 And I wyll marry thee vnto mine owne selfe for euer, yea euen to my selfe wyll I marry thee in righteousnesse, in iudgement, in louyng kindnesse, and mercie. 20 In faythfulnesse also wyll I marry thee vnto my selfe, and thou shalt knowe the Lord.

21 At the same tyme wyll I shewe my selfe gratious vnto the heauens saith the Lorde, and the heauens shall helpe the earth: 22 And the earth shall helpe the corne, wine, and oyle: and they shall helpe Iezrahel.

23 And I wyll sowe her for my selfe in the earth, and wyll haue mercie vpon her that had not obtayned mercie: and to them which were not my people, I wyll say, Thou art my people: and they shall say, Thou art my God.

¶ The. iii. Chapter.

1 The Iewes shalbe cast of for their idolatrie. 5 Afterwarde they shal returne to the Lorde.

THen sayde the Lorde to me, Go yet and loue a woman beloued of her husbande, and yet an adulteresse, accordyng to the loue of the Lorde towarde the children of Israel: and yet they haue respect to straunge gods, and loue the wine pottes. 2 So I gat her for fifteene siluerlynges, and for an Homer and an halfe of barlye, 3 And sayd vnto her, Thou shalt byde with me a long season, thou shalt not play the harlot, thou shalt be to no other man, and I wyll be so vnto thee. 4 For the children of Israel shall sit a great whyle without king, without prince, without sacrifice, without image, without Ephod, and without Theraphim.

5 But afterwarde the children of Israel shalbe conuerted and seke the Lorde their God, and Dauid their king, and in the latter dayes they shal worship the Lorde, and his louyng kindnesse.

¶ The. iiii. Chapter.

¶ A complaynt agaynst the people, and the priestes of Israel.

HEare the worde of the Lorde O ye children of Israel, for the Lord hath a controuersie with the inhabitauntes of the lande: for there is no trueth, there is no mercie, there is no knowledge of God in the lande.

2 But swearing, lying, manslaughter, theft, and adulterie hath gotten the ouer hande, and one bloodgiltinesse foloweth another. 3 Therfore shall the lande mourne, and all they that dwell therin shalbe rooted out, the beastes of the feelde, the foules of the ayre, and the fishes in the sea, shalbe consumed. 4 Yet let no man rebuke or reproue another, for thy people (are) as they that [a] are at controuersie with the priest. 5 Therfore shalt thou fall in the day tyme, and the prophete with thee in the nyght, and I wyll bryng thy mother to destruction. 6 My people perishe for lacke of knowledge: because thou hast refused knowledge, therefore wyll I refuse thee also, so that thou shalt no more be my priest: and forsomuch as thou hast forgotten the

Deut. 16. c

Iudi. 2. b and. 10. b

C

Ioh. 7. d

Iudi. 5. a

Exo. 15. a

Leuit. 26. a

Esai. 2. a

Exo. 16. b

D

1. Pet. 2. b Rom. 9. c

A Exe. 42. B

Esai. 28. a Amos. 6. a

2. Chr. 15. a

Exe. 34. B

A

Mals. 2. b

[a] Or, contende.

Barn. 3. d Esai. 5. b

the lawe of thy God, I wyll also forget thy children. 7 The more they increased in multitude, the more they sinned against me, (therfore) wyll I chaunge their honour into shame.

8 They eate vp the (a) sinnes of my people, and encourage them in their wickednesse. 9 Thus the priest is become lyke the people: wherfore I wyll punishe them for their wicked wayes, and rewarde them accordyng to their owne imaginations.

10 They shall eate & not haue inough, they haue vsed whordome, but shall not prosper, they haue forsaken the Lord, & not regarded him. 11 Whoredome, wine, and newe wine, take the heart away. 12 My people aske counsell at their stockes, and their staffe teacheth them: for the spirite of fornication hath caused (them) to go astray, and they haue committed fornication against their God. 13 They make sacrifices vpon the toppes of the mountaynes, and burne their incense vpon the hylles, yea vnder the okes, poplars, and elmes, for there are good shadowes: therefore your daughters are become harlottes, and your spouses haue broken their wedlocke. 14 I wyll not punishe your daughters for beyng defiled, and your spouses that became whores: seyng the fathers them selues haue medled with harlottes, and sacrificed with whores: but the people that wyll not vnderstande, must be punished.

15 Though thou Israel play the harlot, yet let not Juda sinne, come not ye vnto Gilgal, neither go ye to Bethauen, neither sweare ye, The Lorde lyueth. 16 For Israel is rebellious like an vnruly heyffer: nowe the Lord wyll feede them as a lamme in a large place. 17 Ephraim (is become) partaker of idols, let him alone. 18 Their drunkennesse stinketh, they haue committed whordome: their rulers loue (to say) with shame, Byring ye.

19 The wynde hath bounde them vp in her wynges, and they shalbe ashamed of their sacrifices.

(a) That is, the priestes seke to eate the peoples offeringes, and flatter them in their sinnes.

Leui.26.b
Miche.6.c.
Agge.1.a.

2.king.1.a

2.kin.17.b.

Num.25.b.

2.king.12.b
Deu.10.b

¶ The.v. Chapter.

1 Agaynst the priestes and rulers of Israel. 13 The helpe of man is in vayne.

HEre ye priestes heare this, take heede O thou houshold of Israel, geue eare O thou house of the king, for iudgement (is) agaynst you, because you are become as a snare on Mizphah, and a spread net vpon the mount of Thabor.

2 They * kyll sacrifices by heapes, and turne farre from the Lorde, and I haue ben a rebuker of them all.

3 I knowe Ephraim well inough, and Israel is not hyd fro me: for nowe O Ephraim thou art become an harlot, and Israel is defyled.

4 They wyll not gene their myndes to turne vnto their God: for the spirite of fornication (is) in the middest of them, and they haue not knowen the Lorde. 5 And the pryde of Israel doth testifie to his face: therfore both Israel and Ephraim shal fall for their wickednes, and Juda with them also.

6 They shall come with their sheepe and bullockes to seke the Lorde, but they shall not fynde him: for he is gone from them. 7 They haue transgressed against the Lord, and brought vp bastarde children: a moneth therefore shal deuour them, with their portions. 8 Blowe with the shawmes at Gibea, and with the trumpet in Ramah, crye out at Bethauen, after thee O Beniamin. 9 In the tyme of the plague shall Ephraim be layde waste: in the tribes of Israel haue I shewed the trueth. 10 The princes of Juda haue ben lyke them that remoue the lande markes: therefore wil I powre out my wrath vpon them like water. 11 Ephraim is oppressed and broken in iudgement, because he wyllyngly folowed the commaundement. 12 Therfore wyll I be vnto Ephraim as a moth, and to the house of Juda as a caterpyller. 13 When Ephraim sawe his sickenesse, and Juda his disease, Ephraim went vnto Assur, and sent vnto king Jareb, yet coulde not he helpe you, nor ease you of your payne. 14 I wyll be vnto Ephraim as a lion, and as a lions whelpe to the house of Juda: I (euen) I wyll spoyle, and go my way: I wyll take away, and no man shall rescue.

15 I wyll go and returne to my place, tyll they knowledge that they haue sinned, and seke me. In their aduersitie they shall (a) early seke me.

* or, they were prouounde wise to offer sacrifices.

Osee.7.b

Jere. 3.b.
Deut.4.c.
Ezech.13.a
b

2.king.15.b

(a) That is, diligently,

¶ The

¶ The.vi. Chapter.

1 Affliction causeth a man to turne to God. 9 The wickednesse of the priestes.

A Come, let vs turne agayne to the Lorde: for he hath smitten vs, Iob.v.b. and he shall heale vs, he hath wounded vs, and he shall binde vs vp agayne. 2 After two dayes shall he quicken vs, in the thirde day he shall rayse vs vp, so that we shall lyue in his sight. 3 Then shall we haue vnderstanding, and endeuour our selues to knowe the Lorde: he shall go forth as the spring of the day, and come vnto vs as the rayne, and as the latter rayne vnto the earth. Psal.cxl.a 4 O Ephraim, what shall I do vnto thee? O Iuda, howe shall I intreate thee? for your goodnesse is lyke a morning cloude, and lyke a deawe that goeth early away. 5 Therefore haue I cut downe the prophetes, and let them be slayne for my wordes sake, so that thy punishment shal come to light. 6 For I desired mercy, and Matth.ix.b. not sacrifice: & the knowledge of God more then whole burnt offerynges. xii.xxi.a. Iere.vii.e. 7 But euen like as Adam did, so haue they broken my couenaunt, and set me B at naught. 8 Gilead is a citie of Euse.iii.b. wicked doers, and (is) polluted with blood. 9 And as theeues (armed) waite for him that passeth by the way: suche is the counsell of the priestes, whiche with one agreed counsell murther cruelly such as kepe the way, yea they dare do al vnspeakable mischiefe. 10 Horrible thinges haue I seene in Iere.viii.d. the house of Israel: there is the fornication of Ephraim, and Israel is defiled. 11 Yea and thou Iuda kepest an harueste for thy selfe, when I returne the captiuitie of my people.

¶ The.vii. Chpater.

1 Of the vices and wantonnesse of the people. 12 Of their punishment.

A When I vndertoke to make Israel whole, then the vngratiousnesse of Ephraim, and the wickednesse of Samaria came to light, for they go about with lyes, therefore the theefe robbeth within, and the spoyler destroyeth without. 2 They consider not in their hearts that I remember all their wickednesse: nowe their owne inuentions haue beset them, whiche I see well inough.

3 They make the kyng glad with Rom.i.d. their wickednesse, and the princes with their lyes. 4 All these burne in aduoutrie, as it were an ouen that the baker heateth when he hath left kneading, tyll the dowe be leauened.

5 (That is) the day of our kyng, the princes haue made hym sicke with bottels of wine, he hath stretched out his hand to scorners. 6 For whyles they lye in wayte, they haue made redye their heart lyke an ouen, their baker sleepeth all night, in the morning B it burneth as a flame of fire. 7 They are altogether as hotte as an ouen, and haue deuoured their owne iudges, all their kinges are fallen, yet is there none of them that calleth vpon me.

8 Ephraim hath mixt hym selfe among (heathen) people, Ephraim is become lyke a cake that no man turneth. 9 Straungers haue deuoured his strength, and he regardeth it not: he wareth full of gray heeres, yet wyll he not knowe it. 10 And the Osee.v.a. pryde of Israel testifieth to his face, yet wyll they not turne to the Lorde their God, nor seeke hym for all this. 11 Ephraim is lyke a doue that is beguyled and hath no heart: nowe call they vpon the Egyp- 2.king.16.b tians, nowe go they to the Assyrians.

12 But whyle they be goyng here and there I shall spreade my net ouer them, and drawe them downe as the foules of the ayre: and according as they haue ben warned, so wyll I pu- Esai.i.a. nishe them. 13 Wo be vnto them, 11.Pet.ii.a. for they haue forsaken me, they must be destroyed, for they haue set me at naught: I am he that hath redeemed B them, yet haue they spoken lyes a- Mat.xv.a. gainst me. 14 They call not vpon Esai.xx.c. me with their heartes, but lye howling vpon their beddes: they wyll Ezech.xxx.c. assemble them selues for corne and wine, but they rebel against me. 15 I haue bounde (vp) and strengthened their arme: yet do they imagine mischiefe against me. 16 They turne them selues, but not to the most hyest, and are become as a broken bowe, their princes shalbe slayne with the sworde for the malice of their tongues: this shalbe their derision in the lande of Egypt.

The. viii. Chapter.

1 The destruction of Iuda and Israel, because of their idolatrie.

SEt the trumpet to thy mouth, (swiftly) as an Egle (shall the enemie come) against the house of the Lord: for they haue broken my couenaunt, and transgressed my lawe. 2 Israel shoulde haue sayde vnto me, Thou art my God, we knowe thee. 3 But he hath refused the thing that is good, therfore shall the enemie pursue hym. 4 They haue ordayned kynges, but not through me, they haue made princes, and I knewe it not: of their siluer and golde haue they made them idols, therfore shall they be destroyed. 5 Thy Calfe O Samaria hath cast thee of, for my wrathfull indignation is gone foorth against them: howe long will they be without innocencie? 6 For (the calfe) came from Israel, the workeman made it, therefore can it be no God: but euen in peeces shall the calfe of Samaria be broken. 7 They haue sowen wynde, therfore shal they reape a whirlewinde: it hath no stalke, the bud shal bryng foorth no meale: and if haplye it do, straungers shall deuour it vp. 8 Israel is deuoured, nowe shall they be among the gentiles as a vessell of no reputation. 9 For they haue gone vp to Assyria (and are as) a wylde asse solitarie by hym selfe: Ephraim hath hyred louers. 10 And though they haue hyred them among the heathen, yet nowe will I gather them, and they shall begin to be weerie with the burthen of the kyng and the prince. 11 Ephraim hath made many aulters to do wickednesse, his aulters (I say) be had to his sinne. 12 I haue written to them the great thinges of my lawe, (but) they are counted as a straunge thing. 13 They sacrifice flesche for the sacrifice of mine offeringes, and eate it, (but) the Lorde hath no pleasure in it: nowe will he remember their iniquitie, and visite their sinnes, they shall returne into Egypt. 14 For Israel hath forgotten hym that made hym, and hath builded fayre palaces, and Iuda hath encreased strong cities: but I will sende a fire into their cities, and it shall consume their palaces.

Osee. vii. d.

1. king. 12. c.

Ezech. vi. d.

2. kin. xii. d.

Osee. xvi. b.

The. ix. Chapter.

Of the hunger and captiuitie of Israel.

DO not thou triumph O Israel, make no boasting ouer toyous thinges as do the heathen: for thou hast committed aduulterie against thy God, whorishe rewardes hast thou loued more then all the corne floores. 2 The corne flooze and the wine presse shall not feede them: and the newe wine shall fayle them. 3 They shall not dwell in the Lordes lande, but Ephraim shall turne agayne into Egypt, and eate vncleane thinges among the Assyrians. 4 They powre out no wine for a drinke offering vnto the Lord, neither shall their slayne offeringes be pleasaunt vnto hym, they shalbe vnto them as the bread of mourners, all they that eate shalbe defiled: for their bread (a) for their soules shall not come into the house of the Lorde. 5 What will ye do then in the solemne day, and in the feast day of the Lorde? 6 For beholde they are gone away for destruction, (but) Egypt shall gather them, and Memphis shall bury them: the nettles shall possesse the pleasaunt (places) of their siluer, thornes shalbe in their tabernacles. 7 The dayes of visitation are come, the dayes of recompence are come: and then shal Israel knowe that they were deceaued by a foolishe, mad, and frantiche prophete: for the multitude of thyne iniquitie (God) shall multiplie enemies against thee. 8 The watchman of Ephraim (was) with my (b) God (but) the prophete (is) the snare of a fouler in all his wayes, and an abhominacion in the house of his God. 9 They haue gone to the bottome, they are corrupt as in the dayes of Gibea: (therfore) he will remember their iniquitie, and visite their sinnes.

10 I founde Israel lyke grapes in the wyldernesse, and saw their fathers as the first rype in the figge tree at her first season: but they went to Baal Peor, and separated them selues to that shame, and became as abhominable as their louers. 11 Ephraim their glory shal flee away like a birde: from the byrth, from the wombe, and from the conception. 12 And though they bryng vp chyldren, yet I will destroy them before they be men: Yea wo shall come to them when I depart from them. 13 Ephraim (as

Ezc. xliii. 2.

(a) The sacrifice whiche they offered for their sinnes.

(b) At the beginning the teachers instructed the people out of Gods worde only: but afterwarde trayned them in idolatrie.

Gen. 48. 8.

(as me thinke) is planted in a pleasaunt place, lyke as is Tyrus: but nowe muste the bryng her owne chyldren forth to the manslayer. 14 O Lorde geue them: what shalt thou geue them? Geue them an vnfruitful wombe, and drye breastes. 15 All their wickednesse is done at Gilgal, there do I abhorre them: for the vngratiousnesse of their owne inuentions I wyll dryue them out of my house, I wyll loue them no more, for all their princes are vnfaythfull.

16 Ephraim is hewen downe, their roote is dryed vp, so that they shall bryng no more fruite: yea and though they bryng forth any, yet wyll I slay euen the best beloued of their body.

17 My God shall cast them away, for they haue not ben obedient vnto him, therfore shal they wander among the heathen.

The. x. Chapter.

1 Against Israel and his idols. 14 His destruction for the same.

ISrael (is) an (a) emptie vine, (yet) hath it brought forth fruite to it selfe, according to the multitude of the fruite therof he hath encreased the aulters: according to the goodnesse of their land they haue made them fayre images. 2 Their heart is diuided, (therfore) shall they nowe be destroyed, (the Lord) shall breake downe their aulters, he shall destroy their images.

3 For nowe shall they say, We haue no kyng, because we haue not feared the Lorde: and what shoulde then a kyng do to vs? 4 They haue spoken wordes, sweating falsly in making a (b) couenaunt: thus (c) iudgement groweth as wormewood in the furrowes of the fielde. 5 They that dwell in Samaria shall feare because of the Calfe of Bethauen, for the people therof shall mourne ouer it, yea and the priestes also reioyced on it for the glory therof, because it is departed from it. 6 It shalbe brought to the Assyrian for a present to the king Iareb: Ephraim shall receaue shame, and Israel shalbe confounded for his owne imaginations. 7 Samaria with his king shall vanishe away as the fome vpon the water. 8 The hye places of Auen where Israel doth sinne shalbe destroyed, thistles and thornes shall growe vpon their aulters: then shall they say to the mountaynes, Couer vs, and to the hylles, Fall vpon vs. 9 O Israel, thou hast sinned from the dayes (d) of Gabaa: there they stoode, the battayle in Gabaa against the chyldren of iniquitie dyd not touche them. 10 It is my desire that I shoulde chastise them: and the people shalbe gathered against them, when they shall ioyne them selues together in their (e) two furrowes. 11 And Ephraim (is as) an heyffer vsed to delite (f) in treading out the corne: but I wyll passe by her fayre (g) necke, I wyl make Ephraim to (h) ryde: Juda shall (i) plowe, (and) Jacob shall breake his cloddes.

12 Sowe to your selues in rygh-teousnesse, and reape the fruites of well doyng, plowe vp your freshe land: for it is tyme to seeke the Lorde tyll he come and rayne righteousnesse vpon you. 13 For you haue plowed vngodlynesse, ye haue reaped iniquitie, you haue eaten the fruite of lyes, because thou puttest thy confidence in thyne owne wayes, and leanest to the multitude of thy strong men.

14 There shall growe a sedition among thy people, all thy strong cities shalbe layde waste, euen as Salma destroyed Beth Arbel in the day of battayle, where the mother with the chyldren were dasshed in peeces.

15 Euen so shall Bethel do vnto you because of your malitious wickednesse: in a morning shall the kyng of Israel be destroyed.

¶ The. xi. Chapter.

1 The benefites of the Lorde towarde Israel. 5 Their ingratitude against hym.

WHen Israel was young, I loued hym, and called my sonne out of the lande of Egypt.

2 They (a) called them (but) they went thus from them: they sacrificed vnto Baal, and burned incense to images.

3 I gaue to Ephraim one to leade (b) hym, who shoulde beare hym in his armes: but they knewe not that I healed them. 4 I led them with cordes of a man (euen) (c) with bandes of loue: and I was to them as he that taketh of the yoke from their iawes, and I layde (d) meate to them.

5 He shall no more returne into Egypt, but Assur (e) shalbe his kyng, because he refused to conuert. 6 Therfore shall the swoorde fall on his cities,

(a) As the vine spoyled of her grapes beareth new the yere following, so the Israelites enioying rest after afflictions, renewed their former wickednesse and idolatrie

(b) Promising to be faythfull to God.

(c) They pretend sincerite, but their fruites shewed the contrary, muche like as when wormewood groweth where wheat was looked for,

(d) In those dayes wast thou as wicked as the Gabaonites, and hast cõtinued in the same euer sithence.

(e) Bynding them selues together by leagues to ayde one another, as cattell are yoked together at the plough.

(f) Deliting in pleasure and profite, without payne.

(g) I wyll lay the yoke of affliction on his necke.

(h) To be caryed away into captiuitie.

(i) The remnaunt of the people shall remayne, and tyll the grounde.

Iohn. xviii. c

Apoc. vi. c.

Exod. iii. b. Mat. ii. c.

(a) The prophetes called the people.

(b) He meaneth Moyses

(c) That is, frendly, not as beastes.

(d) He fed them with Manna in the desart.

(e) For their vnthankfulnesse they shalbe led captiue into Assyria.

and shall consume his (f) braunches, and deuour them, because of their own counsayles. 7 And my people shall stande in a doubt for their rebellion against me: for when the (prophetes) called them to the most hye, not one yet would geue hym his glorie.

8 How shal I geue thee vp Ephraim? (howe) shall I deliuer thee Israel? how shall I make thee, as (g) Adama? (how) shall I set thee, as Zeboim? myne heart is turned within me, my repentinges are kindled within me. 9 I will not execute the fiercenesse of my wrath, I will not returne to destroy Ephraim: for I am God and not man, the holy one in the middest of thee, and I will not enter into the citie.

10 They shall walke after the Lorde, he shall roare lyke a Lion: when he shall roare, then the children of the west shall feare. 11 They shall feare as a sparowe out of Egypt, and as a doue out of the lande of Assyrie, and I will place them in their houses, saith the Lorde. 12 Ephraim compasseth me about with lyes, and the house of Israel with deceipt: but Iuda yet ruleth (h) with God, and is faythfull with the saintes.

¶ The.xii. Chapter.

He admonisheth by Iacobs example to trust in God, and not in man.

EPhraim is fed with the winde, and followeth after the east wynde, he daily encreaseth lyes and destruction, they be confederate with the Assyrians, their oyle is carried into Egypt. 2 The Lorde hath a controuersie with Iuda, and will visite Iacob according to his wayes, according to their owne inuentions will he recompence them. 3 He toke his brother by the heele when he was yet in his mothers wombe, and in his strength he wrestled with God: 4 He stroue with the angell and gate the victorie, he wept and prayed to hym: he found hym at Bethel, and there he spake with vs. 5 Yea the Lorde God of hoastes, euen the Lorde hym selfe is his memoriall. 6 Therfore turne to thy God, kepe mercy and iudgement, and hope styll in thy God. 7 (He is) (a) Chanaan, the ballaunces of deceipt are in his hande, he loueth to oppresse.

8 And Ephraim hath sayde, Truly I am riche, I haue good inough: in all my workes shall not one iniquitie be founde wherein I haue offended.

9 Yet am I the Lorde thy God from the lande of Egypt, I will yet make thee dwel in the tabernacles as in the hye feast dayes. 10 I haue spoken thrugh the prophetes, and haue multiplied visions, and shewed similitudes by the ministerie of the prophetes.

11 In Galaad is iniquitie, they are fallen to vanitie: at Gilgal they haue sacrificed oxen, & their aulters are as heapes in the furrowes of the fielde.

12 Iacob fled into the lande of Syria, and Israel serued for a wyfe, and for a wyfe he kept (sheepe.) 13 By a prophete the Lorde brought them out of Egypt, and by a prophete was he preserued. 14 But Ephraim hath prouoked him to displeasure thrugh his abhominations, therfore shall his blood be powred vpon hym selfe, and the Lorde his God shall rewarde hym his blasphemies.

The.xiii. Chapter.

1 The abhomination of Israel, 9 and cause of their destruction.

WHen Ephraim spake, there was trembling, he was exalted among the Israelites: but he hath sinned in Baal, and is dead.

2 And nowe they sinne more and more, and of their siluer they haue made them molten images after the imaginations of their owne braynes, (that is) very idols, and yet all is nothing but the worke of the craftesman: they say one to another. Whyles they (a) sacrifice a man let them kysse (b) the calues. 3 Therfore they shall be as the morning cloude, and as the deaw that early passeth away, and like as dust that the whirlewinde taketh away from the flooze, and as smoke that goeth out of the chimney.

4 Yet I am the Lorde thy God (which brought thee) out of the lande of Egypt, and thou shalt knowe no God but me only, neither is there any sauiour besides me. 5 I did knowe thee in the wyldernesse, in the lande of drought. 6 But when they were well fed, and had inough, they waxed proude, and forgat me. 7 Therfore will I be vnto them as a Lion, and as a Leoparde in the wayes to the Assyrians. 8 I wyl meete them as a thee Beare that is robbed of her whelpes, and I wil breake that stubburne heart of theirs, there wyll I deuour them like a Lion, yea the wylde beastes shal teare them. 9 O Israel (thyne iniquitie) hath destroyed thee: but in me (only is) thy helpe. 10 I am: where is

(f) The villages adioyning to the cities.

(g) Whiche were two of the cities destroyed with Sodome. Gene.xix.d. Deut.29.a.

(h) Ruleth their people agreeing to Gods worde.

A

2.king.16.d Esai.57.b.

Gen.xxv.c.

Gene.32.b. Gene.35.b.

(a) More lyke to the wicked Canaanites, then to Abraham and the Godly patriarches. Apoc.iii.c.

Gen.31.b

B

Esai.xlvi.b Ezec.xx.b. Osee.ii.b.

(a) When they sacrificed their chyldren to Moloch.

(b) That is, worshipped the Calues set vp by king Hieroboam. 3.king.12.

Esai.xliii.b

B

Exo.xliii.b.

Job.xvii.a.

is thy kyng nowe that shoulde helpe thee in all thy cities? Yea and thy iudges of whom thou saydest, Geue me a kyng and princes. 11 I gaue thee a kinge in my wrath, and in my displeasure I toke hym from thee agayne.

12 The wickednesse of Ephraim is bounde together, and his sinne lyeth hid. 13 Therfore shall sorowes come vpon hym as vpon a woman that trauayleth: an vndiscrete sonne is he, els woulde he not stande styll at the tyme (c) of byrth of chyldren. 14 I wyll redeeme them from the power of the graue, and deliuer them from death: O death, I wyll be thy death: O hell, I wyll be thy kyng: yet can I see no comfort. 15 Though he grewe among his brethren, the east wynde (euen) the winde of the Lord shall come vp from the wildernesse, and dry vp his veyne, and his fountaynes shalbe dryed vp: he shall spoyle the treasure of all pleasaunt vessels. 16 Samaria shalbe made waste, for she is disobedient vnto her God: they shall perishe with the swoorde, their chyldren shalbe dasshed in peeces, and their women great with chylde shalbe ript vp.

¶ The.xiiii. Chapter.

1 The destruction of Samaria. 3 He exhorteth the Israelites to turne to God, who requireth prayse and thankes.

O Israel, returne vnto the Lorde thy God, for thou hast fallen through thine owne wickednesse.

2 Take these wordes with you, when ye turne to the Lorde, and say vnto hym, O forgeue vs all our sinnes, receaue vs gratiously, and then wyll we offer the calues of our lippes vnto thee. 3 Assur shalbe no more our helper, neither wyl we ride vpon horses any more, neither wyll we say any more to the worke of our handes, ye are our gods: for in thee the fatherlesse findeth mercy. 4 I wyll heale their rebellio, I wyl loue them freely: for myne anger is turned away from him. 5 I wyll be vnto Israel as the dewe, and he shall grow as the lilie, & his roote shal breake out as the (trees) of Libanus. 6 His braunches shall spreade out abrode, and be as fayre as the olyue tree, and smell as Libanus.

7 They that dwell vnder his shadowe, shall returne and growe vp as the corne, and florysshe as the vine: he shall haue as good a "name as the wine of Libanus. 8 Ephraim (shall say) What haue I to do with idols any more? I haue hearde hym, and looked vpon hym, I am lyke a greene firre tree, vpon me is thy fruite founde.

9 Who so is wyse, shall vnderstande these thinges, and he that is ryght instruct wyll regarde them: for the wayes of the Lorde are righteous, such as be godly wyll walke in them: as for the wicked, they shall stumble therein.

¶ The ende of the prophecie of Osee.

1.Sam.8.a.

[c] As a woman not labouring at the byrth of her chylde, destroyeth herselfe and the chylde: so the people if they do not repent when God punisheth for sinnes, are occasion of their owne destruction.

A Iere.xviii.a Eze.xviii.c. 2.thess.12.c.

30 Psal.xxii.a Hebr.iii.c.

"Or, sauour.

Iere.ix.b.

30 Psal.xviii.c

The booke of the prophete Ioel.

¶ The first Chapter.

1 A prophecie against the Iewes. 2 He exhorteth the people to prayer and fasting for the miserie that was at hande.

A

The worde of the Lorde that came to Joel the sonne of Pethuel.

2 Heare ye this you elders, and hearken with your eares all you that dwell in this lande: was there euer such a thing in your dayes, or in the dayes of your fathers?

3 Of this thing tell your chyldren, and let your chyldren (shewe it) to their chyldren, and their chyldren to (their) posteritie afterwarde. 4 That which the caterpiller hath left the grashopper hath eaten, and what the grashopper left hath the (a) canker worme eaten, and what the canker worme left the locust hath deuoured. 5 Awake ye drunkardes, and weepe, howle all ye wine bibbers for lacke of newe wine: for it is cleane taken away from your mouth. 6 For a nation is come vp vpon my lande, mightie and without number: his teeth are as the teeth of a Lion, and he hath the tawes of a great Lion. 7 He hath destroyed my vine, and barked my figge tree, he hath pilled it and cast it from hym, and hath left bowes therof whyte. 8 Lament as a virgin gyrded with sackecloth, for

(a) That is, a worme that hath winges, shaueth of the vtmost rine of hearbes and the tender barke of trees, feeding on them Nahum.3.c.

the husbande of her youth. 9 The meate offering and drinke offering is cut of from the house of the Lorde, the priestes (I meane) the Lordes ministers mourne. 10 The fielde is wasted, the lande mourneth: for corne is destroyed, the newe wine is dryed vp, the oyle is vtterly taken away.

11 Be ye ashamed O ye husbandmen, howle O ye vine dressers for the wheate and for the barly: for the harueste of the fielde is perished. 12 The vine is dryed vp, and the figge tree is decayed, the pomgeanate tree, and the paulme, and the apple tree, (euen) all the trees of the fielde are withered vp: for ioy is withered away from the sonnes of men. 13 Gyrde your selues and lament O ye priestes, howle ye out ye ministers of the aulter, come and lye all night in sackcloth ye seruaunts of my God: for the meate and drinke offeringes are taken away from the house of your God. 14 Proclayme a fast, call a congregation, gather the elders together, (with) all the inhabitaunts of the land, vnto the house of the Lord your God, and crye vnto the Lorde, 15 Alas for this day, for the day of the Lorde is at hande, euen as a destruction from the almightie shall it come. 16 Is not the meate cut of before our eyes, (yea) myrth and ioy from the house of our God? 17 The seede is rotten vnder their cloddes, the garners are destroyed, the barnes are ouerthrowen: for the corne is withered. 18 O howe cattell mourne: the heardes of beastes are in wofull case for lacke of pasture, & the flockes of sheepe are destroyed. 19 Vnto thee O Lorde will I crye, for fire hath destroyed the fruitfull places of the desart, and the flame hath burnt vp all the trees of the field. 20 The beastes also of the fielde crye out vnto thee: for the riuers of waters are dryed vp, and fire hath deuoured vp the fruitfull places of the desart.

¶ The. ii. Chapter.

1 He prophecieth of the comming and cruelte of their enemies. 13 An exhortation to moue them to conuert. 18 The loue of God towarde his people.

BLowe vp a trumpet in Sion, and showte in my holy hyll, let all the inhabitaunts of the earth tremble: for the day of the Lorde is come, for it is nye at hande. 2 A darke and glomie day, a cloudie and blacke day: as the morning is spread ouer the mountaynes (so is this) populus and strong people, lyke vnto whom there was none from the beginning, nor shalbe hereafter for euermore. 3 Before hym is a deuouring fire, and behynde hym a burning flame: the lande is as a pleasaunt garden before hym, and behinde hym a waste desart, yea and nothing shall escape hym. 4 The shewe of hym is as the shewe of horses, and lyke horsemen, so shall they runne. 5 Lyke the noyse of charets vpon the toppes of the mountaynes they shall skip, lyke the noyse of a flaming fire deuouring the stubble, (and) as a strong people prepared to battayle. 6 Before his face shall the people tremble, the countenaunce of all folkes shall wax blacke.

7 They shall runne lyke strong men, and clime the walles lyke men of warre: and euery one shall march on in his way, and they shall not linger in their pathes. 8 No man shall thrust another, but euery one shall walke in his path: and if they shall fall on the swoorde, they shall not be wounded. 9 They shall runne to and fro in the citie, they shall runne vp and downe vpon the wall, they shall clyme into the houses, they shall enter in at the windowes lyke a theefe.

10 The earth shall quake before hym, the heauens shall tremble, the sunne and the moone shalbe darke, and the starres shall withdrawe their shyning. 11 And the Lorde shall geue his voyce before his hoast, for his campe is exceeding great, for he is mightie that executeth his commaundement: for the day of the Lorde is great and very terrible, and who can abyde it? 12 But nowe saith the Lorde, Turne you vnto me with all your heartes, with fasting, with weeping, and with mourning. 13 And rent your heartes and not your garmentes, and turne you vnto the Lorde your God, for he is gratious and mercyfull, slowe to anger, and of great goodnesse, and he wyll repent hym of the euyll. 14 Who knoweth whether the Lorde wyll returne and take compassion, and wyll leaue behynde hym a blessing, (euen) meate offering and drinke offering vnto the Lorde your God? 15 Blowe vp a trumpet in Sion, proclayme a fast, call an

an assembly, sanctifie the congregation. 16 Gather the people, gather the elders, assemble the chyldren and sucking babes: let the bryde grome come fooorth of his chamber, and the bryde out of her closet. 17 Let the priestes the Lordes ministers weepe betwixt the porche and the aulter, and let them say, Spare thy people O Lorde, and geue not ouer thyne heritage to reproche, that the heathen shoulde rule ouer them: Wherefore should they say amongst the heathen, Where is their God? 18 And (then) the Lorde will be ielous ouer his lande, and will spare his people.

19 Yea the Lorde will aunswere, and say to his people, Beholde I will sende you corne, and wine, and oyle, and will satisfie you therewith, and will not geue you ouer any more to be a reproche among the heathen.

20 And I will remoue farre from you the northen (armie) and I will driue hym into a lande barren and desolate, with his face towardes the east sea, and his hynder partes towardes the vttermost sea: and his stinch shall arise, and his corruption shall ascend, because he hath exalted hym selfe to do this. 21 Feare not O thou lande, be glad and reioyce: for the Lorde will do great thinges. 22 Be not afrayde ye beastes of the fielde, for the fruitfull places of the desart are greene: for the tree beares her fruite, the figge tree and the vine yeelde their strength. 23 Be glad then ye chyldren of Sion, and reioyce in thy Lord your God: for he "hath geuen you moderate (a) rayne, and he will sende downe for you the rayne (euen) the first rayne and the latter rayne, and in the first (moneth.) 24 And the barnes shalbe filled with corne, and the presses shall ouerflowe with wine and oyle. 25 And I will restore to you the yeres whiche the grashopper, the ranker worme, the locust, and the caterpiller haue deuoured, my great armie whiche I sent among st you.

26 And you shall eate in plentie and be satisfied, and shall prayse the name of the Lorde your God whiche hath dealt wonderously with you: and my people shall not be shamed any more.

27 And you shall knowe that I am in the middle of Israel, and (that) I am the Lorde your God, and none but I: and my people shall neuer be ashamed. 28 And it shall come to passe after this: I will powre out my spirite vpon all flesche, and your sonnes & your daughters shall prophecie, your olde men shall dreame dreames, your young men shall see visions. 29 Also in those dayes vpon the seruauntes and vpon the handmaydens will I powre out my spirite. 30 And I will shew wonders in heauen and in earth, blood, and fire, and pillers of smoke.

31 The sunne shalbe turned into darknesse, and the moone into blood, before that great and terrible day of the Lorde come. 32 But whosoeuer shall call on the name of the Lorde shalbe saued: for there shalbe deliuerance in mount Sion and in Hierusalem, as the Lorde hath promised, and (also) in the remnaunt whom the Lorde shall call.

"Or, he hath geuen you the teacher of righteousnesse.

(a) At the first beginning belonging to running, and in the first belonging to corning or hardning of corne, that there be no hinderaunce for lacke of necessarie rayne.

¶ The. iii. Chapter.

Of the iudgement of God against the enemies of his people.

FOr beholde, in those dayes and in that tyme when I shall bryng again the captiuitie of Iuda and Hierusalem, I will also gather all the gentiles, and cause them to come into the valley of (a) Iehosaphat, and I will pleade with them there for my people and heritage Israel, whiche they haue scattered amongst the nations, and haue parted my lande.

(a) He alludeth to the victorie described. 2. Chro. 20.

5 And they haue cast lottes for my people, and chaunged the boy for (b) harlot, and solde the gyrle for wine, that they myght drinke. 4 And what haue you to do with me O Tyre and Sidon, and all the coastes of Palestine? will ye render me recompence? and if you recompence me, I shall swyftly (and) speedyly returne your recompence vpon your owne heades. 5 For ye haue taken my siluer and my golde, my pleasaunt and pretious thinges, and haue caryed them into your temples. 6 You haue solde also the chyldren of Iuda and the chyldren of Hierusalem to the Grecians, that you myght sende them farre from their owne countrey.

(b) They bestowed the spoyle of gods people on whordome and drunkennes.

7 Beholde, I will rayse them out of that place whyther you haue solde them, & will returne your recompence vpon your owne heades. 8 And I will sell your sonnes and your daughters into the handes of the chyldren of Iuda, and they shall sell them vnto the Sabeans, to a nation that dwelleth farre of: for the Lord hath spoken it.

B 9 Publiche this thing among the gentiles, proclayme warre, wake vp the mightie men, let all the men of warre drawe neare and come vp.
10 Breake your plowe ſhares into ſwordes, and your ſithes into ſpeares, let the weake ſay, I am ſtrong.
11 Aſſemble your ſelues and come all you heathen, and gather your ſelues together rounde about, there ſhall the Lorde caſt downe thy mightie men.
12 Let the heathen aryſe and come vp to the valley of Jehoſaphat: for there will I ſit to iudge all nations rounde about. 13 Put in your ſithes, for the harueſt is ripe: come ye (and) deſcende, for the (c) wine preſſe is ful, (yea) the preſſes ouerflowe: for their wickednes is multiplyed. 14 O people, people, (come) into the valley of ſtrall " iudgement: for the day of the Lorde is at hande in the valley of " final iudgement. 15 The ſunne and the moone ſhalbe darkened, and the ſtarres ſhall withdrawe their light.
16 The Lorde alſo ſhall roze out of Sion, and out of Hieruſalem ſhall he geue his voyce, the heauens and the earth ſhall ſhake: but the Lorde will C be the hope of his people, and the ſtrength of the chyldren of Iſrael.
17 So ſhall you know that I am the Lorde your God dwelling in Sion my holy mountayne: then ſhall Hieruſalem be holy, and there ſhall no ſtraungers paſſe through here any more. 18 And in that day ſhall the mountaines drop downe ſweete wine, and the hylles ſhall flow with mylke, and all the riuers of Juda ſhall runne with water, and a fountaine ſhal come out of the houſe of the Lorde, and ſhall water the valley of Sittim.
19 Egypt ſhalbe waſte, and Edom ſhalbe a deſolate wildernelle: for the iniuries (done) to the chyldren of Juda: becauſe they haue ſhed innocens blood in their lande. 20 But Juda ſhall dwell for euermore, and Hieruſalem from generation to generation.
21 I will alſo clenſe the blood of them (that) I haue not clenſed, and the Lorde dwelleth in Sion.

(c) When the meaſure of wickednelſe is full, then deſtruction is at hande.

" Or, threſhing.

The booke of the prophete Amos.

The firſt Chapter.

2 The condition and ſtate of Amos, and the tyme of his prophecie. 3 The worde of the Lorde againſt Damaſcus, the Philiſtines, Tyrus, Idumea, and Ammon.

A THe wordes of Amos, who was among the " ſhepheardes at Thecua, whiche he " ſawe vpon Iſrael in the dayes of Ozia king of Juda, and in the dayes of Jeroboam the ſonne of Joas kyng of Iſrael, two yere before the earthquake. 2 And he ſayde, The Lorde ſhall roare out of Sion, and vtter his voyce from Hieruſalem: and the " dwelling places of the ſheepheards ſhal " mourne, and the top of Charmel ſhall wyther.
3 Thus ſaith the Lorde, For (a) three " wickednelſes of Damaſcus, and for foure I will not " ſpare her: becauſe they haue threſhed Hiland with iron ſtales. 4 But I will ſende a fire into the houſe of Hazael, and it ſhal deuour the palaces of Benhadad.
5 I will breake alſo the barres of Damaſcus, and " roote out the inhabitours from the " playne of Auen, and hym that holdeth the ſcepter out of the houſe of " Eden, and the people of Syria ſhall go into captiuitie vnto Kir, ſaith the Lorde. 6 Thus ſaith the Lorde, For three wickednelſes of " Aza, and for foure I will not ſpare her: becauſe they caryed " away priſoners into captiuitie to ſhut them vp in Edom. 7 Therefore will I ſende a fire vpon the walles of " Aza, whiche ſhall deuour her palaces.
8 And I will cut of the inhabiter from Aſdod, and hym that holdeth the ſcepter from Aſcalon, and turne my hande to " Ecron, and the remnant of the Philiſtines ſhall periſhe, ſaith the Lorde God. 9 Thus ſaith the Lorde, For three wickednelſes of Tyre, and for foure I will not ſpare her: becauſe they ſhut the whole captiuitie in Edom, and haue not remembred the (b) brotherly couenant.
10 Therefore will I ſende a fire vpon the wall of Tyre, and it ſhall conſume the palaces thereof. 11 Thus ſaith the Lorde, For three wickednelſes of Edam, and for foure I will not ſpare hym: becauſe he purſued his brother

" Or, beardmen.
" Or, paſtures.
" Or, periſh
" Or, tranſgreſſions.
(a) The manifold ſinnes of Damaſcus are ment by three and foure, which make ſeuen.
" Or, byrnyng her agayne, or turne to it.
" Or, cut of
" Or, valley
" Or, pleaſure.
" Or, Gaza
" Or, away priſoners the whole captiuitie.
" Or, Gaza
" Or, Accaron.
" Or, tranſgreſſions.
(b) For Eſau (of whom came the Edomites) and Iacob were brethren.

brother with the swoꝛde, and did "cast of all pitie, and "in his anger spoyled him continually, and his indignation he kept alwayes. 12 Therefoꝛe wyll I sende a fyꝛe into Theman, whiche shall deuoure the palaces of Bozra.

13 Thus sayth the Lozde, Foꝛ three wyckednelles of the chyldzen of Ammon, and foꝛ foure I wyll not spare them: because they (c) haue cypt vp the women with chylde of Gilead, that they might enlarge theiꝛ boꝛdeꝛs.

14 Therefoꝛe wyll I kyndle a fyꝛe in the walles of Rabbah that shall consume her palaces with a great cꝛye in the day of battell, and with a tempest in the day of the whirle wynde.

15 And theiꝛ kyng shall go into captiuitie, he and his pꝛinces together, saith the Lozde.

The. ii. Chapter.

He prophecieth agaynst Moab, Iuda, and Israel.

THus sayth the Lozde, Foꝛ three wickednelles of Moab, and foꝛ foure I wyll not "spare him: because he burnt the bones of the kyng of Edom into (a)lime. 2 Therefoꝛe wyll I sende a fyꝛe into Moab, which shall consume the palaces of Carioth, and Moab shal dye with tumult, with howtyng, and with the sounde of the trumpet. 3 And I wyll cut of the iudge out of the midst theꝛof, and wyll slay all the pꝛinces theꝛeof with hym, sayth the Lozde. 4 Thus sayth the Lozde, Foꝛ three wickednelles of Iuda, and foꝛ foure I wyll not spare hym: because they haue cast away the lawe of the Lozde, and haue not kept his oꝛdinaunces, and theiꝛ lyes caused them to erre, after the which theiꝛ fathers walked. 5 Therefoꝛe wyll I sende a fyꝛe into Iuda, whiche shall consume the palaces of Hieruſalem: 6 Thus sayth the Lozd, Foꝛ three wickednelles of Israel, and foꝛ foure I wyll not spare hym: because they solde the ryghteous foꝛ syluer, and the pooze foꝛ a paire of shoes.

7 They "gape foꝛ breath ouer the head of the pooze in the dust of the earth: and peruert the way of the "meeke: A man and his father will go in to one "maide, to dishonour my holy name. 8 And they "lye vpon clothes layde to pledge by euery aulter: and in the house of theiꝛ god they dꝛinke the wine "of the condempned.

9 Yet destroyed I the Amozite beꝛfoꝛe them, whose heyght was like the height of the Cedar trees, and he was stꝛong as the okes: notwithstanding I destroyed his fꝛuite from aboue, and his roote from beneath. 10 Also I bꝛought you vp from the lande of Egypt, and led you fourtie yeres thoꝛowe the wyldernelle, to possesse the lande of the Amozites. 11 And I ꝛaysed vp of your sonnes foꝛ pꝛophetes, and of your young men foꝛ "Nazarites: Is it not euen thus, O ye chyldzen of Israel, saith the Lozde? 12 But ye gaue the Nazarites wine to dꝛinke, and commaunded the pꝛophetes, saying, Pꝛophecie not. 13 Behold, I am pꝛessed vnder you, as a cart is pꝛessed that is full of sheaues. 14 Therefoꝛe the "flight shal perish from the swift, and the stꝛong shal not stengthen his foꝛce, neither shall the mightie saue his lyfe. 15 Noꝛ he that handleth the bowe shall stande, noꝛ he that is swift of foote shall escape, neither shall he that rydeth the hoꝛse, saue his lyfe.

16 And he that is of mightie courage among the stꝛong men, shal flee away naked in that day, saith the Lozde.

The. iii. Chapter.

1 He reproueth the house of Israel of ingratitude, foreshewing gods most iust punishment for the same. 9 Straungers are called to see the equitie of gods iudgementes agaynst Israel.

HEare this woꝛde that the Lozde pꝛonounceth agaynst you, O chyldzen of Israel (euen) agaynst the whole familie whiche I bꝛought vp from the lande of Egypt, saying,

2 You only haue I knowen of all the families of the earth, therefoꝛe I wyll visite you foꝛ all your iniquities.

3 Can two walke together, except they be agreed? 4 Wyll a lion ꝛoare in the foꝛest when he hath no pꝛay? oꝛ wyl a lions whelpe cꝛye out of his denne, if he haue taken nothyng? 5 Can a birde fall in a snare vpon the earth where no fouler is? oꝛ wyll he take vp the snare from the earth, and haue taken nothyng at all? 6 Oꝛ shall a trumpet be blowen in the citie, and the people be not afrayde? oꝛ shall there be (a) euyll in a citie, and the Lozde hath not done it? 7 "Surely the Lozde God wyll do nothyng, but he reuealeth his secrete vnto his seruauntes the pꝛophetes. 8 The lion hath ꝛoared, who wyll not be afrayde? The Lozde God hath spoken, who

"Heb, corrupt his compassions.
"Oꝛ, his anger spoyled.
(c) He noteth the great cruelte of the Ammonites, that spared not the women with chylde.
"Oꝛ, turne to hym.
(a) That is, into asshes.
"Oꝛ, cease vnto the head, oꝛ treade vpon the head.
"Oꝛ, weyched.
"Oꝛ, young woman.
"Oꝛ, lye downe.
"Oꝛ, of suche as they haue fined oꝛ mulcted.
"Oꝛ, abstainers.
"Oꝛ, swift by flight shall not escape.
(a) That is, calamitie, or aduersitie.
"Oꝛ, Foꝛ.

who * can but prophecie?

* Or, who will not prophecie?

9 Proclaime in the palaces at Asdod and in the palaces in the lande of Egypt, and say, Assemble your selues vppon the mountaynes of Samaria, and beholde the great tumultes in the mids thereof, and the oppressed in the mids thereof: 10 For they know not to do eyght, sayth the Lorde, they store vp * violence and robberie in theyr palaces. 11 Therfore thus sayth the Lord God, An aduersarie (shall come) euen rounde about the countrey, and shall bryng downe thy strength from thee, and thy palaces shalbe spoyled.

* Or, iniurie.

12 Thus sayth the Lord, As the shepheardе taketh out of the mouth of the lion two legges or a peece of an eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus (as in) a couche. 13 Heare and testifie in the house of Iacob, sayth the Lorde God, the God of hoastes: 14 That in the day that I shall visite the * transgressions of Israel vpon hym, I will also visite the aulters of Bethel, and the hornes of the aulter shalbe * broken of, and fall to the grounde. 15 And I wyll smyte the winter house with the sommer house, and the houses of yuorie shall perysh, and the great houses shalbe consumed, sayth the Lorde.

* Or, wyckednesse.

* Or, cut of

The.iiii. Chapter.

1 Vnder the name of fat kyne of Basan, he inueyeth agaynst the gouernours of Samaria, and foresheweth theyr punishment.

HEare this worde ye kyne of Basan, that are in the mountayne of Samaria, whiche oppresse the poore, and destroy the needye, whiche say to theyr (a) maisters, Bring and let vs drinke. 2 The Lorde God hath swoorne by his holinesse, that lo the dayes shall come vppon you, that he wil take you away with (b) hookes, and your posteritie with fishehookes.

(a) That is, to the creditours to whō the poore are indebted. (b) He alludeth to fishers, which catche fishe by hookes & thornes.

3 And ye shall go out at the breaches, euery (Cow) forward: and ye shal * cast your selues out of the palace, sayth the Lorde. 4 Come to Bethel, and * transgresse: to Gilgal, and multiplie transgression: and bring your sacrifices in the morning, and your tythes after three yeres. 5 And offer a thankesgeuing of leauen, publyshe and proclayme the free offerynges: for this lyketh you O ye children of Israel, sayth the Lorde God.

* Or, caste downe the palace.

* Or, commit wickednesse.

6 Therefore haue I geuen you (c) cleannesse of teeth in all your cities, and scarcenesse of bread in all your places: yet haue ye not returned vnto me, sayth the Lorde. 7 And also I haue withholden the rayne from you when there were yet three monethes to the harueste, and I caused it to rayne vpon one citie, and haue not caused it to rayne vpon another citie: one peece was rayned vpon, and the peece whereupon it rayned not, wythered.

(c) That is, lack of bread and meate.

8 So two (or) three cities wandred vnto one citie to drynke water, but they were not satisfied: yet haue ye not returned vnto me sayth the Lorde.

9 I haue smitten you with blastyng and mildeawe, your great gardens, and your vineyardes, and your figge trees, and your olyue trees, dyd the * palmer worme deuour: yet haue ye not returned vnto me, sayth the Lorde. 10 Pestilence haue I sent among you after the maner of Egypt: your young men haue I slayne with the swoorde, and haue taken away your horses, and I haue made the stinke of your tentes to come euen vp to your nostrels: yet haue ye not returned vnto me, sayth the Lorde. 11 I haue ouerthrowen * you, as God ouerthrewe Sodoma and Gomorra: and ye were as a fyrebrande pluckt out of the burnyng: yet haue ye not returned vnto me, sayth the Lorde. 12 Therefore thus wyll I do vnto thee O Israel, (and) because I wyl do this vnto thee, (d) prepare to meete thy God O Israel.

* Or, caterpylles.

* Or, among you, meanyng some part of theyr countrey to haue bēn ouerthrowen.

(d) Turne to him by repentaunce.

13 For lo, he that fourmeth the mountaynes, and createth the winde, and declareth vnto man what is his thought, whiche maketh the * mornyng darkenesse, and walketh vpon the hyeplaces of the earth, the Lorde God of hoastes is his name.

* Or, morneyng and darkenes.

¶ The.v. Chapter.

1 The prophete lamenteth the captiuitie of Sion. 4 He calleth to repentaunce. 8 He describeth the power of God.

HEare ye this worde which I lyft vp vpon you, (euen) a lamentation of the house of Israel.

* Or, Of the house.

2 The virgin Israel is fallen, and shall no more ryse: she is left vppon her lande, and there is none to rayse her vp. 3 For thus sayth the Lorde God, The citie whiche went out by a thousande shall leaue an hundred, and that whiche went forth by an hun-

dred

died, shall leane ten to the house of Israel. 4 For thus sayth the Lorde vnto the house of Israel, Seeke ye me, and ye shal lyue. 5 But seeke not Bethel, nor enter into Gilgal, and go not to Beer-seba: for Gilgal shall go into captiuitie, and Bethel shall come to naught. 6 Seeke the Lorde, and ye shal liue: lest he breake out like fire in the house of Ioseph, and deuoure it, and there be noone to quenche it in Bethel. 7 They turne iudgement to wormwood, and forsake righteousnesse in the earth. 8 He maketh the seuen starres and Orion, and he turneth (a) the shadowe of death into the mornyng, and he maketh the day darke as night: he calleth the waters of the sea, and powreth them out vpon the open earth, the Lorde is his name. 9 He strengthneth the destroyer agaynst the mightie, and the destroyer shall "come agaynst the fortresse. 10 They hate hym that rebuketh (b) in the gate, and they abhorre hym that speaketh vprightly.

11 Forasmuch then as your treading is vpon the poore, and ye (c) take from hym burthens of wheate: ye haue buylt houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasaunt vineyardes, but ye shal not drynke wine of them. 12 For I knowe your "manyfolde transgressions, and your mightie sinnes: they afflict the iust, they take rewardes, and they oppresse the poore in the gate. 13 Therfore the wise shal kepe silence in that tyme: for it is an euyll tyme. 14 Seeke good, and not euyll, that ye may lyue: and so the Lord God of hoastes shalbe with you, as you haue spoken. 15 Hate the euill, and loue the good, and establyshe iudgement in the gate: it may be, that the Lorde God of hoastes wilbe mercifull vnto the remnaunt of Ioseph. 16 Therfore the lord God of hoastes the Lord sayth thus, Mourning shalbe in all streetes, and they shal say in all the bye wayes, Alas, alas: and they shall call the husbandman to lamentation, and suche as can mourne "to mourning. 17 And in all the vines shalbe lamentation: for I will passe through thee, sayth the Lorde.

18 Wo vnto you that desire the day of the Lorde, what haue ye to do with it? the day of the Lorde is darkenesse, and not lyght. 19 As yf a man dyd flee from a lion, and a beare meete hym, and went into the house, and leaned his hande vnto the wall, and a serpent byte hym: 20 Shall not the day of the Lorde be darkenes, and not lyght? euen darknesse and no "lyght in it. 21 I hate, I abhorre your feast dayes, and I will not (d) smell in your solempne assemblies.

22 Though ye offer me whole burnt offerynges, and meate offerynges, I will not accept them, neither will I regarde the peace offeryng of your fat beastes. 23 Take thou away from me the multitude of thy songues, for I will not heare the melodie of thy violes. 24 And "let iudgement run downe as water, and righteousnesse as a mightie ryuer. 25 Haue ye offered vnto me sacrifices and offerynges in the wildernesse fourtie yeres, O house of Israel? 26 But ye haue borne (e) Sicuth your kyng, and Chiun your ymages, and the starre of your gods, whiche ye made to your selues. 27 Therefore will I cause you to go into captiuitie beyonde Damascus, sayth the Lorde, whose name is the God of hoastes.

(a) That is, the thickest darkenesse into the morning lyght.

"Or, Assaile.

(b) That is, in open assemblies.

(c) Ye take both his money, and also his foode wherwith he should lyue.

"Or, great wickednes.

"Or, shall mourne.

"Or, thyne.

(d) That is, I will not delyte in the smell of your incense.

"Or, iudgement shall run downe.

(e) That idoll whiche ye esteemed as your king, & caryed about as ye dyd Chiun: in the whiche images ye thought that three was a certayne diuinitie.

¶ The.vi. Chapter.

1 He prophecieth agaynst the princes of Israel liuyng in pleasures.

WO to them that are at ease in Sion, and trust in the mountayne of Samaria, whiche were famous at the begynnyng of the nations, and the house of Israel came to them. 2 Go you vnto Calneh, and see, and from thence go you to Hemath the great, then go downe to Gath of the Philistines: be (a) they better then these kyngdomes? or the border of theyr lande greater then your border? 3 Ye that put farre away the euyll day, and "approche to the seate of iniquitie. 4 They lye vpon beddes of yuorie, and stretche them selues vpon theyr couches, and eate the lammes out of the flocke, and the calues out of the stall. 5 They syng to the sounde of the viole, they inuent to them selues instrumentes of musicke, lyke Dauid.

6 They drynke wine in bowles, and annoynt them selues with cheefe oyntmentes: but no man is sorye for the affliction of Ioseph. 7 Therefore nowe shall they go captiue with the first that go captiue, and the

(a) Yf God haue destroied these excellent cities in three diuers kyngdomes, as in Babylon, Syria, & of the Philistines, and hath brought their wyde borders into a greater straytnesse then yours yet are: thinke you to be better, or to escape?

"Or, bryng vpon you.

* Or, the joy of them that stretched themselues, shall depart.

* Or, magnificencie, that is the ryches and pompe.

(c) That is, to some neighbour that dwelleth neare about.

(d) He compareth them to barren rockes, wher vpon it is in vayne to bestow labour, shewing that gods benefites can haue no place among them.

* Or, popson.

A

(a) After the publique commaundement for mowyng was geuen, or as some reade, after the kings sheepe were shorne.

(b) Thatis, prayed this plague at my prayer.

* Or, the possession, meanyng the whole feckle.

* the lorowe of them that stretched themselues is at hande. 8 The lord God hath swoine by him selfe, sayth the Lorde God of hoastes, I abhorre the * excellencie of Jacob, and hate his palaces, therefore wyll I deliuer vp the cite, with all that is therein.

9 And yf there remayne ten men in one house, they shal dye. 10 And his vncle shall take hym vp, and burne hym, to cary out the bones out of the house, and shall say to hym that is by the (c) sides of the house, Is there yet any with thee? And he shal say, None. Then shall he say, Holde thy tongue: for we may not remember the name of the Lorde. 11 For behold the lord commaundeth, and he wyll smyte the great house with breaches, & the lytle houses with clefftes. 12 Shal horses run vpon the (d) rocke? or wyll one plowe there with oxen? for ye haue turned iudgement into * gall, and the fruite of righteousnesse into wormewood. 13 Ye reioyce in a thyng of naught, ye say, Haue not we gotten vs hornes by our owne strength?

14 But behold, I wyl raise vp against you a nation O house of Israel, sayth the Lorde God of hoastes, and they shall afflict you from the entryng of Hemath vnto the ryuer of the wylderneslle.

¶ The. vii. Chapter.

1 God sheweth certayne visions, whereby he signifieth the destruction of the people of Israel.

THus hath the Lorde God shewed vnto me, and beholde, he fourmed grashoppers in the begynnyng of the shootyng vp of the latter growth, and lo it was in the latter growth, after the (a) kinges mowing. 2 And when they haue made an end of eating the grasse of the lande, then I sayde, O Lorde God, spare I beseeche thee: Who shall rayse vp Jacob? for he is small. 3 So the Lord (b) repented for this: it shall not be, sayth the Lorde.

4 Thus also hath the lord god shewed vnto me, and beholde the lord god called to iudgement by fire, and it deuoured the great deepe, and did eate vp a part. 5 Then sayde I, O Lorde God, ceasse I beseech thee: Who shall rayse vp Jacob? for he is small. 6 So the Lord repented for this: this also shall not be, sayth the Lord God. 7 Thus agayne he shewed me, and beholde the Lorde stoode vpon a wall (made) by line (c) with a line in his hande.

8 And the Lorde sayde vnto me, Amos what seest thou? And I sayde, A line. Then sayde the Lorde, Behold I wil set a line in the mids of my people Israel, & wyll passe by them no more.

9 And the hie places of Isahac shalbe desolate, and the * temples of Israel shalbe destroyed, and I wyll rise against the house of Jeroboam with the sword. 10 Then Amazia the priest of Bethel sent to Jeroboam kyng of Israel, saying, Amos hath conspired against thee in the mids of the house of Israel: the land is not able to beare all his wordes. 11 For thus Amos sayth, Jeroboam shall dye by the sworde, and Israel shalbe led away captiue out of their owne lande.

12 Also Amazia sayde to Amos, O thou the sear, Go, flee thou away into the lande of Juda, and there eate thy bread, and prophecie there. 13 But prophecie no more at Bethel: for it is the kings chappel, and it is the kings court. 14 Then aunswered Amos, and sayde vnto Amazia, I was no prophet, neither was I a prophets sonne: but I was an heardeman, and a gatherer of wilde figges. 15 And the lord toke me as I folowed the flocke, and the Lorde sayd vnto me, Go, prophecie vnto my people Israel.

16 Now therefore heare thou the word of the Lorde: Thou sayest, Prophecie not against Israel, and speake not thyng against the house of Isahac.

17 Therefore thus sayth the Lorde, Thy wife shalbe an harlot in the cite, and thy sonnes and thy daughters shall fall by the sworde, and thy lande shalbe diuided by line, and thou shalt dye in a polluted land, and Israel shall surely go into captiuitie foorth of his lande.

(c) Signifying that this shoulde be the last measuring of the people, and that he would defer his iudgement no longer.

* Or, sanctuaries, or holy places

¶ The. viii. Chapter.

1 By a vision of a basket of sommer fruite, the ende of the kingdome of Israel is shewed.

THus hath the Lorde God shewed vnto me: and beholde, a basket of sommer fruite. 2 And he sayde, Amos what seest thou? And I sayde, A basket of (a) sommer fruite. Then sayd the Lorde vnto me, The ende is come vpon my people of Israel, I wil passe by them no more. 3 And the songues of the temple shalbe howlinges in that day, sayth the Lorde God: many dead bodies shalbe in euery place, they shall cast them foorth with silence.

4 Heare this, O ye that swalowe vp the

(a) Whiche signified the ripeneesse of their sinnes, and the redinesse of gods iudgements.

the poore, that ye may make the needy of the lande to fayle, 5 Saying, When will the newe moneth be gone, that we may sell corne? and the Sabbath, that we may set foorth wheate, and make the (b) Ephah small, & the sicle great, and falsifie the waighres by deceipt? 6 That we may bye the poore for siluer, and the needye for shoes, yea and sell the refuse of the wheate? 7 The Lorde hath swoorne by the excellencie of Jacob, surely I will neuer forget any of theyr workes. 8 Shall not the lande tremble for this, and euery one mourne that dwelleth therein? And it shall rise vp wholly as a floodde, and it shalbe cast out, and (c) drowned, as by the floodde of Egypt. 9 And in that day sayth the lord God, I will euen cause the (d) sun to go downe at noone, and I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning, and all your songues into lamentation: and I wyll bryng sackcloth vpon all loynes, and baldenesse vppon euery head, and I wyll make it as the mourning of an only sonne, and the ende thereof as a bitter day. 11 Behold the dayes come saith the Lorde God, that I wyll sende a famine in the lande, not a famine of bread, nor thirst for water, but of hearyng the worde of the Lorde. 12 And they shall wander from sea to sea, and from the north euen vnto the east shal they run to and fro to seeke the worde of the Lorde, and shall not fynde it.

13 In that day shal the faire virgins, and the young men perysshe for thirst.

14 They that sweare by the (e) sinne of Samaria, and that say, Thy God O Dan liueth, and the (f) maner of Beersheba lyueth, euen they shall fall, and neuer ryse vp agayne.

The.ix. Chapter.

¶ 1 Threatnynges agaynst the temple.
5 The subuertion of the people.

I Sawe the Lorde standyng vpon the (a) aulter, and he sayde, Smite the lintell of the doore, that the postes may shake, and "cut them in peeces, euen the (b) heades of them all, and I wyll slay the last of them with the swoorde: he that fleeth of them, shall not flee away, and he that escapeth of them, shall not be deliuered.

2 Though they dyg into hel, thence shal my hand take them, though they clime vp to heauen, thence wyll I bryng them downe. 3 And though they hyde them selues in the toppe of Charmel, I wyll searche, and take them out thence: and though they be hyd from my sight in the bottome of the sea, thence wyll I commaunde the (c) serpent, and he shall byte them.

4 And though they go into captiuitie before theyr enemies, thence wyll I commaunde the swoorde and it shall slay them: and I wyll set myne eyes vpon them for euyll, and not for good.

5 And the Lord God of hoastes shall touche the lande, and it shall melt away: and all that dwell therein shall mourne, and it shal ryse vp whole like a flood, and shalbe drowned as by the flood of Egypt. 6 He buyldeth his "spheres in the heauen, and hath layd the foundation of his globe of elementes on the earth: he calleth the waters of the sea, and powreth them out vpon the open earth, the Lorde is his name. 7 Are ye not as the Ethiopians (d) vnto me O chyldren of Israel, sayth the Lorde? haue not I brought vp Israel out of the lande of Egypt? & the Philistines from Cappadocia, and the Syrians from Cyrene? 8 Beholde, the eyes of the lord god are vpon the sinful kingdome, and I will destroy it cleane out of the earth: neuertheles I will not vtterly destroy the house of Jacob, sayth the Lorde. 9 For lo, I wyll commaunde, and I wyll syfte the house of Israel among all nations, lyke as corne is syfted in a siue: yet shall not the (e) least stone fall vpon the earth. 10 But all the sinners of my people shall dye by the swoorde, which say, The euyll shall not come, nor hasten for vs. 11 In that day wyll I rayse vp the tabernacle of Dauid that is fallen downe, and close vp the breaches thereof, and I wyll rayse vp his ruines, and I wyll buylde it, as in the dayes of olde:

12 That they may possesse the remnaunt of Edom, & of all the heathen, "because my name is called vppon them, sayth the Lorde, that doth this.

13 Beholde, the dayes come, sayth the Lord, that the plowman shal (f) touch the mower, and the treader of grapes hym that soweth seede, and the mountaynes shall drop sweete wine, and al the hilles shal melt. 14 And I wyll bryng againe the captiuitie of my people of Israel, and they shall builde the waste cities, & inhabite them: and they shall plante vineyardes, and drynke the wine therof, they shall also make gardens,

(b) That is, the measure small, and the price great.

(c) That is, the inhabitaunts of the lande shalbe drowned, as Nilus drowneth many when it ouerfloweth.

(d) In the mids of their prosperitie, I wyll sende great affliction.

(e) For the idolaters did vse to sweare by theyr idols, whiche here he calleth theyr sinne.

(f) That is, the common maner of worshipping, and the seruice or religion there vsed.

(a) Whiche was at Hierusalem.

"or, wound them in the head euen all.

(b) Both the cheese of them and also the common people.

(c) That is, the whale or some other huge beast of the sea.

"or, heauens, or degrees.

(d) That is, am I more bound vnto you, then to the Ethiopians, or black Mores? yet haue I bestowed vpon you greater benefites.

(e) Meanyng that none of his shoulde perishe in his wrath.

"or, vppon whom my name is called.

(f) Signifiyng that there shalbe great plentie of all thynges, so that when one kinde of fruite is rype, another shoulde folowe, and euery one in course. Leuit. 26.

gardens, and eate the fruites of them.
15 And I wyll plant them vppon theyr lande, and they shall no more be pulled vp agayne out of theyr lande whiche I haue geuen them, sayeth the Lorde thy God.

The booke of the prophete Abdias.

¶ Agaynst Edom, and the trust that they had in richesse.

1 The vision of Abdi. Thus saith the lord god agaynst Edom, We haue hearde a rumour from the Lorde, and an ambassadour is sent among the heathen: Aryse, and let vs ryse vp agaynst her to battayle. 2 Beholde, I haue made thee small among the heathen, thou art vtterly despised. 3 The pride of thyne heart hath deceaued thee, thou that dwellest in the clefftes of the rocken, whose habitation (is) hye, that sayth in his heart, Who shal bring me downe to the ground? 4 Yea though thou exalt thy selfe as the Egle, and make thy nest among the starres, thence wil I bring thee downe, sayth the Lorde. 5 Came theeues to thee, or robbers by nyght: howe wast thou brought to silence? woulde they not haue stollen till they had ynough? If the grape gatherers came to thee, woulde they not leaue (some) grapes? 6 Howe are the thynges of Esau sought vp, (and) his treasures searched? 7 All the men of thy confederacie haue brought thee to the borders, the men that were at peace with thee haue deceaued thee, and preuayled agaynst thee, (they that eate) thy bread haue layd a wounde vnder thee, there is none vnderstandyng in hym.

8 Shall not I in that day, sayde the Lord, euen destroy the wise men out of Edom, and vnderstandyng from the mount of Esau? 9 And thy strong men O Theman shalbe afrayde: because euery one of the mount of Esau shalbe cut of by slaughter. 10 For thy cruelte agaynst thy brother Jacob shame shall couer thee, and thou shalt be cut of for euer. 11 When thou stoodest on the other side, in the day that the straungers caryed away his substaunce, and straungers entred into his gates, and cast lottes vpon Hierusalem, euen thou wast as one of them. 12 But thou shouldest not haue beholden the day of thy brother in the day that he was made a straunger, neither shouldest thou haue reioyced ouer the children of Juda in the day of theyr destruction, thou shouldest not haue spoken proudly in the day of affliction: 13 Thou shouldest not haue entred into the gate of my people in the day of theyr destruction, neither shouldest thou haue once looked on theyr affliction in the day of theyr destruction, nor haue layde handes on theyr substance in the day of theyr destruction: 14 Neither shouldest thou haue stande in the crosse wayes to cut of them that shoulde escape, neither shouldest thou haue shut vp the remnaunt thereof in the day of affliction.

15 For the day of the Lorde is neare vppon all the heathen: as thou hast done, it shalbe done to thee, thy reward shall returne vpon thyne head.

16 For as ye haue (a) dronke vppon myne holy mountayne, so shall all the heathen drynke continually: yea, they shall drinke and swalowe vp, and they shalbe as though they (b) had not ben.

17 But vpon mount Sion shalbe deliuerannce, and it shalbe holy, and the house of Jacob shall possesse theyr possessions. 18 And the house of Jacob shalbe a fyre, and the house of Joseph a flame, and the house of Esau as stubble, and they shall kindle in them and deuoure them, and there shalbe no remnant of the house of Esau: for the Lorde hath spoken it. 19 And they shal possesse the south side of the mount of Esau, and the playne of the Philistines, and they shall possesse the feeldes of Ephraim, and the feeldes of Samaria, and Benjamin (shal haue) Gilead. 20 And the captiuitie of this hoast of the children of Israel, whiche were among the Chanaanites (shall possesse) vnto Zarephath, and the captiuitie of Hierusalem whiche is in Sepharad, shall possesse the cities of the south. 21 And they that shall (c) saue, shall come vp to mount Sion to iudge the mount of Esau, and the kyngdome shalbe the Lordes.

(a) That is, reioyced and triumphed.
(b) That is, at the length they shal vterly perysh.
(c) Meanyng that god wyll rayse vp in his Churche his suche as shal rule and gouerne for the defence of the same, and destruction of his enemies vnder Messias.

The booke of the prophete Ionas.

¶ The first Chapter.

¶ 3 Ionas fled when he was sent to preache. 4 A tempest aryseth, and he is cast into the sea for his disobedience.

THe woꝛd of the loꝛd came vnto (a) Ionas the sonne of Amittai, saying, 2 Aryse, and go to (b) Ninive that great citie, & crye agaynst it: foꝛ theyr wyckednesse is come vp before me.

3 And Ionas rose vp to flee into Tharsis from the presence of the loꝛd, and went downe to (c) Ioppa, and founde a ship goyng to (d) Tharsis: so he payed his fare, and went downe into it, that he myght go with them vnto Tharsis from the (e) presence of the Loꝛde. 4 But the Loꝛde sent out a great wynde into the sea, and there was a mightie tempest in the sea, so that the shyppe was in daunger of splitting in sunder. 5 Then the mariners were afrayde, and cryed euery man vnto his God, and cast the wares that were in the shippe into the sea, to lighten it of them: but Ionas was gone downe into the sides of the ship, and he lay downe sleeping. 6 And the shipmaister came vnto hym, and sayd, What meanest thou sleeper? Vp, and call vpon thy God, if so be that God wyll "thyne vnto vs, that we perysshe not. 7 And they sayde euery one to his felow, Come, let vs cast lottes: that we may knowe foꝛ whose cause this euill is on vs. And they cast lots: and the lot fell on Ionas. 8 Then sayde they vnto hym, Tell vs foꝛ whose cause is this euill come vppon vs? what is thine occupation? whence camest thou? what countrey man art thou? and of what nation? 9 And he aunswered them, I am an Hebrue, and I feare the Loꝛde God of heauen, which hath made the sea, and the dryc lande. 10 Then were the men exceedyngly afrayde, and sayde vnto hym, Why hast thou done this? (foꝛ the men knewe that he fled from the presence of the Loꝛde, because he had tolde them.) 11 And they sayde vnto him, What shall we do vnto thee, that the sea may be calme vnto vs? Foꝛ the sea wrought and was troublous. 12 And he sayd vnto them, Take me, and cast me into the sea, and the sea shalbe calme vnto you: foꝛ I knowe that foꝛ my sake this great tempest is vpon you. 13 Neuertheles, the men assayed with rowing to bryng the shippe to lande, but they could not, because the sea wrought, and was troublous agaynst them. 14 Wherefoꝛe they cryed vnto the Loꝛde, and sayde, We beseech thee O Loꝛd, we beseeche thee let vs not perysshe foꝛ this mans lyfe, and laye not to our charge innocent blood: foꝛ thou O Loꝛd hast done as it pleased thee. 15 So they tooke vp Ionas, and cast hym into the sea, and the sea left ragyng. 16 And the men feared the Loꝛde exceedyngly, and offered a sacrifice vnto the Loꝛde, and made (f) vowes. 17 And the Loꝛde prepared a great fishe to swalowe vp Ionas: and Ionas was in the belly of the fyshe thꝛee dayes and thꝛee nyghtes.

¶ The. ii. Chapter.

¶ 1 Ionas is in the fishes belly. 3 His prayer. 10 He is deliuered.

AND Ionas prayed vnto the Loꝛd his God out of the (a) fishes belly, 2 And sayde, In affliction I cryed vnto the Loꝛde, and he hearde me: out of the belly of hell cryed I, and thou heardest my voyce. 3 Thou haddest cast me downe into the deepe, into the myddest of the sea, and the flooddes compassed me about: all thy billowes and waues passed ouer me. 4 And I sayde, I am cast away out of thy syght, yet wyll I loke agayne towarde thyne holy temple. 5 The waters compassed me euen vnto the soule, the deapth closed me on euerye side, and the weedes were wrapt about my head. 6 I went downe to the bottome of the mountaynes, the earth with her barres was about me foꝛ euer: yet hast thou brought vp my lyfe from coꝛruption O Loꝛde my God.

7 When my soule faynted within me, I remembred the Loꝛde, and my prayer came in vnto thee into thy holy temple. 8 They that hold vpon (b) lying vanitie, foꝛsake "his mercie. 9 But I wyll sacrifice vnto thee with the voyce of thankesgeuyng, and wyll pay that that I haue vowed; foꝛ saluation is of the Loꝛde.

10 And

(a) He prophesied vnder Ieroboam the sec. onde. 2. king. 14.

(b) It was the greatest citie of the Assyrians, scituate by the riuer Lycus as Strabo wryteth, hauing in number a hundred and fiftie towres.

(c) It is a hauen towne in the whiche Peter lodged Actes. 10.

(d) It is the name of a place lykely to be Cicilia, for there was a great citie of that name, where also Paul was borne.

(e) As the Leuites whiche minister to the Loꝛde are sayde to stande before hym: so they whiche forsake his commaundements are sayde to flee before his presence.

"or, be fauourable.

(f) To serue the Loꝛde & call vppon him, as Dauid oftentimes in the Psalmes maketh mention, none other vowes.

A

(a) He afterward calleth it hell, & the worde is taken often for the graue: beyng come to hym selfe, he in great affliction called vpon the Loꝛde.

B

(b) All that is lying vanitie that a man inuenteth of him selfe to trust in.

"or, theyr owne.

(c) Iosephus in the ninth booke of antiquities sayth, He was cast out on the shore of the sea Euxinum, which is not farre from Asia.

(a) In the Hebrue it is a great citie to God: but so the Hebrues call great and excellent thinges. So the hyll of God the Cedar of God, for a great hyl and hye Cedar.

(b) God is said to repent when he doth those thinges that men do repentyng.

(c) Of the euyl, that is, of the plague which is euil to our selfe, although not in his owne nature.

10 And the Lorde spake vnto the fishe, and it cast out Jonas vppon the (c) drye lande.

The. iii. Chapter.

1 Ionas is sent agayne to Niniue. 5 The repentaunce of the king of Niniue.

AND the worde of the Lorde came vnto Jonas the seconde time, saying, 2 Aryse, and go to Niniue that great citie, and preache agaynst it the preachyng whiche I speake vnto thee. 3 So Jonas arose and went to Niniue according to the worde of the Lorde (Niniue was a great citie and (a) excellent, of three dayes tourney.) 4 And Jonas began to enter into the citie a dayes tourney, and he cried, and sayde, Yet fourtie dayes, and Niniue shalbe destroyed. 5 And the men of Niniue beleued God, and proclaymed a fast, and put on sackcloth from the greatest of them to the least of them.

6 And worde came vnto the king of Niniue: whiche arose from his throne, and put of his robe, and couered him selfe with sackcloth, and sate downe in asshes. 7 And he caused a cryer to crye, and say through the citie by the counsel of the king and his nobles, Let neither man nor beaste, bullocke, nor sheepe, taste ought at all, neither feede, nor drinke water.

8 And let both man and beast put on sackcloth, and crye myghtyly vnto god: yea let euery man turne from his euyll way, and from the wyckednesse that is in his handes. 9 Who can tel whether God wyll turne and be moued with (b) repentaunce, and turne from his fierce wrath, that we perysshe not? 10 And God saw their workes that they turned from theyr euyll wayes, and he repented of the (c) euyll that he sayde he would do vnto them, and did it not.

The. iiii. Chapter.

¶ The great goodnesse of god toward his creatures.

AND this displeased Jonas greatly, and he was (a) angrye (within him selfe.) 2 And he prayed vnto the Lorde, and sayde, I pray thee O Lorde, was not this my saying when I was yet in my countrey: therefore I hasted to flee vnto Tharsis: For I knew that thou art a gratious God, and mercifull, long sufferyng, and of great kindnesse, and repentest thee of euyll. 3 And nowe O Lorde, take I beseeche thee my lyfe from me: for it is better for me to dye then to lyue.

4 Then sayde the Lorde, Doest thou well to be angry? 5 And Jonas went out of the citie, and sate hym downe on the east side therof, and there made hym a boothe, and sate vnder it in the shadow, till he might see what should be done in the citie. 6 And the Lord God prepared a gourde, and made it spryng vp ouer Jonas, that it might be a shadowe ouer his head, to deliuer him from his greefe: So Jonas was exceeding glad of the gourde. 7 But god prepared a worme when the morowning rose the next day, whiche smote the gourde, that it withered. 8 And when the sunne rose, God prepared a feruent east winde, and the sunne beat vpon the head of Jonas that he fainted: and wished vnto his soule that he might die, and said, It is better for me to dye then to lyue. 9 And the Lord sayde vnto Jonas, Doest thou well to be so angrye within thy selfe for the gourde? And he sayde, I do well to be angry euen vnto death. 10 Then sayde the Lorde, Thou hast had compassion on the gourd about the which thou bestowedst no labour, neither madest it growe: which came vp in a night, and perished in a night: 11 And shall not I spare Niniue that great citie, in the which are more then sixe score thousand persons that know not theyr right hande and theyr left, and also muche cattayle?

(a) Because hereby he should be taken as a false prophet, and so the name of God whiche he preached, should be blaspheamed, or, prouuented.

The booke of the prophete Micheas.

¶ The first Chapter.

¶ Of the destruction of Samaria because of theyr idolatrie.

THE worde of the lorde came vnto Micheas the Morasthite, in the dayes of Jotham, Achas and Ezechias, kinges of Juda, which he saw concerning Samaria and Hierusalem. 2 Heare all ye people, marke this well O earth and all that therein is, yea let the Lorde God hym selfe be witnesse agaynst you, (euen) the Lorde from his holy temple. 3 For beholde, the Lorde shall come out of his holye place, and come downe and treade vpon

2. King. 15. a
2. Chr. 27. a
1. King. 16. a
2. King. 18. a

vpon the high thinges of the earth.
4 The mountaynes shall melt vnder hym, and the valleyes shall cleaue a sunder, lyke as wax (meketh) before the fyre, and as the waters runne downewarde. 5 And all this shalbe for the wickednesse of Jacob, and the sinnes of the house of Jsrael: but what is the wickednesse of Jacob? is not (a) Samaria? which are the hye places of Juda? is not Hierusalem?
6 Therefore I wyll make Samaria an heape of the feelde (meete) for the plantyng of a vineyarde: her stones wyll I tumble downe into the valley, and discouer her foundations.
7 All her images shalbe broken downe, and all her "garmentes shalbe brent in the fyre, yea all her idols wyll I destroy: for they are gathered out of the hyre of an (b) harlot, and into an harlots hyre shall they be turned agayne. 8 Wherefore I wyll mourne and make lamentation, bare and naked wyll I go: I wyll mourne lyke the Dragons, and take sorowe as the Ostriches. 9 For their wounde is past remedie, it is come into Juda, and hath touched the gate of my people at Hierusalem afredie.
10 Declare it not at Gath, neither weepe ye: for the house of Aphra roule thy selfe in the dust. 11 Thou that dwellest at Saphir get thee hence naked with shame: the that dwelleth at (c) Zaanan, shall not come forth in the mournyng of Bethezel: (the enemie) shall receaue of you for his (d) standyng. 12 For the inhabitauntes of Maroth wayled for good, but the plague shal come from the Lorde, euen vnto the gates of Hierusalem. 13 O thou (e) inhabitaunt of Lachis, binde the charret to the swiftest (f) beast, she is the beginnyng of the sinne of the daughter of Sion: for the transgressions of Jsrael were founde in thee.
14 Therefore shalt thou byrng presentes to (g) Mozesheth Gath: the houses of Achzib (shalbe) as a lye to the kynges of Jsrael. 15 And as for thee O thou that dwellest at Mareia, I wyll bryng a possessioner vpon thee, he shall come to Adullam, the glorye of Jsrael. 16 Make thee baulse, (h) and shaue thee because of thy tender children: make thee cleane baulde as an Egle, for they shalbe caried away captyue from thee.

(a) Samaria and Hierusalem were the chiefe cities of the two kyngdomes: idolatrie vsed in them, sheweth a generall corruption through all.
" Or, gyftes.
(b) Euill gotten euil ipes.
(c) Names of cities that shoulde be first annoyed by the enemies.
(d) The long continuance of an armie in one place is hurtfull.
(e) It appeareth that this citie was one of the first which receaued the worshipping of the golden calues, set vp by Ieroboam
(f) Make hast to flee away.
(g) A citie so named.
(h) Shauyng and plucking of heere, was vsed in tyme of mourning

¶ The .ii. Chapter.
Threatninges agaynst the sinfull people.
6 They woulde teache the prophetes to preache.

WO vnto them that imagine iniquitie, and worke wickednesse vpon their beddes: when the morrowyng is lyght they practise it, because their hand hath power. 2 And they couet feeldes, and take them by violence, and houses, and take them away: so they oppresse a man and his house, (euen) man and his heritage. 3 Therefore thus sayth the Lorde, Behold, agaynst this household haue I deuised a plague, whereout ye shall not plucke your neckes: ye shall no more go so proudly, for it wyll be a perilous tyme. 4 In that day shall this parable be vsed, and a mournyng shalbe made ouer you on this maner: We be vtterly "desolate, the portion of my people is chaunged: how wyll "he part vnto vs the lande that he hath taken from vs. 5 Therefore there shalbe no man to diuide thee thy portion in the congregation of the Lorde. 6 Ye shall not (a) prophecie (say they) to them that prophecie: (b) they shall not prophecie to them, neither shall they take shame. 7 O thou that art named the house of Jacob, is the spirite of the Lord shortened? are these his workes? are not my wordes good vnto hym that walketh vprightly? 8 But he that was yesterday my people, is risen vp on the other side (as) agaynst an enemie: they spoile the beautiful garment from them that passe by peaceably, as thongh they returned from the warre. 9 The women of my people haue ye shut out from their pleasaunt houses, and taken away "myne excellent gyftes from their children, 10 Vp, get you hence, for here shall ye haue no rest: because (the lande) is defiled, it shall destroye (you) with bitter destruction. 11 If a man (c) walke in the spirite, and would lye falsely (saying) I wyll prophecie to thee of (d) wine and strong drinke: that were a prophete for this people. 12 I wyll surely gather thee wholly O Jacob, I wyll surely gather the remnaunt of Jsrael, I wyll put them together as the sheepe of Bozra, as the flocke in the middest of their folde, they shal make great noise by reason of the (multitude) of men.
13 The breaker shall come vp be-

" Or, wasted.
" Or, howe shall he take our lande to restore it vnto me, (seeyng the enemie) hath diuided it?
(a) The people toke vpon them to forbid the prophetes to preache and rebuke sinne
(b) God threateneth he wyll send no mo prophetes to preache vnto them, which is the greatest plagne that can come to a nation.
" Or, my glorie.
(c) Takyng vpon them the office of a prophete, and pretendyng that he is directed by the spirite of God.
(d) Flattering them, by promysing plentie, and not reprouing their sinnes.
(e) To make an vniuersall destruction.
(f) Where was great plentie of sheepe, by reason of the good pastures.

foze them, they shall breake out, and passe by the gate, and go out by it: and their kyng (g) shall go before them, and the Lozde shalbe vppon their (h) heades.

(g) As a prisoner, or captiue.
(h) To stirre his wrathfull indignation agaynst the Israelites, for their obstinate wickednesse.

¶ The .iii. Chapter.

Agaynst the tyranny of princes and false prophetes.

AND I sayde, Heare I pray you O heades of Jacob, and ye princes of the house of Israel, should not ye knowe iudgement? 2 (But) they hate the good, and loue the euill, they pluche of their shinnes from them, and their flesshe from their bones.

3 And they eate also the flesshe of my people, and flay of their shinne from them: and they breake their bones, and chop them in peeces as for the pot, and as flesshe within the cauldron.

4 Then shall they crye vnto the lozd, but he wyll not heare them: he wyll euen hyde his face from them at that tyme, because they haue done wickedly in their wozkes. 5 Thus sayth the Lozde concernyng the prophetes that deceaue my people, (a) and byte them with their teeth, and crye peace: but yf a man put not into their mouthes, they prepare warre against him.

(a) False prophetes deuoured the substaunce of their followers, and make gayne of religion.

6 Therefore (b) nyght (shalbe) vnto you for a vision, and darknesse (shalbe) vnto you for a diuination: and the sunne shall go downe ouer the prophetes, and the day shall be darke ouer them. 7 Then shall the seers be ashamed, and the soothsayers confounded: yea (c) they shall all couer their lippes, for they haue none answere of God. 8 Yet notwithstandyng, I am full of power by the spirite of the Lozd, and of iudgement, and of strength, to declare vnto Jacob his transgression, and to Israel his sinne. 9 Heare this I pray you ye heades of the house of Jacob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie. 10 (d) They buylde vp Sion with blood, and Hierusalem with iniquitie. (11 The heades therof iudge for rewardes, and the priestes therof teache for hyre, and the prophetes therof prophecie for money: yet wyll they leane vpon the Lozde, and say, Is not the Lozde among vs? no euyll can come vpon vs.) 12 Therefore shal Sion for your sake be plowed (as) a feelde, and Hierusalem shalbe an heape, & the mountayne of the house as the hie places of the forest.

(b) Ye now pretende, shalbe knowen to be grosse ignorannce.
(c) They shal couer their faces for shame.
(d) They fortifie and garnishe their citie with goodes wrongfully gotten, which here are called blood and iniquitie

¶ The .iiii. Chapter.

The calling of the gentiles and conuersion of the Iewes.

BVt in the (a) latter dayes it wyll come to passe that the hyll of the Lozdes house shalbe prepared in the toppe of the mountaynes, and shalbe set vp higher then any mountaynes or hilles, and people shall preasse vnto it. 2 Yea the multitude of the gentiles shall haste them thyther, saying, Come, let vs go vp to the hill of the Lozde, and to the house of the God of Jacob, and he shal teache vs his wayes, and we wyll walke in his pathes: for the lawe shall come out of Sion, and the wozde of God from Hierusalem. 3 And he shall iudge many people, and rebuke mighty nations of farre countreis: so that of their swoordes they shall make ploughshares, and sythes of their speares: one people shall not lift vp a swozde agaynst another, yea they shal no moze learne to fyght. 4 But euery man shall sit vnder his vineyarde, and vnder his figge tree, and no man shall make them afrayde: for the mouth of the Lozde of hoastes hath spoken it. 5 Therefore all people wyll walke euery man in the name of his God: and we wyll walke in the name of our Lozde God for euer and euer. 6 At the same tyme sayth the Lozde, wyll I gather vp the lame and the outcast, and such as I haue chastened. 7 And wyll geue a remnaunt vnto the lame, and make of the outcast a mightie people: and the Lozde him selfe shalbe their kyng vpon the mount Sion, from this tyme foorth for euermoze. 8 And vnto thee O thou towze of the flocke, thou strong holde of the daughter Sion, vnto thee shall it come, euen the lozdeship and kingdome to the daughter Hierusalem. 9 Why then dost thou crye and lament? is there no kyng in thee? are thy counsellers perished, that thou art so payned as a woman in her trauayle? 10 And nowe O thou daughter Sion, sozdweand lament as a woman in her trauaile: for nowe must thou get thee out of the citie, and dwell vpon the plaine feelde: yea vnto Babylon shalt thou go, (but) there shalt thou be deliuered, and there the Lozde shall redeeme thee from the hande of thyne enemies. 11 Nowe also are there many people gathered together agaynst thee, saying, Sion shalbe

(a) When Christe shall come,
Esai. ii.

shalbe condempned, and our eye shall loke vpon Sion. 12 But they know not the thoughtes of the Lorde, they vnderstande not his counsell: for he shall gather them together as the sheaues in the barne. 13 Therefore ℭ get thee vp O thou daughter Sion, and threshe out the corne: for I wyll make thy horne iron, and thy hoofes brasse, that thou mayst breake in peces many people: their goodes shalt thou consecrate vnto the Lorde, and their substaunce vnto the ruler of the whole worlde.

¶ The .v. Chapter.

Of the destruction of Hierusalem.

NOwe "shalt thou be robbed thy selfe O thou robbers daughter: they shall lay siege agaynst vs, and smite the iudge of Israel with a rodde vpon the cheeke. 2 And thou Bethlehem Ephrata art litle among the thousandes of Juda, out of thee shall he come forth vnto me whiche shall be the gouernour in Israel, whose outgoing hath ben from the beginning, and from euerlasting.

3 Therfore wyl he geue them vp for a season, vntyl the tyme that she which shall beare haue borne: then shall the remnaunt of his brethren be conuerted vnto the chyldren of Israel.

4 He shal stande fast, and geue foode in the strength of the Lorde, and in the maiestie of the name of the Lorde his god: and when they be conuerted, he shalbe magnified vnto the farthest partes of the worlde. 5 And he shall be our peace: when the Assyrians shal come into our lande, when he shall treade in our palaces, then shall we rayse agaynst him seuen sheepheards, and eyght principall men. 6 These shall subdue the lande of Assur with the sworde, and the lande of Nimrod with their naked weapons: thus shal he deliuer vs from the Assyrian when he commmeth within our lande, and setteth his foote within our borders.

7 And the remnaunt of Jacob shalbe among the multitude of people as the deawe of the Lorde, and as the droppes vpon the grasse, that tarryeth for no man and waiteth on no body.

8 Yea the residue of Jacob shalbe among the gentiles and the multitude of people, as the lion among the beastes of the wood, and as the lions whelpe among the flockes of sheepe: which when he goeth through, treadeth downe, teareth in peeces, and there is no man that can deliuer.

9 Thyne hande shalbe lyft vp vpon thyne enemies, and all thyne aduersaries shall perishe. 10 And it shall come to passe in that day sayth the Lorde, that I wyl take thyne horses from thee, and destroy thy charrettes. 11 I wyll breake downe the cities of thy lande, and ouerthrowe all thy strong holdes. 12 All witchcraftes wyl I roote out of thyne hande, there shal no mo soothsayinges be within thee. 13 Thyne idols and thine images wyl I destroy out of thee, so that thou shalt no more bowe thy selfe vnto the workes of thyne owne handes. ℭ 14 Thy groues wyll I plucke vp by the rootes, and breake downe thy cities, 15 And I wyl execute a vengeaunce in my wrath and indignation vpon the heathen, such as they haue not heard.

¶ The .vi. Chapter.

1 An exhortation to heare the iudgement agaynst Israel beyng vnkynde. 8 What maner of sacrifices do please God.

HEarken ye nowe what the Lorde sayth, Aryse thou, and contende with the mountaynes, and let the hilles heare thy voyce. 2 Heare O ye mountaines the Lordes quarel, and ye mightie foundations of the earth: for the Lorde hath a quarell agaynst his people, & wyll pleade with Israel. 3 O my people what haue I done vnto thee? or wherin haue I greeued thee? geue me aunswere.

4 I haue brought thee out of the lande of Egypt, and deliuered thee out of the house of bondage, and I made Moyses, Aaron, and Miriam to leade thee. 5 Remember O my people, what Balach the kyng of Moab had deuised agaynst thee, and what aunswere that Balaam the sonne of Beor gaue him, from Sethim vnto Galgal, that ye may knowe the righteousnesse of the Lorde.

6 Wherewith shall I come before the Lorde, and bowe my selfe to the hye God? Shall I come before him with burnt offeringes, & with calues of a yere olde? 7 Hath the Lorde a pleasure in many thousandes of rammes, or innumerable streames of oyle? shall I geue my first borne for myne offences, and the fruite of my bodye for the sinne of my soule.

8 He

8 He hath shewed thee O man what is good, and what the Lord requireth of thee: (namely) to do iustly, to loue mercie, and to humble thy selfe to walke with thy god. 9 The Lordes voyce cryeth vnto the citie, and the man that halbe saued consydereth thy name: hearken what is your rod, and heare hym that warneth you.

10 Are not yet the treasures of wickednesse in the house of the wicked, and the scant measure whiche is abhominable? 11 Shoulde I iustifie the false balaunces, and the bagge of deceitfull weightes? 12 For the riche men therof are full of crueltie, & the inhabitanntes thereof haue spoken lyes, and haue deceitful tongues in their mouthes. 13 Therefore I wyll take in hande to punishe thee, and to make thee "desolate, because of thy sinnes. 14 Thou shalt eate, and not haue inough: yea thou shalt bryng thy selfe downe in the middes of thee, thou "shalt slee, but not escape, and those that thou wouldest saue, wyll I deliuer to the swoorde.

15 Thou shalt sowe, but not reape, thou shalt presse out Olyues, but oyle shalt thou not haue to annoynt thy selfe with oyle: thou shalt treade out sweete must, but thou shalt drynke no wine. 16 Ye kepe the ordinaunces of Amri, and all the customes of the house of Ahab, ye walke in their counsels: therefore wyll I make thee waste, and cause thy inhabiters to be hissed at, and ye shall beare the reproche of my people.

¶ The .vii. Chapter.

1 A complaynt of the litle number of the ryghteous. 5 Agaynst the trueth ought we not to holde with our greatest freendes. 14 The prosperitie of the Churche.

WO is me, I am become as the summer gatherynges, & as the grapes of the vintage: there are no nro grapes to eate, yet would I fayne with all my heart haue of the best fruite. 2 There is not a godlye vpon earth, there is not one righteous among men: they all lie in wayte for blood, and euery man hunteth his brother as with a net. 3 To make good the euyll of their handes, the prince and the iudge (a) asketh a reward, therefore the great man speaketh out of the corruption of his soule, and so they wrappe it vp. 4 The best of them (is) as bryer, and the most ryghteous of them is (sharper) then a thorne edge: the day of thy watchmen (and) of thy visitation commeth: then shalbe their confusion. 5 Let no man beleeue his freende, nor put his confidence in "his brother: kepe the dooze of thy mouth from her that lyeth in thy bosome. 6 For the sonne dishonoreth his father, the daughter ryseth agaynst her mother, the daughter in lawe agaynst her mother in lawe: and a mans foes are euen they of his owne houshold.

7 Neuertheleſſe I wyll loke vp vnto the Lorde, I wyll patiently abyde God my sauiour: my God shall heare me. 8 O thou enemie of myne reioyce not at my fall, for I shall ryse agayne: and though I sit in darkenesse, yet the Lorde is my lyght. 9 I wyll beare the wrath of the Lorde, for I haue offended hym, tyl he sit in iudgement vpon my cause, and see that I haue ryght: then wyll he bryng me foorth to the light, and I shall see his ryghteousnesse. 10 She that is myne enemie, shall loke vpon it and be confounded, whiche nowe sayth, Where is the Lorde thy God? myne eyes shall beholde her when she shalbe troden downe as the myre in the streetes. 11 This is the day that thy walles shalbe buylt, this day shall dryue farre away the (b) decree.

12 And at that tyme shall they come vnto thee from Assur, from the strong cities, and from the strong holdes, euen vnto the riuer: from the one sea to the other, and from mountayne to mountayne. 13 Notwithstanding the lande must be wasted, because of them that dwell therein, and for the fruites of their owne imaginations.

14 Therefore feede thy people with thy rod, the flocke of thyne heritage (which dwelt desolate in the wood) let them feede vpon the (c) mount of Carmel: in Basan, and Gilead, as afore tyme. 15 Marueylous thinges wyl I shewe thee, lyke as when thou camest out of the lande of Egypt. 16 This shall the heathen see, and be ashamed for all their power: so that they shall lay their hande vpon their mouth, and their eares shall be deafe.

17 They shall licke the dust lyke a serpent, and as the wormes of the earth that tremble in their holes: they shalbe afrayde of the Lorde our God, and they shall feare thee.

18 Who is such a God as thou, that pardonest

C

" Or, sicke.

" Or the women shal conceaue, but not bryng foorth, and whom they bryng foorth wyll I deliuer to the swoorde.

a

(a) Both the prince and iudges for gaine pernert iustice: and so the mightie and the riche escape vnpunished, though they commit greeuous crimes.

Iere.ii.c. (c) Or, an elder. Mach.v.e. Deut.xiii.b and.xxvii. Pſal.37.b. and.liiii.b. B

Pſa.xbii.a.

2.king.19.d Amos, ii.c

(b) Thou shalt no more be subiect to the forrayne tyrranni of the Babylonians C

(c) That the people may returne out of the captiuitie of Babylon, and enioy the lande of promise as they dyd before. Iob. 39.d. Gen.iii.c.

pardonest wickednesse, and forgeuest the offences of thyne heritage? He kepeth not his wrath for euer: for his delite is to haue compassion. 19 He shall turne agayne, and be mercifull to vs, he shall put downe our wickednesses, and cast all our sinnes into the bottome of the sea. 20 Thou wilt performe to Jacob thy truethe, and thy mercie to Abraham, lyke as thou hast swoorne vnto our fathers in olde tyme.

Jere.13.d.

¶ The ende of the prophecie of Micheas.

The booke of the prophete Nahum.

¶ The first Chapter.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

THe burden of (a) Niniue: the booke of the visiō of Nahum the Elkoshite.

(a) The Niniuites were spared, because they repented at the preaching of Jonas; but afterwardes they returned to their former wickednesse, therefore God threatneth them by this prophete.

2 God is ielous, and the Lord auengeth, the Lord auengeth and hath wrath in store: the Lord taketh vengeance on his aduersaries, and keepeth wrath in store for his enemies.

3 The Lorde is slowe to anger, and (also) of great power, and in no case will acquite (the wicked,) the Lordes dealyng is with blustring tempest and whirle winde, and the cloudes are the dust of his feete. 4 He rebuketh the sea and dryeth it vp, all the riuers also he maketh drye: Basan and Carmel are destroyed, the spring also of Libanus is destroyed. 5 The mountaynes quake * at his power, and the hilles are resolued: the earth also burneth at his countenaunce, the worlde, and all that dwelleth therein.

* Or, for hym.

6 Who can stande before his wrath? or who can rise vp before the anger of his countenance, his fiercenesse is powred out lyke fyre, yea the rockes cleaue in peeces at his might.

B 7 The Lorde is gracious, a strong holde in the day of trouble, and knoweth them that trust in hym.

* Meanyng Niniue, and the Assyrians.

8 But with an ouerrunnyng flood he will destroy her place, and will pursue his enemies with darkenesse.

9 What imagine ye agaynst the Lorde? he makes an vtter destruction: ye shall not be troubled twyse.

10 For though they be as thornes folden one in another, and as drunkardes in their banquet, yet shal they be deuoured vp as dery drye stubble.

11 There came out of thee suche as thought euyll agaynst the Lorde, such as gaue wicked counsell. 12 Thus sayth the Lorde, Though ye be in concorde, and also many, yet so shall ye be cut downe, & passe: and (though) I haue afflicted thee, yet will I trouble thee no more. 13 And nowe I will breake of his yoke from thee, C and I will breake thy bones in sunder. 14 The Lorde also hath geuen a commaundement touching thee, that there shalbe no more offspring of thy name: frō the house of thy god I wil cut of the carued & molten image, I will make (it) thy graue, for thou art vile. 15 Behold vpon the mountaynes the feete of him that bringeth good tidinges, that preacheth peace: kepe thy festiual dayes O Juda, paye thy vowes: for the wicked shall hereafter passe no more through thee, he is vtterlie cut of.

¶ The .ii. Chapter.

A He describeth the victories of the Chaldeans agaynst the Assyrians.

THe destroyer is come vp before thy face, kepe thy toure, see to the way, strengthen (thy) loynes, increase (thy) strength mightyly:

2 For the Lorde restoreth agayne the glorious estate of Jacob, as (also) the glorious estate of Israel: for spoylers hath spoiled them, & hath wasted their braunches. 3 The shielde of his valiaunt souldiers (is) dyed red, his captaynes of warre are clad with scarlet: the charret is (compassed) with flaming torches in the day of his expedition, and the fyrre staues are drenched in poyson. 4 The charrets shal rage in the streetes, they shal make a terrible noyse in the broade wayes, to looke to lyke (flaming) cressets, shooting as lightning. 5 He shall remember his notable souldiers, they shall stumble in goyng, they shal hasten to the wall, the couering fence is prepared.

6 The riuer gates are opened, and

the palace dissolued. 7 (a) Huzab is
(a) The name of the queene of the Assyrians, so called because she stoode by her husbande the kyng.
brought foorth captiue, made to ascende (into the charrets) her handmaydens also leadyng (one another) as in the voyce of doues, knockyng vppon their brestes. 8 Yea many a day Ninive was as a ponde full of water, yet (now) they flee: Stande ye, stande ye, and no man loketh backe. 9 Take your spoyle of siluer, take your spoyle of golde, for there is no end of riches: and her treasure passing all treasure.
10 Sacking, resackyng, rasing, a dissolued heart and collision of knees, sorowe in all loynes also, and the faces of them all as blacke as a pot.
11 Where is the abiding place of lions, and the feeding plot of lions whelpes, whyther the young and olde lion had their resort? there dwelt the lion, & there was no man to put him in feare. 12 The lion made his pray aboundauntly for his whelpes, and strangled for his the lions, and hath filled his dennes with pray, and his abydyng places with spoyle. 13 Beholde me agaynst thee sayeth the Lord of hoastes, and I will burne in smoke her charets, and the swoorde shall deuoure thy lions, I will roote out also from the earth thy spoyling, and the voyce of thy messengers shalbe heard no more.

¶ The .iii. Chapter.

1 Of the fall of Niniue. 8 No power can escape the hande of God.

O Bloody citie, stuffed throughout with falsehood, with "extreme dealyng, nor wylbe brought frō spoylyng. 2 The noyse of the whip, the noyse of ratling of wheeles, the praunsing of horses, and the iumping of charets: 3 The horseman lifting vp both the glistering blade of the swoorde, and also the shining speare, many wounded, many corpses, and no ende of carcalles, they shall stumble at dead bodyes. 4 Because of the manifolde fornication of the beautifull harlot, full of charmes, that selles nations by the meanes of her whordom, & the people through her charminges.
5 Lo I agaynst thee sayth the Lorde of hoastes, & wyl turne vp thy skirtes ouer thy face, and wyll shewe the gentiles thy filth, and kingdomes thy shame: 6 And wil cast vpon thee abhominable filth, and wyll bring thee downe, and wyll make thee as vile as
"Or, robberie.
doung. 7 And it shall come to passe that all that shall beholde thee shal flee from thee, and shall say, Ninive is destroyed, and who is greeued therwith? from whence shall I seeke out comforters for thee? 8 Wylt thou count thy selfe better then Alexandria the great, that was situate amonges the riuers, compassed rounde about with water, whose fortresse was the sea (and had) her wall from the sea?
9 Ethiopia and Egypt (were thy) strength, and there was none ende (of ayde) Phut and Lubim were thy helpers. 10 Notwithstandyng she passed away, she went into captiuitie, her children also were dashed in peces in the top of all the streetes: for her honorable men they cast lottes, & all her great states they chayned in fetters. 11 And thou (also) shalt be dronken (with trouble) thou shalt be hyd: thou " also shalt seeke after strength agaynst thyne enemie.
" Or, more ouer.
12 All thy strong aydes (are as) figge trees with the first ripe figges: if they be stirred, they fall into the mouth of the eater. 13 Beholde thy men (are as barren) women in the middes of thee, the gates of thy lande shalbe set wide open to thyne enemies, fire hath deuoured thy barres. 14 Drawe thee water for the siege, strengthen thy fortes, go into the clay, treade the morter, make strong the bricke worke.
15 There the fyre shall deuoure thee, the swoorde shal cut thee of, it shall deuoure as the locust, though (thou) be multiplied as the locust, and though thou be as many as the grashopper.
16 Thou hast increased thy marchauntes as the starres of heauen, the locust spoyleth, and fleeth away.
17 Thy princes are as grashoppers, and thy rulers as great locustes, they swarme in hedges in colde weather, the sunne aryseth and they flee, and the place where they were is not knowen. 18 Thy shepheardes O kyng of Assur slumber, thy noble men shall dwell (in death) thy people is scattered vpon the mountaynes, and there is none to gather them together. 19 Thy wounde (shall) not be healed, thy plague is great, all that heare of thee, clap their handes: for vpon whom hath not thy cuyll dealing passed continually?

¶ The

¶ The first Chapter.

1 A complaynt agaynst the wicked that persecute the iust.

THE (a) burden whiche Habacuc the prophete dyd see. 2 O Lorde, howe long shall I crye, & thou wylt not heare? (euen) crie out vnto thee for violence, and thou wylt not helpe? 3 Why doest thou shewe me iniquitie, and cause me to beholde sorowe? for spoylyng and violence are before me, and there are that rayse vp stryfe and contention. 4 Therefore the lawe is " dissolued, and iudgement doth neuer go forth: for the wicked doth compasse about the righteous, therfore wrong iudgemēt proceedeth. 5 Beholde among the heathen, and regarde, and wonder, and marueyll: for I wyll worke a worke in your dayes, ye wyll not beleue it though it be tolde you. 6 For loe, I rayse vp the Chaldeans, that bitter and furious nation, which shall " go vpon the breadth of the lande, to possesse the dwellyng places that are not theirs. 7 They are terrible and fearfull: (b) their iudgement and their dignitie shal proceede of them selues. 8 Their horses also are swifter then the Leopardes, and are more fierce then the Woolues in the euenyng, and their horsemen are many, and shall come from farre: they shal flee as the Egle hastyng to meate. 9 They come all to spoyle: before their faces shalbe an (c) east winde, and they shal gather the captiuitie as the sande. 10 And they shall mocke the kynges, and the princes shalbe a scorne vnto them: they shall deride euery strong holde, for they shall gather (d) dust, and take it. 11 Then shal they " take a courage, and transgresse, and do wickedly, (imputing) this their power vnto their God. 12 Art not thou of olde, O lord my God, my holy one? we shall not dye, O Lord thou hast ordayned them for iudgement, and O God thou hast established them for correction.

13 Thou art of pure eyes, and canst not see euyll, thou canst not beholde wickednes: wherfore (then) doest thou loke vpon the transgressors, and holdest thy tongue, when the wicked deuoureth the man that is more righteous then he? 14 And makest men as the (e) fishe of the sea, and as the creepyng thinges that haue no ruler ouer them. 15 They take vp all with the angle, they catch it in their net, and gather it in their yarne: wherof they reioyce and are glad. 16 Therefore they sacrifice vnto their (f) net, and burne incense vnto their yarne: because by them their portion is fat, & their meate " plenteous. 17 Shall they therefore " stretche out their net, and not spare continually to slay the (g) nations?

¶ The .ii. Chapter.

A vision agaynst pride, couetousnesse, drunkennesse, and idolatrie.

I Wyll stande vpon my watch, and set me vpon the towre, & wyll loke, and see what he wyll say vnto me, and what I shall aunswere to " hym that rebuketh me. 2 And the Lorde aunswered me, and said, Write the vision, and make it playne vpon tables, that he may run that (a) readeth it.

3 For the vision is yet for an appointed tyme, but at the last it shal speake, and not lye: though it tary, wayte for it, shall surely come, and shal not stay.

4 Beholde, (b) he that " lyfteth vp him selfe, his minde is not vpryght in him: but the iust shall lyue by his fayth. 5 Yea in deede the proude man (is as) he that transgresseth by wine, therfore shall he " not endure, because he hath enlarged his desire as the hell, and is as death, and can not be satisfied, but gathereth vnto hym al nations, & heapeth vnto him al people. 6 Shall not all these take vp a parable agaynst him? & a " tauntyng prouerbe agaynst him, and say, Wo to him that increaseth that which is not his? how long? and he that ladeth him selfe with thicke clay? 7 Shall they not ryse vp sodenly that shall byte thee? and awake that shal stirre thee, & thou shalt be " their pray? 8 Because thou hast spoiled many nations, al the remnaunt of the people shall spoyle thee, because of mens blood, & for the wrong (done) in the lande, in the citie, and vnto al that dwell therin. 9 " Wo to him that coueteth an euyll couetousnesse to his house, that he may set his nest on hie, to escape from the power of " euill.

10 Thou hast consulted shame to thyne owne house, by destroying many people, & hast sinned against thyne owne soule. 11 For the stone shall crye out of the wall, and the beame out of the timber shall aunswere it.

A

(a) That is, the great calamitie which he prophecied to come on Iudi, as a most greeuous burden, which they were not able to beare.

* Or, weakned.

Iames.xii.f.

* Or, passe though.

(b) That is, they them selues shalbe your iudges in this cause, and none shall haue authoritie ouer them to controle them.

(c) For the Iewes most feared this winde, because it destroyed their fruites,

(d) They shal cast vp mountaynes against it.

* Chaunge their spirite Iere.xii.a. Iob.xxi.a.

(e) That is, like great leuiathan the whall.

(f) Meanyng that the enemies flatter them selues, and glorie in their owne force, power, wit, and practise.

" Or, deyntie.

" Or, emptie.

(g) Meanyng that they should not.

" Or, concernyng my rebuke or checke, meanyng such rebuke as the wicked obiected vnto him.

(a) Write it in great letters, that he that runneth may reade it.

(b) To trust in him selfe, or in any worldly thing, is neuer to be quiet: for the only rest is to stay vpon God by fayth, Ro.i.b Gal.3.b. Hebre.x.c.

" Or, fortifieth hym selfe, as in a strong hold.

" Or, haue no rest.

" Or, prittie taunt.

" Or, trode vnder their feete.

" Or, wo vnto hym that coueteth euyll gayne.

" Or, misfortune.

(d) He shewe th what the stone shall crie, and what the wood shall aunswere.
" Or, stablisheth.
" Or, for the fyre.
(e) That is, God wyll destroy all their labors, as though they were consumed with fyre.
(f) In the destruction of the Babylonians his glorie shall appeare thorowe all the worlde.
" Or, thy bottle.
" Or, till thou slumber withall.
(g) By Libanus and the beastes therof, he meaneth the lande and people of Iurie.
" Or, why the he destroyed.
" Or, shall it teache thee?
(a) That is, of the people of Israel.
(b) That is, the state of thy Church, whiche is now redy to perishe before it come to halfe a persite age, which should be vnder Christe.

12 (d) Wo vnto him that buyldeth a towne with blood, and " erecteth a citie by iniquitie. 13 Beholde is it not of the Lorde of hoastes that the people shall labour " in the very (e) fyre? the people shall euen weery themselues for very vanitie. 14 For the earth shalbe (f) filled with the knowledge of the glorie of the Lord, as the waters couer the sea. 15 Wo vnto hym that geueth his neighbours drynke, thou poynest thy " rage, and makest (him) dronken also, that thou mayst see their priuities. 16 Thou art filled with shame for glorie, drinke thou also " and be made naked: the cup of the Lordes ryght hande shalbe turned vnto thee, and shamefull spuyng shalbe for thy glory. 17 For the cruelties of (g) Libanus shall couer thee: so shall the spoyle of the beastes " which he made afrayde, because of mens blood, and for the wrong done in the lande, in the citie, and vnto all that dwell therein. 18 What profiteth the image? for the maker thereof hath made it an image and a teacher of lyes, though he that made it trust therein when he maketh dumbe idoles. 19 Wo vnto him that sayth to the wood, Awake: and to the dumbe stone, Ryse vp, " it shal teache (thee:) beholde it is layde ouer with golde & siluer, and there is no breath in it. 20 But the Lorde is in his holy temple: let all the earth keepe silence before him.

¶ The .iii. Chapter.

A prayer for the faythfull.

A Prayer of Habacuc the prophete for (a) the ignoraunces. 1 O Lorde I haue hearde thy voyce, and was afrayde: O Lorde reuiue thy (b) worke in the middes of the yeres, in the middes of the yeres make it knowen, in wrath remember mercie. 2 God commeth from Theman, and the holy one from mount Paran. Selah. his glorie couereth the heauens, and the earth is full of his prayse. 4 And (his) brightnesse was as the light: he had hornes (commyng) out of his handes, and there was the hyding of his power. 5 Before hym went the pestilence, and burning coales went forth before his feete.

6 He stoode and measured the earth, he beheld, and dissolued the nations, and the euerlasting mountaynes were broken, and the auncient hilles byd bowe, his wayes are euerlasting.

7 For iniquitie I sawe the tentes of Chusan (and) the (c) curtaynes of the lande of Madian dyd tremble.

8 Was the Lorde angry agaynst the (d) riuers? or was thine anger against the floodes? or was thy wrath against the sea, that thou dyddest ryde (e) vpon thy horses? thy charets (brought) saluation. 9 Thy (f) bow was manifestly reuealed, and the (g) othes of the tribes (were) a sure worde. Selah, thou diddest cleaue the earth with riuers. 10 The mountaynes sawe thee and they trembled, the streame of the water (h) passed by, the deepe made a noyse, and lyft vp his handes on hye. 11 The sunne (and) moone stoode still in (their) habitation, (i) at the light of thine arrowes they went, (and) at the bright shining of thy speares. 12 Thou " trodest downe the land in anger: (and) diddest threshe the heathen in displeasure. 13 Thou wentest forth for the saluation of thy people, (euen) for saluation with thyne (k) annoynted: thou hast wounded the head of the house of the wicked, and discoueredst the foundations vnto the (l) necke. Selah. 14 Thou dyddest strike through with his owne staues the heades of his villages, they came out as a whirlewinde to scatter me: their reioycyng was as to deuour the poore secretly. 15 Thou dyddest walke in the sea with thyne horses vppon the heape of great waters. 16 When I hearde, my belly trembled, my lippes shooke at the voyce, rottennesse entred into my bones, and I trembled in my selfe, that I myght rest in the day of trouble: for when he commeth vp vnto the people, he shall destroy them.

17 For the figgetree shall not florish, neither shall fruite be in the vines: the labour of the oliue shall fayle, and the feeldes shall yelde no meate: the sheepe shalbe cut of from the folde, and there shalbe no bullocke in the stalles. 18 But I wyll reioyce in the Lord, I wyl ioy in the God of my saluation. 19 The Lorde God is my strength, he wyll make my feete like hindes (feete) and he wyll make me to walke vpon my hye places. To the chiefe singer on Neginothat, (or vpon the instrumentes of musicke.)

¶ The

(c) That is, the tentes.
(d) Meanyng that God was not angry with the waters, but that by this meanes, he woulde destroy his enemies, and deliuer his Churche.
(e) And so diddest vse all the elementes as instrumentes for the destruction of thyne enemies.
(f) That is, thy power.
(g) For he had not only made a couenaunt with Abraham, but renewed it with his posteritie.
(h) He alludeth to the red sea and Iordane, which gaue passage to gods people, and shewed signes of their obedience, as it were by lyfting vp of their handes.
(i) Accordyng to gods commaundement the sunne was directed by the weapons of gods people whiche fought in his cause, as though it durst not go forwarde, whose weapons are here called the arrowes and speares of God.
" Or, diddest walke vpon.
(k) Signifiyng that there is no saluation, but by Christe.
(l) From the top to the toe thou hast destroyed the enemies.

¶ The first Chapter.

¶ Threatnynges agaynſt Iuda and Hieruſalem, becauſe of their idolatrie.

THE worde of the Lorde which came vnto Sophoni the ſonne of Chuſi, the ſonne of Gedaliah, the ſonne of Amarias, the ſonne of Ezekias in the tyme of Iosia the ſonne of Amon king of Iuda. 2 I wyll surely deſtroy all thynges in the lande, ſaith the Lord. 3 I wyll deſtroy man and beaſt, I wyll deſtroy the foules in the ayre, and the fiſhe in the ſea, and great ruine ſhall fall on the wicked, and I wyll vtterly deſtroy the men out of the lande, ſaith the Lorde. 4 I wyll ſtretche out myne hande vpon Iuda and vpon all ſuch as dwell at Hieruſalem: thus wyll I roote out the remnaunt of Baal from this place, and the names of the Kemurins and prieſtes: 5 Yea & ſuch as vpon their houſe toppes worſhip and bow them ſelues vnto the hoaſt of heaue, which ſweare by the Lorde, and by their (a) Malchom alſo: 6 Which ſtart backe from the Lorde, and neither ſeke after the Lorde nor regarde him.

7 Be ſtyll at the preſence of the Lord God, for the day of the Lorde is at hande: yea the Lorde hath prepared a ſacrifice, and called his gheſtes thereto. 8 And thus ſhall it happen, in the day of the Lordes ſacrifice I wyll viſite the princes and the kinges children, and all ſuch as weare ſtraunge clothyng. 9 In the ſame day alſo wyll I viſite all thoſe that leape ouer the threſholde ſo proudely, which fyll their lordes houſe with robberie and falſehood. 10 At the ſame tyme ſaith the Lorde, (there ſhalbe hearde) a great crye from the Fiſhe port, and an howlyng from the ſeconde port, and a great deſtruction from the hylles.

11 Howle ye that dwell in the lowe places, for all the marchaunt people are deſtroyed, and all they that were laden with ſiluer, are rooted out.

12 At the ſame tyme wyll I ſearche Hieruſalem with lanternes, & viſite them that continue in their dregges, and ſay in their heartes, Tuſhe, the Lorde wyll do neither good nor cupll.

13 Therefore their goodes ſhalbe ſpoyled, and their houſes layde waſte: they ſhall builde houſes, and not dwel in them, they ſhall plant vineyardes, but not drynke the wine therof.

14 For the great day of the Lorde is at hande, it is harde by, and commeth on a pace, euen the bitter voyce of the Lordes day, then ſhall the ſtrong man crye out. 15 That day is a day of wrath, a day of trouble and beaunes, a day of vtter deſtruction & miſerie, a darke and glowmyng day, a cloudy and ſtormie day. 16 A day of the trumpet & alarum agaynſt the ſtrong cities and hye towres. 17 I wyll bryng the people into ſuch vexation, that they ſhall go about lyke blynde men, becauſe they haue ſinned agaynſt the Lorde, their blood ſhalbe powred out as duſt, and their bodyes as the myre. 18 Neither their ſiluer nor their gold ſhalbe able to deliuer them in that wrathful day of the Lorde, but the whole lande ſhalbe conſumed through the fire of his ielouſie: for he ſhall ſoone make cleane riddaunce of all them that dwell in the lande.

¶ The.ii. Chapter.

1 He moueth to returne to god, 5 propheciyng vnto the one deſtruction, and to the other deliueraunce.

GAther your ſelues, euen gather you, O nation not worthy to be loued, 2 Before the decree go forth that God hath concluded (and ye be) as chaffe that paſſeth in a day, and before the fearce wrath of the Lorde come vpon you, and before the day of the Lordes ſore diſpleaſure come vpon you. 3 Seke the Lorde all ye meeke hearted vpon earth, ye that worke after his iudgement: ſeke righteouſneſſe, ſeke lowlineſſe, that ye may be "defended in the wrathfull day of the Lorde: 4 For Gaza ſhalbe deſtroyed, and Aſcalon ſhalbe layde waſte, they ſhall caſt out Aſdod at the noone day, and Accaron ſhalbe rooted vp. 5 Wo vnto you that dwell vpon the ſea coaſt, the nation of the Cherethims: the worde of the Lorde ſhall come vpon you O Chanaan thou land of the Philiſtines, I wyl deſtroy thee, ſo that there ſhall no man dwell in thee any more. 6 And as for the ſea coaſt, it ſhalbe heardmens cotages, & sheepfoldes. 7 Yea it ſhalbe a portion for ſuch as remayne of the houſe of Iuda, to feede therupon, in the houſes of Aſcalon ſhall they reſt towarde nyght: for the Lorde their God ſhall viſite them, and turne away their captiuitie.

(a) That is, the idol Moloch, and mixyng idolatrie with true religion.

C Joel.2.b

Eze.7.b

Soph.3.b

2.kin.20.a Jonas.3.a

" Or, hyd.

Eſai.14.c Jere.46.a Eze.25.c

B

1.King.23.a 2.King.22.b

1.king.21 and.23.c Deut.16.b Jere.5.b

B

1.Sa.27.b Jere.49.b

3.Eſd.3.a

Jere.5.c Deu.19.c Jere.23.c

Amos.5.c

Esa.15.16.c captiuitie. 8 I haue heard the dispite of Moab, and the blasphemies
Jere.48.a of the children of Ammon, howe they
Eze.25.b haue shamefully intreated my people, and magnified them selues within the borders of their lande. 9 Therfore as I liue, saith the Lorde of hoastes the God of Israel, Moab shalbe as Sodoma, and Ammon as Gomorra, euen the breedyng of nettles, and salt pyttes, and a perpetuall wildernesse: the residue of my folke shall spoyle them, the remnaunt of my people shal
Zach.2.b haue them in possession. 10 This shalbe vnto them for their pryde, because they haue dealt so shamefully with the Lorde of hoastes people, and magnified them selues aboue them.

11 The Lorde shalbe terrible vnto
Esai.2.c them, and destroy all the gods in the lande: and all the Iles of the heathen shall worship him, euery man in his place. 12 Ye Morians also shall perishe with my swoorde. 13 Yea he
Tobi.14.c shall stretche out his hande ouer the north, and destroy Assur: as for Ninyue he shall make it desolate, drye, and waste. 14 The flockes and all
C the beastes of the people shall lye in the middest of it, Pellicanes & Owles shall abyde in the vpper postes of it, foules shall syng in the windowes, & desolation shalbe vpon the postes, for the Cedars are vncouered.

15 This is the proude and careleste
2.king.19.c citie that sayde in her heart, I am, and
Esai.47.b there is els none besides me: O howe is she made so waste that the beastes lye in her? Who so goeth by mocketh her, & pointeth at her with his finger.

¶ The.iii.C hapter.

4 Agaynst the gouernours of Hierusalem. 8 Of the callyng of all the gentiles. 11 A comfort to the residue of Israel.

A WO to that abominable, fylthy, and cruel citie. 2 She hearde not the voyce, she receaued not correction, she trusted not in the Lord, she drue not neare to her God. 3 Her
Eze.22.c rulers within her are as roryng lions,
Mich.3.b her iudges are as woolues in the euenyng, which leaue " nothyng behynde
Abac.1.b them tyll the morowe. 4 Her pro-
" Or, not the bones. phetes are lyght persons & vnfaithfull men, her preestes haue polluted the sanctuarie, and haue wrested the lawe. 5 But the iust Lord that doth no vnryght was in the middes therof, euery morning shewyng them his lawe clearely, and ceassed not; but the vngodly wyll not learne to be ashamed. 6 I haue destroyed the nations, their towres are desolate, I haue made their streetes waste, that none shall passe by: their cities are destroyed without man, and without inhabitaunt. 7 I sayde vnto them, O feare B
me, and be content to be reformed, so their dwellyng should not be destroyed howsoeuer I visited them: but neuertheleese they rose vp early, and corrupted all their workes. 8 Therfore wayte ye vpon me, saith the Lorde, vntyll the tyme that I ryse vp to the pray: for I am determined to gather the people, and to byyng the kingdomes together, that I may poure out myne anger, yea all my wrathfull displeasure vpon them: for
Nahu.1.a all the earth shalbe consumed with
Soph.1.c the fire of my iealousie. 9 And then wyll I cleanse the lippes of the people, that they may euery one call vpon the name of the Lorde, and serue him
" or, thoulder. with one " consent. 10 From beyonde the riuers of Ethiopia, the daughter of my dispearsed praying vnto me, shall byyng me an offeryng.

11 In that tyme shalt thou no more be confounded, because of all the imaginations wherthyongh thou hadest offended me: for I wyll take away the
Jere.1.b proude boasters of thyne honour from thee, so that thou shalt no more triumph because of my holy hyll. 12 In thee also wyll I leaue a small poore symple people, which shall trust in the name of the Lord. 13 The remnaunt of Israel shall do no wickednesse, nor speake lyes, neither shall there any deceiptfull tongue be founde in their mouthes: for they shalbe fed, and take their rest, and no man shall make them afrayde. 14 Reioyce O C
daughter Sion, be ioyfull O Israel: reioyce and be glad from thy whole heart O daughter Hierusalem:

15 For the Lorde hath taken away
" Or, iudgement. thyne " punishment, and hath cast out thyne enemies: the king of Israel, euen the Lord him selfe is with thee, so that thou " needest no more to
" Or, thou shalt see no more euyll. feare any misfortune. 16 In that tyme it shalbe sayde to Hierusalem, Feare not: & to Sion, Let not thyne handes be " slacke: 17 For the Lord
" Or, fayntthy God in the middes of thee is mightie, he wyll saue (thee,) he wyll reioyce ouer thee with ioy, he wyll quiet him selfe in his loue, he wyll reioyce ouer thee with gladnesse.

18 After

18 After a certayne tyme wyll I gather the afflicted that were of thee, and them that bare the reprochе for it. 19 And beholde, in that tyme wyll I destroy all those that vexe thee. I wyll helpe the lame, and gather vp the castaway: yea I wyll get them praise and honour in all landes where they haue ben put to shame. 20 At the same tyme wyll I bryng you agayne, and at the same tyme wyll I gather you: I wyll get you a name and a good report among all people of the earth, when I turne backe your captiuitie before your eyes, saith the Lorde.

The booke of the prophete Aggeus.

¶ The first Chapter.

1 The tyme of the prophecie of Aggeus. 8 An exhortation to builde the temple agayne.

IN the seconde yere of king Darius, in the firth moneth, the first day of the moneth, came the word of the Lord by the ministerie of the prophete Aggeus (a) vnto Zorobabel (b) the sonne of Salathiel a prince of Juda, and to Josua the sonne of Josedech the hye priest, saying,

2 Thus speaketh the Lord of hoastes, saying, This people saith, (c) The time is not yet come for the Lordes house to be builded. 3 Then came the word of the Lorde by the ministerie of the prophete Aggeus, saying, 4 Is it tyme for you your selues to dwell in seeled houses, & this house lye waste?

5 Nowe thus saith the Lorde of hoastes, Consyder your owne wayes in your hearres. 6 Ye haue (d) sowen much, but ye bryng little in: ye eate, but ye haue not inough: ye drinke, but ye are not fylled: ye clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge. 7 Thus saith the Lorde of hoastes, Consyder your owne wayes in your hearres. 8 Get you vp to the mountayne, and fetch wood, and builde this house, and I wyll take pleasure in it, and I wyll be glorified, saith the Lorde. 9 Ye loked for much, and lo it came to litle, and when ye brought it home, I did blowe vpon it: and why, saith the Lorde of hoastes? because of my house that is waste, and you runne euery man into his owne house. 10 Therefore vpon you the heauen is stayed from deawe, and the earth is stayed from yeeldyng her increase. 11 And I haue called for a drought vpon the lande, & vpon the mountaynes, and vpon the corne, and vpon the wine, and vpon the oyle, and vpon all that the ground bringeth fooith, vpon men, & vpon cattel, and vpon all the labour of the handes.

12 Whē Zorobabel the sonne of Salathiel, and Josua the sonne of Josedech the hie priest, with all the (e) remnaunt of the people hearde the voyce of the Lorde their God, and the (f) wordes of the prophete Aggeus, as the Lord their God had sent him, thē the people did feare before the Lorde. 13 Then Aggeus the Lordes messenger said in the Lordes message vnto the people, saying, I am with you saith the Lorde. 14 And the Lorde stirred vp the spirite of Zorobabel the sonne of Salathiel a prince of Juda, and the spirite of Josua the sonne of Josedech the hye priest, and the spirite of all the people: and they came and dyd the worke in the house of the Lorde of hoastes their God.

¶ The ii. Chapter.

¶ He sheweth that the glorie of the latter temple shall exceede the first.

IN the (a) twentie and fourth day of the firt moneth, in the seconde yere of king Darius, 2 In the (b) seuenth moneth in the twentie and one day of the moneth, came the worde of the Lorde by the ministerie of the prophete Aggeus, saying, 3 Say now to Zorobabel the sonne of Salathiel prince of Juda, and to Josua the sonne of Josedech the hye priest, & to the rest of the people, saying, 4 Who is among you left, which sawe this house in her first glorie, and howe do you see it nowe? Is it not in your eyes in comparison of it as nothing?

5 Yet nowe be of good cheare O Zorobabel, saith the Lorde, and be of good comfort O Josua thou hie priest sonne of Josedech, and be strong all ye people of the lande, saith the Lorde, and worke: for I am with you saith the Lorde of hoastes.

6 Accordyng

(a) Though the people transgresse: yet the prophete is sent to the prince and priest, whose negligence often tymes is the cause of the peoples sin.

(b) Zorobabel was the son of Phadaia, 1.Chr.3, and ver.18. his fathers name is left out, & his graundfathers name supplied, because it was not so obscure as was the other.

(c) And yet there were nowe seuenteene yeres past sence Cyrus had graunted them libertie to builde.

(d) God is the geuer of encrease, neither may any thyng prosper with out his blessyng.

(e) For the greater part taryed in Babylon, and woulde not take the libertie which Cyrus had geuen them.

(f) Here is no difference made betweene the worde of the prophet & the word of god, to shewe that the prophet must so speake, & the people so heare them as the words of god.

(a) They had but three weekes and three dayes to heare the prophete, and to prepare their tooles for their worke, so diligent were they after the preaching of the prophet.

(b) They had nowe not wrought a full moneth yet thei waxed weerie: and therfore had neede to be set on a freshe by the prophete, who was therefore nowe sent vnto them agayne.

6 Accordyng to the (c) worde that I conenaunted with you, when ye came out of Egypt: and my (d) spirite shall remayne with you, feare ye not.
7 For thus saith the Lord of hoastes, (e) yet a litle while, and I wyll shake the heauens, and the earth, and the sea, and the drye lande: 8 And I wyl moue all nations, and the desire of all nations shall come, and I wyll fyll this house with glorie, saith the Lord of hoastes. 9 The siluer is mine, and the golde is myne, saith the Lorde of hoastes. 10 The glorie of the latter house, shalbe greater then the glorie of the first, saith the Lord of hoastes: and in this place wyll I geue peace, saith the Lord of hoastes. 11 In the twentie & fourth day of the ninth moneth in the seconde yere of king Darius, came the worde of the Lorde vnto the prophete Haggeus, saying,
12 Thus saith the Lorde God of hoastes, Aske nowe ye priestes (concernyng) the lawe, saying, 13 If one beare holy fleshe in the shirt of his coate, and with his shirt do touche the bread, potage, wine, oyle, or any other meate, shall it be holy? And the priestes aunswered and sayde, No. 14 And Haggeus sayde, If a polluted person touche any of these, shall he not be polluted? And the priestes aunswered & sayde, He shalbe polluted. 15 Then Haggeus aunswered and sayde, So is this people, and so is this nation before me saith the Lorde, and so is all the worke of their handes: and that which they offer there is vncleane.
16 And nowe consyder I pray you in your myndes from this day and vpwarde, before there was layde one stone vpon another in the house of the Lorde, 17 Before these thynges (were done) when one came to a heape of twentie (measures) there were but ten: so who came to the wine presse for to drawe out fifte (vessels of wine) out of the presse, there were but twentie. 18 I smote you with blastyng, and with mildeawe, and with hayle, in all the worke of your handes, and you turned not vnto me, saith the Lorde. 19 Consyder nowe in your myndes from this day, and afore, from the foure and twentie day of the ninth (moneth) euen from the day that the foundation of the Lordes temple was layd, consyder it in your myndes:
20 Is the seede yet in the barnes, as yet the vines, and the figge tree, and the pomegranate, and the olyue tree hath not brought forth? from this day wyll I blesse (you.) 21 And (f) agayne the worde of the Lorde came vnto Haggei in the foure and twentie (day) of the moneth, saying.
22 Speake to Zorobabel the prince of Iuda, and say, I wyll shake the heauens & the earth: 23 And I wyll ouerthrowe the "throne of kingdomes, & I wyll destroy the strength of the kingdomes of the heathen, and I wyll ouerthrowe the charrets and the sitters theron, and the horse and the riders shall fall downe euery one by the swoorde of his brother. 24 In that day, saith the Lorde of hoastes, wyll I take thee Zorobabel my seruaunt sonne of Salathiel, saith the Lord, and wyll make thee as a signet: for I haue chosen thee, saith the Lord of hoastes.

(c) God made many promises to his people after their departure out of Egypt: but in as much as he goeth about to speke of Christe in this place, it may well be thought that he meaneth here by promise made. Deut. 18. verse. 15. and repeated. Act. 7. ver. 27.

(d) Before he confirmed his promise made of Christ, nowe he promiseth his spirite: therfore ther is no cause of feare.

(e) There passed. 519. yeres after this prophecie, before Christe came.

(f) He is sent twise in one day to propheeie vnto the people.

" Or, seate.

¶ The booke of the prophete Zacharias.

¶ The first Chapter.

1 He moueth the people to returne to the Lorde and eschewe the wickednesse of their fathers. 36 He prefigureth Christe and his Apostles.

IN the eyght moneth of the seconde yere of king Darius, came the word of the Lord vnto Zacharias the sonne of Barachias the sonne of Addo the prophete, saying,
2 The Lorde hath ben sore displeased with your forefathers. 3 And say thou vnto them, Thus saith the Lord of hoastes, Turne you vnto me saith the Lord of hoastes, and I wyll turne vnto you, saith the Lorde of hoastes.
4 Be ye not lyke your forefathers, vnto whom prophetes cryed, saying, Thus saith the Lorde of hoastes, Turne you from your euyll waies, and from your wicked imaginations: but they wolde not heare nor regarde me, saith the Lorde.
5 What is nowe become of your forefathers? and do the prophetes lyue for euer? 6 But dyd not my wordes and statutes which I commaunded by my seruauntes the prophetes take holde of your forefathers? and they returned, and sayde, Lyke

A
Mat. 25. d
Iere. 31. c
Mala. 3. b
Iere. 44. a
Psal. 78. a
Osee. 14. a
Tob. 13. b
Iere. 44. a

lyke as the Lorde of hoastes determined to do vnto vs according vnto our owne wayes and imaginations, euen so hath he dealt with vs. 7 Vpon the twentie and fourth day of the eleuenth moneth, (which is the moneth Sebah) in the second yere of Darius, came the worde of the Lorde vnto Zacharias the sonne of Barachias the sonne of Addo the prophete, saying, 8 I sawe by nyght, and beholde there sate one vpon a red horse, and stoode styll among the Myrte trees that were in a bottome: and behynde him were there red, speckled, & whyte horses. 9 Then sayd I, O my Lorde, what are these? And the angell that talked with me, sayd vnto me, I wyll shewe thee what these be. 10 And the man that stoode among the Myrte trees answered and sayde, These are they whom the Lorde hath sent to go through the worlde. 11 And they answered the angell of the Lorde that stoode among the Myrte trees, and sayde, We haue gone through the worlde, and beholde all the worlde sitteth styll, and is careles. 12 Then the Lordes angell gane answere, and sayde, O Lord of hoastes, howe long wylt thou be mercifull vnto Hierusalem, and to the cities of Juda, with whom thou hast ben displeased nowe these threescore and ten yeres? 13 So the Lorde gaue a louyng and a comfortable answere vnto the angell that talked with me. 14 And the C angell that communed with me, sayde vnto me, Crye thou, and speake, Thus saith the Lorde of hoastes, I am exceedyng ielous ouer Hierusalem and Sion, 15 And sore displeased at the careles heathen: for where as I was but a litle angrie, they helped forward the affliction. 16 Therefore thus saith the Lorde, I wyll returne vnto Hierusalem in tender mercie, so that my house shalbe builded in it, saith the Lorde of hoastes: yea and the (a) line shalbe stretched vpon Hierusalem. 17 Crye also and speake, thus saith the Lorde of hoastes, My cities through prosperitie shalbe spread abrode, the Lorde shall yet comfort Sion, and choose Hierusalem. 18 Then lyft I vp myne eyes and sawe, and beholde, foure hornes. 19 And I sayde vnto the angel that talked with me, What be these? He answered me, These are the hornes which haue scattered Juda, Israel, and Hierusalem. 20 And the Lorde shewed me foure carpenters. 21 Then sayd I, What wyll these do? He answered and sayd, These are the hornes which haue scattered Juda, so that no man durst lyft vp his head: but these are come to fray them away, and to cast out the hornes of the gentiles which lyft vp their horne ouer the lande of Juda to scatter it abrode.

(a) Such as Masons and Carpenters vse in building.

¶ The. ii. Chapter.

¶ The renewyng of Hierusalem & Iuda.

I Lyft vp myne eyes agayne and I loked: and beholde a man, with a measure line in his hand. 2 Then sayde I, whyther goest thou? And he sayde vnto me, To measure Hierusalem, that I may see howe long & howe brode it is. 3 And behold ỹ angell that talked with me, went his way forth: then went there out another angell to meete him, 4 And sayde vnto him, Runne, speake to this young man, and say, Hierusalem shalbe inhabited without any wall, for the very multitude of people and cattell that shalbe therin. 5 For I my selfe saith the Lorde, wyll be vnto her a wall of fire rounde about, and wyll be the glorie in the middest of her. 6 O get you forth, O flee from the lande of the north, saith the Lorde: for I haue scattered you into the foure windes of the heauen, saith the Lorde.

7 Saue thy selfe O Sion, thou that B dwellest with the daughter of Babylon: 8 For thus saith the Lorde of hoastes, After this glorie hath he sent me out to the heathen which spoyled you: for who so toucheth you, shall touche the apple of his owne eye.

9 Beholde, I wyll lift vp mine hande ouer them, so that they shalbe spoyled of those which afore serued them: and ye shall knowe that the Lorde of hoastes hath sent me. 10 Be glad and reioyce O daughter Sion: for lo I am come to dwell in the middest of thee, saith the Lorde. 11 At the same tyme there shall many heathen cleaue to the Lorde, and shalbe my people: thus wyll I dwell in the middest of thee, and thou shalt knowe that the Lorde of hoastes hath sent me vnto thee. 12 The Lorde shall haue Juda in possession for his part in the holy lande, and shall choose Hierusalem yet agayne. 13 Let all flesche be styll before the Lorde: for he is raysed vp out of his holy place.

¶ The

Zech. 6.a
Apoc. 6.a
Jere. 25.b and. 29.b
1. Esd. 1.a
Zech. 8.a
Dan. 7.b
Ezec. 14.a
Apoc. 21.c
Deut. 4.b
Jere. 2.a
Psal. 17.b
Exo. 25.a
Soph. 1.a

¶ The. iii. Chapter.

3 Of the lowe and hye estate of Christe vnder the figure of Iosua the priest,
8 A prophecie of Christe.

AND he shewed me Iosua the hye priest standyng before the angell of the Lorde, and Satan stoode at his ryght hande to resist him.
Psal. 109. a
2 And the Lorde sayde vnto Satan, The Lorde rebuke thee thou Satan, yea the Lorde that hath chosen Hierusalem rebuke thee: is not this a brand taken out of the fire? 3 Nowe Iosua was clothed in vncleane rayment, and stoode before the angell.
4 And he answered and sayde vnto those that stoode before him, Take away the foule clothes from him. And vnto him he sayde, Beholde I haue taken away thy sinne from thee, and I will clothe thee with chaunge of rayment. 5 And I sayd, Let them set a faire miter vpon his head. So they set a faire miter vpon his head, and put on clothes vpon him, and the angell of the Lorde stoode there.
6 Then the angell of the Lorde testified vnto Iosua, & spake, 7 Thus saith the Lorde of hoastes, If thou wylt walke in my wayes, & kepe my watch, thou shalt iudge my house, and kepe my courtes, and I will geue thee place among these that stande here.
Or, Iesus
8 Heare O Iosua thou hye priest, thou and thy felowes that sit before thee, for they are monstrous persons: beholde I will bryng forth the braunche my seruaunt. 9 For lo, the stone that I haue layde before Iosua, vpon one stone shalbe seuen eyes: beholde I will cut out the grauyng therof, saith the Lord of hoastes, and I will take away the sinne of the lande in one day. 10 In that day shall euery man call his neyghbour vnder the vine, and vnder the figtree, saith the Lorde of hoastes.
Zach. 3. a
Gene. 33. a

¶ The. iiii. Chapter.

¶ The vision of the golden candlesticke, and the exposition therof.

AND the angel that talked with me came agayne, and waked me, as a man that is raysed out of his sleepe, 2 And sayde vnto me, What seest thou? And I sayde, I haue loked, and beholde a candlesticke all of gold, with a boule vpon it, and his seuen lampes therin, and vpon euery lampe seuen pypes. 3 And two olyue trees therby: one vpon the ryght syde of the boule, and the other vpon the left syde. 4 So I answered and spake to the angell that talked with me, saying, O my Lorde, what are these?
Apoc. 11. b
5 The angell that talked with me answered & sayde vnto me, Knowest thou not what these be? And I sayde, No my Lorde. 6 He answered and sayde vnto me, This is the worde of the Lorde vnto Zorobabel, saying, Neither through an hoast of men, nor through strength: but through my spirite, saith the Lorde of hoastes.
Esai. 11. a
7 What art thou great mountayne before Zorobabel? thou must be made euen, and he shall bryng forth the head stone therof, with shoutynges, crying, Grace, grace vnto it. 8 Moreouer the worde of the Lorde came vnto me, saying, 9 The handes of Zorobabel haue layde the foundation of this house, his handes shall also fynishe it: and thou shalt knowe that the Lorde of hoastes hath sent me vnto you: 10 For who hath despised the day of small thynges? they shall reioyce, and shall see the stone (a) of tynne in the hande of Zorobabel: these seuen are the eyes of the Lorde, which go through the whole worlde.
Zach. 3. b
Philip. 1. b
(a) A plummet of tinne, as nowe men vse plummets of lead.
11 Then answered I, and sayd vnto him, What are these two olyue trees vpon the ryght and left syde of the candlesticke? 12 I spake moreouer & sayde vnto him, What be these two olyue braunches which through the two golden pipes emptie them selues into the golde? 13 He answered me and sayde, Knowest thou not what these be? and I sayde, No my Lorde.
Apoc. 11. a
14 Then sayde he, These are the two olyue braunches, that stande with the ruler of the whole earth.

¶ The. v. Chapter.

1 The vision of the fleeyng booke, signifiyng the curse of theeues, and such as abuse the name of god. 6 By the vision of the measure, is signified the bryngyng of Iuda to Babylon.

SO I turned me, lyfting vp myne eyes, and loked, and beholde a fleeyng booke. 2 And he sayde vnto me, What seest thou? I answered, I see a fleeyng booke of twentie cubites long, and ten cubites brode. 3 Then sayde he vnto me, This is the curse that goeth forth ouer the whole earth: for all theeues shalbe " iudged after this booke, and all periured persons shalbe iudged accordyng to the same. 4 And I will bryng it forth saith the Lorde of hoastes, so that it shall
" or, cut of as is written on the one syde: and all periured persons shalbe cut of as is on thother syde.

thal enter into the house of the theefe, and into the house of him that falsely sweareth by my name: and shall remayne in the middest of his house, and consume it, with the timber and stones therof. 5 Then the angel that talked with me, went forth, and sayd vnto me, Lyft vp thyne eyes, and see what is this that goeth forth.

6 And I sayde, What is it? He answered, This is a * measure goyng out. He sayde moreouer, Euen thus are they that dwell vpon the whole earth to loke vpon. 7 And beholde there was lyft vp a talent of lead: and lo, a woman sate in the middest of the * measure. 8 And he sayde, This is vngodlinesse: so he cast her into the middest of the * measure, and threwe the lumpe of lead into the mouth of the * measure. 9 Then lyft I vp myne eyes, and loked, and beholde there came out two women, and the winde was in their winges: for they had winges lyke the winges of a storke, and they lyft vp the * measure betwixt the earth and the heauen.

10 Then spake I to the angell that talked with me, Whyther wyll these beare the measure? 11 And he sayde vnto me, Into the lande of Sinnaar to builde it an house, and it shalbe established, and set there vpon her owne place.

¶ The.vi. Chapter.

1 By the foure charrets he describeth the prosperitie of foure kingdomes.

MOreouer I turned me, lyftyng vp myne eyes, and loked, and beholde there came foure charrets out from betwixt two hylles, which hylles were of brasse. 2 In the first charret were red horses, in the seconde charret were blacke horses, 3 In the thirde charret were whyte horses, in the fourth charret were horses of diuers colours, and strong. 4 Then spake I, and sayde vnto the angell that talked with me, O my Lorde, What are these? 5 The angel answered and sayde vnto me, These are the foure spirites of the heauen, which be come forth to stande before the ruler of all the earth. 6 That with the blacke horse went forth into the lande of the north, and the white folowed them, and the speckled horses went forth towarde the south: 7 And the * strong horses went out, and required to go and take their iourney ouer the whole earth: and he sayde, Get you hence, and go through the worlde: so they went throughout the world. 8 Then cryed he vpon me, & spake vnto me, saying, Beholde, these that go towarde the north, thal styll my wrath in the north countrey. 9 And the worde of the Lorde came vnto me, saying,

10 Take of the prisoners that are come from captiuitie, namely, Heldai, Tobiah, and Idaia, which came from Babylon: and come thou the same day, and go vnto the house of Iosiah the sonne of Sophonia. 11 Then take golde & siluer, and make crownes therof, and set them vpon the head of Iosua the sonne of Iosedech the hye priest, 12 And speake vnto him, Thus saith the Lorde of hoastes, Beholde the man whose name is the branche, and he shall growe vp out of his place, and he shall builde vp the temple of the Lorde. 13 Yea euen he shall builde vp the temple of the Lorde, & he shall beare the prayse: he shall sit vpon * the Lordes throne, and haue the domination: a priest shall he be also vpon his throne, and a peaceable counsell shalbe betwixt them both. 14 And the crowne shalbe to Helem, and to Tobiah, and to Idaia, and to Hen the sonne of Zophoni, for a memoriall in the temple of the Lorde. 15 And such as be farre of shall come and builde in the temple of the Lorde, that ye may knowe how that the Lorde of hoastes hath sent me vnto you: and this shall come to passe, if ye will hearken diligently vnto the voyce of the Lorde your God.

¶ The.vii. Chapter.

5 The true fastyng. 11 The rebellion of the people, is the cause of their affliction.

AND in the fourth yere of king Darius, the worde of the Lorde came vnto Zacharia in the fourth (day) of the ninth moneth, which is called Casleu, 2 What tyme as Sarasar and Rogommelech, and their men that were with them, sent vnto the house of God for to pray before the Lorde: 3 And that they shoulde speake vnto the priestes which were in the house of the Lord of hoastes, & to the prophetes, saying, Shoulde I weepe in the fifth moneth, & abstayne as I haue done nowe these so many yeres? 4 Then came the word of the Lorde of hoastes vnto me, saying,

5 Speake vnto all the people of the lande,

* Or, Ephah.
* Or, Ephah.
* Or, Ephah.
* Or, Ephah.
* Or, Ephah.
* Or, the speckled.
* Or, strong.
* Or, his.

Gen.15.b
Zacha.1.b
Apoc.6.a
Iere.4.d
Zach.3.b
Psal.127.b
Apoc.4.b
Psal.110.b
Heb.5.6.7
1.king.25.b

lande, and to the prieſtes, and ſay, Jere. 41.a
When ye faſted and mourned in the 2.king. 25.b
fifth and ſeuenth moneth nowe this
threeſcore and ten yeres, dyd ye faſt
vnto me? 6 When ye dyd eate alſo
and drinke, dyd ye not eate and drinke
for your owne ſelues? 7 Are not
theſe the wordes which the Lorde
ſpake by his prophetes afore tyme,
when Hieruſalem was yet inhabited
and wealthy, she and the cities rounde
about her, when there dwelt men
both towarde the ſouth and in the
playne countreis? 8 And the worde
of the Lorde came vnto Zachari, ſay- Zach.13.b
ing, 9 Thus ſaith the Lorde of Exod.22.c
hoaſtes, Execute true iudgement,
ſhewe mercie and louyng kindneſſe
euery man to his brother. 10 Do the
widowe, the fatherleſſe, the ſtraun-
gers and poore no wrong, and let no
man imagine euyll againſt his bro- Jere.8.g.
ther in his heart. 11 Neuertheleſſe
they woulde not take heede, but tur-
ned their backes, and ſtopped their
eares that they ſhoulde not heare.
12 Yea they made their heartes as
an Adamant ſtone, leſt they ſhoulde
heare the lawe and wordes which the 2.Pet.1.b
lord of hoaſtes ſent in his holy ſpirite
by the prophetes afore time: wherfore
the Lorde of hoaſtes was very wroth Jere.11.b
at them. 13 And thus is it come to
paſſe, that lyke as he cryed, and they
woulde not heare: euen ſo they cryed,
and I would not heare ſaith the Lord
God of hoaſtes: 14 But ſcattered
them among all the nations whom
they knewe not: thus the lande was
made ſo deſolate after them, that
there trauayled no man in it, neither
to nor fro: for that pleaſaunt lande
was vtterly layde waſte.

¶ The. viii. Chapter.

2 Of the returne of the people vnto Hieruſalem, and of the mercie of god towarde them. 16 Of good workes. 20 The callyng of the gentiles.

AND the word of the Lord of hoaſtes came vnto me, ſaying. 2 Thus ſaith the Lorde of hoaſtes, I was in great ielouſie for Sion, yea I haue ben very ielous for her with great wrath. 3 Thus ſaith the Lorde, I will returne vnto Sion, and will dwell in the middeſt of Hieruſalem: ſo that Hieruſalem ſhalbe called, A Zach.1.b. faythfull and true citie, the hyll of the Lorde of hoaſtes, an holy hyll.

4 Thus ſaith the Lorde of hoaſtes, There ſhall yet olde men and olde women dwell againe in the ſtreetes of Hieruſalem: yea & ſuch as go with ſtaues in their handes for very age.

5 The ſtreetes of the citie alſo ſhalbe ful of young boyes & damſels playing in the ſtreetes therof. 6 Thus ſaith the Lorde of hoaſtes, If the reſidue of this people thinke it to be vnpoſſible in (their) eyes in theſe dayes: ſhould it Mat.19.b
therefore be vnpoſſible in my ſight, ſaith the Lorde of hoaſtes?

7 Thus ſaith the Lorde of hoaſtes, B
Beholde I will deliuer my people from the countreis of the eaſt and weſt, 8 And will bring them againe, that they may dwell in the middeſt of Hieruſalem: they ſhalbe Jere.32.c
my people, and I will be their god in Apoc.21.c
trueth & righteouſnes. 9 Thus ſaith the Lord of hoaſtes, Let your handes be ſtrong ye that nowe heare theſe wordes by the mouth of the prophets which are in theſe dayes, that the foundation of the houſe of the Lorde of hoaſtes is layde, that the temple may be builded. 10 For before theſe dayes neither men nor cattell couldе Aggæ.1.a
winne any (a) thyng, neither myght any man come in and out in reſt for trouble: but I let euery man go againſt his neyghbour. 11 Neuertheleſſe I will nowe intreate the reſidue of this people no more as afore tyme, ſaith the Lord of hoaſtes. 12 For the ſeede ſhall proſper, the vine ſhall geue her fruite, the grounde ſhall geue her encreaſe, and the heauens ſhall geue their deawe, and I ſhall cauſe the remnaunt of this people to haue all theſe in poſſeſſion. 13 And it ſhall come to paſſe, that lyke as ye were a curſe among the heathen O ye houſe of Juda and ye houſe of Iſrael, euen ſo will I deliuer you, that ye ſhalbe a bleſſyng: feare not, but let your handes be ſtrong: 14 For thus ſaith C
the Lorde of hoaſtes, Lyke as I thought to puniſhe you, what tyme as your fathers prouoked me vnto wrath, ſaith the Lorde of hoaſtes, and ſpared not: 15 Euen ſo am I determined nowe in theſe dayes for to do well vnto the houſe of Juda and Hieruſalem: (therfore) feare ye not.

16 Nowe the thynges that ye ſhall do, are theſe, Speake euery man the Ephe.4.c
truth vnto his neyghbour, execute Zach.7.b
iudgement truly & peaceably within your portes: 17 And let none of you imagine euyll in his heart againſt his neyghbour, and loue no falſe

(a) They laboured and toyled themſelues and their cattell without encreaſe, becauſe they cared not for gods glorie in reedifying of the temple, but went about their priuate gayne.

other:

ordes: for all these are the thinges that I hate, saith the Lorde. 18 And the worde of the Lord of hoastes came vnto me, saying: 19 Thus saith the Lorde of hoastes, The fast of the fourth moneth, the fast of the fifth, the fast of the seuenth, and the fast of the tenth, shalbe ioy and gladnesse and prosperous hye feastes vnto the house of Juda: onlye loue the truethe and peace. 20 Thus saith the Lorde of hoastes, There shall yet come people, and the inhabiters of many cities:

D

Esai.ii.a. Psal.122.a. 21 And they that dwell in one citie shall go to another, saying, Vp, let vs go and pray before the Lorde, let vs seeke the Lorde of hoastes: I will go with you. 22 Yea much people and mightie nations shall come to seeke the Lorde of hoastes at Hierusalem, and to pray before the Lorde.

23 Thus saith the Lorde of hoastes: In that tyme shall ten men (out of all maner of language of the Gentiles) take one Iewe by the hemme of his garment, and say, We will go with you: for we haue heard that God is among you.

¶ The.ix. Chapter.

1 The conuertion of the Gentiles. 9 The comming of Christe sitting on an Asse.

A

THE burden of the worde of the Lorde in the lande of Hadrach: and Damascus shalbe his rest, when the eyes of men, euen of all the tribes of Israel shalbe towardes the Lorde. 2 The borders of Hemath shalbe harde thereby, Tyrus also and Sidon, for they are very wyse. 3 Tyrus shall make her selfe strong, heape vp siluer as the sande, and gold as the clay of the streetes. 4 Beholde, the Lorde shall spoyle her, he shall smite downe her power in the sea, and she shalbe consumed with fire. 5 This shall Ascalon see, and be afrayde: Gaza shalbe very sory, so shall Accaron also, because her hope is come to confusion: for the kyng of Gaza shall perishe, & at Ascalon shall no man dwell.

Joel.iiii.a. Ezec.xxviii.c. Jer.xlvii.a. Amos.i.d.

6 Straungers shall dwell at Asdod, and as for the pride of the Philistines I shall roote it out. 7 Their blood will I take away from their mouth, and their abhominations from betweene their teeth: Thus they that shalbe left shalbe for our God, he shall be as a prince in Juda, and Accaron like as a Jebusite. 8 And I will pitche a campe (a) about myne house

B

Actes.xv.b.

(a) God is strong enough to defende his Churche against all his aduersaries.

against the armie, against hym that passeth by, and against hym that returneth, and no oppressour shal come vpon them any more: For now I haue seene with myne eyes. 9 Reioyce thou greatly O daughter Sion, be glad O daughter Hierusalem: For lo, the kyng commeth vnto thee, euen the righteous and sauiour, lowly and simple is he, he rydeth vpon an Asse, and vpon the foale of an Asse. 10 I will roote out the charets from Ephraim, and the horse from Hierusalem, the battayle bowes shalbe destroyed, he shall geue the doctrine of peace vnto the heathen: and his dominion shalbe from the one sea to the other, & from the ryuer to the ende of the worlde.

Esai.lxii.e. 10 Sa..

11 Thou also (shalt be saued) through the blood of thy couenaunt: I haue loosed thy prysoners out of the pit wherein is no water. 12 Turne you nowe to the strong holde ye that be in prysion and long sore to be deliuered: euen this day I bryng thee worde that I will rewarde thee double agayne.

13 For Juda haue I bent as a bowe for me, Ephraim (his hande) haue I filled, and thy sonnes O Sion will I rayse vp against the Grekes, and make thee as a Giauntes sworde.

14 The Lord God shalbe seene aboue them, and his dartes shall go forth as the lightning: the Lorde God shall blowe the trumpet, and shall come forth as a storme out of the south.

C

15 The Lorde of hoastes shall defend them, they shall consume and deuour, and subdue them with sling stones, they shall drinke and rage as it were through wine, they shalbe filled lyke the basons, and as the hornes of the aulter. 16 The Lord their God shall deliuer them in that day, as the flocke of his people: for as precious stones of a Diademe they shalbe set vp ouer his lande. 17 O howe great is his goodnesse, and howe excellent his beautie! For the corne shall make the young men chearefull, and the newe wine the maydens.

Zach.ii.a. 1.Sam.17.f.

The. x. Chapter.

1 The people is moued to require the doctrine of trueth of the Lord. 3 The Lorde promiseth to visite and comfort the house of Israel.

PRay the Lorde then betymes to geue the latter rayne, so shall the Lorde make bright cloudes, and geue you rayne inough, and to euery one grasse in the fielde. 2 For rayne

A

Deut.28.b.

is the answere of Gods, the soothsayers see lyes, and the dreamers tell but vayne thynges, the comfort that they geue is nothing worth: therfore they went away lyke a flocke of sheepe, and were troubled, because they had no sheephearde. 5 My wrathfull displeasure was moued against the sheepheardes, and I wyl visite the goates: for the Lord of hostes wyl visite his flock the house of Juda, and wyl make them as a goodly fayre Horse in the battayle. 4 Out of (Iuda) shall come the corner, the nayle, the battell bowe, and the appoynter of tributes also. 5 They shalbe as giaunts, whiche in the battayle treade downe their enemies in the myre of the streetes: they shall fight, for the Lord shalbe with them, and the horsemen shalbe confounded. 6 I wyll comfort the house of Juda, and preserue the house of Joseph, I wyll bryng them agayne, for I pitie them, and they shalbe lyke as they were when I had not cast them of: for I the Lorde am their God, and wyll heare them.

7 Ephraim shalbe as a giaunt, and their heart shalbe chearefull as thorowe wine: yea their chyldren shall see it, and be glad, and their heart shall reioyce in the Lorde. 8 I wyll hysse for them, and gather them together, for I wyll redeeme them: they shall encrease, as they encreased afore.

9 I wyll sowe them among the people, that they may thinke vpon me in farre countreys, they shall lyue with their chyldren, and turne agayne.

10 I wyll bryng them agayne also from the lande of Egypt, and gather them out of Assyria: I wyll cary them into the lande of Gilead and to Libanus, and place (a) shall not be founde for them. 11 And affliction shall passe ouer vnto the sea, and smyte the sea waues, so that all the deepe floodes shalbe dryed vp: the proude boasting of Assur shalbe cast downe, and the scepter of Egypt shalbe taken away. 12 I wyll comfort them in the Lord, that they may walke in his name, saith the Lorde.

(a) The multitude shalbe so great.

¶ The. xi. Chapter.

1 The destruction of the temple. 4 The care of the faythfull is committed to Christe by the father. 7 A greeuous vision against Hierusalem and Iuda.

OPen thy doores O Libanus, that the fire may consume thy Cedar trees. 2 Howle ye fire trees, for the Cedar is fallen, yea all the proude are wasted away: Howle O ye Oke trees of Basan, for the mightie strong wood is cut downe.

3 Men may heare the sheepheardes mourne, for their glory is destroyed: men may heare the Lions whelpes roare, for the pryde of Jordane is wasted away. 4 Thus saith the Lorde my God, Feede the sheepe of the slaughter, 5 Whiche haue ben slayne of those that possessed them, yet they (take it) for no sinne, but they that solde them sayde, The Lorde be thanked, for I am ryche: yea their owne sheepheardes spare them not.

6 Therefore wyll I no more spare those that dwell in the lande saith the Lorde: but lo, I wyll deliuer the people, euery man into his neighbours hande, and into the hande of his king, that they may smyte the lande, and out of their handes I wyll not deliuer them. 7 I my selfe fed the slaughter sheepe, a poore flocke verely, and take vnto me two staues: the one called Beautie, the other called Bandes: and so fedde the sheepe.

8 Three sheepheardes I put out of office in one moneth, for I might not away with them: neither had they any delight in me. 9 Then sayde I, I wyll feede you no more: the thing that dyeth, let it dye: and that that wyll perishe, let it perishe: and let the remnaunt eate euery one the fleshe of his neighbour. 10 I take also my staffe (euen) Beautie, and brake it, that I myght disanull the couenaunt whiche I made with all people. 11 And so it was broken in that day: then the poore simple sheepe that had a respect vnto me, knewe thereby that it was the worde of the Lorde. 12 And I sayde vnto them, If ye thinke it good, bryng hyther my wages: if no, then leaue. So they wayed downe thirtie syluer pence, the value that I was prysed at. 13 And the Lorde sayde vnto me, Cast it vnto the potter, a goodly price for me to be valued at of them. And I take the thirtie syluer pence, and cast them to the potter in the house of the Lorde. 14 Then brake I my other staffe also (namely) Bandes, that I myght loose the brotherhood betwixt Juda and Israel. 15 And the Lorde sayde vnto me, Take thee also the "staffe of a foolishe sheepheardе. 16 For lo, I wyll raise vp

"Ose. xiii. b.
"Esa. xxvii. d.
"Esa. xxxv. a.
"Esa. xxxv. a.
"Esa. xxxv. a

by a sheepheard in the lande, whiche shall not seeke after the thinges that be lost, nor seeke the tender Lammes, he shall not heale the wounded, he shal not nourishe the thinges that are whole: but he shall eate the flesshe of such as be fat, and teare their clawes in peeces. 17 O idoll sheepheard that leaueth the flocke, the swoorde shall come vpon his arme, and vpon his right eye: his arme shalbe cleane dryed vp, and his ryght eye shalbe sore blynded.

¶ The.xii. Chapter.

1 Of the destruction and buylding agayne of Hierusalem.

¶ THE (heauie) burthen whiche the Lorde hath demised for Israel. Thus saith the Lorde whiche spread the heauens abrode, layde the foundacion of the earth, and gaue man the breath of lyfe, 2 Beholde, I wyll make Hierusalem a cuppe of "ouerflowyng poyson vnto all the people that are rounde about her: yea Juda hym selfe also shalbe in the syege against Hierusalem. 3 At the same tyme wyll I make Hierusalem an heauie stone for all people, so that all such as lyft it vp shalbe torne & rent, and all the people of the earth shalbe gathered together against it. 4 In that day saith the Lord, I wyl make al horses astonied, and those that ryde vpon them to be out of their wittes: I wyl open myne eyes vpon the house of Juda, and smyte al the horses of the people with blyndnesse. 5 And the princes of Juda shall say in their heartes, The inhabiters of Hierusalem shall geue me consolation in the Lord of hoastes their God. 6 In that tyme wyll I make the princes of Juda lyke an hot burning ouen with wood, and lyke a fyrebrand among the "strawe, so that they shall consume all the people rounde about them, both vpon the right hande and the left: Hierusalem also shalbe inhabited agayne, (namely) in the same place where Hierusalem standeth. 7 The Lorde shall preserue the tentes of Juda as aforetime, so that the glory of the house of Dauid and the glory of the citezins of Hierusalem shall not be exalted against Juda. 8 In that day shall the Lorde defend the citezins of Hierusalem, so that the weakest then among them shalbe as Dauid: and the house of Dauid shalbe as gods house, and as the angell of the Lorde before them. 9 At the same tyme wyll I go about to destroy all such people as come against Hierusalem. 10 Moreouer, vpon the house of Dauid and vpon the citezins of Hierusalem wyll I poure out the spirite of grace and compassion, so that they shall looke vpon me whom they haue pearsed, and they shall lament for hym as men mourne for their only begotten sonne: yea and be sore for hym, as men are sore for their first chylde. 11 Then shall there be a great mourning at Hierusalem, lyke as the lamentation at Adadremmon in the fielde of Mageddon. 12 And the lande shall bewaile, euery kindred by them selues alone: the kindred of the house of Dauid by them selues, and their wiues by them selues: the kindred of the house of Nathan them selues, and their wyues by them selues: 13 The kindred of the house of Leui them selues alone, and their wyues by them selues: the kindred of the house of Semei them selues alone, & theyr wyues by them selues. 14 In lyke maner, all the other generations euery one by them selues alone, and their wiues by them selues.

Esai.5.a.

"Or, poison

Zach.xiiii.c.

Abdi.1.c.

"Or, heape

2

1.Sam.17

The.xiii. Chapter.

1 Of the well of grace and trueth. 2 Of the cleane riddaunce of Idolatrie, and of false prophetes.

IN that tyme shall the house of Dauid and the citezins of Hierusalem haue an open well to washe of sinne and vncleannesse. 2 And then saith the Lorde of hoastes, I wyll destroy the names of the idols out of the lande: so that they shall no more be put in remembraunce: As for the false prophetes also, and the vncleane spirites, I wyll take them out of the lande. 3 So that if any of them prophecie any more, his owne father and mother that begat hym, shall say vnto hym, Thou shalt not lyue, for thou speakest lyes vnder the name of the Lorde: yea his owne father and mother that begat hym shall wounde hym, when he prophecieth.

4 And then shall those prophetes be confounded euery one of his vision when he prophecieth: neither shall they weare heere cloth any more to deceaue men withall.

5 But he shalbe fayne to say, I am no prophete, I am an husbandman:

Ezec.xlvii.a

Zach.14.b.

John.xix.b.

Esai. ii.c.

Ezec.xxx.c.

Iere.xiiii.c.

Deut.xiii.b

Amos.vii.c

Gen.iii.d. for so am I taught by man from my youth vp. 6 And if it be sayde vnto hym, How came these woundes then in thyne handes? He shall aunswere: Thus was I wounded in the house of
15 myne owne freendes. 7 Aryse O thou swerde vpon my sheepheard, and vpon the man that is my felowe, saith
Mat.xxvi.c the Lord of hoastes: smyte the sheepheard, and the sheepe shalbe scattred abroade: and so will I turne my hande to the litle ones. 8 And it shall
Psal.xvii.a come to passe saith the Lorde, that in
Amos.ix.b. all the lande two partes shalbe rooted
Job.xiii.a. out and dye, but the thirde part shall
Esai.xlvii.a remayne therein. 9 And the same thirde part will I bryng through the fire, and will clense them as the sliuer is cleansed, yea and trye them lyke as golde is tryed: then shall they call vpon my name and I will heare them, I will say it is my people, and they shall say, Lorde my God.

¶ The.xiiii.Chpater.

1 The wasting of the Churche vnder the figure of Hierusalem. 9 Of the kyngdome of the Lorde.

BEholde, the day of the Lorde commeth, and thy spoyle shalbe diuided in the middest of thee. 2 For I will gather together all the heathen to fight against Hierusalem, so that the citie shalbe wonne, the houses spoyled, and the women defiled: the halfe of the citie shall go away into captiuitie, and the residue of the people "shall not be caryed out of the citie. 3 After that shall the Lorde go
"shall not be cut of from the citie. forth to fight against those heathen, as men vse to fight in the day of battayle. 4 Then shall his feete stande vpon the mount Oliuet that lyeth vpon the east side of Hierusalem, and the mount Oliuet shall cleaue in two, eastwarde and westward, so that there shalbe a great valley: and the halfe mount shall remoue towarde the north, and the other toward the south.
5 And ye shall flee vnto the valley of my hylles, for the valley of the hylles
Amos.i.a. shall reache vnto Asal: yea flee shall ye lyke as ye fled for the earthquake in the dayes of Oziah kyng of Juda: and the Lorde my God shal come, and all the saintes with him. 6 In that day shall there be no cleare lyght, but
Mat.24.c. darke. 7 This shalbe that speciall day which is knowen vnto the Lord, neither day nor night: but about the euening tyme it shalbe light. 8 In
B that tyme shall there waters of lyfe Zach.xiii.a
Apoc.xxii.a runne out from Hierusalem: the halfe part of them towarde the east sea, and the other halfe towarde the vttermost sea, and shall continue both sommer and winter. 9 And the Lorde hym selfe shall be kyng ouer all the earth:
Abd.i.b. At that tyme shall there be one Lorde only, and his name shall be but one.
10 All the lande shalbe turned as a playne from Gibea to Remmon towardes the south of Hierusalem: She shalbe set vp, and inhabited in her place, from Beniamins port vnto the place of the first port, and vnto the
2.Esd.iii.d corner port, and from the towre of Hananeel vnto the kynges wine presses. Jere.xxi.f
11 There shall men dwell, and there shall be no more destruction, but Hierusalem shalbe safely inhabited.
12 This shalbe the plague wherwith the Lorde will smyte all people that haue fought against Hierusalem, Their flesche shall consume away, though they stande vpon their feete, their eyes shalbe corrupt in their holes, and their tongue shall consume in their mouth. 13 In that day shall the Lord make a great sedition among them: so that one man shall take another by the hande, and lay his handes vpon the handes of his neighbour.
14 Juda shall fight against Hierusa-
C lem, and the armies of al the heathen Zach.xii.a
shalbe gathered together round about with golde and sliuer, and a very great multitude of apparell. 15 And this plague shall go ouer Horses, Mules, Cammels, Asses, and all the beastes that shalbe in the hoast, lyke as ponder plague was. 16 Euery one that remayneth then of all the people whiche came against Hierusalem, shal
Leui.xxiii.f go vp yere by yere to worship the king Num.29.b.
(euen) the Lorde of hoastes, and to kepe the feast of tabernacles.
17 And looke what generation vpon the earth goeth not to Hierusalem for to worship the kyng the Lorde of hoastes, vpon the same shall come no rayne. 18 If the kindred of Egypt go not vp, and come not, it shall not (rayne) vpon them: This shalbe the plague wherewith the Lorde will smyte all the heathen that come not vp to kepe the feast of tabernacles, 19 Yea this shalbe the plague of Egypt, and the plague of all people that go not vp to kepe the feast of tabernacles.

20 At

20 At that time shal the ryding geare of the horses be holy vnto the Lorde: the kettles in the Lordes house shalbe lyke the basons before the aulter.
21 Yea, all the kettles in Hierusalem and Juda shalbe holy vnto the Lorde of hoastes: and all they that slay offerynges, shall come and take of them, and seethe therein: And at that tyme there shalbe no mo Chananites in the house of the Lorde of hoastes

The booke of the prophete Malachias.

¶ The first Chapter.

¶ A complaynt agaynst Israel, and cheefely the priestes.

(a) That is, the greeuous and threatayng propheeie.

THe (a) burthen of the worde of the Lorde to Israel, by the ministerie of Malachi.
2 I haue loued you, sayth the Lorde: yet ye say, Wherein hast thou loued vs? (b) Was not Esau Jacobs brother, sayth the Lorde. yet loued I Jacob? 3 And I hated Esau, & made his mountaynes waste, and his heritage a wyldernesse for Dragons. 4 Though Edom say, We are impouerished, but we wyll returne and buylde the desolate places: yet sayth the Lorde of hoastes, They shall buylde, but I will destroy: and they shal call them, The border of wyckednesse, & the people with whom the Lorde is angry for euer. 5 And your eyes shall see: and you shall say, The Lorde wyl be magnified vpon the borders of Israel. 6 A sonne honoureth his father, and a seruaunt his master: If then I be a father, where is mine honour? if I be a master, where is my feare, sayth the Lorde God of hoastes to you O ye priestes that despise my name? and ye say, Wherein haue we despised thy name? 7 Ye offer vpon myne aulter (c) vncleane bread, and say, Wherein haue we polluted thee? In that ye say, The table of the Lorde is not to be regarded. 8 When ye bryng the blynde for sacrifice (you say) it is not euyl: and when ye bryng the lame and sicke, (you say) it is not euyll: offer it nowe (d) to thy prince, wyll he be content with thee, or accept thy person, sayth the Lord of hoastes? 9 And now I pray you, pray before god, that he may haue mercie vpon vs (this (euyll) hath ben done by your meanes) will he regarde your persons, sayth the Lorde of hoastes? 10 Who is there euen among you that wouldе shut the doores, and kindle not fire on myne aulter in vayne? (e) I haue no pleasure in you, sayth the Lord of hoastes, neither will I accept an offeryng at your hande.
11 From the rising of the sunne vnto the goyng downe of the same, my name is great among the gentiles, and in euery place (f) incense shalbe offered to my name, and a pure offeryng: for my name is great among the verye heathen, sayth the Lorde of hoastes.
12 But ye haue (g) polluted it, in that ye say, The table of the Lord is polluted, and the " fruite thereof, (euen) his meate is not to be regarded. 13 And ye sayde, Beholde (it is) a weerynesse, and you haue snuffed at it, sayth the Lorde of hoastes, and ye haue offered the stolne, and the lame, and the sicke, ye haue offered an offeryng: shoulde I accept this of your handes, sayth the Lord? 14 Cursed be the deceitful whiche hath in his flocke a male, and voweth, and sacrificeth a corrupt thing to the lord: because I am a great king, saith the lord of hoastes, and my name is fearfull among the heathen.

(b) In our election is gods great loue to vs warde declared.

(c) Vnpure sacrifices: for by bread in scripture, are signified all thynges that sourysshe.

(d) Thou offereste that to me, whiche thou art ashamed to geue to a mortal man, so greatly doest thou contemne my lawe.

(e) Against al those that follow religion for lukers sake.

(f) All nations shall call vppon my name: for incense doth signifie the worshyp of God.

(g) The gentiles shal honour me: but you defile my name. Thus are you farre worse then they, whom you iudge most vyle.

" Or, worde

The. ii. Chapter.

Threatnynges agaynst the priestes, beyng seducers of the people.

AND nowe O ye priestes, this commaundement is for you.
2 If ye wyll not heare it nor regard it, to geue the glorie to my name, sayth the Lorde of hoastes, I wyll sende a curse vpon you, and will curse your blessynges, yea I haue cursed them alredie, because ye do not consyder it in your heart. 3 Behold, I wyl (a) corrupt your seede, & cast (b) doung on your faces, (euen) the doung of your solemne feastes, and you shalbe lyfte vnto it. 4 And you shall knowe that I haue sent this commaundement vnto you, that my couenaunt whiche I haue made with Leui might stande, sayth the Lorde of hoastes. 5 My couenaunt was with him of lyfe and peace, and I gaue them hym (for) the feare wherewith he feared me, and was afrayde before my name. 6 The lawe of trueth was in his mouth, and

(a) God is the author of scarsitie, lest they shoulde impute it to any other cause.

(b) I wyll bring you to confusion & shame.

and there was no iniquitie founde in his lyppes, he (c) walked with me (d) in peace and (e) in equitie, and he turned many from theyr iniquitie. 7 (f) For the prieſtes lippes ſhall kepe knowledge, and they ſhall ſeeke the lawe at his mouth: becauſe he is the meſſenger of the Lorde of hoaſtes. 8 But ye haue gone out of the way, ye haue cauſed many to fal by the law: ye haue corrupted the couenaunt of Leui, ſayth the Lorde of hoaſtes. 9 Therefore haue I alſo made you deſpiſed and vyle before all the people, becauſe you kept not my wayes, but haue ben partiall in the lawe. 10 Haue we not al one father? hath not God made vs al? why then is euery one deceaued of his brother, to violate the couenaunt of our fathers? 11 Juda hath offended, and abhomination is committed in Iſrael and in Hieruſalem: for Juda hath defiled the holyneſſe of the Lorde which he loued, and hath maried the daughter of a ſtraunge God.

12 The Lorde wyll deſtroy the man that doth this, both the " rayſer vp and the aunſwerer out of the tabernacle of Jacob, and him that offereth an offering vnto the Lord of hoaſtes.

13 (g) And this againe haue ye done; in couering the autter of the Lorde with teares, with weeping and mourning, and therfore there is no more reſpect to the offring, neither acceptable receauing of it at your handes.

14 Yet ye ſay, Wherin? Becauſe the Lord hath ben witneſ betweene thee and thy wyfe of thy youth, againſt whom thou haſt tranſgreſſed, yet is ſhe thyne owne companion, and the wyfe of thy couenaunt. 15 And dyd not he make one? yet had he aboundaunce of ſpirite: And wherfore one? Becauſe he ſought a godly ſeede: therfore kepe your ſelues in your ſpirite, and let none tranſgreſſe againſt the wyfe of his youth. 16 If thou hateſt her, put her away, ſayth the Lorde God of Iſrael: yet he couereth the iniurie vnder his garment, ſayth the lord of hoaſtes, and be ye kept in your ſpirite, and tranſgreſſe not. 17 Ye haue weeried the Lorde with your wordes, and you haue ſayde, Wherein haue we weeried him? Whyleſt you ſay, Euery one that doth euil, is good in the ſight of the Lorde, and he is pleaſed in them: or where is the God of iudgement?

(c) To walke with god, is to walke accordyng to his wyll.
(d) Towardes God, and towardes men.
(e) All peace is not commended, but that which is in equitie: the conſent of the wycked is to be auoyded, becauſe it is not in trueth.
(f) The prieſt therfore muſt be learned in the lawe, otherwyſe the people ſeke an aunſwere at his mouth in vayne.
" Or, the queſtion mouer.
(g) Not contented with one wyckedneſſe, you wilfully fall into another

¶ The. iii. Chapter.

Of the meſſenger of the Lorde Iohn Baptiſt, and of Chriſtes office.

BEholde, I wyll ſende my meſſenger, and he ſhall prepare the way A before me, and the Lorde (a) whom ye ſeeke ſhall ſpeedyly come to his temple, and the meſſenger of the couenaunt whom ye deſire, behold he commeth, ſayth the Lorde of hoaſtes.

2 But who may abyde the day of his commyng? and who ſhall ſtande when he appeareth? for he is lyke a purgyng tyre, and lyke fullers ſope.

3 And he ſhall ſit downe to trye and fyne the ſyluer, and he ſhall purge the children of Leui, and purifie them as golde and ſiluer: and they ſhall bring vnto the lord offerinages in righteouſneſſe. 4 Then ſhall the (b) offeringes of Juda and Hieruſalem be acceptable vnto the Lorde, as in olde tyme, and as in the yeres afore. 5 And I wyll come neare to you in iudgement, and I wyll be a (c) ſwyft witneſſe agayuſt the (d) ſoothſayers, and againſt the adulterers, and againſt falſe ſweaters, and againſt thoſe that wrongfully keepe backe the hyzelynges wages, and vexe the widowe and the fatherleſſe, and oppreſſe the ſtraunger, and feare not me, ſayth the Lorde of hoaſtes. 6 For I am the Lord, I chaunge not: and you ſonnes of Jacob are not conſumed. 7 From the dayes of your fathers ye are gone away from mine ordinances, and haue not kept (them;) turne you to me, and I wyll turne to you, ſayth the Lorde of hoaſtes. And ye ſayde, Wherein ſhall we returne?

8 Wyll a man (e) ſpoyle his Gods? yet ye haue ſpoyled me: and ye ſay, Wherein haue we ſpoyled thee? In tithes and offerynges. 9 Ye are curſed with a curſe, and me haue ye ſpoyled, euen this whole nation. 10 Bring euery tythe into the ſtore houſe, that there may be meate in mine houſe, and proue me herewith, ſayth the Lorde of hoaſtes: if I wil not open the windowes of heauen vnto you, and powre you out a bleſſyng without meaſure.

11 And I will rebuke the deuourer for your ſakes, and he ſhal not deſtroy the fruite of the grounde, neither ſhal your vine be barren in the feelde, ſayth the Lorde of hoaſtes. 12 And all nations ſhall cal you bleſſed: becauſe you ſhalbe a pleaſaunt land, ſayth the lord of hoaſtes. 13 Your wordes haue ben ſtout againſt me, ſayth the Lorde: and you

(a) Though not as you ſhoulde; for you ſeeke an earthly Meſſias, and a worldly kyngdome.
(b) When Chriſt ſhall haue cleanſed his, and reconciled them to his father againe, then ſhall theyr ſeruice be accepted.
(c) Offenders thinke them ſelues ſafe, yf they may deny theyr fault: But when the iudge hym ſelfe is a witneſſe againſt them, they ſhall not eſcape.
(d) Soothſaying not inferior to adulterie, ſwearing, & ſuche lyke vyces, with whom it is here numbred.
(e) Suche regarde hath God to his miniſters & poore members, that he thinketh hym ſelfe robbed whes they are defrauded.

ꝑon ſayde, Wherein haue we ſpoken
C agaynſt thee? 14 Ye haue ſayde,(It is
but) vayne to ſerue God, and what
profite (is it) that we haue kept his
commaundement, and that we haue
walked humbly before the face of the
Lord of hoaſtes? 15 And now we call
the proude happie: yea the workers
of wickednelle are ſet vp, and alſo
they that tempt God, yea they are de-
liuered. 16 Then they that feared
God, ſaid euery one to his neighbour,
and the Lorde conſydered and hearde,
and there was writtē a booke of re-
membraunce before hym for them
that feared the Lorde, and for them
that thynke vpon his name. 17 And
they ſhalbe to me, ſayth the Lorde of
hoaſtes, in that day wherein I ſhall
do (iudgement) a floche: and I will
ſpare them as a mā ſpareth his owne
ſonne which ſerueth hym. 18 Then
ſhal ye returne, and diſcerne betweene
the iuſt and the wicked, betweene
hym that ſerueth God, and hym that
ſerueth hym not.

The.iiii.Chapter.

The day of the lorde, before the which Elias ſhoulde come.

FOr marke, the day commeth bur-
nyng lyke an ouen: and all the
proude, and al that worke wicked-
neſſe ſhalbe ſtubble, and the day that
is for to come ſhall burne them, ſayth
the Lorde of hoaſtes, and ſhall leaue
them neither roote, nor braunche.
2 But to you that feare my name
ſhall that ſunne of righteouſneſſe a-
riſe, and health ſhalbe vnder his
wynges: and ye ſhall go forth, and
ſkippe lyke fat calues. 3 And ye ſhal
treade downe the vngodly: for they
ſhalbe duſt vnder the ſoles of your
feete in the day that I ſhall do this,
ſayth the Lorde of hoaſtes. 4 Re-
member the lawe of Moyſes my ſer-
uaunt, whiche I commaunded hym in
Horeb for all Iſrael, with the ordi-
naunces and iudgementes. 5 Be-
holde, I will ſende you Elias the
prophete, before the commyng of the
great and fearfull day of the Lorde.
6 He ſhall turne the heart of the fa-
thers to their children, and the heart
of the children to their fathers, leſt
I come and ſmyte the earth with cur-
ſyng.

¶ *The ende of the prophecie of Ma-*
lachias, and conſequently of all the
prophetes.

1660

Edward Dear His Booke without ye Mrs James

¶ The volume of the

bookes called Apocrypha, con-
tayning theſe bookes
folowing.

The thirde booke of Eſdras.
The fourth booke of Eſdras.
The booke of Tobia.
The booke of Iudith.
The reſt of the booke of Eſther.
The booke of VViſdome.
Eccleſiaſticus.
Baruch the prophete.
The ſong of the three chyldren.
The ſtorie of Suſanna.
The ſtorie of Bel and the Dragon.
The prayer of Manaſſes.
The firſt booke of Machabees.
The ſeconde booke of Machabees.

¶ The first Chapter.

1 Iosias appointeth priestes, and kepeth the passouer. 7 Offeringes for the priestes and the people. 23 The vpright lyfe of Iosias. 53 The destruction of Hierusalem.

A 2.Chr.35.a 2.kin.23.c.

AND Iosias helde the feast of Easter in Hierusalem vnto his Lorde, and offered the passouer the fourteenth day of the first moneth. 2 He set the priests also in order according to their dayly courses, being arayed in long garmentes, in the temple of the Lord. 3 And he spake vnto the Leuites the holy ministers of Israel, that they shoulde halowe them selues vnto the Lord, to set the holy arke of the Lorde in the house that kyng Solomon the sonne of Dauid had buylded, 4 And sayde, Ye shall no more beare the arke vpon your shoulders: and nowe serue the Lorde your God, and take the charge of his people Israel, and prepare you after your villages and tribes, 5 According as kyng Dauid the kyng of Israel hath left in writting, and * according as Solomon his sonne hath honourably prepared, and standing eche of you in that degree of aucthoritie whiche in the distribution was appointed vnto your fathers the. Leuites in the presence of your brethren the children of Israel: 6 Offer the passouer in order, and make redye the sacrifices for your brethren, and kepe (the passouer) according to the commaundement of the Lord which was geuen vnto Moyses. 7 And vnto the people that was founde there, Iosias gaue thirtie thousande lammes and kiddes, and three thousande calues. These thinges were geuen of the kinges owne possessions, according as he promised to the people, to the Priestes, and to the Leuites. 8 And Helkias, and Zacharias, and Syelus the gouernours of the temple, gaue to the priestes for the passouer two thousande and fiue hundred sheepe, & three hundred calues. 9 Moreouer Iechonias, and Samaias, and Nathanael his brother, & Sabias, and Ochiel, and Iozam, capraynes ouer thousandes, gaue to the Leuites for the passouer, fiue thousande sheepe, and seuen hundred calues. 10 And when these thinges were brought to passe, the Priestes and Leuites stoode goodly in their order, and had the vnleauened bread throughout the tribes.

* Or, according to Solomon his sonnes great liberalitie.

11 And after the degrees of preheminence appointed to their fathers, to offer to the Lorde in the sight of the people, according as it is written in the booke of Moyses: and thus dyd they in the morning. 12 And they rosted the Easter lamme with fire, as according was: as for the offeringes, they dight them in kettles and potes with good sauours, 13 And set them before all them of the people, and afterward they prepared for them selues and the priestes their brethren the sonnes of Aaron. 14 For the priestes offred the fat, * vntyll the tyme was expired, and the Leuites prepared for them selues, and for the priestes their brethren the children of Aaron.

C * Or, vntyl the euening tyme.

15 The holy singers also the children of Asaph, stoode in their orders according as Dauid deuised, to wit, Asaph, * Zacharias, and Idithun, which was appoynted by the kyng.

* Or, Iazaras and Eddinus.

16 Moreouer, the (porters and) doore keepers stoode by the doores (and that diligently,) so that none went out of his * standing and seruices, for their brethren the Leuites prepared for them. 17 Thus were all thinges performed that belonged to the offering of the Lorde in that day, that they might hold the passouer, 18 And offer sacrifices vpon the aulter of the Lorde according to the commaundement of king Iosias. 19 So the children of Israel whiche were then present, helde a (honourable) passouer, and the feast of sweete bread seuen dayes long: 20 Yea such a passouer was not kept in Israel, from the tyme of the prophete Samuel. 21 And al the kinges of Israel held not such an Easter as this which kyng Iosias held, & the Priestes, the Leuites, the Iewes, and all Israel, of all them that * were at Hierusalem. 22 In the eyghteenth yere of the raigne of Iosias was this passouer kept. 23 And with an heartful of godlines did king Iosias rightly order al his workes before the Lord.

* Or, his watche, or turne and course.

* Or, found dwelling at Hierusalē.

24 And the thinges that came to passe in his tyme, they were written of olde

before those dayes, concerning those
E that sinned and were vngodly against
the Lorde above all people and kyng-
domes, and howe they greeued him in
seruing sensible thinges, so that the
wordes of the Lorde rose vp against
Israel. 25 Now after all these actes
of Iosias, it came to passe that Pha-
rao the kyng of Egypt came to Car-
chamis vpon Euphrates to mone
warre: and Iosias went out against
hym. 26 But the kyng of Egypt sent
to hym, saying, What haue I to do
with thee, O kyng of Iudea? 27 I am
not sent of the Lorde God against
thee, for my warre is vpō Euphrates,
and nowe the Lorde is with me, yea
" Or, haste. the Lorde maketh diligent " speede
with me: depart from me, and be not
against the Lorde. 28 Howbeit Io-
sias woulde not turne backe his cha-
riot from hym, but vndertoke to fight
with hym, and hearkened not to the
wordes of the prophete Ieremie spo-
ken by the mouth of the Lorde:
29 But pitched a battaile against him
" Or, Me- in the feelde of " Mageddo: and the
giddo. princes preassed to kyng Iosias.
30 Then sayde the kyng vnto his ser-
vauntes, Cary me away out of the
battayle, for I am very weake. And
immediatly his seruauntes toke hym
away out of the frunt of the battayle.
31 Then gate he vp vpon his seconde
charet, came to Hierusalem, dyed, and
was buryed in his fathers sepulchre.
32 And in all Iurie they mourned for
Iosias, yea Ieremie the prophete la-
mented for Iosias, and the rulers also
with their wyues made lamentation
for him vnto this day, and it became a
custome to be done continually in all
the kinred of Israel. 33 These thin-
F ges are written in the booke of the
storyes of the kynges of Iuda: and all
the actes of Iosias, and his glory, and
vnderstanding in the law of the Lord,
and the thinges whiche he had done
before, and that was nowe (recited)
are written in the booke of the kinges
of Israel and Iuda. 34 And the peo-
3. Re. 23. k. ple toke Iechonias the sonne of Io-
2. Chr. 36. B sias, and made hym kyng in steede of
Iosias his father, when he was twen-
tie and three yeres olde. 35 And he
raigned in Iuda and in Hierusalem
three monethes: and then the kyng of
Egypt put hym downe from raigning
in Hierusalem: 36 And rayled vp
a taxe of the people, namely an hun-
dred talentes of siluer, and one talent
of golde. 37 The kyng of Egypt
also made Ioacim his brother kyng
of Iuda and Hierusalem. 38 (a) And
(thus) he " bounde Ioacim and his
gouernours: but Zaracen his bro-
ther he apprehended & led away with
him into Egypt. 39 Fiue and twen-
tie yeres olde was Ioacim when he
was made kyng in the lande of Iuda
and Hierusalem, and he dyd euill be-
fore the Lorde. 40 Wherefore a-
gainst him Nabuchodonosor the kyng
of Babylon came vp, and bounde hym
with bandes of iron, and caryed hym
vnto Babylon. 41 Nabuchodono-
sor also toke of the holy vessels of the
Lorde, caryed them away, and set them
in his owne temple at Babylon.
42 But all his actes, and his prophā-
nation and reproche, are written in
the chronicles of the kinges. 43 And
Ioachin his sonne raigned in his
steede. He was made kyng beyng
eyghteene yeres olde, 44 And raig-
ned but three monethes and ten dayes
in Hierusalem, and dyd euyll before
the Lorde. 45 So after a yere Na-
buchodonosor sent, and caused him to
be brought vnto Babylon with the
holy vessels of the Lorde. 46 And
made Zedechias kyng of Iuda and
Hierusalem when he was twentie
and one yeres olde, and he raigned a
Iere. 38. leuen yeres. 47 And he dyd euyll
verse. 21. also in the sight of the Lorde, and ca-
red not for the wordes that were spo-
ken vnto hym by the prophete Iere-
mie from the mouth of the Lorde.
48 And where he had made an othe
G vnto kyng Nabuchodonosor, he for-
swore hym selfe by the name of the
Lorde, and hardened his neche and
heart, and transgressed the lawes of
the Lorde God of Israel. 49 The
gouernours also of the people and
priestes did many thinges against the
lawes, and passed all the pollutions
of all nations, and defiled the temple
of the Lorde whiche was sanctified in
Hierusalem. 50 Wherfore the god of
their fathers sent his (b) messenger
to call them backe, because he spared
them and his tabernacle also. 51 But
they had his messengers in derision:
and looke when the Lorde spake vnto
them, they made a sport of his pro-
phetes. 52 This dyewe on so long
tyll the Lorde was wroth with his
people for their great vngodlynes, so
that he caused the kinges of the Chal-
dees to come vp against them:

53 Whiche

(a) This place is corrupt, & thus it seemeth to be: As for Ioacim and his rulers he bounde, and hauing take his brother Zaracen, led them away into Egypt. " Or, else bestowed.

(b) Meaning Ieremi.

53 Which fine their young men with the swoꝛde, yea * euen in the compaſſe of their holy temple, and ſpared no body, neither young man noꝛ mayden, olde man noꝛ chylde among them:

54 But they were all deliuered into their handes, and all the holy veſſels of the Lorde both great and ſmall, with the veſſels of the arke of God: and they toke and caryed away the kinges treaſure into Babylon.

55 As foꝛ the houſe of the Lord, they went vp into it and bꝛent it, bꝛake downe the walles of Hieruſalem, ſet fire vpon her towꝛes, 56 Deſtroyed all her * noble buyldinges, and bꝛought them to naught, and the people that were not ſlayne with the ſwoꝛde he caryed vnto Babylon:

57 Whiche became ſeruauntes to hym and his chyldren, tyll the Perſians raigned, to fulfill the woꝛde of the Lorde (ſpoken) by the mouth of Jeremias: 58 Tyll the lande had fully * taken her eaſe from them, whiche toke that eaſe all the tyme ſhe lached her inhabitauntes, to the ende and terme of ſeuentie yeres.

The. ii. Chapter.

1 Cyrus gaue leaue to the Iewes to returne. 13 The names of them that returned. 16 Their aduerſaries dyd let their buylding, 17 and the kinges letters for the ſame.

NOwe when kyng Cyrus raigned ouer the Perſians in his firſt yere, when the Lorde would performe the woꝛde that he had promiſed by the mouth of (the prophete) Jeremie: 2 The Lord ꝛayſed vp the ſpiryte of Cyrus the kyng of the Perſians, ſo that he cauſed this wꝛyting to be proclaymed throughout his whole realme, 3 Saying thus ſaeth Cyrus kyng of the Perſians: The Lorde of Iſrael, that hye Lorde, hath made me kyng of the whole woꝛlde: 4 And commaunded me to buylde hym an houſe at Hieruſalem in Jurie. 5 If there be any nowe of you that are of his people, let the Lorde, euen his Lorde be with him, and let hym go vp to Hieruſalem that is in Judea, and buylde the houſe of the Lorde of Iſrael, that is, the Lorde that dwelleth in Hieruſalem. 6 And all they that dwell rounde about that place ſhall helpe him, al that dwell in his place I ſay, whether it be with golde, with ſiluer, 7 With gyftes, with hoꝛſes and neteſſarie cattel, and al other thinges that are bꝛought with a free wyll to the * houſe of the Lorde at Hieruſalem. 8 Then the principall men out of the tribes and villages of Juda and Beniamin ſtoode vp: ſo dyd the Pꝛieſtes alſo and the Leuites, and all they whoſe mynde the Lorde had moued to go vp, and to buylde the houſe of the Lorde at Hieruſalem. 9 And they that dwelt about them helped them in all thinges, with ſiluer and golde, hoꝛſes, and cattell, and with * many free giftes of many men, whoſe myndes were ſtyred vp thereto.

10 King Cyrus alſo bꝛought foꝛth the veſſels and ornamentes that were beſtowed vnto the Lorde, whiche Nabuchodonoſoꝛ had caryed away from Hieruſalem, and conſecrated them to his idoll (and image.) 11 And hauing bꝛought them foꝛth, he deliuered them to Mithridates his treaſoncer: 12 And by hym they were deliuered to Abaſar the deputie in Jurie.

13 And this was the number of them: a thouſand golden cuppes, and a thouſand of ſiluer, baſons of ſiluer twentie & nine foꝛ the ſacrifices, vials of golde thirtie, and of ſiluer two thouſandes foure hundꝛed and ten, and a thouſand other veſſels. 14 So all the veſſels of golde and ſiluer whiche they caryed away, were fiue thouſande, foure hundꝛed, threeſcoꝛe and nine. 15 Theſe were bꝛought by Salmanaſar, with them of the captiuitie from Babylon to Hieruſalem. 16 But in the tyme of Artaxerces kyng of the Perſians, Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Semellius the ſecretarie, with other that were ioyned to them dwelling in Samaria and other places, wꝛote vnto him againſt them that dwelt in Judea and Hieruſalem, theſe letters following: To the king Artaxerxes our lorde. 17 Thy ſeruauntes, Rathumus the Gozie wꝛyter, and Semellius the ſecretarie, and the reſt of their counſell, and the iudges that are in Coeloſyria and Phenice: 18 Be it now knowen to our lozde the kyng, that the Jewes whiche are come vp from you vnto vs into the rebellious and wicked citie, begin to buylde the market places, and to make vp the walles about it, and to ſet vp the temple a newe. 19 Nowe if this citie and the walles therof be ſet vp again, they ſhall not only refuſe to geue tributes (and taxes) but alſo rebell bitterly

* Or, round about their

* Or, temple.

* Or, ſundry vowes of ſundry men.

* Or, pretious things

* Or, kept the ſabbathes.

aguinst kinges. 20 And forsomuch as they take this in hand nowe about the temple, we thought it reason to thinke no scorne of it: 21 But to shewe it vnto the lorde the kyng, to the intent that if it please the kyng, he may cause it to be sought in the bookes of olde. 22 And thou shalt finde in recordes hereof written, and shalt understande that this citie hath alway ben rebellious and disobedient, that it hath troubled kynges and cities, 23 And that the Jewes were rebellious, & raysed alwayes warres therin: for the whiche cause this citie is wasted. 24 Wherefore nowe we certifie our Lord the kyng, that if this citie be buylded (and occupied) agayne, and the walles thereof set vp a newe, thou canst haue no passage into Coelosyria and Phenice. 25 Then wrote the kyng to Rathumus the " scripe wryter, to Beeltethmus, to Semellius the scribe, and to the other officers and dwellers in Samaria, and Syria, and Phenice, after this maner. 26 I haue read the epistle whiche ye sent vnto me: therefore I commaunded to make diligent search, and haue found that this citie hath euer resisted kinges, 27 That the same people are disobedient, and haue caused much warre, and that mightie kinges haue raigned in Jerusalem, whiche also haue raysed vp taxes of Coelosyria and Phenice. 28 Wherfore I haue commaunded to forbid those men that they shall not buylde vp the citie, and herde to be taken that there be no more done in it: 29 And that they proceede no further in those wicked workes, forsomuch as it might be occasion of trouble vnto princes.

30 Now when Rathumus & Semellius the scribe had read the writing of king Artaxerxes, they gate them together, and came in all the haste to Jerusalem, with an hoast of horsemen, and with much people on foote, 31 And forbad them to buylde: and so they left of from buylding of the temple, vnto the seconde yere of king Darius, kyng of the Persians.

The. iii. Chapter.

2 The feast of Darius. 16 The three wyse-sentences.

KYng Darius made a great feast vnto his " seruaunces, vnto all his court, and to all the officers of Medea and Persia, 2 Yea to all the gouernours and captaynes, and lieftenauntes that were vnder him, from India vnto Ethiopia, an hundred and twentie and seuen " countreys. 3 So when they had eaten and dronken, being satisfied, and were gone home agayne, Darius the king went into his chaumber, layde him downe to sleepe, and after that awaked. 4 Then the three young men that " kept the kings person, and watched his body, (communed among themselues, and) spake one to another. 5 Let euery one of vs speake a sentence, and looke who shall ouercome, and whose sentence may seeme wyser then the others, vnto hym shall kyng Darius geue great gyftes, and great thinges, in token of victorie: 6 As to weare purple, to drinke in golde, and to sleepe in golde, and a chariot with bridles of golde, and an " head tyre of fine linnen, and a chayne about his necke: 7 Yea he shall sit next to Darius because of his wysdome, and shalbe called Darius cosin. 8 So euery one wrote his " meaning, sealed it, and layde it vnder kyng Darius pelowe, 9 And sayde, when the kyng aryseth they woulde geue hym the wrytinges, and looke whose worde the kyng and the three princes of Persia shall iudge to be the most wyselye spoken, the same shall haue the victorie as it was appoynted. 10 One wrote, Wine is a strong thing. 11 The seconde wrote, The kyng is strong. 12 The thirde wrote, Women haue very much strength, but aboue all thinges the truth beareth away the victorie.

13 Nowe when the kyng was rysen vp, they toke their writinges, and deliuered them vnto him, and so he read them. 14 Then sent he forth to call all his cheefe lordes of Persia, and of Media, and the rulers, and the captayns, and lieftenauntes, and counsuls: 15 And when he had set hym downe in the counsell, the wrytinges were read before them 16 And he commaunded to call for the young men, that they might declare their " meanings them selues by mouth. So they were sent for, and came in.

17 And then he sayde vnto them, Shew vs and make vs to vnderstand what the thinges are that ye haue written. Then began the first whiche had spoken of the strength of wine. 18 And sayde thus, O ye men, howe strong is wine, that deceaueth all men whiche drinke it? 19 It maketh the kinges

" Or, subiectes.

" Or, register.

" Or, princes.

" Or, were of the garde

" Or, a silken bonet.

" Or, sentences.

" Or, sentences.

kinges minde and the fatherielle to be both one, the bondmans and the free, the poore mans and the ryche. 20 Ie turneth also euery thought into ioy and gladnes, so that a man remembreth neither heauines nor debt.

21 And it maketh euery heart (thinke it selfe) riche, so that a man remembreth neither king nor gouernour, and it maketh to speake all thinges by talentes. 22 Moreouer when men haue dronke, they forget all frendshyp and brotherly faythfulnes, and a litle after they draw out swordes: 23 And afterwardes when they are from the wine, they remember nothing what was done. 24 O ye men, is not wine the strongest, that thus enforceth (men) to do? And when he had spoken this, he helde his peace.

The. iiii. Chapter.

1 Of the strength of a king. 13 Of the strength of women. 34 Of the strength of trueth, which sentence is approued, 47 and his petition graunted.

Then the seconde that had spoken of the strength of the kyng, began to say, 2 O ye men, are not men the strongest of all, that conquer both by lande and sea, and all the thinges that are in them? 3 Howe is the kyng stronger, as lorde of all these thinges, and that hath the dominion ouer them: and looke what he commaundeth them, it is all done. 4 If he byd them the one against the other to make warre, they do it: if he sende them out against the enemies, they go and breake downe mountaynes, walles, and towres. 5 They slay and are slayne, & ouerpasse not the kinges commaundement: if they get the victorie, they bring al to the kyng, so wel the spoyle as other thinges. 6 Likewise the other that meddle not with warres and fighting, but till the grounde: when they haue sowen and reaped, they bring to the kyng, and compell one another to pay his tribute vnto the kyng. 7 And if the kyng, though he be but one man, commaunde to kyll, they kyll, if he commaunde to " forgeue, they forgeue:

8 If he commaunde to smite, they smite, if he byd " driue away, they driue away, if he commaund to build, they builde: 9 If he commaunde to breake downe, they breake downe, if he commaunde to plant, they plant. " 10 So the common people and the rulers are obedient vnto hym, and the kyng in the meane season sitteth hym downe, eateth and drinketh, and taketh his rest. 11 And these kepe hym roumde about, and not one of them dare get hym out of the way to do his owne busines, " but must be obedient vnto the kyng at a worde.

12 Judge ye nowe O ye men, howe shoulde not the kyng go farre aboue, when in such sort he is obeyed? And (when he had spoken thus) he helde his tongue. 13 The thirde (whose name was Zorobabel) which had spoken of women, and of trueth, began to say (after this maner.) 14 O ye men, it is not the great kyng, it is not the multitude of men, neither is it wine that excelleth. Who is it then that ruleth them, or hath the lordship ouer them? is it not women? 15 Women haue borne the kyng, and all the people whiche beare rule by sea and by lande. 16 And euen of them were they borne, and they brought those vp that planted the vines whereof the wine commeth. 17 They make garmentes for men, they get honour vnto men, and without women can not men continue. 18 Yea if they haue gathered togeather golde and siluer, or any other precious thing, do they not loue a woman for her comely shape and beautie? 19 And letting all those thinges go, do they not gape and euen with open mouth fixe their eyes fast on her? and haue not all men more desire vnto her then vnto siluer and golde, or any maner of precious thing?

20 A man leaueth his owne father that brought hym vp, leaueth his owne naturall countrey, and cleaueth vnto his wyfe. 21 Yea he " ieopardeth his lyfe with his wyfe, and remembreth neither father nor mother, nor countrey. 22 By this also ye must needes know, that women haue dominion ouer you: Do ye not labour and trauayle, and gene and bring all to the woman? 23 A man taketh his sworde, and goeth his way to steale, (to kyll,) to murther, to sayle vpon the sea, and vpon riuers,

24 And seeth a lion, and goeth in the darknesse: and when he hath stollen, " deceaued, and robbed, he bringeth it vnto his loue. 25 Wherefore a man loueth his wyfe better then father and mother: Yea manye there be that runne out of their wittes, and become bondmen for their " wiues sakes.

" Or, neither disobeyed they hym in any thing.

Gen. ii. b. Mat. xix. 8. 1. Cor. vi. d. Ephe. v. g.

" Or, parteth.

" Or, spoyled.

" Or, for womens.

" Or, to there, they, share.

" Or, make waste, they make waste

" Or, to all his people and all his armes obey vnto one.

27 Many one also haue perished, haue erred, & sinned also for women.
28 And nowe do ye not beleue me? is not the kyng great in his power? do not al regions feare to touche him?
29 Yet did I see him and Apame the daughter of the great kyng Bartacus the kynges concubine sate beside the kyng vpon the right hande, 30 And toke of his crowne from his head, & set it vpon her owne head, and stroke the kyng with her left hande. 31 And therwhyle stedyly the king looked vpon her with open mouth: if she laughed vpon hym, he laughed also: but if she toke any displeasure with hym, the king was fayne to flatter her (and to geue her good wordes) tyll he had gotten her fauour agayne. 32 O ye men, are not women then stronger that do these thinges? 33 Then the kyng and the princes looked one vpon another: so he began to speake of the trueth: 34 O ye men, are not women stronger? Great is the earth, hye is the heauen, swyft is the course of the sunne, he compasseth the heauen rounde about, and fetcheth his course agayne to his owne place in one day. 35 Is he not excellent that maketh these things? therfore great is the trueth, and stronger then all thinges. 36 All the earth calleth vpon trueth, the heauen prayseth it, all workes shake and tremble at it, and with it is no vnrighteous thing.
37 Wine is wicked, the kyng is wicked, women are wicked, all the children of men are wicked, yea and such are al their wicked workes, and there is no trueth in them, in their vnrighteousnesse also shall they (be destroyed and) perishe: 38 As for the trueth it endureth, and is alway strong, it liueth, and conquereth for euermore worlde without ende. 39 With her there is no exception or difference of persons, but she doth that iust is, & refrayneth from all vniust and wicked thinges, & all men do well lyke of her workes.
40 In the iudgement of it there is no vnrighteous thing, and she is the strength, kyngdome, power, and maiestie of all ages. Blessed be the God of trueth. 41 And with that he helde his peace: and all the people cryed, and then sayde, Great is trueth, and aboue all. 42 Then sayde the kyng vnto hym, Aske what thou wilt more then is appointed in the writing, and we shall geue it thee, for thou art founde wiser (then thy companions) thou shalt sit next me, and shalt be called my kinsman. 43 Then sayde he vnto the kyng, Remember thy (promise and) bowe whiche thou hast vowed (and promised) in the day when thou camest to the kyngdome, to buylde vp Hierusalem: 44 And to send agayne all the vessels (and iewels) that were taken away out of Hierusalem, which Cyrus set apart when he vowed to destroy Babylon, & to sende them againe thyther. 45 And thy minde was also to buylde vp the temple whiche the Edomites burnt when Iudea was destroyed by the Chaldees. 46 And nowe this only (O kyng) is the thing that I require and desire of thee, this is the princely liberalitie that I aske of thee, I desire therfore that thou performe the bowe whiche thou with thine owne mouth hast made vnto the kyng of heauen. 47 Then Darius the kyng stoode vp, and kyssed hym, wrote him letters vnto all the deputies & lieftenauntes, to all the lordes and nobles, that they should conuey hym forth, and al them that went vp with hym, to buylde Hierusalem.
48 He wrote letters also vnto all the lieftenauntes that were in Coelosyria and Phenices, and vnto them in Libanus, that they should bryng Cedar trees from Libanus vnto Hierusalem, and buylde the citie with hym.
49 Moreouer, he wrote for all the Iewes that were gone out of his realme into Iurie concerning their freedome, that no officer, no ruler, no lieftenaunt, nor stewarde, should enter into their doores: 50 And that all their lande whiche they kept, should be free and not tributarie: and that the Edomites should geue ouer the (cities and) villages of the Iewes whiche they had taken in: 51 Yea and that there should be yerely geuen twentie talentes to the buylding of the temple, vntil the time that it were finished: 52 And to maintayne the whole burnt offerings vpō the aulter euery day, (as they had a commaundement to offer seuenteene) other ten talents euery yere. 53 And that all they which come from Babylon to buylde the citie, should haue free libertie, they and their chyldren, and all the priestes that went away. 54 He wrote also concerning the charges, & the priestes garment wherein they minister.
55 And lykewyse for the charges of the

1. Esd. ii. b.
4. Esd. vi. d.
Ecclē. i.
Esa. xl. a.
Psal. cxvii. a
" Or, kyngdome.

the Leuites to be geuen them vntyll the day that the house were finished, and Hierusalem buylded vp. 56 And he commaunded that all they that watched the citie, shoulde haue theyr pensions and wages. 57 He sent away also all the vessels that Cyrus had separated from Babylon: and all that Cyrus had geuen in commaundement, the same charged he also that it shoulde be done, and sent vnto Hierusalem. 58 Nowe when this young man was gone forth, he lyfted vp his face to heauen towarde Hierusalem, and praysed the kyng of heauen,

59 And sayde, Of thee commeth victorie, of thee commeth wisdome, and thyne is the glorie, and I am thy seruaunt. 60 Blessed art thou whiche hast geuen me wysdome, for to thee I acknowledge it O Lorde (thou God) of our fathers. 61 And so he tooke the letters, and went out, and came vnto Babylon, and tolde it all his brethren. 62 And they praysed the god of theyr fathers, that he had geuen them freedome and libertie, 63 To go vp, and to buylde Hierusalem and the temple, * wherein the name of the Lorde is called vpon: and they reioyced with instrumentes of musicke and gladnesse seuen dayes long.

* or, where his name is renowned.

The.v. Chapter.

1 The number of them that returne frō the captiuitie. 42 theyr vowes and sacrifices. 54 The temple is begun to be buylt. 66 Theyr enemies woulde craftily ioyne with them.

AFter this were the principal men of the houses of their fathers chosen in their tribes & kinreds, that they should go with theyr wiues, and sonnes, and daughters, with theyr seruauntes and maydens, with all theyr cattell and substaunce. 2 And Darius (the king) sent with them a thousande horsemen, to conuey them safely vnto Hierusalem, and with musical instrumentes, with tabrets and flutes. 3 And al theyr brethren played, and he made them go vp together with them. 4 And these are the names of the men which went vp out of the villages, according to the tribes, and after the order of theyr dignitie.

5 The priestes the sonnes of Phinehes the sonne of Aaron, Jesus the sonne of Josedec the sonne of Sariab, and Joachim the sonne of Zorobabel the sonne of Salathiel, of the kinrede of Dauid, out of the kinrede of Phares of the tribe of Juda,

6 Which spake * wonderful wordes before Darius the kyng of Persia, in the seconde yere of his raigne, in the first moneth (called) Nisan. 7 And these are they of Jurie that came vp from the captiuitie of the transmigration, whom Nabuchodonosor the king of Babylon had brought away vnto Babylon, 8 And returned vnto Hierusalem to the rest of Jurie, euery man to his owne citie, which came with Zorobabel, with Jesus, Nehemias, & Zacharias, Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus, and Baana theyr guides.

* or, wyse.

9 The number of them of the nation and theyr gouernours: the sonnes of Phares, two thousande an hundred seuentie and two: the sonnes of Saphat foure hundred seuentie and two.

10 The sonnes of Areh, seuen hundred fiftie and fiue. 11 The sonnes of Phaath moab, two thousande eyght hundred and twelue. 12 The sonnes of Elam, a thousande two hundred fiftie and foure: the sonnes of Zathui, nyne hundred fourtie and fiue: the sonnes of Corbe, seuen hundred and fiue: the sonnes of Bani, fiue hundred fourtie and eyght. 13 The sonnes of Bbai, fiue hundred twentie and three: the sonnes of Asgad, three thousande two hundred twentie and two. 14 The sonnes of Adonicam, fiue hundred fiftie and seuen: the sonnes of Bagoi, two thousande fiftie and fiue: the sonnes of Adin, foure hundred fiftie and foure. 15 The sonnes of Aterhezeria, nintie and two: the sonnes of Cellam and Azota, threescore and seuen: the sonnes of Azuram, foure hundred thirtie and two. 16 The sonnes of Ananias an hundred and one: the sonnes of Arom, and the sonnes of Balla, three hundred twentie & three: the sonnes of Assiphurith, an hundred and two. 17 The sonnes of Meterus, three thousande and fiue: the sonnes of Bethlehem, an hundred twentie and three. 18 They of Netophah, fiftie and fiue: they of Anathoth, an hundred fiftie and eyght: they of Bethsamos, fourtie and two.

19 They of Kiriath-iarim, twentie and fiue: they of Caphiras and Beroth, seuen hundred fourtie and three: they of Pirah, seuen hundred.

20 They of Chadias and Ammidioi, fiue hundred twentie and two: they of Citama and Gabbes, syxe hundred twentie

twentie and one. 21 They of Macmos, an hundred twentie and two: they of Bethel, fiftie and two: 28 The sonnes of Nebus, an hundred fiftie and fyue. 22 The sonnes of Calamolaus and Onus, seuen hundred twentie and fiue: the sonnes of Jerechus, three hundred fourtie and fiue. 23 The sonnes of Sanaah, three thousande three hundred and thirtie. 24 The priestes, the sonnes of Jeddu the son of Jesus, which are counted among the sonnes of Sanassib, nine hundred seuentie and two: the sonnes of Merath, a thousande fiftie and two.

25 The sonnes of Phaseur, a thousande fourtie and seuen, the sonnes of Charim, a thousande and seuenteene.

26 The Leuites, the sonnes of Jesue, Cadmiel, Banna, and Suia, seuentie and foure. 27 The sonnes (which were) holy singers the sonnes of Asaph, an hundred fourtie and eyght. 28 The porters, the sonnes of Salum, the sonnes of Jatal, the sonnes of Talmon, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Sami, all (were) an hundred thirtie and nine. 29 The ministers of the temple, the sonnes of Esau, the sonnes of Asipha, the sonnes of Tabaoth, the sonnes of Ceras, the sonnes of Sud, the sonnes of Phalen, the sonnes of Labana, the sonnes of Hagaba,

30 The sonnes of Acub, the sonnes of Uta, the sonnes of Cetab, the sonnes of Agab, the sonnes of Sibe, the sonnes of Anan, the sonnes of Cathua, the sonnes of Geddur, 31 The sonnes of Raia, the sonnes of Rasan, the sonnes of Nekoda, the sonnes of Chaseba, the sonnes of Gazema, the sonnes of Azias, the sonnes of Phinees, the sonnes of Asara, the sonnes of Baste, the sonnes of Asana, the sonnes of Meunim, the sonnes of Naphtsan, the sonnes of Bacubub, the sonnes of Acupha, the sonnes of Assur, the sonnes of Pharacim, the sonnes of Baraloth, 32 The sonnes of Mehida, the sonnes of Coutha, the sonnes of Charesea, the sonnes of Barens, the sonnes of Aserar, the sonnes of Thomoth, the sonnes of Nasib, the sonnes of Atipha, 33 The sonnes of the seruauntes of Solomon, the sonnes of Hezophereth, the sonnes of Pharuda, the sonnes of Seelah, the sonnes of Lozon, the sonnes of Israel, the sonnes of Saphetia, 34 The sonnes of Agia, the sonnes of Phacareth, the sonnes of Sabin, the sonnes of Sparta, the sonnes of Mallas, the sonnes of Gar, the sonnes of Addu, the sonnes of Subah, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Saba, the sonnes of Allon: 35 All the ministers of the temple, & the sonnes of the seruauntes of Solomon, were three hundred seuentie and two.

36 These came vp from Thelmelah and Thelharsa, Carathalat, and Alar, leadyng them: 37 Neither coulde they shewe theyr families nor theyr stocke, howe they were of Israel. The sonnes of Dalaias, the sonnes of Thubia, the sonnes of Necodan, sixe hundred fiftie and two. 38 Of the priestes that executed the office of the priesthood, and were not founde, the sonnes of Hobia, the sonnes of Hacos, the sonnes of Addus, whiche maryed Augia, one of the daughters of Barzeleus, 39 And was named after hym: The wryting of the same kynrede was sought in the regiſter of theyr generation, but it was not founde, and therefore were they forbidden to execute the office of the priesthood. 40 For vnto them sayde Nehemias and Athatias, that they shoulde haue no portion in the sanctuarie, tyll there rose vp an hye priest that were well instruct in the plagne clearenesse and trueth. 41 So of Israel from them of twelue yeres olde, and chyldren, they were all in number fourtie and two thousande three hundred and three score, beſides men seruauntes and women seruauntes.

42 Theyr seruauntes and handmaydens, were seuen thousande three hundred fourtie and seuen. The syngyng men and syngyng women, two hundred fourtie and fyue. 43 Foure hundred thirtie & fiue camels, seuen thousand thirtie and sixe horses, two hundred fourtie and fiue mules, fiue thousande fiue hundred twentie & fyue beastes vsed to the yoke. 44 And of their rulers also after their families, when they came to the temple of god that is in Hierusalem, there were that bowed to set vp the house againe in his owne place, accordyng to theyr abilitie:

45 And to gene into the holy treasure of the workes a thousande pounders of golde, fiue thousande of syluer, and an hundred precious garmentes.

46 And so dwelt the priestes and the Leuites & the people in Hierusalem, and

and in the countrey (there about:) the
1.Eſd.5.a. syngers also and the porters, and all
Israel in their villages. 47 But when
the seuenth moneth came, and when
the children of Israel were euery man
in his owne, they came altogether
with one consent into the open place
of the gate which is towardes the east.
48 And there Jesus the sonne of Jo-
sedec and his brethren the priestes, &
Zorobabel the sonne of Salathiel and
his brethren vprysyng vp, made redy the
aulter of the god of Israel, 49 To of-
fer whole burnt sacrifices vpō it, so as
it is written in the law of Moyses the
man of god. 50 And thither were ga-
thered agaynst the diuers of other na-
tions of the lande: but they helped the
aultes in his owne place, although all
the nations in the land were enemies
to them and vexed them: and they of-
fered sacrifices to the Lord both morn-
ing and euenyng. 51 And also they
holde the feast of tabernacles as it is
or, as they
ought. " commaunded in the lawe, and sacri-
fices dayly as it was appertaynyng.
52 And after that also the continuall
oblations, and the offeryngs of the
sabbathes and of the newe monethes,
and of al holy feastes. 53 And al they
whiche had made any vowe to God,
began to offer sacrifice to God, from
the first day of the seuenth moneth, al-
though the temple of the Lorde was
not yet buylt vp. 54 And they gaue
wages vnto the masons and carpenters mo-
ney, meate and drynke with chearfulk-
nesse. 55 Vnto them of Sidon also
and Tyre they gaue carres, that they
shoulde bryng Cedar trees from Liba-
nus, which should be brought by flote
to the hauen Joppe, according as it
was commaunded them by Cyrus
kyng of the Persians. 56 And in the
second yere and seconde moneth came
into the temple of god at Hierusalem
Ezrie. 19.b Zorobabel the sonne of Salathiel, and
Jesus the sonne of Josedec and their
brethren, & the priestes and Leuites,
and all they that were come vnto Hie-
rusalem out of the captiuitie (of Baby-
lon.) 57 And they layde the foundati-
or, in the first day. on of the house of God in the " newe
moone of the seconde moneth, in the
seconde yere that they were come to
Iurie and Hierusalem. 58 And they
appoynted the Leuites that were a-
bone twentie yeres old, ouer the wor-
kes of the Lorde: so Jesus and his
sonne and brethren assisted, and Cad-
miel also his brother, and the sonnes
of Madiabon, with the sonnes of Jo-
da, the sonne of Eliadon, and his
sonnes and brethren, euen all the Le-
uites with one accorde, folowed on
earnestly to aduaunce the workes in
the house of God: so the workemen
buylt vp the temple of the Lorde.
59 And the priestes stoode and had
their garmentes with musicall instru-
mentes and trumpettes, and the Le-
uites the sonnes of Asaph had Cym-
bales, 60 Geuing thankes and prayses
vnto the Lorde, according as Da-
uid the kyng of Israel had ordeyned. 1.Chr. 16.b
61 And they song with loude voyces
songes to the prayse of the Lorde, be-
cause his mercie and glorie is for euer
in Israel. 62 And al the people blew
out with trumpets, and cryed with
loude voyce, prayesyng the Lorde to-
gether for the rearing vp of the house
of the Lord. 63 There came also from 1.Eſd.3.a
among the priestes and Leuites, and
of the cheefest according to the tribes
and kynredes, to wyt, the elders
whiche had seene the former house,
64 To the buyldyng of this, with
great crye and great mourning, ma-
ny also with trumpets and (great) toy
cryed with loude voyces: 65 Insomuch
that the trumpets myght not well be
heard for the weeping and mourning
of the people: yet there was a great
multitude that blewe trumpets mar-
uelously, so that it was heard farre
off. 66 Wherfore when the enemies 1.Eſd.4.a
of the tribes of Juda and Beniamin
heard it, they came to knowe what
that noyse of trumpets should meane.
67 And they perceaued that they
whiche were come agayne out of cap-
tiuitie buylt the temple vp a newe vn-
to the Lorde God of Israel. 68 So
they went to Zorobabel and Jesus,
and to the rulers of the villages, and
sayde vnto them, Shall we buylde
with you also? 69 For we lyke wyse
as you do obey your Lorde, and do
sacrifice vnto hym from the dayes
of Asbazareth the kyng of Assyria,
whiche brought vs hyther.
70 Then Zorobabel and Jesus
and the rulers of the villages of Is-
rael sayde vnto them, It doth not
agree that ye shoulde buylde the
temple of our God with vs.
71 We our selues alone will buylde
vnto the Lorde of Israel as he meete, 1.Eſd.1.b
and lyke as Cyrus the kyng of the
Persians hath commaunded vs.
72 But the heathen in the lande
made

made them sluggishe that were in Iurie, and sundred them, and letted theyr buildinges. 73 And by their embushmentes, seditions, and conspiracies, stopped that the building coulde not be finished all the tyme that kyng Cyrus lyued, so that they put of the buildyng for the space of two yeres, vntill the raigne of Darius.

The. vi. Chapter.

1 Of Aggeus & Zacharias. 2 The buyldyng of the temple. 3 Sisinnes would let them. 7 His letters to Darius. 23 The kynges answere to the contrarie.

A
1.Esd.5.a.

NOwe thē labuyng in the seconde yere of the raigne of Darius, Aggeus and Zacharias the sonne of Iddo the prophetes, prophecied vnto the Iewes, and so them in Iurie and Hierusalem, euen in the name of the Lorde God of Israel. 2 Then Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosedec stoode vp and began to builde the house of the Lord at Hierusalem, when the prophetes of the Lord were with them and helped them. 3 At the same tyme came Sisinnes the gouernour of Syria and Phenice, with Sathrabuzanes and his companions, and sayde vnto them, 4 Who hath bidden (and commaunded) you to builde this house, to make this roofe and all other thynges agayne? and who are the workemen that builde them? 5 Neuertheles the elders of the Iewes had (such) grace of the Lorde, after he had letted the captiuitie. 6 That they were not letted from buylding, vntyll the tyme that kyng Darius was certified theroof, and an answere receaued (from him.)

or, builders that dyd these thynges.

7 The copie of the letters whiche he wrote and sende vnto Darius. Sisinnes gouernour of Syria and Phenice, and Sathrabuzanes, with theyr companions, whiche are head rulers in Syria and Phenice, sende theyr salutation vnto Darius the kyng. 8 We certifie our Lorde the kyng, that we came into the lande of Iurie, and went to Hierusalem, where we founde the auncientes of the Iewes that were of the captiuitie in the citie of Hierusalem, 9 Building an house vnto the Lord, great and newe, of hewen and costlye stones, and the timber alredy layde vpon the walles: 10 Yea they make great haste with the worke, and it goeth foorth prosperously in theyr handes, and with great diligence and worshyp is it made. 11 Then asked we the elders, saying, By whose commaundement build you vp this house, and lay the foundations of these workes? 12 Whiche we demaunded of them, to the intent that we might geue knowledge vnto thee, and wryte vnto thee of those that gouerned it: and we required of them theyr names in wryting that were theyr cheefe leaders to it. 13 So they gaue vs this aunswere, C We are the seruauntes of the Lorde which made heauen and earth:

14 And as for this house, it was buil- 1.king.6.a. ded many yeres agone by a kyng of Israel great and strong, and was finished. 15 But when our fathers prouoked God vnto wrath, and sinned against the Lorde of Israel which is in heauen, he gaue them ouer into the 2.King.23. power of Nabuchodonosor kyng of Babylon, of the Chaldees: 16 Which brake downe the house and burnt it, and caried away the people prisoners vnto Babylon. 17 Neuertheles, in the first yere that kyng Cyrus raigned 1.Esd.5.a. ouer the countreys of Babylon, Cyrus the kyng wrote, (and commaunded) to builde vp this house (agayne:)

18 And the holy vessels of golde and of syluer that Nabuchodonosor had caried away out of the house at Hierusalem, and had dedicated them in his owne temple: those brought Cyrus forth agayne out of the temple at Babylon, and deliuered them to Zorobabel and to Sanaballarus the ruler: 19 Commaundyng hym that he shoulde cary away those same vessels, and put them in the temple at Hierusalem, and that the temple of the Lord shoulde be built in his (owne) place. 20 Then the same Sanaballarus being come hither, layde the foundations of the house of the Lorde at Hierusalem, and from that to this beyng styll a buyldyng, it is not yet fully ended. 21 Nowe therefore O kyng, if thou thinkest it good, let it be sought in the libraries (and rolles) of kyng Cyrus: 22 And if it be founde then that the building of the house of the Lorde at Hierusalem hath ben done with the (counsell and) consent of kyng Cyrus, and yf our lorde the kyng be so minded, let him geue aunswere vnto vs thereof. 23 Then commaunded 1.Esd.6.a. kyng Darius to seeke in the kynges 2.Esd.4.f. libraries at Babylon: and so at Ecbatane a towne in the region of Medea, there was founde a place where

these

theſe thinges was layde vp for * memorie. 24 In the firſt yere of the raigne of Cyrus, (the ſame) kyng Cyrus commaunded that the houſe of the Lorde at Hieruſalem ſhoulde be buylded agayne, where they do ſacrifice with the continuall fyre. 25 Whoſe heyght ſhalbe ſixtie cubites, and the breadth ſixtie cubites, with three rowes of hewen ſtones, and one rowe of newe wood, and of that countrey, and the expenſes thereof to be geuen out of the houſe of kyng Cyrus:

26 And the holy veſſels of the houſe of the Lorde, both of golde and of ſyluer, that Nabuchodonoſor toke out of the houſe at Hieruſalem and brought to Babylon, ſhoulde be reſtored to the houſe at Hieruſalem, and be ſet in the place where it was (before.) 27 And alſo he commaunded that Sisinnes the gouernour of Syria and Phenice, and Sathrabuſanes, with their companions, and other conſtituted rulers in Syria and Phenice, ſhoulde take heede not to meddle with that place, but to ſuffer Zorobabel the ſeruaunt of the Lorde and gouernour of Juda, and the elders of the Jewes, to builde that houſe of the Lorde in that place.

28 I haue commaunded alſo to haue it built vp whole againe, and that they be diligent to helpe thoſe that be of the captiuitie of the Jewes, till the houſe of the Lorde be finiſhed: 29 And out of the tribute of Coeloſyria and Phenice, a portion diligently to be geuen thoſe men vnto the offerynges of the lord, and the ſame to be deliuered vnto Zorobabel the officer, that he therewithall may offrayne oxen, rammes, lammes, 30 And alſo corne, ſalt, wine, oyle, and that continually euery yere, after the expences whiche the prieſtes that be at Hieruſalem ſhall teſtifie to be made dayly (this ſhalbe geuen vnto them) without delay, 31 That they may offer ſacrifices dayly to the hyeſt God for the king and for his children, and to pray for their lyues. 32 And he commaunded alſo that whoſoeuer ſhoulde breake any poynt of the foreſaid and foredecreed thinges, or make it voyde, of his owne goods ſhoulde a tree be taken, and he theron be hanged, and all his goods ſeaſed vnto the kyng. 33 The Lorde therefore whoſe name is there called vpon, roote out and deſtroy euery kyng and nation that ſtretcheth out his hand to hynder or (hurt and) endomage that houſe of the Lorde in Hieruſalem.

34 I Darius the kyng haue ordeyned, that accordyng to theſe thynges it be done with diligence.

The. vii. Chapter.

1 Siſinnes and his companions folowe the kynges commaundement, & helpe the Iewes to buylde the temple, 5 The tyme that it was built, 10 They kepe the Paſſouer.

THen Siſinnes the gouernour in Coeloſyria and Phenice, & Sathrabuzanes with their companions obeied the thynges that king Darius had ordeyned, 2 And were diligent aſſiſters in the holy workes, working with the auncientes and gouernours of the ſanctuarie: 3 And ſo the holy workes went forth and proſpered when Aggeus and Zacharias the prophetes prophecied. 4 And they performed all thynges through the commaundement of the Lorde God of Iſrael, and with conſent of Cyrus, Darius, and Artaxerxes kynges of Perſia. 5 And thus was the holy houſe finiſhed in the twentie and three day of the moneth Adar, in the ſixte yere of Darius kyng of the Perſians.

6 And the chyldren of Iſrael, the prieſtes and the Leuites, and other that were of the captiuitie that had any charge, did accordyng to the things wrytten in the booke of Moyſes.

7 And to the dedication of the temple of the Lorde, they offered an hundred * oxen, two hundred rammes, foure hundred lammes, 8 And twelue goates, for the ſinnes of all (the people of) Iſrael, after the number of the cheefe of the tribes of Iſrael. 9 The prieſtes alſo and the Leuites ſtoode arayed in their long robes after their kindredes in all the workes of the lord God of Iſrael accordyng to the booke of Moyſes, and the porters at euery doore. 10 And the chyldren of Iſrael with thoſe that were come out of captiuitie, helde the Paſſouer the fourteenth day of the firſte moneth, after that the prieſtes and the Leuites were ſanctified. 11 They that were of the captiuitie were not all ſanctified together: but the Leuites were all ſanctified together. 12 And ſo they offered the Paſſouer for all them of the captiuitie, and for their brethren the prieſtes, and for them ſelues. 13 And the chyldren of Iſrael that came out of captiuitie did eate, all they that had ſeparated them ſelues from the abhominations

* or, memorie.

* or, bulles

minations of the people of the lande, and sought the Lorde: 14 And they kept the feast of the vnleauened bread seuen dayes long, makyng merye before the Lord, 15 That the Lord had turned the counsayle of the kyng of Assyria towardes them, to strengthen their handes vnto the workes of the Lorde God of Israel.

The. viii. Chapter.

1 Esdras commeth from Babylon to Hierusalem. 10 The copie of the commission geuen by kyng Artaxerxes. 26 Esdras geueth thankes to the lorde.

A 2. Esd. 7. b. AND after these, when Artaxerxes the king of the Persians raigned, there went vnto him Esdras the sonne of Saraias, the sonne of Ezerias, the sonne of Melchiah, the sonne of Sallum, 2 The sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of Ezias, the sonne of Menuerath, the sonne of Saraias, the sonne of Sauias, the sonne of Boccas, the sonne of Abisun, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron the first priest:

3 This Esdras went vp from Babylon beyng a scribe of good vnderstandyng in the lawe of Moyses that was geuen by the Lorde God of Israel.

4 And the kyng fauoured hym, and dyd him great (worship and) honour "or, in al his suites. after all his desires. 5 There went vp with him also certayne of the children of Israel, of the priestes, of the Leuites, of the syngers, porters, and ministers of the temple, vnto Hierusalem. 9 In the seuenth yere of the raigne of king Artaxerxes in the fifth moneth, whiche was the seuenth yere (for they went from Babylon in the first day of the first moneth, 7 And came to Hierusalem according as god gaue them speede in their iourney,)

8 For Esdras had gotten great knowledge to omit nothyng of that was in the lawe and the commaundements of the Lorde, and to teache all Israel al the "or, rightes vnlesse. ordinaunces and iudgements. 9 The copie of the commission which Artaxerxes the king wrote, and that was geuen to Esdras the priest and reader of the lawe of the Lorde, this is it that followeth.

B 10 King Artaxerxes sendeth his greeting vnto Esdras the priest and reader of the lawe of the Lord. 11 I hauing wayed thinges with pitie, haue ordey-

ned and) charged, yf there be any of the Iewes, of the priestes and Leuites in my "or, kyngdome. realme, whiche desireth and is content to go with thee vnto Israel, that he may do it. 12 Therefore, so many as long thereafter, let them depart together, and go with thee like as I am content and my seuen freendes my counsaylers, 13 To see what they do at Hierusalem and in Iurie, conueniently, accordyng as thou hast in the law of the lord: 14 And to bryng the giftes vnto (god) the Lorde of Israel, that I and my freendes haue "or, bowed promised to Hierusalem, and al the siluer and golde that in the countrey of Babylon may be founde (pertayning) to the Lorde in Hierusalem, 15 With the thyng that is geuen of the people to the lord their Gods temple at Hierusalem: that the same siluer and gold may be gathered for oxen, rammes, sheepe, and goates, and other that belong to these thynges, 16 That they may offer sacrifices vnto the Lorde vpon the aulter of the Lord their God which is at Hierusalem. 17 And C whatsoeuer thou and thy brethren will do with the siluer and golde, that do accordyng to the will of thy God:

18 And the holy vessels of the Lord, which are geuen thee for the seruice of the temple of thy God whiche is in Hierusalem, thou shalt set (them) before thy God in Hierusalem. 19 And what soeuer thyng els thou shalt remember for the vse of the temple of thy God, thou shalt geue it out of the kynges treasure. 20 And I kyng Artaxerxes haue also commaunded the keepers of the treasures in Syria and Phenice, that whatsoeuer Esdras the priest and the reader of the lawe of the highest God shall sende for, they shoulde geue it hym with speede:

21 Euen to the summe of an hundred talentes of siluer: of corne also an hundred "or, cores. measures, and tyll an hundred "or, peeces vessels of wine, and other thinges aboundauntly. 22 Let all thinges be done after the lawe of God diligently vnto the highest God, that wrath come not vpon the kyngdome of the king and of his sonnes. 23 I commaunde you also, that ye require no taxe nor tribute of the priestes, Leuites, holy singers, porters, and ministers of the temple, nor of any that haue doynges in this temple, and that no man haue authoritie to put any impost vpon them. 24 Also for thee O

Esdras

Esdras, set thou iudges and arbiterers to iudge in the whole lande of Syria and Phenice after the wisdome of God, all skilfull in the lawe of God, and teache suche as are ignoraunt.

25 And let all them whiche shall offende against the lawe of God and the kyng, be diligently punished, whether it be by death or other payne, by punishment in money, or els by banyshment. 26 Then sayde Esdras the scribe, Blessed be the only Lorde God of my fathers that hath geuen so good a minde and will into the heart of the kyng, to magnifie his house that is at Hierusalem, 27 And hath "made me to be accepted in the sight of the king, of his counsayle, of his freendes, and of his nobles. 28 And so I was "stedfast in my minde accordyng as the Lorde my God helped me, and I gathered vp men of Israel to go vp with me. 29 And these are the guides after theyr families & orders of dignities, that went vp with me from Babylon in the raigne of kyng Artaxerxes.

30 Of the sonnes of Phinees, Gersom: of the sonnes of Ithamar, Gamaliel: of the sonnes of Dauid, Hattus the sonne of Cechemah: 31 Of the sonnes of Phares, Zacharias, and with hym there returned agayne an hundred and fiftie men. 32 Of the sonnes of Pahath, Moab Elioenai, the sonne of Zacharias, and with hym two hundred men. 33 Of the sonnes of Zathoe, Shechenias the sonne of Iezolus, and with him three hundred men: and of the sonnes of Adin, Obed the sonne of Jonathan, and with hym two hundred and fiftie men. 34 Of the sonnes of Elam, Iesias, sonne of Gotholias, and with hym seuentie men. 35 Of the sonnes of Saphatias, Zarias, sonne of Machael, and with him three score and ten men. 36 Of the sonnes of Joab, Badias, sonne of Jezelus, and with hym two hundred and twelue men. 37 Of the sonnes of Banid, Assalimoth sonne of Josaphias, and with him an hundred and three score men. 38 Of the sonnes of Babi, Zacharias sonne of Bebai, and with him twentie and eyght men.

39 Of the sonnes of Astath, Johannes sonne of Acatan, and with him an hundred and ten. 40 Of the sonnes of Adonicam the last: and these are the names of them, Eliphalet, Jeuel, & Maias, and with them seuentie men. 41 Of the sonnes of Bagouthi sonne of Jscaconus, and with him seuentie men. 42 Al these called I together by the water Thia, where we pitched our tentes three dayes, & there I mustered them. 43 As for the sonnes of the priestes and Leuites, I founde none there. 44 Then sent I vnto Eleazar, and behold there came Maasman, and Maloban, 45 And Anathan, and Samatan, and Jozibon, and Nathan, Ennatan, Zacharian, and Mosollamon the cheefe and best learned: 46 And I bad them that they shoulde go vnto Baddeus the captayne, which was in the place of the treasurie: 47 And commaunded them that they shoulde speake vnto Baddeus, and to his brethren, and to those that were the treasurers, to sende vs such men as might execute the priestes office in the house of our lord. 48 And with the mightie hande of our lorde (God) they brought vnto vs men of good "experience, from among the sonnes of Moli, the sonne of Leui, the sonne of Israel, Seredia and his sonnes and his brethren which were eyghteene. 49 And Asebia and Amon, and Osaian his brethren of the sonnes of Canaineus, theyr sonnes were twentie men.

50 And of them that serued in the temple whom Dauid had ordeyned, and the principal men to the worke of the Leuites that were ministers in the temple, two hundred and twentie, whose names are all signed vp in writing. 51 And then commaunded I a fasting vnto the young men before the lord, that I might desire of him a prosperous iourney (and a good way) both for vs and them that were with vs, for our children, and for the cattell.

52 For I feared to desire of the kyng men of horse & of foote, to conuey vs safely against our enemies. 53 For we had sayde vnto the kyng, that the power of the Lorde our God shoulde be with them that seeke him, to direct them in all thynges. 54 And therfore we besought our Lord agayne as touching these thynges, and founde hym fauourable vnto vs. 55 Then I separated from among the cheefe of the tribes and from the priestes twelue men (to wit) Esebrias, and Assanias, and ten men of theyr brethren with them. 56 And I wayed them the golde and the siluer and the holy vessels of the house of our Lorde, which the king and his counsel and his princes, and whole Israel had geuen.

57 And

1. Esd. 7. a.

or, honoured me.

or, of a good courage.

1. Esd. 8. b.

1. Esd. 13. b.

or, learned.

57 And when I had wayed it, I delyuered vnto them fyue hundred and fiftie talentes of syluer, and an hundred talentes in syluer vessels, and an hundred talentes of golde, 58 And twentie golden basons, and twelue vessels of braſſe, euen fine braſſe, lyke shynyng golde. 59 And I sayde vnto them, Ye are holy vnto the Lorde, and the vessels are holy, and the golde and the siluer is *promised vnto the Lord (god) of our fathers. 60 Be *diligent nowe and kepe it, vntill the time that ye deliuer it to the cheefe of the priestes and Leuites, and to the principall men of the families of Israel in Hierusalem, in the chaumbers of the house of our god. 61 So the priestes and the Leuites which receaued of me the golde, the syluer, and the vesselles, brought it vnto Hierusalem vnto the temple. 62 And from the riuer Thia we brake vp the twelfth day of the first moneth, accordyng to the myghtie hande of our Lorde whiche was with vs: and from the begynnyng of our iourney the Lorde delyuered vs from euery enemie, so that we came vnto Hierusalem: and when the thirde day was paste, the wayed golde and siluer was delyuered in the house of the Lorde on the fourth day vnto Meremoth the priest and sonne of Uri: 64 And with hym was Eleazar the sonne of Phinees, & with them were Iosabdus the sonne of Iesu, and Moeth the sonne of Sabbanns, Leuites: all was delyuered them by number and wayght. 65 And all the wayght of them was wrytten vp the same houre. 66 After that they that were come out of captiuitie, offered sacrifice vnto the Lorde God of Israel, euen twelue oxen for all Israel, foure score and sixteene rammes, 67 Threescore and twelue sheepe, twelue goates for saluation, all in sacrifice to the Lorde. 68 And the kings commission delyuered they vnto the kinges stewardes, and to the gouernours of Coelosyria, and Phenice, who honoured the people and the temple of God. 69 Now when these thynges were done, the rulers came vnto me & sayd, 70 The nation of Israel, the princes, the priestes, & Leuites, haue not put away from them the straunge people of the lande, nor the vncleannes of the Gentiles: to wit of the Chananites, Hethites, Pherezites, Iebusites, and the Moabites, Egyptians, & Edomites:

*or, vowed

*or, watch.

2. Esd. 8. a.

71 For both they and theyr sonnes haue myngled them selues with the daughters of them, and the holy seede is mixt with the straunge people of the land: and sence the beginning of the affaires, the rulers and head men haue ben partakers of this wyckednesse.

2. Esd. 9. a.

72 And assoone as I had hearde these thynges, immediatly I rent my clothes and the holy garment, & pulled of the heere of my head and my bearde, and sate me downe sorowfull and heauie. 73 So al they that were moued through the worde of the Lord God of Israel, came vnto me whyles I wept for the iniquitie: but I sate stil full of heauinesse vntyll the euenyng sacrifice. 74 Then stoode I vp from fastyng, hauyng rent clothes and the holy garment, & kneeled downe vpon my knees, and helde out my handes vnto the Lorde, 75 And sayd, O Lord, I am confounded, and ashamed before thy face. 76 For our sinnes are become many, euen aboue our heades, and our ignorances are lifted vp euen vnto heauen: 77 For sence the time of our fathers we are in great sinne vnto this day. 78 And for the sinnes of vs and our fathers, we with our brethren and with our kynges, & with our priestes, haue ben geuen vp vnto the kings of the earth, into the sword, & into captiuitie, & became a spoile with confusion (and shame) vnto this day. 79 And nowe O Lorde God, howe great is the mercie that we haue goten of thee, in that thou hast left vs a roote and a name in the place of thy sanctuarie? 80 And that thou hast discouered to vs a light in the house of the Lorde our God, and hast geuen vs meate in the tyme of our seruitude? 81 And when we were in captiuitie, we were not forsaken of the Lord our God: but he made the kynge of Persia gracious and fauourable vnto vs, so that they gaue vs victuals (and meate.) 82 Yea, and honoured the temple of our Lorde, and repayred the wasted places of Sion, and gaue vs assurrance in Iurie and Hierusalem. 83 And nowe O Lorde, what shall we say hauyng all these thynges (in possession?) For we haue broken thy commaundementes, whiche thou gauest vnto vs by the handes of thy seruauntes the prophetes, saying, 84 Because the lande whyche ye go to possesse as an heritage, is a lande defiled with the vncleannesse (and fylthines)

thynesse) of the straungers of the land, and with their abhomination they haue polluted it altogether: 85 Therfore nowe shall ye not ioyne their daughters vnto your sonnes, neither marrie your daughters to their sonnes. 86 Moreouer ye shall neuer seeke to make peace with them, that ye may " increase and eate the best in the lande, and that ye may leaue the inheritaunce of the lande vnto your children for euermore. 87 As for the thinges that are come to passe, they come all for our wicked workes and great sinnes: for thou O Lorde hast made our sinnes light. 88 And geuen vs such a roote: but we haue turned backe agayne, so that we haue broken thy lawe, and mingled our selues with the vncleannes of the outlandishe heathen. 89 Mightest not thou be angry with vs, to destroy vs? so that thou shouldest leaue vs neither roote, seede, nor name? 90 O Lorde God of Israel, thou art true: for our roote endureth yet vnto this present day. 91 And Beholde, now are we before thee in our sinnes, neither can we stande before thee for them. 92 And when Esdras with this prayer had knowledged the sinne, weeping & lying flat vpon the ground before the temple, there gathered vnto him from Hierusalem a great multitude of men and women, of young men and maydens: for there was a very great (weeping and) mournyng among the multitude. 93 The Iechonias the sonne of Iehell, one of the children of Israel, cryed out and said, O Esdras, we haue sinned agaynst the Lord god, (because) we haue married straunge women of the nations of the lande. 94 And nowe al Israel hangeth in doubt: We will sweare an oth therefore vnto the Lorde, that we shall put away all our wyues which we haue taken of the " heathen with their children: 95 Like as it may seeme good to thee, and to all those that obay the lawe of the Lorde.

96 Stande vp and put it in execution: for to thee doth this matter appertayne, and we are with thee to adde thee strength. 97 So Esdras arose, and toke an oth of the cheefe of the priestes and Leuites of all Israel, to do after these thinges: and they sware.

* Or, ware strong, and eate the good thinges of the lande.

1. Esd. 9. a.

* Or, straunge.

The .ix. Chapter.

7 After Esdras had read the lawe for the straunge wyues, 18 They promised to put them away.

THen Esdras ryssing from the court of the temple, went to the chamber of Joannan, the sonne of Eliasib. 2 And remayned there and dyd eate no meate, nor dronke " ozynke, weeping for the great wickednesse of the people. 3 And there was made a proclamation in al Iuri, and at Hierusalem, for all them that were of the captiuitie, that they should gather together at Hierusalem, 4 And that whosoeuer met not there within two or three dayes, accordyng as the elders that bare rule appoynted, their cattell should be seased to the vse of the temple, and he be excluded from them that were of the captiuitie.

5 And in three dayes were all they of the tribe of Iuda and Beniamin gathered together at Hierusalem, the twentith day of the ninth moneth. 6 And the whole multitude sate tremblyng in the " court of the temple: for it was winter. 7 So Esdras arose vp, and sayd vnto them, Ye haue done vnrighteously, in that ye haue taken " outlandishe wyues to marriage, and so to encrease the sinnes of Israel.

8 And now knowledge the same, and geue prayse vnto the Lorde God of our fathers. 9 And performme his wyll, departing from the heathen of the lande, and from the " outlandishe wyues. 10 Then cryed the whole multitude, and sayde with a loude voyce, Lyke as thou hast spoken, so wyll we do. 11 But forasmuch as the people are many, and winter season, so that we may not stande without the house: and because this worke is not a thing that can be finished in a day or two, seeing we be many that haue sinned in these thinges:

12 Ordayne therfore that the rulers of the multitude, and they of our families that haue straunge wyues, tarry. 13 And let the priestes and iudges come out of euery place in their time appoynted, tyll they swage the wrath of the Lorde in this businesse. 14 Then Jonathas the sonne of Asael, and Ezechias the sonne of Thecan, receaued the charge of this matter: and Mosollam, and Leuis, and Sabatheus helped them thereto.

15 And they that were of the captiuitie, did accordyng to al these thinges.

* Or, waters

" Or, the large roome.

" Or, straunge.

" Or, straunge.

16 And Esdras the priest chose vnto him the principall men from among the fathers, and them all by name: and in the first day of the tenth moneth they sate together to examine this matter. 17 And so the matter was a determining cõcerning the men that had married straunge wyues, vntyll the newe moone of the first moneth: 18 And of the priestes that had mixt them selues with " outlandishe wyues, there were founde,

" Or, straunge. 1.Esd.9.c.

19 Of the sonnes of Jesu the sonne of Josedec and his brethren, Matheias, Eleazar, Joribus, and Joadanus: 20 Which offered them selues to put away their wyues, and to offer a ramme vnto reconcilement for their purgation. 21 And of the sonnes of Emmer, Ananias, and Zabdeus, and Canes, and Samaius, and Hiereel, and Azarias. 22 And of the sonnes of Phaisu, Elionas, Masias, Esmaelus, and Nathanael, and Ocidelus, and Talsas. 23 And of the Leuites, Jozabadus, and Semis, and Colius, who was called Calitas, and Pathæus, and Oudas, and Jonas. 24 Of the holy singers, Eliasurus, Bacchurus. 25 Of the porters, Sallumus, and Tolbanis. 26 Of them of Israel, of the sonnes of Phoxus, Hiermas, and Eddias, and Melchias, and Maelus, and Eleasar, & Aubias, and Banaias. 27 Of the sonnes of Ela, Matthanias, Zacharias, and Hieriellas, and Hieremoth, and Jedias.

28 And of the sonnes of Zamoth, Eliadas, Eliasimus, Othonias, Jarimoth, and Sabatus, and Sardeus.

29 Of the sonnes of Bebai, Joannes, and Ananias, and Josabad, and Ematheas, 30 Of the sonnes of Mani, Olamus, Mamuchus, Jedaias, Jasubus, Jasael, and Jeremoth.

31 And of the sonnes of Addi, Naathus, Mooslas, Laccunus, and Naduus, and Matthanias, and Sesechel, and Balnuus, and Manasseas.

32 And of the sonnes of Annas, Elionas, and Aseas, and Melchias, and Sabbeus, and Simon a Chosamite. 33 And of the sonnes of Asom, Altaneus, and Matthias, and Banaias, Elyphalet, and Manasses, and Semi. 34 And of the sonnes of Maani, Jeremias, Momdis, Omairus, Jnel, Mamai, and Pactias, and Amos, Carabasion & Enasibus, and Mamnuata, Naius, Eliasibs, Vamus, Etali, Samis, Selemias, Nathanias: and of the sonnes of Ozoras, Sels, Esril, Ezaelus, Samates, Sambis, Josiphus. 35 And of the sonnes of Ethma, Mazitias, Zabadias, Ethes, Jnel, Banaias.

36 All these had taken " outlandishe women to marryage, and they put them away with their chyldren.

" Or, straunge.

37 And the priestes and Leuites, and (all) they that were of Israel, dwelt at Hierusalem, and throughout all the lande in the " newe moone of the seuenth moneth: and the chyldren of Israel were in their " dwellinges.

" Or, first day. " Or, owne houses.

38 And the whole multitude came together with one accorde into the wyde place before the east gate of the temple. 39 And they spake vnto Esdras the hye priest & reader, that he woulde bryng the lawe of Moyses which had ben geuen of the Lord God of Israel.

40 So Esdras the hye priest brought the lawe vnto the whole multitude, man & woman, and to all the priestes, that they might heare the lawe in the " new moone of the seuenth moneth. 41 And he read in the first wyde place that is before the port of the temple, from the morning early vnto midday before men and women: and they applied their minde all vnto the lawe.

2.Esd.3.a. " Or, beginning.

42 And Esdras the priest and reader of the lawe stoode vp vppon a pulpit of wood whiche was made therefore: 43 And vpon his ryght hande there stoode by him Matthathias, Samus, Ananias, Azarias, Urias, Ezechias, & Balasan: 44 Vppon his left hand, stoode Faldeus, Sael, Melchias, Asothasuphus, & Nabarias. 45 Then toke Esdras the booke of the lawe before the whole multitude (for he was the principall, and had in most honour of them all.) 46 And when he expounded the lawe, they stoode all straighe vpon their feete. So Esdras " praysed the Lorde the most hie god, the Almightie God of hoastes.

" Or, blessed.

47 And all the people answered, Amen. 48 And Jesus, Anus, Sarabias, Adinus, Jacobus, Battaias, Autamas, Maianias, Calitas, Azarias, Jobasabdus, Ananias, and Biatas, the Leuites, lyft vp their handes, and fell downe on the grounde, and worshipped the Lorde. 49 And taught the lawe of the Lorde, and were earnestly occupied together in the readinge therof. 50 Then spake Atharates vnto Esdras the hie priest & reader, and to the Leuites that taught the multitude, saying, 51 This day is holy vnto the Lorde: and all when they

1.Esd.8.c. they heard the lawe, wept. 52 (So Esdras sayde) Depart your way therefore, and eate the fat meates, & drinke the sweete drinkes, and sende giftes vnto them that haue nothing. 53 For this day is holy vnto the Lorde, and be not ye sory: for the Lord wil bring you to honour. 54 So the Leuites "published all these thinges to the people, saying. This day is holy to the Lord, be not sory. 55 Then went they their way euery one to eate and drinke, and were merry, and sent presentes to them that had nothing, and made very good cheare: 56 For they were as yet "filled with the wordes that had ben taught them, and for the which they had ben assembled.

¶ The ende of the thirde booke of Esdras.

" Or, inflamed.

" Or, commaunded.

The fourth booke of Esdras.

¶ The first Chapter.

8 The people is reproued for their vnthankfulnesse. 30 God wyll haue another people, yf these wyll not be refourmed.

A 1.Esd.bii.a 1.Esd.8.a. THe second booke of the prophete Esdras, the sonne of Saraias, the sonne of Azarias, the sonne of Helchia, the sonne of Sadanias, the sonne of Sadoc, the sonne of Achitob, 2 The sonne of Achia, the sonne of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Azici, the sonne of Marimoth, the sonne of Arna, the sonne of Ozias, the sonne of Bozith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar, 3 The sonne of Aaron of the tribe of Leui, which (Esdras) was prisoner in the land of Medes, in the raigne of Artaxerxes kyng of Persia. 4 And the worde of the Lorde came vnto me, saying, 5 Go thy way, and shewe my people their sinfull deedes, and their chyldren their wickednesse whiche they haue done agaynst me, that they may tell their chylders chyldren the same: 6 For the sinnes of their fathers are increased in them: and why? they haue forgotten me, and haue offered vnto straunge gods. 7 Am not I euen he that brought them out of the lande of Egypt from the house of bondage? But they haue prouoked me vnto wrath, and despised my counsels.

Esai.lxiii.a

B

8 Pull thou " out then the heere of thy head, and cast all euill vpon them, for they haue not ben obedient vnto my lawe: but it is a people without (learnyng and) nurture. 9 Howe long shall I forbeare them vnto whom I haue done so much good? To Many kynges haue I destroyed for their sakes, Pharao with his seruauntes and all his " power haue I smytten downe (and slayne.) 11 All the nations haue I destroyed (and rooted out) before them, and in the east haue I brought two landes and people to naught, euen Tyre and Sidon, & haue slayne all their enemies. 12 Speake thou therefore vnto them, saying, Thus saith the Lorde: 13 I led you through the sea, & haue geuen you sure streetes since the beginning: I gaue you Moyses to be your captayne, and Aaron to be the priest: 14 I gaue you light in a piller of fire, and great wonders haue I done among you: yet haue ye forgotten me, sayth the lorde.

" Or, ofe.

Num.21.d. Iosue.8.10 and.12. Exod.14.g. " Or, armie

Exod.14.g. Exod.3.b. C Num.18.8. Exod.13.d. Exod.xvi.c

15 Thus sayth the Almighty Lorde, The quailes were as a token for you, I gaue you tentes for your " succour, neuertheless in them ye murmured: 16 And "ascribed not the victory of your enemies vnto my name, but euer to this day do ye yet murmure.

" Or, sate. garde.

" Or, and triumphed not in my name for the destruction of your enemies.

17 Where are the benefites that I haue done for you? When ye wer hungrie in the wyldernesse, dyd ye not crie vnto me, 18 Saying, Why hast thou brought vs into this wyldernesse to kill vs? It had ben better for vs to haue serued the Egyptians, then to dye in this wildernesse. 19 Then had I pitie vpon your mourninges, & gaue you manna to eate. So ye did eate angels foode. 20 When ye were thirstie, dyd not I cleaue the rocke, & waters flowed out to satisfie you withal? for the heate, I couered you with the leaues of the trees. 21 A good pleasaunt fat lande gaue I you: I cast out the Chanaanites, the Pherezites and Philistines before you: what shal I do more for you, saith the lord? 22 Thus saith the Almighty Lorde, When ye were in the wyldernesse " in the water of the Amorites, being a thirste, and blaspheming my name, 23 I gaue you not " fyre for your blasphemies, but cast a tree into the water, and made the ryuer sweete.

Num.xiv.d. Sapi.xbi.e Num.xx.b.

Esai.lv.a. Exod.15.D. " Or, at the bitter waters. D " Or, wood

Deut.32.b. 24 What shall I do vnto thee O Iacob? thou Iuda wouldest not obey me: I wyl turne me to other nations, and vnto those wyll I geue my name, that they may kepe my statutes.

25 Seyng ye haue forsaken me, I wyll forsake you also. When ye desire me to be gracious vnto you, I shall haue no mercie vpon you.

Esai.1.D. 26 When ye call vpon me, I wyl not D heare you: for ye haue defiled your handes with blood, and your feete are swyft to commit manslaughter.

27 Ye haue not as it were forsaken me, but your owne selues, saith the Lorde. 28 Thus sayth the Almightie Lorde, Haue I not prayed you, as a father his sonnes, as a mother her daughters, and as a nurse her young babes, 29 That ye would be my people, and I should be your God, that ye would be my chyldren, and I should be your father? 30 I gathered you together as a hen gathereth her chickens vnder her winges: but nowe what shall I do vnto you? I wyll cast you out from my face.

Mat.23.D. Esai.1.D. and.lxv.a

31 When you offer vnto me, I wyll turne my face from you: for your solempne feast dayes, your newe moones, and your circumcisions haue I forsaken. 32 I sent vnto you my seruauntes the prophetes, whom ye haue taken and slaine, and toyne their bodyes in peeces, whose blood I wyll

" Or, renenge.

" require of your handes, saith the Lorde. 33 Thus sayth the Almightie Lord, Your house shalbe desolate, I wyll cast you out as the winde doth stubble: 34 Your chyldren shall not

" Or, haue procreation

" be fruitefull, for they haue despised my commaundement, and done the thing that is euil before me. 35 Your E houses wyll I geue to a people that shall come, whiche not hauing hearde of me, yet shall beleue me: to whom I haue shewed no signes, yet they shal do that I haue commaunded them.

" Or, hate their iniquities.

36 They haue seene no prophetes, yet shall they " call their sinnes to remembraunce, and knowledge them. 37 I wyll declare the grace that I wyl do for the people that is to come, whose chyldren reioyce in gladnelle: and though they haue not seene me with bodyly eyes, yet in spirite they beleue the thing that I say. 38 And nowe brother beholde what great " worship: and see the people that commeth from the east. 39 Vnto whom I wyll geue for leaders Abraham, Isahac, and Iacob, Oseas, Amos, and

" Or, glory. Esai.xii.D. Luke.13 f. Mat.viii.D

Micheas, Joel, Abdias, and Jonas, 40 Nahum, and Habacuc, Sophonias, Aggeus, Zacharie, and Malachie, which is called also an angel (or messenger) of the Lorde.

The .ii. Chapter,

2 The synagogue findeth fault with her owne childre. 18 The gentiles are called.

THus sayth the Lorde, I brought A this people out of bondage, I gaue them my cõmaundementes by my seruauntes the prophetes, whom they would not heare, but despised my counsayles. 2 The mother that bare them, sayth vnto them, Go your way ye chyldren, for I am a wydowe and forsaken. 3 I brought you vp with gladnelle, but with sorowe and heauinelle haue I lost you: for ye haue sinned before the Lord your god, and done that thing that is euyll before him. 4 But what shall I nowe do vnto you? I am a wydowe and forsaken: go your way O my chyldren, and aske mercie of the Lorde. 5 As for me O father, I call vpon thee for a witnelle ouer the mother of these chyldren, whiche wolde not kepe my couenaunt: 6 That thou bryng them to confusion, and their mother to a spoyle, that she beare no moze. 7 Let B their names be scattered abrode among the heathen, let them be put out of the earth: for they haue " thought scorne of my couenaunt. 8 Wo be vnto thee Assur, thou that hydest the vnrighteous in thee: thou wicked people, remember what I dyd vnto Sodome and Gomozre, 9 Whose lande is turned into cloddes of pitche and heapes of asshes: euen so also wyll I do vnto all them that heare me not, sayth the Almightie Lorde.

" Or, despised. Gen.xix.c

10 Thus sayth the Lorde vnto Esdras, Tell my people that I wyl geue them the kyngdome of Hierusalem, whiche I would haue geuen vnto Israel. 11 Their glory also wyll I take vnto me, and geue them the euerlasting tabernacles whiche I had prepared for those. 12 They shall haue the tree of life at wyl, as in the sweete sauour of oyntment, they shall neither labour nor be weerie. 13 Go ye your way, and ye shall receaue it: pray C that there may be but few dayes, & the long time may be shortened for thee: the kyngdome is alredy prepared for you, therefore watch. 14 Take heauen and earth to witnelle, for I haue broken the euyl in peeces, and created the

the good: for I lyue, sayth the lorde.
15 Mother embrace thy chyldren, and bryng them vp with gladnesse, make their feete as fast as a pillar: for I haue chosen thee, sayth the lorde.
16 And those that be dead wyll I rayse vp agayne from their places, and bryng them out of the graues: for I haue knowen my name in Israel.
17 Feare not thou mother of the chyldren: for I haue chosen thee, sayth the Lorde. 18 And for thy helpe I shall sende thee my seruauntes Esai and Jeremie, after whose counsaile I haue sanctified & prepared for thee twelue trees laden with diuers fruites,
19 And as many fountaynes flowyng with milke and hony: and seuen mightie mountaines, wherupon there
D growe roses and lylyes, whereby I wyll fyll thy chyldren with ioy.
20 Execute iustice for the wydowe, iudge for the fatherlesse, geue to the poore, defende the fatherlesse, clothe the naked, 21 Heale the wounded and sicke, laugh not a lame man to scorne, defende the creeple, and let the blind come into the lyght of my clearnesse. 22 Kepe the olde and young that are within thy walles:
Tobi.4.d. 23 Whersoeuer thou findest the dead, take them and burie them, and I shall geue thee the first place in my resurrection. 24 Abide still O my people, and take thy rest, for thy quietnes shall come. 25 Feede thy chyldren O thou good nurse, stablishe their feete.
26 As for the seruauntes whom I haue geuen thee, there shall not one of them perishe: for I wyl seeke them from among thy number. 27 Be not weery: for when the day of trouble and heauinesse commeth, other shall weepe and be sorowful, but thou shalt
E be mery and plenteous. 28 The heathen shalbe ielous (at it) but they shalbe able to do nothing agaynst thee, sayth the Lorde. 29 My handes shall couer thee, so that thy chyldren shall not see the " fyre euerlasting.
" Or, hell. 30 Be ioyfull O thou mother with thy chyldren, for I wyll deliuer thee, sayth the Lorde. 31 Remember thy chyldren that sleepe, for I shall bryng them out of the sides of the earth, and shew mercie vnto them: for I am mercyfull, sayth the Lorde Almightie.
32 Embrace thy chyldren vntyll I come, and shewe mercie vnto them:
" Or, fountaynes. for my " welles runne ouer, and my grace shall not fayle. 33 I Esdras receaued a charge of the Lorde vpon the mount Oreb, that I should go vnto Israel: but when I came vnto them, they set me at naught, and despised the commaundementes of the Lorde. 34 And therefore I say vnto you O ye heathen that heare and vnderstande, " Looke for your shepheardе, he shall geue you euerlasting rest: for he is nye at hande that shall come in the ende of the worlde.
" Or, waite
35 Be redye to the rewarde of the kyngdome, for the euerlasting lyght shall shine vpon you for euermore.
F
36 Flee the shadowe of this worlde, receaue the ioyfulnes of your glory: I testifie my sauiour openly. 37 O receaue the gyft that is geuen you, and be glad, geuing thankes vnto him that hath called you to the heauenly kyngdome. 38 Aryse vp, and stande fast, beholde the number of those that be sealed " in the feast of the Lorde.
" Or, for.
39 Which are departed from the shadowe of the worlde, and haue receaued glorious garmentes of the Lord.
40 Take thy number O Sion, & shut vp " thy purified which haue fulfilled the lawe of the Lorde. 41 The number of thy chyldren whom thou longedst for, is fulfilled: beseche the power of the Lord, that thy people which haue ben called from the beginnyng may be halowed. 42 I Esdras sawe vpon the mount Sion a great people, whom I coulde not number: and they all praysed the Lorde with songes (of thankesgeuing.) 43 And in the midst
" Or, those of thyne that are clothed in whyte.
Apoc.vii.a
G of them there was a young man of an hye stature, more excelling then all they, & vpon euery one of their heads he set crownes, and was euer " higher and higher: whiche I marueyled at greatly. 44 So I asked the angell, and sayd, Sir, what are these? 45 He aunswered and saide vnto me, These be they that haue put of the mortall clothing, and put on the immortall, and haue " confessed and knowledged the name of god: now are they crowned, and receaue the " rewarde.
" Or, and was higher then the other.
" Or, haue confessed.
" Or, the palmes.
46 Then saide I vnto the angell, What young person is it that crowneth them, & geueth them the palmes in their handes? 47 So he aunswered and saide vnto me, It is the sonne of God, whom they haue " knowledged in the worlde: then began I greatly to commende them that stoode so stiffely for the name of the Lorde.
" Or, confessed.
48 Then the angel sayd vnto me, Go

thy way, and tell my people what maner of thinges and howe great wonders of the Lorde thy God thou hast seene.

The .iii. Chapter.

4 The wonderous workes which God dyd for the people are recited. 31 Esdras marueyleth that God suffereth the Babylonians to haue rule ouer his people, which yet are sinners also.

A IN the thirtith yere after the fall of the citie I was at Babylon, and lay troubled vpon my bed, and my thoughtes came vp ouer my heart:
2 For I sawe the desolation of Sion, and the plenteous wealth of them that dwelt at Babylon. 3 And my spirite was sore moued, so that I began to speake fearefull wordes to the most hyest, and sayde, 4 O Lorde Lorde, thou spakest at the beginning, when thou plantedst the earth (and that thy selfe alone) and gauest commaundement vnto the people, 5 And a body vnto Adam without soule, which was a " creature of thy hands, and hast breathed in him the breath of lyfe, and so he liued before thee:

" Or, worke manshyp.

6 And thou leddest him into Paradise, which thy ryght hande had planted or euer the earth brought fruites:

B 7 And vnto him thou gauest commaundement to loue thy way, whiche he transgressed, and immediatly thou appoyntedst death in him, and in his generations: of whom came nations, tribes, people, and kinredes out of number. 8 And euery people walked after their owne wyll, and dyd wonderfull thinges before thee: and as for thy commaundementes they dispised them, 9 But " in processe of tyme thou broughtest the waterfludde vppon those that dwelt in the worlde, and destroyedst them. 10 So that by the fludde, that was wrought in eche of them, that was by death in Adam. 11 Neuertheleste one of them thou lefte st, namely, Noe with his housholde, of whom came al ryghteous men. 12 And it " happened that when they that dwelt vpon the earth began to multiplie, and had gotten them many children, and were a great people, they began to be more vngodly then the first. 13 Howe when they lyued so wickedly before thee, thou didst choose thee a man from among them, whose name was Abraham. 14 Him thou louedst, and vnto him only thou shewedst thy will:

Gen.vi.b.

Gen.viii.b.

" Or, at tyme appoynted.

" Or, came to passe.

C 15 And madest an euerlasting conenaunt with him, promising him that thou wouldest neuer forsake his seede. 16 And vnto him thou gauest Isahac: vnto Isahac also thou gauest Jacob and Esau. As for Jacob thou didst choose him to thee, and put backe Esau: and so Jacob became a great multitude. 17 And it came to passe that when thou leddest his seede out of Egypt, thou broughtest them vp to the mount Sina, 18 Bowing downe the heauens, " setting fast the earth, mouing the grounde, making the deapthes to shake, and " troublyng the worlde: 19 And thy glorie went through foure " portes, of fyre and earthquakes, and windes and colde, that thou myghtest geue the lawe vnto the seede of Jacob, and " diligence vnto the generation of Israel.

Gen.xvi.a. Gen.xxv.c. Gen.xxviii.a Exod.xix.a. Deut.viii.b.

" Or, abasing.

" Or, astonishing.

" Or, gates

20 And yet toke st thou not away from them that wicked heart, that thy lawe myght bryng foorth fruite in them. 21 For the first Adam bearing a wicked heart, transgressed and was ouercome: and so be all they that are borne of him. 22 Thus remayned weaknesse still, and the lawe in the heartes of the people, with the wickednesse of the roote: so that the good departed away, and the euyll abode still. 23 So the times passed away, and the yeres were brought to an ende: then dydest thou rayse thee vp a seruaunt called Dauid, 24 Whom thou commaundedst to buylde a citie vnto thy name, and to offer vp incense and sacrifice vnto thee therein.

" Or, and that which the generation of Israel should kepe with diligence.

Rom.viii.a D

1. Sam.xb.c 2. Sam.b.a

25 When this was done nowe many yeres, then the inhabiters of the citie forsoke thee. 26 And in al thinges dyd euen as Adam and all his generations had done: for they also had a wicked heart. 27 And so thou gauest the citie ouer into the handes of thine enemies. 28 But do they of Babylon then any thing better, that they shoulde therefore haue the dominion in Sion? 29 For when I came thyther, and sawe there so great wickednesse that it coulde not be numbred: then my soule sawe many euyll doers in this thirtith yere, so that my heart fayled me: 30 For I sawe howe thou sufferedst them in such vngodlynesse, and sparedst the wicked doers: but thyne owne people hast thou rooted out, and preserued thyne enemies, and this hast thou not shewed " me.

" Or, it.

" Or, commeth to passe.

31 I can not perceaue howe this " happeneth.

happeneth. Do they of Babylon then better then they of Sion? 32 Or is there any other people that knoweth thee sauyng the people of Israel? or what generation hath so beleued thy * couenauntes as Iacob? 33 And yet their rewarde appeareth not, and their labour hath no fruite: for I haue gone here and there through the heathen, and I see that they be * riche and wealthie, and thinke not vpon thy commaundementes. 34 Wayghe thou therefore our wickednesse nowe in the ballaunce, and theirs also that dwell in the worlde: and so shall thy name be no where founde but in Israel.

35 Or when was it that they whiche dwell vpon earth haue not sinned in thy sight? or what people hath so kept thy commaundementes? 36 Thou shalt finde that Israel by name hath kept thy preceptes: but not the (other people and) heathen.

* Or, testimonies.

* Or, flowe in wealth.

The. iiii. Chapter.

1 The angell reproueth Esdras, because he seemed to enter into the profound iudgementes of God.

AND the angell that was sent vnto me, whose name was Vriel, gaue me an answere, 2 And said, Thy heart hath taken to much vppon it in this worlde, and thou thynkest to comprehende the way of the highest.

3 Then sayde I, Yea my Lorde. And he answered me, and saide, I am sent to shew thee three wayes, and to set foorth three similitudes before thee:

4 Whereof yf thou canst declare me one, I will shewe thee also the way that thou desirest to see: and I shall shewe thee from whence the wicked heart commeth. 5 And I sayde, Tell on my Lorde. Then sayde he vnto me, Go thy way, wayghe me the wayght of the fyre, or measure me the blast of the winde, or call me agayne the day that is past. 6 Then answered I, and sayde, What man borne is able to do that, that thou shouldest aske such thinges of me? 7 And he saide vnto we, If I shoulde aske thee howe deepe dwellynges are in the middest of the sea, or howe great water springes are in the beginnyng of the deepe, or howe great water springes are vpon the stretching out of the heauens, or which are the * outgoinges of Paradise? 8 Peraduenture thou wouldest say vnto me, I neuer went downe yet into the deepe, nor hell, neither did I euer climbe vp into heauen.

* Or, bodyes.

9 Neuertheless nowe haue I asked thee but onlye of fyre, and winde, and of the day wherethrough thou hast trauailed, and from the whiche thou canst not be separated: and yet canst thou gene me no answere of them.

10 He said moreouer vnto me, Thyne owne thinges, and such as are growen vp with thee, canst thou not knowe: 11 Howe shoulde thy hert sell then be able to comprehende the way of the highest, and now outwardly in the corrupt worlde to vnderstand the corruption that is euident in my syght? 12 Then sayde I vnto him, It were better that we were not at all, then that we shoulde lyue in wickednesse, and to suffer, and not to knowe wherefore. 13 He answered me and sayde, I came to a forrest in a playne, and the trees toke such a deuice, 14 And sayde, Come, let vs go, and fyght agaynst the sea, that it may depart away before vs, and that we may make yet more woods.

Judi. iv. b. 2. Chr. 25. c

15 The fluddes of the sea also in lyke maner toke counsaile, and saide, Come, let vs go vp, and fyght agaynst the trees of the wood, that there we may make vs another countrey.

16 The thought (and deuice) of the wood was but vayne (and nothing woorth:) for the fyre came and consumed it. 17 The thought of the fluddes of the sea came lykewyse to naught also: for the sande stoode vp and stopped them. 18 If thou were iudge nowe betwixt these two, whom wouldest thou iustifie, or whom wouldest thou condempne? 19 I answered and saide, Verely it is a foolishe thought that they both haue deuised: for the grounde is genen vnto the wood, and the sea also hath his place to beare his fluddes. 20 Then answered he me, and sayde, Thou hast geuen a ryght iudgement: but why iudgest thou not thy selfe also?

21 For lyke as the grounde is genen vnto the wood, and the sea to his fluddes: euen so they that dwell vppon earth, may vnderstande nothyng but that whiche is vppon earth: and he that dwelleth aboue the heauens, may onlye vnderstande the thinges that are aboue the heauens. 22 Then answered I, and saide, I beseche thee O Lorde, let me haue vnderstandyng,

S Mat. xiii. John. 3. c. 1. Cor. 2. b.

* Or, to inquire.

23 For it was not my minde * to be

a

" Or, ordinances.

D

1. John. b. c.

E

Apoc. bi. b.

F

G

" Or, the li-tle droppes came after.

curions of thy hye thynges, but of
such as we dayly meddle withall,
namely, as wherefore Israel is geuen
ouer as a reprochе to the heathen, and
for what cause the people whom thou
hast loued is geuen ouer vnto vngod-
ly nations, and why the lawe of our
forefathers is brought to naught, and
the written " couenauntes come to
none effect: 24 And we passe away
out of the worlde as the grashop-
pers, and our lyfe is a very feare, and
we are not worthy to obtayne mercie.
25 What wyll he do then vnto his
name whiche is called vpon ouer vs?
Of these thinges haue I asked ques-
tion. 26 Then aunswered he me, and
sayde, The more thou searchest, the
more thou shalt marualye: for the
worlde hasteth fast to passe away,
27 And can not cõprehend the thinges
that are promised to the righteous in
tyme to come: for this worlde is full
of vnrighteousnesse and weakenesse.
28 But as concernyng the thinges
whereof thou askest me, I wyll tell
thee: the euyll is sowen, but the de-
struction thereof is not yet come.
29 If the euyll nowe that is sowen
be not turned vpsyde downe, and yf
the place where the euyll is sowen
passe not away: then can not the thing
come that is sowen with good.
30 For the corne of euyll seede hath
ben sowen in the heart of Adam from
the beginning: and howe much vn-
godlynesse hath he brought vp vnto
this tyme? and howe much shall he
yet bryng forth vntyll he come into
the barne? 31 Wonder nowe by thy
selfe howe great fruite of wickednesse
the corne of euyll seede bryngeth
forth? 32 And when the stalkes
shalbe cut downe, whiche are without
number, howe great a barne shall it
fil? 33 Then I aunswered & sayde,
How & when shal these thinges come
to passe? wherfore are our yeres fewe
& euil? 34 And he aunswered me, say-
ing, Haste not thou to much aboue the
most highest: for thy hastynesse to be
aboue him is but vayne, though thou
do all that thou canst for it. 35 Wyll
not the soules also of the righteous
aske question of these thinges in their
chambers, saying, Howe long shall I
hope on this fashion? when commeth
the fruite of my barne and our re-
warde? 36 And vpon this Jeremiel
that chiefe angel gaue them answere, and
sayde, Euen when the number of the
seedes is fylled in you, for he hath
waygbed the worlde in the ballaunce,
37 In measure and number hath he
measured the tymes, and moueth it
not, nor shaketh it, vntyll the sayde
measure be fulfilled. 38 Then aun-
swered I, and sayde, O Lorde, Lorde,
nowe are we all full of sinne: 39 And
for our sake peraduenture it is that
the barne of the righteous is not
fulfilled, because of the sinnes of them
that dwell vpon the earth. 40 So he
aunswered me, and saide, Go thy way
to a woman with chylde, and aske of
her when she hath fulfilled her nine
monethes, yf her wombe may kepe
the birth any longer within her?
41 Then sayde I, No Lorde, that can
she not. And he saide vnto me, Lyke
graue the secrete places of soules are
lyke the wombe of a woman. 42 For
lyke as a woman that trauayleth ma-
keth haste to escape the necessitie of
the trauaile: euen so do these places
haste to deliuer those thinges that are
committed vnto them. 43 Loke
what thou desirest to see, it shalbe shew-
ed thee from the begynnyng.
44 Then aunswered I, and saide, If I
haue founde fauour in thy syght, and
yf it be possible, and yf I be meete
therefore, 45 Shewe me then whe-
ther there be more to come then is
past, or more past then is for to come.
46 What is past, I knowe: but what
is for to come, I knowe not. 47 And
he sayde vnto me, Stande vp vpon
the right side, and I shall expounde
the similitude vnto thee. 48 So I
stoode, and beholde an hotte burnyng
ouen passed by before me: and it
happened that when the flame was
gone by I loked, & beholde the smoke
had the vpper hande. 49 After this
there passed by before me a waterie
cloude, and sent downe much rayne
with a storme: and when the storme
rayne was past, " the droppes remay-
ned still. 50 Then sayde he vnto me,
Consider with thy selfe: lyke as the
rayne is more then the droppes, and
as the fyre exceedeth the smoke: euen
so the measure of the thynges that
are past hath the vpper hand, and the
droppes and smoke worke much in
quantitie. 51 Then I prayed, and
sayde, May I lyue thynkest thou
vntyll that tyme? or what shall hap-
pen in those dayes? 52 He aun-
swered me, and sayde, As for the to-
kens whereof thou askest me, I may
tell thee of them in part: but as rou-

chyng

thyng thy lyfe, I am not sent to shewe thee: for I do not knowe it.

¶ The.v. Chapter.

1 In the latter tymes trueth shalbe hid, vnrighteousnesse and all wickednesse shall raigne in the worlde.

A NEuertheleſſe as concernyng the tokens, marke this:) beholde the dayes shal come that they which dwell vpon earth shalbe taken in a great number, & the way of the trueth shalbe hid, and the lande shalbe barren from fayth: 2 But iniquitie shalbe increased aboue that which now thou seest, or that thou hast heard long ago. Mat. 24. 8

3 And the lande that thou seest nowe to haue rule, shalt thou shortly see waste. 4 But if God graunt thee to lyue, thou shalt see after the thirde trumpet, that the sunne shall sodaynly shine againe in the night, & the moone three tymes in the day: 5 And blood shall drop out of wood, and the stone shall geue his voyce, and the people shalbe vnquieted: 6 And euen he shall rule whom they hope not that dwell vpon earth, and the foules shall flit: 7 And the Sodomiticke sea shal cast out the fishe, and make a noyse in the nyght, which many haue not knowen: but they shall all heare the voyce thereof. 8 There shalbe a confusion also in many places, and the fire shalbe oft sent out agayne: and the wylde beastes shal chaunge their places, and menstruous women shall beare monsters, 9 And salt waters shalbe found in the sweete, and all freendes shall fyght one agaynst another: then shall all wyt and vnderstandyng be hid and put aside into their secrete places:

10 And shalbe sought of many, and yet not be founde: then shall vnrighteousnesse & * voluptuousnesse haue the vpper hande vpon earth. 11 One lande also shall aske another, and say, Is righteousnes * that maketh a man righteous gone through thee? And it shall say, No. 12 At the same tyme shall men hope, but nothyng obteyne: they shall labour, but their wayes shal not prosper. 13 To shewe thee such tokens I haue leaue: and if thou wylt pray agayne, and weepe as nowe, and fast seuen dayes, thou shalt heare yet greater thinges. 14 Then I awaked, and a fearfulnes went through all my body, and my mynde was feeble, so that I almost sowned withal: 15 So the angel that was come to talke with me helde me, comforted me, and set me vp vpon my feete. 16 And in the seconde nyght it came to passe, that Salathiel the captayne of the people came vnto me, saying, Where hast thou ben? and why is thy countenaunce so heauy? 17 Knowest thou not that Israel is committed vnto thee in the lande of their captiuitie?

18 Vp then and eate, and forsake vs not, as the sheephearde that leaueth his flocke in the handes of * wicked woolues. 19 Then sayd I vnto him, Go thy wayes fro me, and come not nye me. And he hearde it, and as I sayde, so he went his way from me. * Or, cruell

20 And so I fasted seuen dayes mourning and weeping, lyke as Uriel the angel commaunded me. 21 And after seuen dayes so it was, that the thoughtes of my heart were very greenous vnto me agayne: 22 And my soule receaued the spirite of vnderstandyng, and I began to talke with the most highest againe, 23 And sayde, O Lorde, Lorde, of euery wood of the earth, and of all the trees therof, thou hast chosen thee one only vineyarde. 24 And of all landes of the whole world, thou hast chose thee one pit, & of all floures of the ground, thou hast chosen thee one lilie:

25 And of all the deapthes of the sea, thou hast filled thee one ryuer: and of all builded cities, thou hast halowed Sion vnto thy selfe: 26 And of all the foules that are created, thou hast named thee one doue: and of all the cattel that are made, thou hast prouided thee one sheepe: 27 And among all the multitudes of peoples, thou hast gotten thee one people: and vnto this people whom thou louedst thou gauest a lawe that is proued of all.

28 And nowe O Lorde, why hast thou geuen this one people ouer vnto many? and vpon the one roote thou hast * prepared others, and why hast thou scattered thy one only people among many? 29 Which treade them down, yea which haue euer withstande thy promises, and neuer beleued thy couenauntes. 30 If thou didst so much hate thy people, yet shouldest thou punishe them with thine owne handes. * Or, set.

31 Nowe when I had spoken these wordes, the angell that came to me the nyght afore, was sent vnto me,

32 And sayde vnto me, Heare me, and I will instruct thee: hearken to the thyng that I say, and I shall tell thee more. 33 And I sayde, Speake

B

* Or, incontinencie

* Or, that iustifieth. Or, that doth righteously.

C

D

E

on

on my Lorde. Then sayde he vnto me, Thou art sore troubled in mynde for Israels sake: louest thou that people better then he that made them?
34 And I sayde, No Lorde, but of very greefe (and compassion) haue I spoken: for my reynes payne me euery houre, because I woulde " haue experience of the way of the most hyest, and seke out part of his iudgement. 35 And he sayde vnto me, That thou " mayest not. And I sayde, Wherfore Lorde? whereunto was I borne then? or why was not my mothers wombe then my graue, that I myght not haue seene the miserie (and trouble) of Jacob, and the wearyng out of the stocke of Israel?
36 And he sayde vnto me, Number me the thynges that are not yet come, gather me together the droppes that are scattered abrode, make me the floures greene agayne that are wythered, 37 Open me the places that are closed, and bryng me foorth the wyndes that in them are shut vp, shewe me the image of a voyce: and then I wyll declare to thee the thyng that thou labourest to knowe.
38 And I sayde, O Lorde, Lorde, who may knowe these thynges, but he that hath not his dwellyng with men?
39 As for me I am vnwise: howe may I then speake of these thynges wherof thou askest me? 40 Then sayde he vnto me, Lyke as thou canst do none of these thynges that I haue spoken of: euen so canst thou not fynde out my iudgement, or in the ende the loue that I haue promised vnto my people. 41 And I sayde, Beholde O Lorde, yet art thou nye vnto them that be reserued tyll the ende: and what shall they do that haue ben before me, or we that be nowe, or they that shall come after vs? 42 And he sayde vnto me, I wyll lyken my iudgement vnto a ryng: Lyke as there is no slacknesse of the last, euen so there is no swyftnesse of the first. 43 So I answered and sayde, Couldest thou not make those that haue ben made, and be nowe, and that are for to come, at once, that thou myghtest shewe thy iudgement the sooner? 44 Then answered he me, and sayd, The creature may not haste " aboue the maker, neither may the worlde holde them at once that shalbe created therein. 45 And he sayde, As thou hast sayde vnto thy seruaunt, that thou which quickenest all thynges hast geuen lyfe at once to the creature (or worke) that thou hast created, and the creature bare it: euen so myght it nowe also beare them that nowe be present at once. 46 And he sayde vnto me, Aske the wombe of a woman, and say vnto her, If thou bryngest foorth children, why doest thou it not together, but one after another? Pray her therfore to bryng foorth ten children at once. 47 And I sayde, She can not: but must do it by distaunce of tyme. 48 Then sayde he vnto me, Euen so haue I diuided by distaunce of tyme the childbed of the earth for those that be sowen vpon her. 49 For lyke as a young childe may not bryng foorth the thynges that belong to the aged, euen so haue I ordeyned " the worlde which I created. 50 And I asked and sayde, Seyng thou hast now geuen me the way, I wyll proceede to speake before thee: for our mother of whom thou hast tolde me that she is young, draweth she nowe nye vnto age? 51 He aunswered me, and sayd, Aske a woman that beareth children, and she shall tell thee. 52 Say vnto her, Wherfore are not they whom thou hast nowe brought foorth lyke those that were before thee, but lesse of stature? 53 And she shal aunswere thee, They that be borne in the youth of strength, are of one fashion: and they that are borne in the tyme of age (when the wombe fayleth) are otherwise. 54 Consider nowe thy selfe, howe that ye are lesse of stature then those that were before you: 55 And so are they that come after you lesse then ye, as the creatures which nowe begyn to be olde, and haue passed ouer the strength of youth. 56 Then sayd I, Lorde I beseche thee yf I haue founde fauour in thy sight, shewe thy seruaunt by whom thou visitest thy " creature?

" Or, comprehende.
" Or, canst not.
" Or, before
" or, the tyme.
" Or, worke manship.

¶ The.vi. Chapter.

1 God hath foreseene all thynges in his secrete counsayle, and is authour therof, and hath created them for his children. 25 The felicitie of the age to come.

AND he sayde vnto me, In the beginnyng when the " grounde was made, before the borders of the worlde stoode, or euer the wyndes blewe, 2 Before it thundred and lyghtened, or euer the foundations of Paradise

" Or, compasse of the earth.

Paradise were layde, 3 Before the faire floures were seene, or euer the moueable powers were stablished, before the innumerable * multitude of angels were gathered together, 4 Or euer the highnesses of the ayre were lyfted vp, afore the measures of the firmament were named, or euer the chimneys in Sion were hot, 5 And or the present yeres were fought out, and or euer the inuentions of them that nowe stirre were * put aside, before they were sealed that haue gathered fayth for a treasure: 6 Then dyd I consider & ponder all these thinges, and they all were made through me alone, and through none other: by me also they shalbe ended, and by none other. 7 Then aunswered I, and sayde, What shalbe the * partying asunder of the tymes? or when shalbe the ende of the first, and the begynnyng of it that followeth? 8 And he sayde vnto me, From Abraham vnto Isahac, when Jacob and Esau were borne of him, Jacobs hande helde first the heele of Esau: 9 For Esau is the ende of this worlde, and Jacob is the begynnyng of it that followeth.

10 The hande of man betwixt the heele and the hande: Other question Esdras aske thou not. 11 I aunswered then, and sayde, O Lorde, Lorde, yf I haue founde fauour in thy syght, 12 I beseche thee * shewe thy seruaunt the ende of thy tokens, wherof thou shewedst me part the last nyght.

13 So he aunswered, and sayde vnto me, Stande vp vpon thy feete, and heare * a perfect voyce and sounde.

14 There shal come * a great motion, but the place where thou standest shal not be moued. 15 And therfore when * thou hearest the wordes, be not afrayde: for of the ende shall the worde be, and of the foundation of the earth shall it be vnderstande. 16 And why? the worde therof trembleth and quaketh: for it knoweth that it must be chaunged at the ende. 17 And it happened that when I had hearde it, I stoode vp vpon my feete, and hearkened: and beholde there was a voyce that spake, and the sounde of it was lyke the sounde of many waters.

18 And it sayde, Beholde the dayes come that I will begyn to drawe nye, and to visite them that dwell vpon earth: 19 And will begyn to make inquisition of them what they be that haue hurt vnlustly with their vnrighteousnesse, and when the lowe estate of Sion shalbe fulfylled. 20 And when the worlde that shall vanishe away shalbe ouersealed, then will I do these tokens: the bookes shalbe opened before the * firmament, and they shall see altogether: 21 And the children of a yere olde shall speake with their voyces, the women with childe shall bring forth vntymely children of three or foure monethes olde, and they shall liue, and be rayled vp. 22 And sodaynly shall the sowen places appeare as the vnsowen, the full store houses shall sodaynly be founde emptie: 23 And the trumpet shall gene a sounde, which when euery man heareth, they shalbe hastyly afraide. 24 At that time shal freends fight one agaynst another lyke enemies, and the earth shall stande in feare with them: the springes of the welles shall stande styll, and in three houres they shall not runne.

25 Whosoeuer remayneth from all these thynges that I haue tolde thee, * shall escape, and see my saluation, and the ende of your worlde. 26 And the men that are receaued shall see it, they that haue not tasted death from their birth: and the heart of the * inhabiters shalbe chaunged, and turned into another meanyng.

27 For euyll shalbe put out, and deceipt shalbe quenched. 28 As for fayth it shall florishe, corruption shalbe ouercome, and the trueth which hath ben so long without fruite shalbe * declared. 29 And when he talked with me, beholde I loked a litle & a litle vpon him before whom I stoode: 30 And these wordes sayde he vnto me, I am come to shewe thee the tyme of the nyght for to come.

31 If thou wylt pray yet more, and fast seuen dayes agayne, I shall tell thee more thynges and greater then before, which I haue hearde by the day. 32 For thy voyce is heard before the hyest: for why? the myghtie hath seene thy righteous dealyng, he hath seene also thy chastitie which thou hast had euer since thy youth:

33 And therefore hath he sent me to shewe thee all these thynges, and to say vnto thee, Be of good comfort, & feare not: 34 And haste not with the tymes that are past to thynke vayne thynges, that thou mayest not hasten from the latter tymes.

35 And it came to passe after this, that

* Or, armies.

* or, turned away.

* Or, division.

* Or, make an ende to shewe thy seruaunt thy tokens.

* or, mightie.

* Or, an earthquake

* Or, when he speaketh

* or, beauty.

Mich. 7.8 Mat. 10.c.

* Or, he shalbe saued.

* Or, inhabiters.

* Or, shewed

* or, forth.

that I wept agayne, and fasted seuen dayes in lyke maner, that I myght fulfyll the thyce weekes which he tolde me. 36 And in the eyght nyght was my heart vered within me agayne, and I began to speake before the hyest. 37 For my spirite was greatly set on fire, and my soule was in distresse: 38 And I sayd, O Lorde, thou spakest vnto thy creature from the begynnyng, euen the first day, and saydest, Let heauen & earth be made: Gen. 1.a. and thy worde was a perfect worke.

39 And then was there the spirite, and the darknesses were yet on euery side, and silence: there was no mans voyce as yet from thee. 40 Then commaundedst thou a * fayre lyght to come forth of thy creatures, that thy worke myght appeare and be seene.

* Or, bright

41 Vpon the seconde day thou madest the spirite of the firmament, and commaundedst it to part asunder and to make a diuision betwixt the waters, that the one part might remayne aboue, and the other beneath. 42 Vpon the thirde day thou broughtest to passe that the waters were gathered in the seuenth part of the earth: fiue partes hast thou dryed vp, and kept them, * to the intent that men myght sowe and occupie husbandrye therein.

* Or, to the intent that of thē there myght be some to minister before the sowen of God, and tylled.

43 Assoone as thy word went forth, the worke was made. 44 For immediatly there was great and innumerable fruite, and many diuers pleasures for the taste, and flowres of vnchaungeable colour, and odours of wonderfull smell: And this was done the thirde day. Gen. 1.d. 45 Vpon the fourth day thou commaundedst that the sunne should geue his shyne, and the moone her lyght, the starres bydst thou set in order: 46 And gauest them a charge to do them seruice euen vnto man that was to be made. Deut. 4.c. 47 Vpon the fyft day thou saydest vnto the seuenth part where the waters were gathered, that it shoulde bryng forth (diuers) beastes, foules, and fishes: and so it came to passe. 48 For the dumbe water & without soule, brought forth lyuyng thynges at the commaundement of God, that all * people myght prayse thy wonderous workes. Gen. 1. c.

* Or, the nations.

49 Then bydst thou ordeyne two soules: the one thou calledst * Enoch, and the other Leuiathan, 50 And bydst separate the one from the other: for the seuenth part (namely, where the water was gathered together) might not holde them both. 51 Vnto * Enoch thou gauest one part, which was dryed vp the thirde day, that he shoulde dwell in the same part, wherein are a thousande hylles. 52 But vnto Leuiathan thou gauest the seuenth part, namely the moyst, and hast kept him to deuour what thou wylt, and when. 53 Vpon the sixt day thou gauest commaundement vnto the earth, that before thee it should bryng forth beastes, catrell, and all that creepe: 54 And besides this Adam also, whom thou madest lorde of all thy creatures, of him come we all, and the people also whom thou hast chosen (specially vnto thy selfe.)

* Or, Behemoth.

55 All this haue I spoken before thee O Lorde (that I might shewe howe) that the worlde is made for our sakes. 56 As for the other people which also come of Adam, thou hast sayde that they are nothyng, but lyke vnto spittle, and hast lykened the aboundaunce of them vnto a droppe that falleth from a bucket. 57 And nowe O Lorde beholde, the heathen which haue euer ben reputed as nothyng, haue begun to be lordes ouer vs, and to deuour vs: 58 But we thy people (whom thou hast called thy first borne, thy only begotten, and thy feruent loues) are geuen into their handes and power. 59 If the worlde nowe be made for our sakes, why haue we not the inheritaunce of the worlde in possession? Howe long shall this endure?

¶ The. vii. Chapter.

5 Without tribulation none can come to felicitie. 12 God aduertiseth all in tyme. 28 The commyng and death of Christe. 32 The resurrection and last iudgement.

AND when I had made an ende of speaking these wordes, there was sent vnto me an angel, which had ben sent vnto me also the nyghtes afore: 2 And he sayde vnto me, Vp Esdras, and heare the wordes that I am come to tell thee. 3 And I sayde, Speake on (Lord) my God. Then sayd he vnto me, The sea is set in a wyde place, that it might be deepe & great. 4 But put case the entraunce is narowe and small lyke a ryuer. 5 Who then coulde go into the sea to loke vpon it, and to rule it? If he went not through the narowe, howe myght he come into the brode?

6 Item

6 Item * another. A citie is buylded and set vpon a hyde feelde, and is ful of all good thynges: 7 The entraunce thereof is narowe, and is set in a daungerous place to fall, lyke as if there were a fire at the ryght hande, and a deepe water at the left, 8 And as it were only one strayte path betwixt them both, euen betweene the fire and the water, so small that there coulde but one man go there at once. 9 If this citie nowe were geuen to a man for an inheritaunce, and he neuer went through the perilous way before, howe woulde he receaue his inheritaunce? 10 And I sayde, It is so Lorde. Then sayde he, Euen so also is Israels portion. 11 And why? for their sakes haue I made the worlde: and when Adam transgressed my statutes, then was the thyng so appoynted as nowe is done. 12 Then were the entraunces of the worlde made narowe, full of sorowe and trauayle: they are but fewe and euyll, full of perils, and labour. 13 For the entraunces of the fore worlde were wyde and sure, and brought immortall fruite.

C 14 If then they which are liuyng, enter not diligently through these strayte and brittle thynges, they can not receaue the thinges so layde vp in secrete. 15 Why disquietest thou thy selfe then, seyng thou art but a corruptible man? And why art thou moued, wheras thou art but mortal? 16 And why hast thou not receaued into thine heart the thynges that are to come, rather then them that are present?

17 Then sayd I, O Lorde, Lord, thou hast ordayned in thy lawe that the righteous shoulde inherite these thinges, but that the vngodly shoulde perishe: 18 Neuertheless, the righteous shall suffer strayte thinges, and hope for wyde: for they that haue lyued vngodly and suffred strayt things, shall not see the wyde. 19 And he sayde vnto me, There is no iudge aboue God, and none that hath vnderstandyng aboue the hyest. 20 For there be many that perishe in this life, because they despise the lawe of god that is * set before them: 21 For God hath geuen strayte commaundement to such as came, so oft as they came, what they shoulde do to haue life, and what they shoulde kepe to auoyde punishment. 22 Neuertheless they were not obedient vnto him, but spake agaynst him, and imagined vayne thinges: 23 And deceaued them selues by wicked deedes, and denyed the power of the most hygh, and regarded not his wayes. 24 But his lawe haue they despised, and denyed his promises: in his statutes and ordinaunces haue they not ben faithfull and stedfast, and haue not performed his workes. 25 And therefore Esdras, for the emptie are the emptie thynges, and for the full are the full thynges. 26 Beholde the tyme shall come that these tokens which I haue tolde thee, shall come to passe, and the bryde shall appeare, and the commyng forth shalbe seene that nowe is vnder the earth: 27 And whosoeuer is deliuered from the foresayde euyls, shall see my wonders. 28 For my sonne Jesus shalbe openly declared with those that be with him: and they that remayne, shalbe merie within foure hundred yeres. 29 After these same yeres shall my sonne Christe dye, and all men that haue life:

30 And the worlde shalbe turned into the olde scilence seuen dayes, lyke as in the foresayde iudgementes, so that no man shall remayne. 31 And after seuen dayes the worlde that yet awaketh not, shalbe rayled vp, and that shall dye, that is corrupt. 32 And the earth shal restore those that haue slept in her, and so shall the dust those that dwel therin in scilence, and the secrete places shall deliuer those soules that were committed vnto them.

33 And the most hyghest shalbe openlye declared vpon the seate of iudgement, and all miserie shall banishe away, and long sufferyng * shalbe gathered together. 34 But the iudgement shall continue, the truethe shall remayne, and fayth shall waxe strong. 35 The worke that folowe, and the reward shalbe shewed, the * righteousnesse shall watche, and the vnrighteousnesse shal beare no rule. 36 Then sayde I, Abraham prayed first for the Sodomites, and Moyses for the fathers that sinned in the wildernesse. 37 And they came after him, for Israel in the tyme of Achas and Samuel, 38 And Dauid for the destruction; and Solomon for them that came into the sanctuarie, 39 And Helias for those that receaued rayne, and for the dead that he might liue, 49 And Ezechias for the people in the tyme of Sennacherib: and diuers other in like maner which haue prayed for many.

41 Euen

* Or, agayne.

* Or, appoynted them.

* Or, haue an ende.

* Or, the good deedes shalbe of force. Gen.18.c. Exod.32.c.

2.Sa.24.b 2.Chro.6.c 1.king.17.d 2.king.16.c

41 Euen so nowe, seyng the ᵃ corrupt is growen vp, and wickednes increased, and the righteous haue prayed for the vngodly: wherfore shall it not be so nowe also? 42 He aunswered me & sayde, This present lyfe is not the ende, ofte tymes honour is retayned in it: therfore haue they prayed for the weake. 43 But the day of doome shalbe the ende of this tyme, and the begynnyng of the immortalitie for to come, wherin all corruption shalbe vanished: 44 Intemperauncie shalbe loosed, infidelitie be cut of, righteousnesse growe, and the veritie spring vp.

45 Then shall no man be able to saue him that is destroyed, nor to oppresse him that hath gotten the victorie.

46 I aunswered then, and sayd, This is my first and last saying, That it had ben better not to haue geuen the earth vnto Adam: or els when it was geuen him, to haue kept him that he shoulde not haue sinned. 47 For what profite is it for men nowe in this present tyme to liue in heauines & after death to ᵇ loke for punishment? 48 O thou Adam what hast thou done? For though it was thou that sinned, thou art not fallen alone, but we all that come of thee. 49 For what profite is it vnto vs yf there be promised vs an immortall ᵃ tyme, whereas we do the workes that bryng death:

50 And that there is promised vs an euerlastyng hope, where as our selues are euyll and bayne: 51 And that there are layde vp for vs dwellynges of health and saferie, where as we haue lyued wickedly: 52 And that the glorie of the hyghest is kept to defende them which haue led a patient life, where as we haue walked in the most wicked wayes of all? 53 And that there shalbe shewed a paradise, whose fruite endureth for euer, wherin is ᵃ freedome and medicine, whereas we shall not go in? 54 For we haue walked in vnpleasaunt places.

55 And that the faces of them which haue abstayned, shall shyne aboue the starres: whereas our faces shalbe blacker then darknes. 56 For while we lyued & did vnrighteously, we considered not that we should suffer therfore after death? 57 Then aunswered he me, & sayde, This is the maner of the battayle which man that is borne vpon the earth shall fyght,

58 That yf he be ouercome, he shall suffer as thou hast sayde: but if he get the victorie, he shal receaue ᵃ thing that I say: 59 For this is the life wherof Moyses spake vnto the people whyle he lyued, saying, Choose thee life, that thou mayest lyue. 60 Neuertheles they beleued him not, neither the prophetes after him, no nor me which haue sayde vnto them. 61 That heauinesse should not so be vnto their destruction, lyke as ioy is for to come ouer those ᵃ that haue suffered them selues to be enfourmed in saluation.

62 I aunswered then & sayd, I knowe Lord, that the hyghest is called mercifull, in that he hath mercie vpon them which are not yet come vnto that worlde, 63 And vpon those also that walke in his lawe. 64 And that he is patient: for he long suffereth those that haue sinned, as his creatures.

65 And that he is liberall to gene wheras neede requireth. 66 And that he is of great mercie: for he passeth in mercie much both those that are present, and that are past, and also them which are for to come. 67 For if he multiplied not his mercies, the worlde coulde not continue his beyng with those that haue inheritaunces therin.

68 He ᵃ geueth also: for if he gaue not of his goodnesse, that they which haue done euyll myght be eased from their wickednesse, the ten thousandth part of men shoulde not remayne lyuyng. 69 And yf he beyng iudge forgaue not those that be healed with his worde, and take not away the multitude of contentions, 7 There should be very fewe left peraduenture in an innumerable multitude.

¶ The.viii. Chapter.

6 The workes of god are excellent, 20 Esdras prayeth for him and for his people. 39 The promise of saluation to the iust.

AND he aunswered me, saying. The most hyest made this worlde for many, but the worlde to come for fewe. 2 I will tell thee a similitude Esdras. As whē thou askest the earth, it shall say vnto thee that it geueth much ᵃ moulde whereof earthen vessels are made, but litle of it that golde commeth of: euen so is it with the worke of this worlde. 3 There be many created, but fewe shalbe saued.

4 Then aunswered I. and sayde, Then swalowe vp thy wyt (O my soule) and deuour the vnderstandyng. 5 For thou art agreed to hearken & to gene eare, and wyllyng to prophecie: for thou

ᵃ Or, vice.

ᵃ Or, feare.

ᵃ Or, lyfe.

ᵃ Or, saftie and healthy.

Deut. 30. d

ᵃ Or, to whom saluation is perswaded.

Rom. 2. a.

ᵃ Or, for geueth.

ᵃ or, earthy matter. Mat. 20. b and. 21. b.

thou hast no longer space but this life geuen thee. 6 O Lorde, if thou suffer not thy seruaunt to intreate thee, that thou mayest geue seede vnto our heart, and builde our vnderstandyng, that there may come fruite of it, whereby eche man may lyue that is corrupt: then who shall step foorth in the place of man? 7 For thou art alone, & we all one worckmanchip of thy handes, lyke as thou hast sayde. 8 For when the body is fashioned nowe in the mothers wombe, and thou geuest the members, thy creature is preserued in fire & water, and nine monethes doth thy worke suffer thy creature which is fashioned in her: 9 But the thinges that kepeth, and that is kept, shall both be preserued: and when the tyme cõmeth, the wombe preserued deliuereth vp the thinges that grewe in it.

10 For thou hast commaunded the partes of the body, euen the breastes to geue mylke vnto the fruite of the breastes: 11 That the thyng which is created & fashioned may be nourished for a tyme, till thou disposest and ordrest it with thy mercie. 12 And then thou bryngest it vp with thy ryghteousnesse, nurturest it in thy lawe, and reformest it with thy vnderstanding, 13 a Mortifiest it as thy creature, and makest it liuing as thy worke. 14 Seyng then that thou destroyest him which with so great labours is created and fashioned through thy commaundement, thou couldest lightly ordayne also that the thyng which is made, myghtbe preserued. 15 Nowe therfore Lorde I wyll speake (for concernyng all men in general thou shalt rather prouide) but touchyng thy people for whose sake I am sory, 16 And thyne inheritaunce for whose cause I mourne, and Israel for whom I am wofull, and Jacob for whose sake I am greeued: 17 Therfore begyn I to pray before thee for my selfe and for them: for I see the faules of vs that dwell in the lande. 18 But I haue hearde the a swiftnesse of the iudge which is to come. 19 Therfore heare my voyce, and vnderstand my wordes, and I shall speake before thee. This is the begynnyng of the wordes of Esdras, before he was taken vp:

20 O Lorde, thou that dwellest in euerlastyngnes, which beholdest from aboue thinges in the heauen and in the ayre: 21 Whose throne is inestimable, whose glorie (and maiestie) may not be comprehended, before whom the hoastes of angels stande with tremblyng, 22 Whose keppyng is turned in wynde and fire, whose worde is true, whose sayinges are stedfast, whose commaundement is strong, whose ordinaunce is fearefull, 23 Whose loke dryeth vp the deapthes, whose wrath maketh the mountaynes to melt away, a and whose trueth beareth witnesse: 24 O heare the prayer of thy seruaunt, and marke with thyne eares the petition of thy creature. 25 For whyle I liue I wyll speake, and so long as I haue vnderstandyng I wyll aunswere. 25 O loke not vpon the sinnes of thy people, rather then on them which serue thee in trueth. 27 Haue no respect vnto the wicked studies of the heathen: but to the desire of those that kepe thy testimonies with afflictions. 28 Thynke not vpon those that haue walked faignedly before thee: but remember them which accordyng to thy wyll haue knowen thy feare. 29 Let it not be thy wyll to destroy them which haue had beastly maners: but to loke vpon them that haue clearely taught thy lawe.

30 Take thou no indignation at them which b are worse then beastes: but loue them that alway put their trust in thy righteousnesse and glorie. 31 For we and our fathers haue all the same sicknesse (and disease:) but because of vs sinners thou shalt be called mercifull. 32 For yf thou hast mercie vpon vs, thou shalt be called mercifull to vs that haue no workes of ryghteousnesse. 33 For the ryghteous which haue layde vp many good workes together, shall out of their deedes receaue rewarde.

34 But what is man that thou shouldest take displeasure at him? Or what is this corruptible and mortall generation, that thou shouldest be so rough towarde him? 35 For of a trueth there is no man among them that be borne but he hath dealt wickedly, and among the c faithfull there is none which hath not done amisse. 36 For in this O Lorde, thy ryghteousnesse and thy goodnesse shalbe prayised (and declared) yf thou be mercifull vnto them which d are not riche in good workes. 37 Then aunswered he me, and sayde, Some thinges hast thou spoken aryght, and accordyng vnto thy wordes it shalbe.

38 For

a Or, as the effect it selfe beareth witnesse.

b Or, are worse then beastes.

c Or, such as confesse thee.

d Or, haue not the substaunce of

38 For I will not verily consider the workes * of them which have sinned before death, before iudgemēt, before destruction: 39 But I will reioyce ouer the worke and thought of the righteous, I will remember also the pilgrimage, the saluation, and the rewarde that they shal haue. 40 Like as I haue spoken nowe, so shall it come to passe. 41 For as the husbandman soweth much seede vpon the ground, and planteth many trees, and yet alway the thyng that is sowen or plāted is not al kept safe, neither doth it all take roote: euen so is it of them that are sowen in the world, they shall not all be saued. 42 I answered then and sayd, If I haue founde grace, then let me speake. 43 Like as the husbandmans seede perisheth, if it come not vp & receaue not thy rayne in due season, or if there come to much rayne vpon it and corrupt it: 44 Euen so perisheth man also which is created with thy handes, & is lyke vnto thyne owne image & to thy selfe, for whose sake thou hast made all thynges, and likened him vnto the husbandmans seede. 45 Be not wroth with vs (O Lorde) but spare thy people, and haue mercy vpon thine owne inheritaunce: for thou wilt be merciful vnto thy creature. 46 Then answered he me, & sayd, Thinges present are for the present, and thinges to come, for such as be to come. 47 For thou lackest yet much, seyng thou canst loue my creature aboue me: but I haue oft tymes drawen nye vnto thee, and vnto it, but neuer to the vnrighteous. 48 In this also thou art marueylous before the hyest. 49 In that thou hast humbled thy selfe as it becommeth thee, and hast not iudged thy selfe worthy to be much glorified among the righteous.

50 For many and great miseries remayne for them that in the latter tyme shal dwell in the worlde, because they * haue walked in great pride.

51 But vnderstand thou for thy selfe, and seeke out the glorie for such as be like thee. 52 For vnto you is paradise opened, the tree of life is planted, the tyme to come is prepared, plenteousnes is made redy, the citie is builded (for you) and rest is prepared, yea perfect goodnesse & wisdome. 53 The roote of euyll is * marked from you, the weakenes & moth is hid from you, and into hell fleeth corruption in forgetfulnesse. 54 Sorowes are vanished away, and in the ende is shewed the treasure of immortalitie.

55 And therfore aske thou no more questions concernyng the multitude of them that perishe. 56 For when they had taken libertie, they despised the hyest, thought scorne of his lawe, & forsoke his wayes. 57 Moreouer they haue troden downe his righteous, 58 And sayd in their heart that there is no God, * yea and that wittyngly, for they dye. 59 For lyke as the thyng that I haue spoken of is made redy for you, euen so is thirst & payne prepared for them: for it was not * his will that man should * come to naught. 60 But they which be created, haue defiled the name of him that made them, and are vnthankfull vnto him which prepared lyke for them. 61 And therefore is my iudgement nowe at hande.

62 These thinges haue I not shewed vnto all men, but vnto fewe, namely vnto thee, and to such as be like thee. Then answered I and sayd, 63 Beholde O Lord, nowe hast thou shewed me the multitude of the wonders which thou wylt begyn to do in the last tymes: but at what tyme (and when) thou hast not shewed me.

¶ The.ix. Chapter.

5 All thinges in this worlde haue a begynnyng and an ende. 10 Tormentes for the wicked after this life. 15 The number of the wicked is more then of the good.

A

HE answered me then and sayde, Measure thou the tyme diligently in it selfe: and when thou seest that one part of the tokens come to passe which I haue tolde thee before, 2 Then shalt thou vnderstande that it is the very same tyme wherin the hyghest wyll begyn to visite the worlde which he made. 3 Therfore when there shalbe seene an earthquake and vprore of the people in the worlde, 4 Then shalt thou well vnderstande that the most highest spake of those thinges from the dayes that were before thee, euen from the begynnyng. 5 For lyke as all that is made in the worlde, hath a begynnyng and ende, and the ende is manifest:

6 Euen so the tymes also of the hyghest haue playne begynnynges in wonders and signes, and ende in * worthyng and in tokens. 7 And euerye one that shalbe saued, and shalbe able to escape by his workes and by

faythe

* Or, of the wicked.

Gen. 4.8.

F

* Or, shall walke.

B

* Or, sealed vp.

10 Sal. 14.8.

* Or, for all they knewe that they should dye.

* Or, gods.

* Or, perish

* Or, effect & miracles.

B

faythe wherein ye haue beleued.
8 Shalbe preserued from the sayde perils, and shall see my "sauiour in my lande, and within my borders: for I haue halowed "me from the worlde.
9 Then shall they pitie them selues whiche nowe haue abused my wayes: and they that haue cast them out disspitefully shall dwell in payne.
10 For such as in their lyfe haue receaued benefites, and haue not knowen me: 11 And they that haue abhorred my lawe whyle they had yet "freedome, and when they had yet open leysure of amendement and conuertion, vnderstoode not, but despised it:
12 The same must knowe it after death in payne. 13 And therfore be thou no more "carefull howe the vngodly shalbe punished: but inquire howe the righteous shalbe saued, and whose the worlde is, and for whom the worlde is, and when(it is.) 14 Then aunswered I, and sayde, 15 I haue sayde before, and nowe I speake, and will speake it also hereafter: that there be many mo of them whiche perishe, then of them whiche shalbe saued: 16 Like as the flud is greater then a drop. 17 And he aunswered me, saying, Like as the feelde is, so is also the seede: as the floures be, so are the colours also: suche as the workeman is, such is also the worke: and as the husbandman is him self, so is his husbandry also: for it was the time of the worlde. 18 And when I prepared for them that are now, or euer the worlde was made wherin they should dwell: then was there no man that spake against me. 19 For then euery one (obayed) but nowe the maners of them whiche are created in this worlde that is made, are corrupted by a perpetuall seede, and by a law whereout they can not rid them selues.
20 So I considered the worlde, and beholde there was perill because of the "thoughtes that were come into it. 21 And I sawe, and spared them greatly, and haue kept me a "wineberie of grapes, and a plant of a great people. 22 Let the multitude perish then whiche are growen vp in vayne, and let my grape (and wineberie) be kept, and my plant: for with great labour haue I made it vp. 23 Neuertheles, if thou wylt ceasse yet seuen dayes mo, but thou shalt not fast in them: 24 Go thy way then into a feelde of floures, where no house is buylded, and eate only of the floures of the feelde, taste no flesche, drinke no wine, but eate floures only. 25 And pray vnto the highest continually, so will I come and talke with thee.
26 So I went my way, and came into the feelde whiche is called Ardath, like as he commaunded me, and there I sate among the floures, and did eate of the herbes of the feelde, and the meate of the same satisfied me.
27 After seuen dayes I sate vpon the grasse, and my heart was vexed within me like as before. 28 And I opened my mouth, and began to talke with the most highest, and sayd: 29 O Lorde, thou that shewest thy selfe vnto vs, thou hast declared and opened thy selfe vnto our fathers in the wylderneſſe, in a place where no man dwelleth, in a barren place, when they came out of Egypt: 30 And thou spakest, saying, Heare me O Israel, and marke my wordes thou seede of Jacob. 31 For beholde I sowe my lawe in you, and it shall bryng fruite in you, and ye shalbe honoured in it for euer. 32 But our fathers whiche receaued the lawe, kept it not, and obserued not thy ordinances and statutes, and the fruite of thy lawe dyd not appeare, neither could it: for why? it was thyne. 33 For they that receaued it, perished, because they kept not the thing that was sowen in them.
34 And lo, it is a custome when the grounde receaueth seede, or the sea a ship, or a bellel meate and drinke: that when it perisheth or is broken wherin a thing is sowen, or wherein any thing is put, 35 The thinges also perish and are broken which are sowen or put therin and receaued, and the things that are receaued remayne not then with vs: but in vs it hath not happened so. 36 For we that haue receaued the law, perishe in sinne, and our heart whiche also receaued the lawe: 37 Notwithstanding the law perisheth not, but remayneth in his force. 38 And when I spake these thinges in my heart (after this maner) I looked about me with myne eyes, and vpon the right syde I sawe a woman which mourned sore, made great lamentation, and wept with loude voyce, and was greeued in heart, and rent her clothes, and the had ashes vpon her head. 39 Then let I my thoughtes go that I was in, and turned me vnto her, 40 And said, Why?

B
* Or, saluation.
* Or, my life.
* Or, liberte.
* Or, curious to knowe.
C 4 Esdr. 8. b.
* Or, deuils.
* Or, grape of the cluster.
D
E Ezra. xix. b. and. xxiiij. a Deut. iiij. b
F Deut. 32. b
Esai. xl. a. ij. Tim. ij. a
4. Esdr. x. b

foze weepeſt thou? why art thou ſo ſozy in mynde? 41 And ſhe ſayd vnto me, Sir, let me alone, that I may bewayle my ſelfe, and take yet moze ſozow: foz I am ſoze vexed in my
b mynde, and brought very low. 42 And I ſayde vnto her, What ayleth thee? (Or who hath done any thing to thee?) tell me. 43 She ſayde vnto me, I thy ſeruaunt haue ben vnfruitfull and baren, and haue had no childe, though I haue had an huſbande thirtie yeres.
44 And theſe thirtie yeres I do nothing els day & night, and all houres, but make my prayer to the higheſt.
45 After thirtie yeres God hearde me thy handmayden, looked vpon my miſerie, conſidered my trouble, and gaue me a ſonne: and I was glad of hym, ſo was my huſbande alſo, and all my neighbours, and we gaue great honour vnto the almightie. 46 And I nourished hym with great trauayle.
† Or, take. 47 So when he grewe vp, and came to the tyme that he ſhoulde" haue a wyfe, I made a feaſt.

The. x. Chapter.

Eſdras and the woman that appeareth vnto him, commune together.

A Nd it ſo came to paſſe that when my ſonne went into his chaumber, he fell downe and dyed.
2 Then ouerthrew we all the lightes, and al my neighbours roſe vp to comfort me, then toke I my reſt vnto the ſeconde day at night. 3 And when they had all left of to comfort me, that I ſhoulde be quiet: then I roſe vp by night and fled, and am come hither into this feelde as thou ſeeſt. 4 And am purpoſed not to r eturne into the citie, but to remayne here, and neither to eate nor drinke, but continually to mourne, and to faſt vntyll I dye.
5 Then let I my meditation and thoughtes fall that I was in, & ſpake to her in diſpleaſure, ſaying. 6 Thou fooliſhe woman aboue all other, ſeeſt thou not our heauineſſe and mour-
c ning, and what happeneth vnto vs?
7 Howe Sion our mother is al wofull and ſozy, and howe ſhe is cleane brought downe, and mourneth extremely? 8 Seyng we be all now in heauineſſe, and make our mone, foz we all be ſozowfull: art thou ſo heauie foz one ſonne? 9 Demaunde the earth, and ſhe ſhall tell thee that it is the which ought (by reaſon) to mourne foz the fall of ſo many that growe vpon her. 10 Foz from the beginning all men are borne of her, and other ſhall come: and beholde they walke almoſt all into deſtruction, and the multitude of them ſhalbe rooted out.
11 Who ſhould then (by reaſon) make moze mourning, then ſhe that hath loſt ſo great a multitude, and not thou whiche art ſozy but foz one? 12 But if thou wouldeſt ſay vnto me, My mourning is not lyke the mourning of the earth: foz I haue loſt the fruite of my * body, which I brought foorth with beauineſſe, & bare with ſozowes: * Or, wombe.
13 But the earth is according to the maner of the earth, and the preſent multitude goeth agayne into her " as it is come to paſſe: 14 Then ſay I vnto thee, Like as thou haſt borne with trauayle and ſozowe, euen ſo the earth alſo from the beginning geueth her fruite vnto man, euen to hym that laboured her. 15 And therfoze withholde thy ſozowe and beauineſſe by thy ſelfe, and looke what happeneth vnto thee beare it" ſtrongly. 16 Foz if thou iudgeſt the matter and ende of God to be righteous and good, and receaueſt his counſell in time, thou ſhalt be commended therein. 17 Go thy way then into the citie to thy huſbande. 18 And ſhe ſayde vnto me, That wyl I not do: I wyll not go into the citie, but here wyl I dye. 19 So I communed moze with her, and ſaid, 20 Do not ſo, but be counſelled, and folow me: foz howe many fauls hath Sion? Be of good comfort becauſe of the ſozowe of Hieruſalem. 21 Foz thou ſeeſt that our ſanctuarie is layde waſte, our aulter broken, our temple deſtroyed, 22 Our playing of inſtrumentes is layde downe, and ſonges are put to ſcilence, our myrth is banished away, the light of our candelſtick is quenched, the arke of our couenaũt is taken from vs, al our holy thinges are defiled, and the name that is called vpon ouer vs is almoſt diſhonoured: our chyldren are put to ſhame, our prieſtes are brent, our Leuites are caryed away into captiuitie, our virgins are defiled, and our wyues rauiſhed, our righteous men ſpoyled, and our chyldren deſtroyed, our young men are brought in bondage, and our ſtrong worthyes are become weake: 23 And Sion our ſeale, whiche is the greateſt of all, is looſed vp from her worſhip: foz ſhe is deliuered into the handes of them that hate vs. 24 And therfoze ſhake of thy great heauineſſe, and put away the multitude of ſozowes, that
" Or, as it is accuſtomed.
Hebre. xii. a
" Or, conſtantly.
C
the

the mightie may be mercyfull vnto thee, and that the highest may geue thee rest and ease from thy labour and trauayle. 25 And when I was talking with her, her face and beautie shined sodainly, and her countenaunce glistered, so that I was afraide of her, and mused what it might be. 26 And immediatly she cast out a great voyce very fearefull, so that the earth shoke at the noyse of the woman. 27 And I looked, and beholde the woman appeared vnto me no moze: but there was a citie buylded, and a place was shewed from the grounde and foundation: then was I afrayde, and cryed with a loude voyce, & sayd, 28 Where is Uriel the angell, whiche came to me at the first? Foz he hath caused me to come in many considerations and hye thoughtes, and myne ende is turned to corruption, and my prayer to rebuke. 29 And as I was speaking these wozdes, he came vnto me, and looked vpon me: 30 And lo, I lay as one that had ben dead, and myne vnderstanding was altred: and he toke me by the right hande, and comfozted me, and set me vpon my feete, and sayd vnto me, 31 What ayleth thee? and why is thyne vnderstanding vexed, and the vnderstanding of thy heart? and wherfoze art thou sozy? 32 And I sayde, because thou hast forsaken me, and I haue done accozding vnto thy wozdes, I went into the feelde, and there haue I seene thinges, and see that I am not able to expresse.

33 He said vnto me, Stande vp and be manly, and I shall geue thee exhoztation. 34 Then sayd I, Speake on to me my Lozde, forsake me not, lest I dye thozowe my rashnesse: 35 Foz I haue seene that I knew not, and heare that I do not knowe. 36 Oz is my vnderstanding deceaued, oz doth my soule dreame? 37 Nowe therefoze I beseche thee, that thou wylt shewe thy seruaunt of this wonder. 38 He annswered me then and sayde, Heare me, and I shal enfourme thee, and tell thee wherefoze thou art afraide: foz the hyest hath opened many secrete thinges vnto thee. 39 He hath seene that thy "way is right, foz that thou takest sozowe continually foz thy people, and makest great lamentation foz Sion. 40 And therfoze vnderstand the vision whiche thou sawest a litle whyle ago after this maner.

41 Thou sawest a woman mourning, and thou begannest to comfoze her.

42 Neuertheleſſe, nowe seest thou the likenesse of the woman no moze, but there appeared vnto thee a citie buylded: 43 And where she tolde thee of the fall of her sonne, so is this the solution of it, 44 This woman whom thou sawest, is Sion: and where as she told thee, euen she whom thou seest nowe as a citie buylded.

45 And as touching that she sayd vnto thee, that she hath ben thirtie yeres vnfruitefull and baren: those are the thirtie yeres wherein there was no offering made in her. 46 But after thirtie yeres Solomon buylded the citie, and offred offeringes: and then bare the baren a sonne. 47 And where as she tolde thee that she nourished hym with labour, that was the dwelling in Hierusalem. 48 But where as she tolde thee that her sonne ded as his chaunce was when she came into her chaumber, that is the fall that is come to Hierusalem.

49 And beholde, when thou sawest her lyke one that mourned foz her sonne, and beganneſt to comfoze her: of these thinges whiche haue chaunced, these are to be opened vnto thee.

50 Foz nowe the most hyghest seeth that thou art sozy in thy minde, and suffrest from thy whole heart foz her, and so hath he shewed thee her clearenesse, and the fayrenesse of her beautie. 51 And therfoze I bad thee remayne in the feelde where no house was buylded. 52 Foz I knewe that the highest wouldе shewe this vnto thee: 53 Therefoze I commaunded thee to go into the feelde where no foundation noz buylding is. 54 Foz in the place where the highest beginneth to shewe his citie, there can no mans buylding be able to stande.

55 And therfoze feare not, and let not thyne heart be afraide: but go thy way in, and see the beautie and greatnesse of the building, as much as thine eyes be able to see. 56 And then shalt thou heare as muche as thyne eares may compzehende. 57 Foz thou art blessed aboue many other, and art called with the highest as the fewe.

58 But to-mozow at night thou shalt remayne here: 59 And so shall the highest shewe thee visions of the hye thinges, whiche he wyll do vnto them that dwel vpō earth in the last dayes. So I slept the same night and another, like as he commaunded me.

The.xi. Chapter.

2 The vision of an Egle comming foorth of the sea, and of her fethers. 37 Of a Lion comming out of the forest.

2 THen saw I a dreame, and beholde there came vp from the sea an Egle, whiche had twelue fethered wynges, and three heades. 2 And I saw, and beholde she spread her wynges ouer all the earth, and all the windes of the ayre blewe on her, and gathered them together. 3 And I beheelde, and out of her fethers there grewe other contrary fethers, and they became litle fethers and small. 4 But her heades remayned still, the head in the middest was greater then the other, yet rested it with the residue. 5 Moreouer I sawe that the Egle flewe with her wynges, and raigned vpon earth, and ouer al them that dwelt vpon the earth. 6 And I saw that all thinges vnder heauen were subiect vnder her, and no man spake against her, no not one creature vpon earth. 7 I sawe also that the Egle stoode vp vpon her clawes, and * gaue a sounde with her fethers, and a voyce saying after this maner, 8 Watche not altogether, sleepe euery man in his owne place, and watche by course. 9 But let the heades be preserued for the last.

* Or, spake to her fethers, saying.

10 Neuertheielle, I sawe that the voyce went not out of her heades, but from the middest of her body. 11 And I numbred her contrary fethers, and beholde there were eyght of them. 12 And I looked, and beheld vpon the right side there arose one fether, and raigned ouer all the earth. 13 And so it was that when it raigned, the ende of it came, and the place thereof appeared no more: so the next following stoode vp and raigned, and had a great tyme. 14 And it happened that when it raigned, the ende of it came also like as the first, so that it appeared no more. 15 Then came there a voyce vnto it, and sayde, 16 Heare thou that hast kept the earth so long, this I say vnto thee before thou beginnest to appeare no more, 17 There shall none after thee attaine vnto thy tyme, neither vnto the halfe therof. 18 Then arose the thirde, and raigned as the other afore: and appeared no more also. 19 So went it with all the residue one after another, so that euery one raigned, and then appeared no more. 20 Then I looked, and beheld in processe of time the fethers that folowed stoode vp on the right side, that they might rule also, and some of them ruled: but within a whyle they appeared no more.

21 For some of them were set vp, but ruled not. 22 After this I looked, and beholde the twelue fethers appeared no more, nor the two wynges: 23 And there was no more vpon the Egles body but two heades that rested, and fiue wynges. 24 Then saw I also that two wynges diuided themselues from the fiue, and remayned vnder the head that was vpon the right syde: for the foure continued in their place. 25 So I looked, and beholde the fethers that were vnder the wyng thought to set vp themselues, and to haue the rule. 26 Then was there one set vp, but shortly it appeared no more. 27 And the seconde was sooner away then the first. 28 And I beheld, and lo the two that remained thought also in themselues to raigne: 29 And when they so thought, beholde there awaked one of the heades that were at rest, namely it that was in the myddest: for that was greater then the two other heades. 30 And then I sawe that the two heades were ioyned with hym: 31 And the head was turned with them that were with hym, and dyd eate vp the two vnder wynges that would haue raigned. 32 But this head put the whole earth in feare, and bare rule in it ouer all those that dwelt vpon the earth with much labour: and he had the gouernaunce of the worlde ouer all the wynges that had ben. 33 After this I looked, and beholde the head that was in the middest sodaynly appeared no more, lyke as the wynges.

34 But there remayned the two heades whiche ruled vpon earth, and ouer those that dwelt therin. 35 And I beheld, and lo the head vpon the right syde deuoured it that was vpon the left syde.

36 Then I hearde a voyce whiche sayde vnto me, Looke before thee, and consider the thing that thou seest. 37 Then I sawe, and beholde as it were a Lion that roareth running hastily out of the wood: and I sawe that he sent out a mans voyce vnto the Egle, and sayde,

38 Heare

38 Weare thou, I wyll talke with thee, and the hyest shall say vnto thee:
39 " Is it not thou that hast the victorie of the foure beastes whom I made to raigne (vpon earth and) in my worlde, that the ende of their tymes might come through them? 40 And the fourth came, and ouerran all the beastes that were past, and had power ouer the worlde with great fearefulnesse, and ouer the whole compasse of the earth with most wicked oppression, and so long tyme dwelt he vpon the earth with deceipt. 41 For the earth hath not iudged with truth.
42 For thou hast troubled the meeke, thou hast hurt the peaceable (and quiet,) thou hast loued lyers, and destroyed the dwellings of them that brought foorth fruite, and hast cast downe the walles of such as dyd thee no harme.
43 Therfore is thy wrongfull dealing (and blasphemie) come vp vnto the hyest, and thy pryde vnto the mightie.
44 The hyest also hath looked vpon the proude tymes, and beholde they are ended, and their abhominations are fulfilled. 45 And therfore appeare no more thou Egle, and thy horrible winges, and thy wicked fethers, and thy vngracious heades, and thy sinnefull clawes, and all thy vayne body:
46 That the earth may be refreshed, (and come agayne to her selfe) when she is deliuered from thy violence, and that she may hope for the iudgement and mercy of hym that made her.

" Or, art not thou he that remaynest of the foure beastes.

The.xii. Chapter.

The declaration of the former visions.

AND it happened when the Lion spake these wordes vnto the Egle, I sawe: 2 And beholde, the head that afore had the vpper hande, appeared no more: neither did the foure wynges appeare any more that came to hym and were set vp to raigne, and their kingdome was small and full of vproze. 3 And I saw, and beholde they appeared no more, and the whole body of the Egle was burnt, so that the earth was in great feare: then awaked I out of the trouble and traunce of my mynde, and from great feare, and sayde vnto my spirite: 4 Lo, this hast thou geuen me, in that thou searchest out the wayes of the hyest. 5 Lo, yet am I weerie in my minde, and very weake in my spirite: and litle strength is there in me, for the great feare that I receaued this night. 6 Therefore wyll I nowe beseche the hyest that he wyll comfort me vnto the ende.
7 And I saide, Lorde, Lorde, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my prayer in deede be come vp before thy face: 8 Comfort me then, and shewe me thy seruaunt the interpretation and playne difference of this horrible sight, that thou mayest perfectly comfort my soule: 9 For thou hast iudged me worthy to shewe me the last of times.
10 And he sayde vnto me, This is the interpretation of this sight:
11 The Egle whom thou sawest come vp from the sea, is the kyngdome whiche was seene in the vision of thy brother Daniel: 12 But it was not expounded vnto hym, therfore nowe I declare it vnto thee. 13 Beholde the dayes wyll come, that there shall ryse vp a kyngdome vpon earth, and it shalbe feared aboue all the kyngdomes that were before it. 14 In " the same kyngdome shall twelue kynges raigne, one after another.
15 Wherfore the seconde shall begin to raigne, and shall haue more tyme then the other twelue. 16 And this do the twelue wynges signifie whiche thou sawest. 17 As for the voyce that thou heardest speake, and that thou sawest not to go out from the heades, but from the middes of the body therof, it betokeneth. 18 That after the time of that kingdome, there shall aryse great struinges, and it shall stande in perill of falling: neuertheleste it shall not then fall, but shalbe restored againe into his beginning.
19 And the eyght fethers vnder the winges which thou sawest hang vnto her wynges, betoken, 20 That in hym there shall aryse eyght kynges, whose time shalbe but small, and their yeres swyft, and two of them shall perishe. 21 But when the middest time commeth, there shalbe foure kept for a tyme, whyles " his tyme beginneth to come that it may be ended: but two shalbe kept vnto the ende. 22 And whereas thou sawest three heades resting, this is the interpretation:
23 In his last dayes shall the most high raise vp three kyngdomes, and call many thinges agayne in to them, and they shall haue the dominion of the earth. 24 And of those that dwell

Dan. vii. c.

" Or, it.

" Or, echo his tyme beginneth.

" Or, griefe

" Or, accomplishe his wickednesse.

therin, with much " labour above all those that were before them: therefore are they called the heades of the Egle. 25 For it is they that shall " bring forth his wickednesse agayne, and that shall performe and finishe his last. 26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall dye vpon his bed, and yet with payne. 27 For the two that remaine, shalbe slayne with the sworde. 28 For the sworde of the one shall devour the other: but at the last shall he fall throwe the sworde hym selfe. 29 And whereas thou sawest two fethers vnder the wynges passing towarde the head that is on the right side, 30 It signifieth that it is they whom the hyest hath kept vnto their ende: this is the small kyngdom:, and full of trouble as thou sawest. 31 And the Lion whom thou sawest rising vp out of the wood, and roaring, and speaking vnto the Egle, and rebuking her for her vnrighteousnesse, with all the wordes which thou hast hearde,

32 Is the wynde whiche the hyest hath kept for them, and for their wickednesse vnto the ende: he shall reproue them, and cast before them their owne spoylinges. 33 For he shal set them alyue in iudgement, and shall rebuke them, and correct them. 34 For the residue of my people shall be deliuer by trouble, those that be preserued vpon my borders, and he shall make them ioyfull vntyll the coming of the day of iudgement, wherof I haue spoken vnto thee from the beginning. 35 This is the dreame that thou sawest, and these are the interpretations. 36 Thou only hast ben meete to knowe this secrete of the hyest. 37 Therefore wryte all these thinges that thou hast seene in a booke, and hyde them, 38 And teache them to the wise of the people, whose heartes thou knowest may comprehende and kepe these secretes.

39 But wayte thou here thy selfe yet seuen dayes mo, that it may be shewed thee whatsoeuer it pleaseth the hyest to declare vnto thee. And with that he went his way. 40 And when all the people perceaued that the seuen dayes were past, and I not come agayne into the citie, they gathered them altogether from the least vnto the most, and came vnto me, and sayd, 41 What haue we offended thee? and what euyll haue we done against thee, that thou forsakest vs and sittest here in this place? 42 For of all the people thou only art left vs, as a grape of the vine, and as a candell in a darke place, and as an hauen for ship preserued from the tempest. 43 Haue we not els aduersitie inough? 44 If thou shalt forsake vs, were it not better for vs that we had ben burnt with Sion?

45 For we are not better then they that dyed there. And they wept with loude voyce. Then answered I them, and sayde, 46 Be of good comfort O Israel, and be not heauie thou house of Jacob. 47 For the hyest hath you in remembraunce, and the mightie hath not forgotten you in temptation. 48 As for me I haue not forsaken you, neither am I departed from you: but am come into this place to pray because of the miserie of Sion, that I might seeke mercy for the lowe estate of your sanctuarie. 49 And nowe go your way home euery man, and after these dayes wyll I come vnto you.

50 So the people went their way into the citie, lyke as I commaunded them: 51 But I remayned styl in the feelde seuen dayes, as the " angel bad me, and did eate only of the floures of the feelde, and had my meate of the hearbes in those dayes.

" Or, he.

The. xiii. Chapter.

2 The vision of a winde comming foorth of the sea, 3 whiche became a man. 5 His propertie and power against his enemies. 21 The declaration of this vision.

AND after the seuen dayes I dreamed a dreame by night. 2 And beholde, there arose a winde from the sea, that it moued all the waues therof. 3 And I looked, and beholde ther was a strong man with the thousandes of heauen: and when he turned his countenaunce to looke, all the thinges trembled that were seene vnder him: 4 And when the voyce went out of his mouth, all they burnt that heard his voyce, like as the earth fayleth when it feeleth the fire. 5 After these I sawe, and beholde there was gathered together a multitude of men out of number, from the foure windes of the heauen, to fight against the man that came out of the sea. 6 And I looked, and beholde he graued hym selfe a great mountayne, and flewe vp vpon

vpon it. 7 But I would haue seene the region or place whereout the hyll was grauen, and I coulde not.

8 I sawe after these, that all they whiche came to fight against hym were sore afraide: and yet durst they fight. 9 Neuertheleese, when he sawe the fiercenesse and violence of the people that came, he neither lyft vp his handes, " nor helde swoorde, nor any weapon: 10 But onlye as I sawe he sent out of his mouth as it had ben a blast of fire, and out of his lippes the winde of the flame, and out of his tongue he cast out sparkes and stormes. 11 And they were all mixt together: the blast of fire, the wynde of the flame, and the great storme: and fell with " a rushe vpon the people whiche was prepared to fight, and burnt them vp euery one, so that of the innumerable multitude there was nothing seene but only dust and smell of smoke: When I sawe this, I was afraide. 12 Afterwarde sawe I the same man come downe from the mountaine, and calling vnto hym another peaceable " people.

13 And there came much people vnto him, some were glad, some were sorie, some of them were bounde, and other some brought of them that were offered: then was I sicke through great feare, and I awaked, and sayde, 14 Thou hast shewed thy seruaunt these wonders from the beginning, and hast counted me worthy that thou mightest receaue my prayer:

15 Shewe me nowe yet the interpretation of this dreame. 16 For thus I consider in my vnderstanding: wo vnto them that shalbe left in those dayes, and much more wo vnto them that are not left behynde: 17 For they that were not left, were in heauinesse. 18 Nowe vnderstande I the thinges that are layde vp in the latter dayes, whiche shall happen vnto them, and to those that are left behynde. 19 Therfore are they come into great perils, and many necessities, lyke as these dreames declare.

20 Yet is it easier that he whiche is in daunger, fall (into these) and nowe to see that whiche shall chaunce hereafter, then to passe out of this worlde as a cloude. Then answered he me, and saide, 21 The interpretation of the sight shall I shewe thee, and I will open vnto thee the thing that thou hast required. 22 Whereas thou hast spoken of them that are left behynde, this is the interpretation, 23 He that beareth the perill in that tyme, hath kept him selfe: they that be fallen into daunger, are suche as haue workes & fayth vnto the most mightie. 24 Knowe this therefore that they whiche be left behynde, are more blessed then they that be dead.

25 " This is the meaning of the vision, Whereas thou sawest a man comming vp from the " deepe of the sea; 26 The same is he whom God the hyest hath kept a great season, whiche by his owne selfe shall deliuer his creature: and he shall order them that are left behynde. 27 And whereas thou sawest that out of his mouth there came as a blast of wynde, fire, and storme: 28 And howe that he lyft vp neither swoorde nor weapon; but that the " rushing in of hym destroyed the whole multitude that came to fight against hym: it signifieth, 29 That the dayes come when the most hyest wyll begyn to deliuer them that are vpon earth: 30 And " in a traunce of mynde shall he come vpon them that dwell in the earth.

31 And one shall vndertake to fight against another: one citie against another, one place against another, one people against another, and one realme against another. 32 When this commeth to passe, then shall the tokens come that I shewed thee before: and then shall my sonne be " declared whom thou sawest clymbe vp as a man. 33 And when all the people heare his voyce, euery man shall in their owne lande leaue the battayle that they haue one against another:

34 And an innumerable multitude shalbe gathered together, as they that be wyllyng to come, and to ouercome hym by fighting. 35 But he shall stande vpon the toppe of the mount Sion. 36 And Sion shall come, and shalbe shewed to all men, beyng prepared and buylded, lyke as thou sawest the hyll grauen foorth without any handes. 37 And this my sonne shall rebuke those nations whiche are fallen into the tempest, for their wickednesse and euyll imaginations, 38 And into tormentes lyke to flame, wherewith they shalbe punished: and without any labour shall he destroy them, euen by the lawe, whiche is compared vnto the fire. 39 And-

" Or, for he helde no swoorde nor any instrument of warre.

" Or, blo-lence.

" Or, multitude.

" Or, these are the meanings.

" Or, mes-sage.

" Or, fearfulnesse.

" Or, he shall astonish the hearts of them. Mat. 24. 8.

" Or, reuealed.

wherein thou sawest that he gathered another peaceable people vnto hym: 40 Those are the ten tribes whiche were caryed away prysoners out of their owne lande in the tyme of Osee as the kyng, whom Salmanasar the kyng of Assyria toke prysoner: and caryed them " ouer the water, & so came they into another lande. 41 But they toke this counsayle among them selues, that they would leane the multitude of the heathen, and to go foorth into a farther countrey, where neuer mankind dwelt: 42 That they might there kepe their statutes, whiche they neuer kept in their owne land. 43 And so they entred in at the narowe passages of the riuer of Euphrates. 44 For the most highest then shewed tokens for them, and helde styll the flud tyll they were passed ouer. 45 For through the countrey there was a great way, namely of a yere and a halfe tourney: and the same region is called Arsareth. 46 Then dwelt they there vntyll the latter tyme: and when they come foorth agayne, 47 The hyest shall holde styll the springes of the streame agayne, that they may go through: therefore sawest thou the multitude with peace. 48 But they that be left behynde of thy people, are those that are founde within my borders. 49 Nowe when he destroyeth the multitude of the nations that are gathered together, he shal defende his people that remayne: 50 And then shall he shewe them great wonders.

51 Then sayd I, O Lord, Lord, shewe me this, Wherefore haue I seene the man comming vp from the " deepe of the sea? 52 And he sayde vnto me, Like as thou canst neither seeke out nor knowe these thinges that are in the deepe of the sea: euen so can no man vpon earth see my sonne, or those that be with hym, but in the tyme of " the day. 53 This is the interpretation of the dreame whiche thou sawest, and wherby thou only art here lightened: 54 For thou hast forsaken thine owne lawe, and applyed thy diligence vnto mine, and sought it. 55 Thy life hast thou ordered in wysdome, and hast called vnderstanding thy mother: 56 And therfore haue I shewed thee the treasures of the hyest. After other three dayes I will shewe thee more, and talke with thee more at large, yea beaute and wonderous thinges will I declare vnto thee. 57 Then went I foorth into the feelde, geuing prayse and thankes greatly vnto God, because of his wonders whiche he dyd in tyme, 58 And because he gouerneth the same, and suche thinges as fall in their seasons, and there I sate three dayes.

2. king. 17. a

" Or, beyonde the riuer.

Exo. xiii. e. Iosu. iii. d.

" Or, mideel.

" Or, that day.

2. king. 3. a. Prou. viii. a

The. xiiii. Chapter.

3 Howe God appeared to Moyses in the bushe. 10 All thinges decline to age. 16 The latter age worse then the former. 29 The ingratitude of Israel. 35 The resurrection and iudgement.

VPon the thirde day I sate vnder an oke tree, then came there a voyce vnto me out of the bushe, and sayde, Esdras, Esdras. 2 And I sayde, Here am I Lorde: and I rose vp vpon my feete. 3 Then sayde he vnto me, In the bushe did I appeare vnto Moyses, and talked with hym when my people serued in Egypt. Exod. iii. a.

4 And I sent hym, and led my people out of Egypt, and brought hym vp to the mount Sina, where I helde hym by me a long season: 5 And told him many wonderous workes, and shewed hym the secretes of the tymes and the ende, and commaunded hym, saying: 6 These wordes shalt thou declare, and these shalt thou hyde.

7 And now I say vnto thee, 8 That thou lay vp in thyne heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations which thou hast heard. 9 For thou shalt be taken away from among all, and hereforth thou shalt remayne with my counsayle, and with such as be like thee, vntyll the tymes be ended. 10 For the worlde hath lost his youth, and the tymes begin to waxe olde. 11 For the worlde is diuided into twelue partes, and ten partes of it are gone alreedy, and halfe of a tenth part: 12 And there remayneth there that whiche is after the halfe of " the tenth part. 13 Therefore set thyne house in order, and reproue thy people, comfort suche of them as be in trouble, and nowe renounce corruption, 14 Let go from thee mortall thoughtes, cast away the burthens of men, put of the weake nature. 15 And set aside the thoughtes that are most heauy vnto thee, and haste thee to flee from these tymes: 16 For as for such euyl (and wickednes)

" Or, that.

as

as thou hast nowe seene happen, they
Mat.24.8. shall do yet much worse. 17 For the
Ioh.2.1. weaker that the worlde is by reason
of age, the more shall euyls increase
vpon them that dwell therin. 18 For
the trueth is fled farre away, and lea-
syng is harde at hande: For nowe ha-
steth the vision to come that thou
hast seene. 19 Then answered I
C before thee, and sayde, 20 Beholde
Lorde, I will go as thou hast com-
maunded me, and reforme the peo-
ple whiche are present: but they that
shalbe borne afterwarde, who will ad-
monyshe them? Thus the worlde is
set in darknesse, and they that dwell
therin are without lyght. 21 For thy
lawe is burnt, therefore no man know-
eth the thynges that are done of
thee, or the workes that shalbe done.
22 But yf I haue founde grace be-
fore thee, send the holy ghost into me,
and I shall wryte all that hath ben
done in the world since the beginning,
whiche was written in thy lawe, that
men may fynde the path, and that they
whiche will lyue in the latter dayes,
may lyue. 23 And he answered me,
saying, Go thy way, gather the people
together, and say vnto them that they
seeke thee not for fourtie dayes.
24 But looke thou gather thee many
boxe trees, and take with thee Sarea,
Dabria, Selemia, Ecanus, and Asiel,
these fyue whiche are redy to wryte
swyftly: 25 And come hyther, and I
shall lyghte a candell of vnderstandyng
in thyne heart, whiche shall not be put
out tyll the thynges be performed
whiche thou shalt begyn to wryte.
26 And then shalt thou declare some
thynges openly vnto the perfect, and
some things shalt thou theme secretly
vnto the wise: To morowe this houre
shalt thou begyn to wryte. 27 Then
went I foorth as he commaunded
D me, and gathered all the people toge-
ther, and sayde, 28 Heare these wor-
des O Israel, 29 Our fathers at the
beginnyng were straungers in Egypt,
from whence they were deliuered,
Deut.4.d. 30 And receaued the lawe of lyfe,
whiche they kept not, whiche ye also
haue transgressed after them. 31 Then
was the land, euen the lande of Sion
parted among you by lot (to possesse:)
but your fathers, and ye your selues
also haue done vnrighteousnesse, and
haue not kept the wayes whiche the
hyest commaunded you: 32 And for
so muche as he is a righteous iudge,
he toke from you in tyme the thyng
that he had geuen you. 33 And nowe
are ye here, and your brethren among
you. 34 Therefore, yf so be that ye
wil subdue your owne vnderstanding,
and reforme your heart, ye shalbe
kept alyue, and after death shall ye
obtayne mercie. 35 For after death
shall the iudgement come when we
shall lyue agayne: and then shall the
names of the righteous be manifest,
and the workes of the vngodly shalbe
declared. 36 Let no man therefore
come nowe vnto me, nor seeke after
me these fourtie dayes. 37 So I toke
the fyue men as he commaunded me,
and we went into the feelde, and re-
mayned there. 38 The next day a Ezech.1.&2.
voyce called me, saying, Esdras, open Apoc.10.b.
thy mouth, and drynke that I geue
thee to drynke. 39 Then opened I
my mouth, and beholde he reached
me a full cuppe, whiche was full as it
were with water, but the colour of it
was lyke fyre. 40 And I toke it, and
dranke: and when I had dunken it,
my heart had vnderstandyng, and
wysdome grewe in my brest: for my
spirite was strengthened in remem-
braunce, 41 And my mouth was o-
pened, and shut no more. 42 The hy-
est gaue vnderstanding vnto the fyue
men, that they wrote the hye thynges
of the night whiche they vnderstoode
not. 43 But in the nyght they dyd
eate bread: as for me I spake in the
day, and held not my tongue by night.
44 In fourtie dayes they wrote two
hundred and foure bookes. 45 And
it came to passe when the fourtie
dayes were fulfylled, that the hyest
spake, saying, The first that thou hast
written, publishe openly, that the
worthy and vnworthy may reade it:
46 But kepe the seuentie last, that
thou mayest deliuer them only to such
as be wise among thy people. 47 For
in them is the spryng of vnderstan-
dyng, the fountaine of wisdome, and
the streame of knowledge. 48 And I
dyd so.

The.xv. Chapter.

1 The prophecie of Esdras is certayne. 5 The euylles that shall come on the worlde. 9 The lorde wyll auenge the innocent blood.

A Beholde, speake thou in the eares
* or, they are faythfull and true. of my people the wordes of pro-
phecie whiche I wyll put in thy
mouth sayth the Lorde, 2 And cause
them to be written in a letter: for yt

is

is the trueth. 3 Feare not the imaginations agaynst thee, let not the vnfaithfulnes of them trouble thee that speake agaynst thee: 4 For al the vnfaythfull shall dye in theyr vnfaythfulnesse. 5 Beholde (sayth the Lorde) I wyll bryng plagues vpon the worlde, the swoorde, hunger, death, and destruction: 6 For wyckednesse hath the vpper hande in all the earth, and their shamefull workes are fulfylled: 7 Therefore sayth the Lorde, 8 I wyll holde my tongue no more of their wickednes which they do so vngodly, neither wil I suffer them in the things that they deale withall so wickedly: behold, the innocent and righteous blood cryeth vnto me, and the soules of the iust complayne continually. 9 And therefore sayth the lord, I wyll surely auenge, and receaue vnto me all the innocent blood from among them. 10 Beholde my people is led as a flocke of sheepe to be slayne, I will not suffer them nowe to dwell in the lande of Egypt:

Apoc. 6. b. and. 19. a.

Psal. 44. c. Rom. 8. c. 2. Cor. 4. b.

11 But wyll bryng them out with a myghtie hande and a stretched out arme, and smyte it with plagues as afore, and will destroy all the lande of it. 12 Egypt shall mourne, and the foundations of it shalbe smitten with the plague and punishment that God shall bryng vpon it. 13 They that till the grounde shall mourne, for theyr seedes shalbe destroyed through the blastyng and hayle, and by an horrible starre. 14 Wo worth the worlde, and them that dwell therein: 15 For the swoorde and theyr destruction draweth nye, and one people shall stande vp to fight against another, and swoordes in theyr handes. 16 For men shalbe vnstedfast, and some shall do violence vnto other, they shal not regarde their kyng, and the princes shall measure the way of theyr doinges by theyr power. 17 A man shall desire to go into a citie, and shall not be able.

* or, for there shalbe sedition among men.

18 For because of theyr pride the cities shalbe troubled, the houses shall tremble, and men shalbe afrayde.

19 A man shall haue no pitie vpon his neyghbour, but shall destroy their houses with the swoorde, and spoyle their goods because of the * hunger of bread, and because of the great trouble. 20 Beholde, saith God, I call together all the kynges of the earth to reuerence me, whiche are from the * vprising, from the south, from the east, and Libanus, to turne vpon them, and restore the thynges that they haue done to them: 21 Like as they do yet this day vnto my chosen, so wyll I do also, and recompence them in theyr bosome: Thus sayth the Lorde God.

* or, lacke.

* or, west.

22 My ryght hande shall not spare the sinners, and my swoorde shall not cease ouer them that shed the innocent blood vpon earth. 23 The fyre is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners lyke the strawe that is kyndled. 24 Wo worth them that sinne, and kepe not my commaundementes, sayth the Lorde. 25 I wyl not spare them: go your way ye chyldren from the power, defyle not my sanctuarie: 26 For the Lorde knoweth all them that sinne against hym, and therefore deliuereth he them vnto death and destruction. 27 For nowe are the plagues come vpon the worlde, and ye shall remayne in them: for God shall not deliuer you, because ye haue sinned against hym. 28 Beholde an horrible vision commeth from the east, 29 Where generations of dragons of Arabia shall come out with many charettes, & the multitude of them shalbe caried as the wynde vpon earth, that all they whiche heare them may feare and tremble, 30 Then the Carmanies ragyng in wrath, shall go forth as the wylde boores of the forrest, and with great power shall they come, and stande fyghtyng with them, and shall waste a portion of the lande of the Assyrians. 31 And then shall the dragons haue the vpper hande, and remembring theyr nature, shall turne about, conspiring together in great power to persecute them.

32 Then these shalbe troubled, and kepe scilence in theyr power, and shall flee: 33 And from the lande of the Assyrians shall the enemie besiege them, and consume some of them, and in theyr hoast shalbe feare and dread, and stryfe among theyr kynges.

34 Behold cloudes from the east, and from the north vnto the south, & they are very horrible to loke vpon, full of wrath and stormes: 35 They shall smyte one vppon another, and they shall smyte downe a great multitude of starres vpon the earth, euen theyr owne starre: and the blood shalbe from the swoorde vnto the belly.

36 And the dounig of man vnto the Camels lyther, 37 And there shalbe great

great fearfulnes and trembling vpon earth: and they that see the wrath shalbe afrayde, and a trembling shall come vpon them: 38 And then shall there come great raynes from the south, and from the north, and parte from the west: 39 And strong windes shall aryse from the east, and shall ouer-ken it, and the cloude whiche he raised vp in wrath, and the starre styrred to cause feare towarde the east and west winde shalbe destroyed: 40 The great clondes shalbe lift vp, and the mightie clondes full of wrath, and the starre, that they may make all the earth afrayde and them that dwell therein, and that they may powre out ouer euery hygh place an horrible starre.

41 Fire, & hayle, and fleeting swordes, and many waters: that all feeldes may be full, and all ryuers with the aboundaunce of great waters.

42 And they shall breake downe the cities, and walles, mountaynes, and hylles, trees of the wood, & the grasse of the meddowes, and all they shall come. 43 And they shal go stedfast vnto Babylon, and make her afrayd. 44 They shall come to her, and beseege her, the starre and all wrath shal they powre out vpon her, then shall the dust and smoke go vp vnto the heauen, and all they that be about her shall bewayle her: 45 And they that remaine vnder her, shall do seruice vnto them that haue put her in feare. 46 And thou Asia that comfortest thy selfe also vpon the hope of Babylon, and art the glorie of her person: 47 Wo be vnto thee thou wretche, because thou hast made thy selfe lyke vnto her, and hast decked thy daughters in whoredome, that they myght triumph and please thy louers which haue alway desyred to commit whoredome with thee.

48 Thou hast followed the abhominable citie in all her workes and inuentions: therfore saith God, 49 I will sende plagues vpon thee, widdowhood, pouertie, hunger, warres, and pestilence, to waste thy houses with destruction and death. 50 And the glorie of thy power shalbe dryed vp as a floure, when the heate riseth that is sent ouer thee: 51 Thou shalt be sicke as a poore wyfe that is plagued and beaten of women, so that the mightie and louers shal not be able to receaue thee. 52 Woulde I so hate thee saith the Lorde, 53 If thou haddest not alway slayne my chosen, exalting the strohe of thy handes, and sayd ouer them death when thou wast drunken, 54 Set forth the beautie of thy countenaunce: 55 The reward of thy whoredome shalbe recompenced thee in thy bosome, therefore shalt thou receaue rewarde. 56 Lyke as thou hast done vnto my chosen, sayth the Lorde: euen so shall God do vnto thee, and shall deliuer thee into the plague. 57 Thy children shall dye of hunger, and thou shalt fal through the swoorde: thy cities shalbe broken downe, and al thyne shall perishe with the swoorde in the feelde. 58 They that be in the mountaynes shal dye of hunger, and eate their owne flesh, and drinke their owne blood, for very hunger of bread and thirst of water.

59 Thou as vnhappie shalt come through the sea, and receaue plagues agayne. 60 In the passage they shall cast downe the slayne citie, and shall roote out one part of the lande, and consume the portion of thy glorie, and shal returne to her that was destroied.

61 They shall treade thee downe like stubble, & they shalbe thy fire: 62 And shall consume thee, thy cities, and thy lande, and thy mountaynes, all thy woodes & thy fruitful trees shal they burne vp with the fire. 63 Thy children shall they cary away captiue, and looke what thou hast they shal spoyle it, and marre the beautie of thy face.

The. xvi. Chapter.

18.38 Of the euils that shal come vpon the world, with admonition howe to gouerne them selues in afflictions.

WO be vnto thee Babylon and Asia, wo be vnto thee Egypt & Syria. 2 Girde vp your selues with clothes of sacke and heere, and mourne your children, be sory: for your destruction is at hande. 3 A swoorde is sent vpon you, and who will turne it backe? 4 A fyre is sent among you, and who wyll quench it? 5 Plagues are sent vnto you, and what is he that wil driue them away? 6 May any man dryue away an hungry lion in the wood? or may any man quenche the fyre in stubble when it hath begunne to burne? 7 May one turne agayne the arrowe that is shot of a strong archer? 8 The myghtie Lorde sendeth the plagues, and what is he that wyll dryue them away? 9 The fyre is kindled and gone forth in his wrath, and what is he that may quenche it? 10 He shall cast lightnings, and who shall

or, consultation of tempest.

or, please glorie in.

or, vpon.

shall not feare? He shall thunder, and who shall not be afrayde? 11 The Lord shall threaten, and who shall not vtterly be beaten to powder at his presence? 12 The earth quaketh and the foundations thereof, the sea ariseth vp with waues from the deepe, and the waues of it are vnquiet and the fishes therof also, before the Lord, and before the glorie of his power.

13 For strong is his right hande that bendeth the bowe, his arrowes that he shooteth are sharpe, and shall not misse when they begin to be shot into the endes of the worlde. 14 Behowe the plagues are sent, and shall not turne agayne tyll they come vppon earth. 15 The eye is vnabled, and shall not be put out till it consume the foundations of the earth. 16 Lyke as an arrowe which is shot of a mightie archer returneth not backwarde: euen so the plagues that shalbe sent vpon the earth, shal not turne againe.

17 Wo is me, wo is me, who will deliuer me in those dayes? 18 The begynnyng of sorowes and great mourning, the beginning of dearth & great death, the begynnyng of warres, and the powers shall stande in feare: the beginning of euils, and they shal tremble euery one. 19 What shall I do in these things, when the plagues come?

20 Behold, hunger and plague, trouble and anguishe are sent as scourges for amendement: 21 But for all these things they shall not turne from their wickednes, nor be alway mindefull of the scourges. 22 Behold, victuals shalbe so good cheape vppon earth, that they shall thynke them selues to be in good case: and euen then shall mischiefe grow vpon earth, warres, dearth, and great * disquietnes. 23 For many of them that dwel vppon earth shall perysshe of hunger, and the other that escape the hunger, shall the swoorde destroy: 24 And the dead shalbe cast out as dounge, and there shalbe no man to comfort them: For the earth shalbe wasted, and the cities shalbe cast downe. 25 There shalbe no man left to till the earth, and to sowe it. 26 The trees shall geue fruite, and who shall plucke them of and gather them? 27 The grapes shalbe ripe, and who shal treade them? For all places shalbe desolate of men: 28 So that one man shal desire to see another, or to heare his voyce.

29 For of one whole citie there shal be ten left, and two of the feeld which shall hyde them selues in the thycke bushes, and in the cliffes of stones.

30 Lyke as when there remayne three or foure olines in the place where olines growe, or among other trees, 31 Or as when a vineyarde is gathered, there are left some grapes of them that diligently sought throughe the vineyarde: 32 Euen so in those dayes there shalbe three of foure left by them that search their houses with the swoorde. 33 And the earth shalbe left waste, and the feeldes therof shall ware olde, and her wayes and all her pathes shall growe full of thornes, because no man shall trauayle there throughe. 34 The virgins shal mourne hauyng no bridegromes, the women shall make lamentation hauyng no husbandes, their daughters shall mourne hauyng no helpers. 35 In the warres shall their bridegromes be destroyed, and their husbandes shal perysshe of hunger. 36 But ye seruauntes of the Lorde, heare these thynges, and marke them. 37 Behold the woorde of the Lorde, O receiue it: beleue not the gods of whom the Lorde spake, 38 Behoolde the plagues drawe nye, and are not slacke in tarying. 39 Lyke as a trauayling woman whiche in the nynth moneth trangerly foorth a sonne, when the houre of the byrth is come, an houre two or three afore that, the paynes come vpon her body, and when the chylde commeth to the byrth they tary not the twynckling of an eye:

40 Euen so shall not the plagues be slacke to come vpon the earth, and the worlde shall mourne, and sorowes shall come vpon it on euery syde.

41 O my people, heare my woorde, make you redy to the battayle, and in all euill be euen as pilgrimes vpon earth. 42 He that selleth, let hym be as he that fleeth his way: and he that byeth, as one that wyll leese.

43 Who so occupieth marchaundise, as he that winneth not: and he that buyldeth, as he that shall not dwell therein, 44 He that soweth, as one that shall not reape, he that cutteth the vineyarde, as he that shall not gather the grapes: 45 They that mary, as they that shall get no chyldren: and they that mary not, as the widdowes.

46 And therefore they that labour, labour in vayne. 47 For straungers shall reape their fruites, and spoyle their

* or, confusion.

" or woods

1. Cor. 7. b.

Esa. 27. a. Hos. 10. c. Eccle. 11. b.

theyr goods, onerthrowe theyr houses, and take their children captiue: for in captiuitie and hunger shall they get children. 48 And they that occupie theyr marchaundise with robberie, the more they decke theyr cities, theyr houses, theyr possessions, and theyr owne persons, 49 The more will I punish them for their sinnes, saith the Lorde. 50 Like as an whore enuieth an honest and vertuous woman: 51 So shall righteousnes hate iniquitie when she decketh her selfe, and shal accuse her to her face, when he commeth that shall byrdle the auctour of al sinne vpon earth. 52 And therfore be not ye lyke therevnto, nor to the workes therof: 53 For or euer it be long, iniquitie shalbe taken away out of the earth, and ryghteousnesse shall raigne among you. 54 Let not the sinner say that he hath not sinned: for coles of fire shal burne vpon his head whiche sayth, Before the Lorde God and his glorie I haue not sinned.

55 Beholde the Lorde knoweth all the workes of men, theyr imaginations, their thoughtes, & their heartes. Psal. 138. a. 56 For he spake but the worde, Let the earth be made: and it was made, Let the heauen be made: and it was created. Psal. 146. a. 57 In his worde were the starres made: and he knoweth the number of them. 58 He searcheth the ground of the deepe, and the treasures therof, he hath measured the sea and what it conteyneth. 59 He hath shut the sea in the middest of the waters, and with his worde hath he hanged the earth vpon the waters. 60 He spreadeth out the heauen like a vant, vpon the waters hath he founded it: 61 In the desart and dyre wildernesse hath he made springes of water, and pooles vpon the toppe of the mountaynes, that the fludds might poure downe from the stony rockes to water the earth. 62 He made man, and put his heart in the middes of the body, and gaue him breath, lyfe, and vnderstanding, 63 Yea and the spirite of the almightie God which made all thinges, and hath searched the ground of al the secrets of the earth. 64 He knoweth your imaginations and inuentions, and what ye thynke when ye sinne, and wouldst hyde your sinnes. 65 Therfore hath the Lord searched and sought out al your workes, and he shall bewray you all: 66 And when your sinnes are brought forth ye shalbe ashamed before men, and your owne sinnes shalbe your accusers in that day. 67 What will ye do? or howe will ye hyde your sinnes before God and his angels? 68 Beholde, God him selfe is the iudge, feare him: leaue of from your sinnes, and forget your vnryghteousnesses, and meddle no more with them: so shal God leade you forth, and deliuer you from all trouble. 69 For beholde the heate of a great multitude is kindled ouer you, and they shall take away certayne of you, and shall slay for meate to the dogs: 70 And they that consent vnto them, shalbe had in derision, laughed to scorne, and troden vnder foote. 71 For there shalbe in every place, and in the next cities a great insurrection vpon those that feare the Lorde. 72 They shalbe lyke mad men, they shall spare no man, they shall spoyle and waste such as yet feare the Lord: 73 For theyr goods shall they take from them, and shut them out of theyr houses. 74 Then shall it be knowen who are my chosen, and they shalbe tryed as the golde in the fire.

75 Heare O ye my beloued, sayth the lord: beholde the dayes of trouble are at hande, but I will deliuer you from the same. 76 Be not ye afrayd, dispaire not: for god is your captaine. 77 Who so kepeth my commaundementes and preceptes sayth the Lord God, let not your sinnes waygh you downe, and let not your vnryghteousnes be lift vp. 78 Wo be vnto them that are bound with their sinnes, and couered with theyr wickednesse, lyke as a feelde is hedged in with bushes, and the path thereof couered with thornes that no man may trauayle through: it is shut vp, and is cast into the fire for euer to be consumed therewith.

¶ The ende of the fourth booke of Esdras.

¶ The booke of Tobias.

The first Chapter.

1 Tobias parentage. 3 His godlines. 6 His equitie. 8 His charitie and prosperitie. 23 He fleeth and his goods are confiscate, 25 and after restored.

A TObias was of the tribe and citie of Nephthali, whiche lieth in the hie countreys of Galilee a-boue Naasson, beside the way that leadeth to the west, hauyng the citie of Sephet vpon the left syde. 2 Though he was taken prysoner in the dayes of Salmanasar kyng of the Assyrians, neuertheles being in captiuitie, he forsoke not the way of trueth: 3 In so muche that whatsoeuer he myght get, he parted it dayly with his felowe prisoners and brethren that were of his kintrede.

4 And though he were younger then all in the tribe of Nephthali, yet did not he behaue hym selfe chyldyshly in his workes. 5 And when al the other went to the golden calues whiche Jeroboam the king of Israel had made, he alone fled all theyr companies:

6 And gat him to Hierusalem vnto the temple of the lorde, & there worshypped the lord God of Israel, faithfully offering of all his first fruites & tithes:

7 So that in the thirde yere he ministred al the tithes vnto the straungers and conuerts. 8 These and such like thynges dyd he obserue accordyng to the lawe of God when he was yet but young. 9 But when he was a man he toke out of his owne tribe a wyfe called Anna: and of her he begat a sonne, whom he called after his owne name, 10 And taught hym from his youth vp to feare God, and to refraine from al sinne. 11 Now when he with his wyfe, his sonne, and with all his kintrede was come in captiuitie vnto the citie of Niniue, 12 What time as they all dyd eate of the meates of the heathen, he kept his soule, and was neuer defiled in theyr meates.

13 And for so muche as he was mindfull of the Lorde in all his heart, God gaue hym fauour in the sight of Salmanasar the kyng: 14 Whiche gaue hym power to go where he would, and so had he libertie to do whatsoeuer he would. 15 So went Tobias vnto all them that were in captiuitie (and comforted them) and gaue them wholsome exhortations. 16 And when he came to Rages a citie of the Medes, hauing ten talentes of syluer (of the thinges wherewith the kyng had honoured hym) 17 And sawe among a great company of people of his kinred one Gabelius which was of his owne tribe beyng in necessitie, he gaue him the same wayght of siluer vnder an hande wryting. 18 After a long season when Salmanasar the king was dead, and Senacherib his sonne raigned in his steade, which hated the children of Israel: 19 Tobias went dayly throughout all his kinred, and comforted them, and gaue of his goods to euery one of them as much as he might. 20 He fed the hungry, clothed the naked, and buried the dead and slayne, and that diligently.

21 And when Senacherib the kyng came agayne & fled out of Iurie (what time as God punished him for his blasphemie) and in his wrath slue many of the children of Israel, Tobias buried their bodies. 22 But when it was told the king, he commaunded to slay him, and toke away al his goods.

23 Neuertheles Tobias with his sonne and with his wyfe fled his way naked, and was hyd: for there were many that loued hym. 24 But after fourtie and fiue dayes the kyng was slayne of his owne sonnes: 25 Then came Tobias agayne to his house, and all his goodes were restored vnto hym.

The.ii. Chapter.

1 Tobias calleth the faythfull to his table. 3 He leaueth the feast to burie the dead. 10 Howe he became blynde. 13 His wyfe laboureth for his liuyng. 16 She reprocheth him bitterly.

AFter those thynges, vppon a solempne day of the Lorde, Tobias made a good feaste in his house, 2 And sayde vnto his sonne, Go thy way, and bryng hyther some of our tribe, suche as feare God, that they may make mery with vs.

3 And when he was gone, he came agayne

agayne, and tolde his father that one of the chyldren of Israel lay slayne vpon the streete. 4 And immediatly he leapt from his table, left the feast, came fasting to the dead coarse, tooke hym and bare hym priuyly into his house, that when the sunne was downe he myght safely burie hym.

5 And when he had hyd the coarse, he dyd eate his meate with mourning and feare, 6 Remembryng the wordes that the lord sayde by the prophet Amos, Your dye feastes shalbe turned to sorowe and heauinesse. Amos. 8. c.

7 But when the sunne was downe, he went his way and buried hym. B

8 Then all his * neighbours reproued hym, saying, It is not long sence it was commaunded to slay thee because of this matter, and hast scarce escaped the daunger of death, and buriest thou the dead agayne? * or, his wyfe & kin.

9 Neuertheleſſe Tobias fearyng God more then the kyng, tooke the bodies of the slayne, and hyd them in his house, and buried them at mydnightes. 10 It happened vpon a day that he had buried the dead and was weery, came home and layed hym downe by the wall, and slept. 11 And whyle he was a sleepe there fell downe vpon his eyes warme doung out of the swallowes nest, so that he was blynde. 12 This temptation did God suffer to happen vnto hym, that they which came after might haue an example of his patience, like as of holy Job. 13 For in so much as he euer feared God from his youth vp, and kept his commaundementes, he grudged not agaynst God, that the plague of blyndnesse chaunced vnto hym:

C 14 But remayned stedfast in the feare of God, and thanked God all the dayes of his lyfe. 15 For lyke as blessed Job was had in derision of kynges: euen so was he laughed to scorne of his elders and kinsfolkes, which sayde vnto hym, 16 Where is thy hope for the which thou hast done almes and buried the dead? 17 But Tobias rebuked them, and spake, Say not so: 19 For we are the chyldren of holy men, and looke for the lyfe which God shall geue vnto them that neuer turne theyr belefe from hym.

19 And Anna his wyfe went dayly to the weauing worke: 20 And lake what lyuyng she coulde get with the labour of her handes, she brought it. And it happened that she toke a hyd, and brought it home. 21 And when her husbande hearde it crye, he sayde, Loke that it be not stolen: restore it agayne to the owners, for it is not lawfull for vs to eate or to touche any thyng of theft. 22 Then was his wyfe angry, and sayde, Nowe is thy hope become vayne openly, and thy almes deedes are manifest. 23 With these and such like wordes did she cast hym in the teeth. B

The. iii. Chapter.

3 The prayer of Tobias. 7 Sara Raguels daughter, and the thynges that came vnto her. 12 Her prayer heard. 19 The angel Raphael sent.

THen Tobias * toke it heauily, and with teares began to make his prayer, 2 Saying, O Lorde thou art righteous, and all thy iudgementes are true: yea all thy wayes are mercie, faythfulnesse, and iudgement. 3 And nowe O Lorde be mindfull of me, and take no vengeaunce of my sinnes, neither remember my misdeedes, neither the misdeedes of my forefathers. 4 For we haue not ben obedient vnto thy commaundementes, therefore are we spoyled, brought into captiuitie, into death, into derision and shame vnto all nations, among whom thou hast scattered vs. 5 And now O lord thy iudgementes are great: for we haue not done accordyng to thy commaundementes, neither haue we walked innocently before thee. 6 And nowe O Lord deale with me accordyng to thy will, and commaunde my spirite to be receaued in peace: for more expedient were it for me to dye then to lyue. A * or, sighed.

7 At the same time it happened that Sara the daughter of Raguel at Rages a citie of the Medes, was also reproched by one of her fathers handemaydes, 8 That she had had seuen husbandes, whiche assoone as they were gone in vnto her were slayne of the deuill, called Asmodeus. 9 Therefore when she reproued the mayden for her fault, she answered her, saying, God let vs neuer see sonne nor daughter of thee more vpon earth, thou kyller of thy husbandes. B

10 Wylt thou slay me also, as thou hast slayne seuen men? At this woyce went Sara into an hye chaumber of her house, and three dayes and three nightes she neither eate nor dranke: 11 But continued in prayer, and besought

sought god with teares, that he would deliuer her from this rebuke. 12 Wpon the thirde day it came to passe, that when she had made an ende of prayer, she prayed the Lord, 13 Saying, Blessed be thy name O God of our fathers, whiche when thou art wroth shewest mercie, and in tyme of trouble thou forgeuest the sinnes of them that call vpon thee. 14 Vnto thee O Lorde turne I my face, vnto thee lift I vp myne eyes: 15 I beseeche thee O Lord loose me out of the bondes of this rebuke, or els take me vtterly away from of the earth.

16 Thou knowest Lorde that I neuer had desire vnto man, and that I haue kept my soule cleane from al vncleanly lust: 17 I haue not kept companie with those that passe their time in sporte, neither haue I made my selfe partaker with them that walke in light behauiour. 18 An husband haue I consented to take, not for my pleasure, but in thy feare. 19 Howe peraduenture eyther I haue ben vnworthy of them, or els were they vnmeete for me: for thou happyly hast kept me to another husbande. 20 For why? thy counsell is not in the power of man. 21 But euery one that serueth thee is sure of this, that if his lyfe be in trying, it shalbe crowned: and yf he be in trouble, that God (no doubt) shal deliuer him: and yf his lyfe be in chastening, that he shall haue leaue to come vnto thy mercie. 22 For thou hast no pleasure in our "dampnation: and why? after a storme thou makest the weather fayre and styll, after weeping and heauines thou geuest great ioy. 23 Thy name O God of Israel be praysed for euer. 24 At the same time were both their prayers heard in the sight of the maiestie of the hiest God. 25 And Raphael the holy angel of the Lorde was sent to helpe them both, whose prayers "came at one time together before God.

" or, destruction.

" or, were recited at one time together.

The. iiii. Chapter.

1 Preceptes and exhortations of Tobias to his sonne.

SO when Tobias thought his prayer to be heard, that he myght dye, he called vnto hym his sonne Tobias: 2 And sayde vnto hym, My sonne heare the wordes of my mouth, and lay them in thine heart as a foundation. 3 When God taketh away my soule, burie thou my body: and honour thy mother in honour all the dayes of her life. 4 For thou oughtest to remember what and howe great perils she suffred for thee in her wombe.

5 And when she also hath fulfylled the time of her life, burie her "besyde me. 6 Haue God in thy thought all the dayes of thy lyfe, and beware lest at any tyme thou consent vnto sinne, and lest thou let slippe the commaundementes of the Lorde our God.

" or, about.

7 Geue almes of thy goods, & turne neuer thy face from the poore: and so shall it come to passe that the face of the Lorde shall not be turned away from thee. 8 Be mercifull after thy power. 9 If thou haue muche, geue plenteously: if thou hast lytle, do thy diligence gladly to geue of that lytle: 10 For so gatherest thou thy selfe a good rewarde in the day of necessitie. 11 For mercie deliuereth from al sinne and from death, and suffreth not the soule to come into darknesse. 12 A great comfort is mercie before the hye God vnto all them that shewe it.

13 My sonne, kepe thee well from al whoredome: and beside thy wife suffer not thy selfe to know of sinne. 14 Let neuer pryde haue rule in thy mynde, nor in thy worde: for in pryde began all destruction. 15 Whatsoeuer worketh any thyng for thee, immediatly geue him his hyre, and loke that thy hyred seruauntes wages remayne not at all with thee. 16 Loke that thou neuer do vnto another man, the thyng that thou wouldest not another man should do vnto thee. 17 Eate thy bread with the hungrye and poore, and couer the naked with thy clothes. 18 Set thy bread and wine vpon the buriall of the ryghteous, and do not thou eate and drinke thereof with the sinners.

19 Aske euer counsell at the wise.

20 Be alway prayeng of God, and beseeche hym that he wyll "order thy wayes, and that whatsoeuer thou denysest or takest in hande, it may remayne in hym. 21 I certifie thee also my sonne, that when thou wast yet but a babe, I delyuered ten talentes of syluer vnto Gabelus at Rages a citie of the Medes, and his hand writing haue I by me: 22 And therefore seeke some meanes howe thou mayst come by him, and receaue of hym the sayde wayght of syluer, and geue hym his hande writyng agayne.

" or, directe.

23 My sonne be not afrayd: trueth it is

ts we leade here a poore lyfe, but great good shal we haue if we feare god, and depart from all sinne, and do well.

The .v. Chapter.

2 Tobias is sent to Rages. 5 He meeteth with the angell Raphael, whiche dyd conduct him.

THen Tobias aunswered his father, and sayde, Father, all that thou hast commaunded me wyll I do, and that diligently. 2 But how I shall requite this money I can not tell, neither doth he knowe me, nor I him: what token shall I geue him? And as for the way thither, I neuer knewe it. 3 Then his father aunswered him, and sayde, I haue his hande writing by me: whiche when thou shewest him, immediatly he shall pay thee. 4 But go thy way nowe and get thee some faithfull man to go with thee for an hyre, that thou mayst receaue the money while I am yet lyuyng. 5 Then went Tobias out, and vpon the streete he founde a faire young man standyng, gyrded vp, and as it were one redy to take his iourney. 6 And he knewe not that it was an angell of God, but saluted him, and sayd, From whence art thou, thou good young man? 7 He aunswered, Of the children of Israel. And Tobias sayde vnto him, Knowest thou the way that leadeth vnto the countrey of the Medes? 8 He aunswered, I knowe it well, and all those "streetes haue I gone oft tymes, and haue lodged with our brother Gabelus that dwelleth in Rages a citie of the Medes, which lyeth vpon the mount Ecbatanis. 9 Tobias sayde vnto him, I pray thee tary for me, tyll I haue tolde my father these thinges.

10 Then went Tobias in, and tolde his father all: at the which his father marueyled, and prayed that he woulde come in vnto him. 11 Nowe when he came in, he saluted him, and saide, Joy be with thee for euermore.

12 And olde Tobias sayde, What ioy can I haue that sit here in darknesse, and see not the lyght of heauen?

13 The young man sayde vnto him, Be of good cheare, God shall helpe thee shortly. 14 And Tobias sayde vnto him, Canst thou bryng my sonne to Gabelus vnto the citie of Rages in Medea: and when thou comest agayne, I shall pay thee thy hyre?

15 And the angell sayde vnto him, I shall leade thy sonne, and bryng him to thee agayne. 16 Then Tobias aunswered him, Tell me I pray thee, of what house or of what tribe art thou? 17 The angell Raphael said vnto him, Seekest thou after the kinred of an hyrelyng, or an hyred man him selfe for thy sonne to go with him? 18 But that I make thee not carefull, I am Azarias the sonne of great Hananias. 19 And Tobias aunswered, Thou art come of a great kinred: but I pray thee be not displeased that I desire to knowe thy kinred.

20 The angell sayde vnto him, Thy sonne shall I leade forth safely, and bryng him whole & sounde to thee agayne. 21 Then aunswered Tobias, and sayde, Well, go on your way, and God be in your iourney, and his angel beare you company. 22 So when they had prepared all thinges that they woulde take with them in their iourney, Tobias bade his father and his mother farewell: and they went on their way both together. 23 Now when they were gone, his mother began to weepe, and sayde, The staffe of our age hast thou taken away, and sent him from vs. 24 Would God that money had neuer ben, for the whiche thou hast sent him away. 25 For our pouertie was sufficient for vs, why we shoulde haue counted it rychesse that we saw our sonne here. 26 Then sayde Tobias vnto her, Weepe not, our sonne shall go safely, and come to vs agayne sounde, and thyne eyes shall see him. 27 For I trust that the good angell of God shall beare him company, and order well all the thinges that he doth, so that he shall come to vs agayne with ioy. 28 At these wordes his mother left of from weeping, and helde her peace.

"Or, wayes

The .vi. Chapter.

2 Tobias deliuered from the fishe. 8 Raphael sheweth him certayne medicines. 19 He conducteth him towarde Sara.

SO Tobias went on his way, and a dogge folowed him: and the first nyght they abode by the water of Tigris. 2 Then went he out to washe his feete, and beholde there came forth an horrible fishe to deuoure him. 3 Of whom Tobias was afrayde, and cryed with a loude voyce, saying, Lorde, he commeth vpon me. 4 And the angell sayde vnto

him,

him, Take him by the gyll, and drawe him to thee. And he dyd so, and drewe him vnto the lande: and the fysshe began to leape at his feete. 5 Then sayde the angell vnto him, Take out the bowels of this fysshe: and as for the heart, the gall, and the lyuer, kepe them by thee: for these thinges are necessarie and good for medicines.

6 Tobias dyd so, and rosted the fleshy, and they toke it with them in their iourney: the residue they salted, as much as was sufficient for them, tyll they came to Rages a citie of the Medes. 7 Then Tobias asked the angell, and said vnto him, I pray thee brother Azaria, tell me whereto are these thinges good of the fysshe that thou hast bidden me keepe. 8 The angell aunswered him, and sayde, If thou layest a peece of the heart vppon the coales, the smoke thereof dryueth away all euyll spirites, whether it be from man or from woman, so that from thenceforth the same shall come no more vnto them. 9 The gall is good to annoynt or to stribe the eyes withall, where as there is any blemishe in them, so that they shalbe whole. 10 And Tobias sayde vnto him, Where wylt thou that we remayne? The angell aunswered,

11 And sayde, Here is a nye kinsman of thyne and of thy tribe, one Raguel by name, which hath a daughter called Sara, and hath neither sonne nor daughter but her. 12 All his good belongeth vnto thee, and thou must marrye her. 13 And therefore desire her of her father, and he shall geue her thee to wyfe. 14 Then aunswered Tobias, and sayde, As I vnderstande she hath ben marryed vnto seuen husbandes, and they all are dead: and I haue heard say that the deuyll slue them. 15 I am afrayde therefore lest such thinges happen vnto me also: whiche yf it came to passe, seeyng I am the only sonne of my father and my mother, I should bryng them in their age with sorowe to their graues. 16 Then saide the angell Raphael vnto him, Heare me, and I wyll tell thee what they be of whom the deuyll hath power. 17 Namely, they that receaue marryage after such a fashion that they shut God out from them and from their heart, and geue themselues to their owne lust, euen as it were an horse and Mule which haue no vnderstandyng: vppon such hath the deuyll power. 18 But when thou takest her, and art come into the chamber, withholde thy selfe from her three dayes, and geue thy diligence vnto nothyng but vnto prayer with her. 19 And in the first nyght rost the lyuer of the fysshe, & the deuyll shalbe driuen away. 20 The second nyght shalt thou be receaued into the company of the holy patriarches.

21 The thirde nyght shalt thou obtayne the blessing of God, so that whole chyldren shalbe borne of you.

22 After the thirde nyght take the mayden in the feare of God, and more for the desire of chyldren then for any fleshly lust, that in the seede of Abraham thou mayst obtayne the blessing in chyldren.

The .vii. Chapter.

Tobias maryeth Sara Raguels daughter.

Then went they in vnto Raguel, whiche receaued them ioyfully. 1

2 And when Raguel loked vpon Tobias, he sayd vnto Anna his wyfe, Howe lyke is this young man vnto my systers sonne? 3 And when he had spoken this, he sayde, Whence be ye ye young men and our brethren? They sayde, Of the tribe of Nephthali, out of the captiuitie of Ninine. 4 Then sayde Raguel vnto them, Knowe ye my brother Tobias? They sayde, Yea we knowe him well.

5 And when he had spoken much good of him, the angell saide vnto Raguel, Tobias of whom thou askest, is this young mans father. 6 Then Raguel bowed him selfe downe, and wept, and toke him about the necke and kissed him: 7 And sayde, Gods blessing haue thou my sonne, for thou art the sonne of a good vertuous man. 8 And Anna his wyfe and Sara his daughter wept also.

9 Nowe when they had talked together, Raguel bade kyll a weather, and to make a feaste: and when he had exhorted them to sit downe to dinner,

10 Tobias sayde, I wyll neither eate nor drynke here this day, except thou first graunt me my petition, and promise me to geue me thy daughter Sara. 11 When Raguel heard this, he was astonied, for he knewe what had happened vnto the other seuen men that went in vnto her: and he began to feare that it should chaunce vnto him in lyke maner. And whyle he stoode so

12 Or, sonne

in doubt, and gaue the young man no
answere, 12 The angell sayde vn-
to him, Feare not to geue him thy
daughter, for vnto this man that fea-
reth God belongeth thy daughter to
wyfe: therefore might none other
haue her. 13 Then sayde Raguel, I
doubt not but God hath accepted my
prayers and teares in his sight:
14 And I beleue he caused you to
come vnto me for the same intent,
that this daughter of myne myght be
Num.36.c. married in her owne kynred accor-
dyng to the lawe of Moyses: and
nowe doubt thou not but I will geue
her vnto thee. 15 So he toke the
right hande of his daughter, and gaue
her into the ryght hande of Tobias,
and sayde, The God of Abraham, the
God of Isahac, and the God of Jacob
be with you, ioyne you together, and
fulfill his blessing in you. 16 And
they toke a letter, and made a writing
of the marryage. 17 And then made
they merry, and praysed God. 18 And
Raguel called Anna his wyfe vnto
him, and bade her prepare another
D chamber. 19 And thither he brought
Sara his daughter, and she wept.
20 Then sayde he vnto her, Be of
good cheare my daughter: the Lorde
of heauen geue thee ioy for thy heaui-
nesse that thou hast suffered.

The .viii. Chapter.

2 Tobias driueth away the euyll spirite.
4 He prayeth to God with his wyfe.
11 Raguel prepareth a graue for his
sonne in lawe. 16 Raguel blesseth the
Lorde.

E NOwe after that they had supped,
they brought the young man in
to her. 2 Then thought Tobi-
as vpon the wordes of the angell, and
toke out of his bagge a peece of the
liuer of the fishe, and laide it vpon the
hotte coales. 3 So the angell Ra-
phael toke holde of the deuyl, and sent
him away, and bounde him in the wil-
dernesse of the higher Egypt. 4 Then
spake Tobias vnto the virgin, and
sayd, Vp Sara, let vs make our pray-
er vnto God to day, to morowe, and
*Or, the thirde day. *ouermorow: for these three nightes
wyl we * reconcile our selues with
God: and when the thirde holy nyght
is past, we shall ioyne together in the
*Or, ioyne our selues to God. dueties of marryage. 5 For we are
the chyldren of holy men, and we may
not come together as the heathen
that knowe not God. 6 Then stoode
they vp both together, and besought
God earnestly * that he would pre-
serue them. 7 And Tobias sayde, O * Or, that
Lorde God of our fathers, prayse be health
thou of heauen and earth, of the sea, might be
welles, and fluddes, and of all thy geuen them
creatures that be therein. 8 Thou
madest Adam of the moulde of the Gen.ii.
earth, and gauest him Eua for an hel-B
per. 9 And nowe Lorde thou know-
est that it is not because of voluptu-
ousnes that I take this sister of myne
to wyfe, but only for the loue of chyl-
dren, in whom thy name may be bles-
sed for euer. 10 And Sara sayde,
Haue mercie vpon vs O Lorde, haue
mercie vpon vs, and let vs both come
whole and sounde together to a good
age. 11 And about the cocke crow-
ing it came to passe, that Raguel cal-
led his seruauntes: 12 And they
went with him to make a graue.
13 For he saide, It is chaunced nowe
vnto him peraduenture as it dyd vn-
to the other seuen men that went in
vnto her. 14 Nowe when they had
made the graue, Raguel came agayne
to his wyfe, and sayde vnto her, Send
one of thy maydens to loke yf he be
dead, that I may bury him afore it be
lyght day. 15 So she sent a mayden C
to see: whiche when she came into the
chamber, founde them whole and
sounde, sleeping together. 16 And so
she came agayne, and brought good
tydinges: then Raguel and Anna his
wyfe praysed the Lord, 17 And said,
Prayse be thou O Lorde God of Is-
rael, that it is not happened vnto vs
as we thought. 18 For thou hast
dealt mercifully with vs, and put a-
way from vs the enemie that persecu-
ted vs, 19 And hast shewed mercie
vnto yonder two the only borne chyl-
dren of their parentes: O Lord cause
them to magnifie thee more perfectly,
and to offer the sacrifice of thy prayse
and of their health: that all people
may knowe that thou only art God in
all the earth. 20 And immediatly
Raguel commaunded his seruauntes
to fill the graue that they had made
with earth, afore it was light. 21 And
bade his wyfe prepare a feaste, and to
make redy all thinges that were ne-
cessary for meate to such as went by
the way. 22 He caused two fat kine D
also and foure weathers to be slaine,
and meates to be prepared for all
his neighbours and freendes.
23 And Raguel charged Tobias to
remayne with him two weeches.

14 As for all the good that he had, he gaue Tobias the halfe of it, and made this wryting, that the halfe whiche remayned shoulde fall vnto Tobias after their death.

The .ix. Chapter.

The angell goeth to Gabelus, at the desire of Tobias: which deliuereth the letter, and receaueth the money.

THen Tobias called vnto him the angell, whom he thought to haue ben a man, and sayde vnto him, Brother Azarias, I pray thee hearken vnto my wordes, 2 If I shoulde geue my selfe to be thy seruaunt, I shall not deserue thy prouidence.

3 Neuertheleſſe I beseche thee that thou wilt take the beastes and the seruauntes, and go vnto Gabelus in Rages the citie of the Medes, and deliuer him his hande wryting, and receaue the money of him, and pray him to come to my marryage. 4 For thou knowest thy selfe that my father doth number the dayes: and yf I tary one day to long, he wyll be sory in his mynde. 5 Nowe seest thou howe earnestly Raguel hath required me, so that I can not say him nay. 6 Then toke Raphael foure of Raguels seruauntes, and two Camels, and went vnto Rages the citie of the Medes: and when he had founde Gabelus, he gaue him his hande wryting, and receaued all the money. 7 He tolde him also of Tobias the sonne of Tobi, howe all thinges had happened: and caused him to come with him to the marryage. 8 Nowe when he came into the house of Raguel, he founde Tobias sitting at the table: and he leaped vp, and they kissed one another, and Gabelus wept, and prayſed God, 9 And sayde, The blessing of the God of Israel haue thou, for thou art the sonne of a right vertuous and iust man, and of one that feareth God, and geueth great almes:

10 And blessing haue thy wyfe, and your elders, 11 That ye may see your chyldren, and your chyldrens chyldren vnto the thirde and fourth generation: and your seede be blessed of the God of Israel, whiche raigneth worlde without ende. 12 And when they all had sayde Amen, they went to the feast: but with the feare of the Lorde helde they the feast of the marryage.

The .x. Chapter.

1 Tobias and his wyfe thynke long for their sonne. 10 Raguel sendeth away Tobias and Sara.

NOwe whyle young Tobias made long tarying, by reason of the marryage, his father was full of care and heauinesse, saying, Canst thou thynke what should be the cause that my sonne tarryeth so long? or why he shoulde be kept so long there?

2 Thynkest thou Gabelus is dead, and no man wyl geue him the money?

3 Thus began he to be very sorowefull, he and Anna his wyfe with him: and began to weepe both together, because their sonne was not come again vnto them at the day appoynted. 4 As for his mother she wept with discomfortable teares, and sayde, Wo is me my sonne, Oh what ayled vs to sende thee away into a straunge countrey, thou lyght of our eyes, thou staffe of our age, thou comfort of our lyfe, thou hope of our generation?

5 Seing all the thinges that we haue are onlye in thee, we shoulde not haue sent thee away from vs. 6 Then Tobias (comforted her and) said, Holde thy peace, and be not discomforted, our sonne is whole and sounde: the man that we sent him withal is faithfull inough. 7 Neuertheleſſe she might in no wyse be comforted: but daily went out, loked about, and went about all the streetes whereby she thought he shoulde come agayne, that yf it were possible she might see him comming a farre of. 8 But Raguel saide vnto his sonne in lawe, O tary here, and I shall sende a messenger vnto thy father Tobias, to tell him that thou art in good health. 9 Tobias sayde vnto him, I am sure that my father and my mother count euery day, and that their heartes are sorye.

10 So when Raguel had prayed Tobias with many words, and he would in no wyse heare him, he deliuered Sara vnto him, and the halfe part of all his good in seruauntes, and handmaydens, in sheepe, in camels, and in kyne, and much money: and so sent him away from him with health and ioy, 11 And sayde, The holy angell of the Lord be with you in your iourney, and bryng you forth safe and sounde: that ye may finde all thinges in good case with your elders, and that myne eyes may see your chyldren afore I dye. 12 So the elders

embraced

embraced their daughter, kissed her, and let her go: 13 Exhorting her to honour her father and mother in law, to loue her husbande, to rule well her houshold, to kepe her house in good order, and to shewe her selfe faultles.

The .xi. Chapter.

1 The returne of Tobias to his father, 11 Howe he was receaued. 15 His father hath his syght restored, and prayseth the Lorde.

A S they nowe were going homewarde agayne, vpon the eleuenth day they came to Charran, which lyeth in the halfe way towarde Ninine. 2 And the angel sayde, Brother Tobias, thou knowest how thou hast left thy father. 3 Therefore yf it please thee, we two wyl go before, and let the houshold with thy wyfe and the cattell come faire and softly after vs. 4 And when Tobias was content that they should go before, Raphael sayde vnto him, Take of the gall of the fishe with thee: for it shalbe necessary. So Tobias tooke of the gall, and they went their way. 5 But Anna the mother of Tobias sate dayly by the way side vpon the top of an hill, from whence she might see farre about her. 6 And whyle she was wayting there for his comming, she loked a farre of, and anone she perceaued her sonne comming, and ranne and tolde her husbande, saying, beholde thy sonne commeth. 7 And Raphael sayde vnto Tobias, Assoone as thou commest into the house, immediatly worship the Lorde thy God, and geue thankes vnto him: then go to thy father, and kisse him. 8 And straightwayes strike his eyes ouer with the gal of the fishe that thou hast brought with thee: for be sure that his eyes shall straightway be opened, and thy father shall see the light of heauen, and shall reioyce at the syght of thee. 9 Then the dogge that had ben with them in their iourney ranne before, and came as a messenger, and wagged his tayle for gladnesse.

10 So the blynde father arose, and began to runne, and stumbled with his feete: and gaue a seruaunt his hande, and ranne to meete his sonne, 11 Receaued him, and kissed him, he and his wyfe, and they both began to weepe for ioy. 12 Nowe when they had worshipped and thanked God, they sate downe. 13 Then tooke Tobias of the fishes gall, and annoynted his fathers eyes: 14 And taryed halfe an houre, and then began the bleimithe to go out of his eyes, lyke as it had ben the white skinne of an egge: 15 Whiche Tobias tooke, and drewe from his eyes, and immediatly he receaued his sight. 16 Then they praysed God, he and his wyfe, and al they that knewe him. 17 And Tobias sayde, O Lorde God of Israel I geue thee prayse and thankes, for thou hast chastened me, and made me whole: and lo, now do I see my sonne Tobias. 18 After seuen dayes came Sara his sonnes wife also whole and sounde, with al the houshold and cattel, with camels, and much money of his wyues, and with the money that he had receaued of Gabelus. 19 And he tolde his father and his mother all the benefites which God had done for him by the man that led him.

20 Achior also and Nabath Tobias sister sonnes came, and were glad, and reioyced with him by reason of all the good thinges that God had shewed vnto him: and so for the space of seuen dayes they made mery, and were right ioyfull euery one.

The .xii. Chapter.

1 Tobias declareth to his father the pleasures that Raguel had done him, 5 the whiche he woulde recompence.

T Hen Tobias called his sonne vnto him, and sayde, What may we geue this holy man that * went with thee? 2 Tobias answered his father, and saide, Father, what reward shall we geue him? or what thing can deserue his benefites? 3 He hath ben my guide and brought me saue agayne, he receaued the money from Gabelus, he caused me to get my wife, he droue the euyll spirite from her, he hath ben an occasion of gladnesse to her father and mother, he deliuered me that I was not deuoured of the fishe, he hath made thee to see the light of heauen: yea we all haue receaued great good of him. 4 Howe shoulde we worthyly deserue these thinges vnto him? But I pray thee my father that thou wylt desire him, if haply he wyll vouchsafe to take with him the halfe of all that we haue brought. 5 So the father and the sonne called him, tolde him aside, and began to pray him that he woulde be content to take in good worth the halfe part of all that they had brought. 6 Then sayde he secretly

* Or, came.

vnto them, Prayse ye the God of heauen, and gene thankes vnto him before all men lyuing: for he hath shewed his mercie vnto you. 7 It is good to hyde the kynges secrete: but to shewe and to prayse the workes of God it is an honorable thing.

8 Prayer is good with fasting, and mercie is better then to hoorde vp treasures of golde. 9 For mercie deliuereth from deathe, clenseth sinne, and causeth to finde mercie and lyfe euerlasting. 10 But they that do sinne and vnrighteousnelle, are the enemies of their owne soule.

11 Wherefore I tell you the trueth, and will hide no secrete saying from you. 12 When thou prayedst with teares, and buriedst the dead, and lefte thy dynner and hydest the dead in thyne house vpon the day time, that thou mightest burie them in the night, I offered thy prayer before the Lorde. 13 And because thou was accepte and beloued of God, it was necessary that temptation shoulde proue thee. 14 And nowe hath the Lorde sent me to heale thee, and to deliuer Sara thy sonnes wyfe from the euyll spirite. 15 For I am Raphael an angell, one of the seuen that stande before the Lorde. 16 When they heard this, they were sore afrayde, and trembled, and fell downe vpon their faces vnto the grounde.

17 Then saide the angel, Peace be with you, feare not. 18 For where as I haue ben with you, it is the will of God: geue prayse and thankes vnto him. 19 You thought that I dyd eate and dyrnke with you, but I vse meate that is inuisible, and dyrnke that can not be seene of men.

Gen. 18. a. Iudi. 13. c.

20 Nowe therfore is the tyme that I must turne agayne vnto him that sent me: but be ye thankfull vnto God, & tell out all his wonderous workes.

21 And when he had spoken these wordes, he was taken away out of their sight, so that they coulde see him no more. 22 Then fell they downe flat vpon their faces by the space of three houres, and praysed God: and when they rose vp, they tolde all his wonderous workes.

The .xiii. Chapter.

A thankes geuing of Tobias, who exhorteth all to prayse the Lorde.

THen olde Tobias opened his mouth and praysed the Lord, and saide, Great art thou O Lorde for euermore, and thy kingdome worlde without ende. 2 For thou scourgest and healest, thou leadest vnto hell, and bringest out agayne: and there is none that may escape thyne hande.

3 O gene thankes vnto the Lorde ye children of Israel, and prayse him in the sight of the heathen: 4 For among the heathen whiche knowe him not hath he scattered you, to the intent that ye shoulde shewe forth his marueilous workes, and cause them for to know that there is none other god Almightie but he. 5 He hath chastened vs for our misdeedes, and for his owne mercie sake shall he saue vs.

6 Consider then howe he hath deale with you, and prayse him with feare and dreade: and magnifie the euerlasting kyng in your workes. 7 I wyll prayse him euen in the lande of my captiuitie: for he hath shewed his maiestie vnto a sinfull people. 8 Turne you therefore O ye sinners, and do righteousnelle before God, and be ye sure that he wyll shewe his mercie vpon you. 9 As for me and my soule, we wyl reioyce in God. 10 O prayse the Lorde all ye his chosen: hold the dayes of gladnelle, and be thankfull vnto him. 11 O Hierusalem thou citie of God, the Lorde hath punished thee for the workes of thyne owne handes. 12 O prayse the Lord in thy good thinges, and geue thankes to the euerlasting God, that he may builde vp his tabernacle agayne in thee, that he may call agayne vnto thee all such as be in captiuitie, & that thou mayst haue ioy for euermore. 13 With a fayre light shalt thou shine, and al the endes of the worlde shall honour thee. 14 The people shall come vnto thee frō farre, they shal bring gifres, and worship the Lord in thee, and thy lande shall they haue for a sanctuarie: for they shall call vpon the great name in thee. 15 Curled shall they be that despise thee, and all that blaspheme thee shall be condemned: but blessed shall they be that builde thee vp. 16 As for thee thou shalt reioyce in thy children: for they all shalbe blessed, and gathered together vnto the Lord. 17 Blessed are al they that loue thee, & that be glad of thy peace. 18 Prayse thou the Lord, O my soule: for the lord our god hath deliuered his citie Hierusalem frō all her troubles. 19 I wil count my selfe happy, if my seede remayne to see the clearenelle of Hierusalem.

Hierusalem. 20 The gates of Hierusalem shalbe builded with Saphir and Smaragde, and all the compasse of her walles with precious stones.

21 All her streates shalbe paued with white and faire stone, & in all streetes shal Hallelua be song. 22 Praysed be the Lord which hath exalted her, that his kyngdome may be vppon her for euermore, Amen.

The .xiiii. Chapter.

5 Lessons of Tobias to his sonne. 6 He prophesieth the destruction of Niniue, 7 and the restoring of Hierusalem and the temple.

AND so Tobias made an ende of speakyng: and after that Tobias had gotten his sight agayne, he lyued fourtie and two yeres, and sawe his childers childzen. 2 Now when he was an hundzed and two yeres old (he dyed, and) was buried honozably in Niniue. 3 For when he was fyue and fiftie yeres of age, he lost the sight of his eyes: and when he was threescore yeres olde, he gate his sight agayne. 4 The residue of his lyfe led he in ioy, and increased well in the feare of god, and departed in peace. 5 But in the houre of his death he called vnto him his sonne Tobias, and seuen young * syzingaldes his sonnes childzen, and sayde vnto them, 6 The destruction of Niniue is at hande, (for the worde of the Lozde can not fayle) and our bzethren that are scattered out of the lande of Israel, shall come thyther agayne. 7 And the whole lande of it that hath ben waste, shalbe filled, and the house of God that was bzent in it, shalbe builded agayne: and all such as feare God, shall returne thyther.

* Or, young impes.

8 The heathen then also shal forsake their idols, and come to Hierusalem, and dwel there: 9 And al the kinges of the earth shalbe glad in her, and worship the Lozde God of Israel.

10 And therefore my childzen, heare your father, serue the Lozde in the trueth, seeke after his wyll to do the thing that pleaseth him: 11 Commaunde your childzen that they do ryght, geue almes, be mindefull of God, and euer to be thankfull vnto him in trueth, and with al their power. 12 Heare me nowe therefore my childzen, and abyde not here: but in what day soeuer ye haue buryed your mother by me in one sepulchre, get you from hence: 13 For I see that the wickednesse of it shall bryng it to (destruction and) end. 14 After the death of his mother, Tobias departed away from Niniue, with his wyfe, & childzen, and with his childers childzen, and came agayne to his father and mother in lawe, 15 And founde them whole and in a good age, & toke the care of them: and he closed their eyes, and was heyre vnto all Raguels goods, and sawe the fyft generation, and his childers childzen. 16 And nynette and nyne yeres beyng ended in the feare of God, they buryed him with ioy. 17 And al his kinred and posteritie continued in a good lyfe & holy conuersation: so that they were loued and accepted both of God and men, and of all the people of the land.

The ende of the booke of Tobias.

The booke of Iudith.

The first Chapter.

1 The buylding of Ecbatanis. 5 Nabuchodonosor made warre agaynst Arpharad and ouercame him. 12 He threatneth them that woulde not helpe him.

ARpherad the king of the Medes subdued many people vnto his dominion, and buylded a strong citie, whiche he called Ecbatanis. 2 The walles of it made he of free stone foure square, seuentie cubites hie, and thirtie cubites bzode: he made towzes therevpon an hundzed cubites hye. 3 But along the foure cozners euery side was twentie foote bzode: he made the portes in the heyght, lyke as the towzes.

4 (This kyng) trusted in his mightie hoast, and in his glozious charets.

5 So in the twelfth yere of his raigne, it happened that Nabuchodonosor the king of the Assyrians which raigned in the great citie of Niniue, fought agaynst Arpharad:

6 And ouercame him in the great feeld called Ragau beside, Euphrates, and Tigris, and Jadason in the feelde of Celoth the kyng of the Elimes.

7 Then was the kingdome of Nabuchodonosor exalted, and his heart was lyfte vp: and he sent vnto all them that welt in Cilicia, in Damascus, and Libanus: 8 And vnto the heathen that dwelt in Carmel and Cedar, and to such as dwelt in Galilee in the great feelde of Esdrelon: 9 To all them that dwelt in Samaria, and beyonde the water of Jordane vnto Hierusalem, and the whole lande of Jesse, vnto the borders of Ethiopia:

10 Vnto all these dyd Nabuchodonosor the kyng of the Assyrians sende messengers. 11 But they all with one consent wolde not agree vnto him, and sent the messengers agayne emptie, and put them away without honour. 12 Then Nabuchodonosor the kyng toke indignation at all those landes, and swore by his trone and by his kyngdome that he woulde be auenged of all those countreys.

The .ii. Chapter.

1 Nabuchodonosor commaunded presumptcously that all people should be brought in subiection.

IN the thirteenth yere of kyng Nabuchodonosor, vppon the twentie and two day of the first moneth, it was deuised in the court of Nabuchodonosor the kyng of the Assyrians, that he woulde reuenge him selfe.

2 So he called vnto him all the elders, all his captaynes and men of warre, and shewed them his secrete counsel, 3 And tolde them that his purpose was to bryng the whole earth vnder his dominion. 4 Now when they were all content with this saying, Nabuchodonosor the kyng called Holophernes the cheefe captayne of his warres, 5 And sayde vnto him, Go thy way forth against all the kyngdomes of the west, and specially against those that haue despised my commaundement. 6 Thou shalt spare no realme, all strong cities shalt thou bryng in subiection vnto me. 7 Then Holophernes called together all the captaynes and rulers of all the power in Assyria, and mustred the souldiers vnto the hoast lyke as the kyng commaunded him (namely) an hundred & twentie thousande fyghting men vppon foote, and twelue thousand archers vppon horsebacke.

8 All his ordinaunce sent he before with an innumerable multitude of camels, so that the hoast was well prouided for with oxen & small cattel, and that without number. 9 He appoynted to prepare corne out of all Syria in his passage. 10 Much gold & siluer also toke he out of the kinges house. 11 So he toke his iourney, and all his hoast, with charrets, horsmen, & archers: of whom there were so many that they couered the ground of the lande lyke the grashoppers.

12 And when he was gone past the borders of the Assyrians, he came towarde the great mountaynes of Ange, which lie vpon the left side of Cilicia: & so he went vp into all their castles, and wonne euery strong holde.

13 As for the wealthie citie of Melothus he brake it downe, and spoyled all the children of Thartis and the Ismaelites, which lay towarde the wildernesse, and vpon the south side of the lande of Chellon. 14 He went ouer Euphrates also, and came into Mesopotamia, & brake downe all the hye cities that were there, from the brooke of Mambre tyll a man come to the sea: 15 And he toke the borders in from Cilicia vnto the coastes of Japhet towarde the south. 16 He caryed away all the Madiantes, and spoyled all their goodes, and whosoeuer withstoode him he slue them with the sworde. 17 After this he went downe into the feelde of Damascus in the tyme of harnest, and burnt vp all the corne, and all the trees and vines he caused to be cut downe: 18 And the feare of him fell vpon all them that dwelt on the earth.

The .iii. Chapter.

1 The people subiect to Holophernes. 12 He destroyed their gods, that Nabuchodonosor might only be worshipped.

SO the kinges and princes of all the cities and landes sent their embassadours, namely they of Syria and Mesopotamia, Syria Sobal, and Libya, and Cilicia, which came to Holophernes, and sayde, 2 Let thy wrath ceasse towarde vs: it is better for vs to serue the great king Nabuchodonosor with our liues, and to be subiect vnto thee, then that we shoulde dye, & with our slaughter sukker the euyls of our bondage. 3 All our cities and possessions, all mountaynes & hylles, all feeldes, great and small cattell, sheepe, goates, horses, and camels, all our

our goodes and houſholdes be in thy power. 4 Vnder thy ſubiection be all that we haue. 5 We our ſelues and alſo our children wyll be thy ſeruauntes. 6 Come vnto vs peaceable lorde, and vſe our ſeruice at thy pleaſure. 7 Then came Holopherne downe from the mountaynes with horſmen and great power, and conquered all ſtrong fenſed cities, and all that dwelt in the lande. 8 And out of all cities he toke ſtrong men, and ſuch as were meete for the warre (to helpe him.) 9 And there came ſuch a feare vpon thoſe countreys, that the inhabiters of all the cities, the princes and rulers, and the people together, went forth to meete him as he came: 10 And receaued him (honourably) with garlandes and torches, with daunces, tabrets, and pypes. 11 Neuertheleſſe though they dyd this, yet myght they not aſſuage his rigorous ſtomache. 12 But he deſtroyed their cities, and hewed downe their woods. 13 For Nabuchodonoſor the king had commaunded him that he ſhoulde roote out all the gods of the *lande, to the intent that he only myght be called (and taken) for god of the nations which Holopherne with his power myght bring vnder him.

*Or, earth.

14 So went he through Syria Sobal, and through all Appamea, and all Meſopotamia, and came to the Idumeans in the lande of Gabaa. 15 And toke their cities, and remayned there thirtie dayes, in which ſpace he cauſed all the whole multitude of his hoaſt to be gathered together.

¶ The. iiii. Chapter.

5 Eliacim the prieſt writeth to Bethulia, that they ſhoulde fortifie them ſelues. 8 They cryed to the Lorde, and humbled them ſelues before him.

WHen the children of Iſrael that dwelt in Iurie hearde this, they were ſore afrayde of him.

2 There came ſuch trembling alſo and feare vpon them, leſt he ſhould do vnto the citie of Hieruſalem and the temple of the Lorde, as he had done to other cities and their temples.

3 So they ſent into all Samaria rounde about vnto Jericho, (toke in) and occupied all the toppes of the mountaynes: 4 And made faſt the townes with walles, and prepared corne for them againſt the battayle.

5 Eliacim alſo the prieſt wrote vnto all them that dwelt towarde Eſdrelon, which lieth ouer againſt the great feelde by Dothain, and vnto all thoſe by whom men might haue paſſage vnto them, 6 That they ſhould take in the wayes of the mountaynes where by there might be any way and paſſage to Hieruſalem, and that they ſhoulde holde diligent watch where any ſtrayte was betwixt the mountaynes. 7 And the children of Iſrael dyd as Eliacim the prieſt of the Lorde had commaunded them. 8 And all the people cryed vnto the Lorde earneſtly, and humbled their ſoules with faſting and prayers, they & their wyues: 9 The prieſtes put on heery clothes, and layde the young babes before the temple of the Lorde, and couered the aulter of the Lorde with an heery cloth: 10 And with one accorde they cryed vnto the Lorde God of Iſrael, that their children ſhoulde not be geuen into a pray, and their wyues into a ſpoyle, that their cities ſhoulde not be layde waſte, and that their "ſanctuarie ſhoulde not be vnhalowed, and ſo they to be a ſhame & rebuke vnto the heathen. 11 Then Eliacim the hye prieſt of the Lorde went rounde about all Iſrael, and ſpake vnto them, 12 Saying, Be ye ſure that the Lorde wyll heare your petitions, yf ye continue ſtedfaſt in faſtinges and prayers in the ſight of the Lorde. 13 Remember Moyſes the ſeruaunt of the Lorde, which ouerthrewe the Amalekites that truſted in their might and power, in their hoaſt, in their ſhyelds, in their charets and horſemen, not with weapons, but with holy prayers. 14 Euen ſo ſhall all the enemies of Iſrael be, if ye continue in this worke that ye haue begun. 15 So vpon this exhortation they continued in prayer before the Lorde, 16 Inſomuch that they which offred burnt ſacrifices vnto the Lorde, offered the offringes vnto the Lorde beyng arayed in heery clothes, and had aſhes vppon their heades. 17 And they all beſought God from their whole heart, that he would viſite his people of Iſrael.

"or, holy thinges.

The .v. Chapter.

1 Achior the Ammonite doth declare to Holophernes of the maner of the Iſraelites.

AND worde came to Holopherne & the prince of the warre of the Aſſyrians, that the childre of Iſrael prepar-

prepared them selues to make resistaunce, and howe they had stopped the wayes betwixt the mountaynes.

2 Then was he exceedyng wroth, and ralled all the princes of Moab, and the captaynes of Ammon, 8 And sayd vnto them, Tell me what people is this that kepeth in the mountaynes? Or what maner and howe great cities theirs are? What is their power? Or what maner of hoast haue they? Who is their captayne? 4 And why do they despise vs more then all those that dwell in the east, and come not forth to meete vs, that they myght receaue vs with peace?

5 Then Achior the captayne of all the Ammonites aunswered, and sayde, Sir, yf it please thee to heare, I will tell the trueth before thee concernyng this people that dwell in the mountaynes, and there shall no vntrueth go out of my mouth. 6 This people is of the generation of the Chaldees:

B 7 They dwelt first in Mesopotamia, for they would not forowe the gods of their fathers that were in the land of the Chaldees. 8 And so forsoke they the customs of their forefathers which had many gods, and worshipped one God that made heauen and earth: which also commaunded them that they shoulde go from thence, and dwel at Charran. 9 Now when there came a dearth into the whole lande, they went downe to Egypt, and there they dwelt foure hundred yeres, in the which they multiplied greatly, that their hoast myght not be numbred. 10 And when the king of Egypt oppressed them, and yoked them in buildyng of his cities with makyng of clay & bricke, they cryed vnto God their Lord which punished the whole lande of Egypt with diuers plagues.

11 And when the Egyptians had cast them out, and the plague ceassed from them, and they folowyng after them to take them & to bryng them agayne into their bondage: 12 Whyle they were fleeyng away the God of heauen opened the sea, so that the waters stoode fast vpon both the sides as a wall, and these went through the bottome of the sea drye shod. 13 In the which place when an innumerable people of the Egyptians folowed vpon them, they were so ouerwhelmed with the waters, that there remayned not one to tell them that came after howe it happened. 14 So when this people was passed through the red sea, they came into the wildernesse of mount Sina, where neuer man might dwell afore, and where the sonne of man had neuer rested. 15 There were the bitter waters made sweete for them that they might drinke, & fourtie yeres had they meate from heauen.

16 Whersoeuer they went, without bowe and arrowe, without buckler or sworde, their God fought for them, and caused them to haue the victorie. 17 Yea no man was able to hurt this people, except it were when they departed vnfaythfully from the worshippyng of the Lorde their God. 18 But as oft as they worshipped any other beside their God, he gaue them ouer to be spoyled, to be slayne, and to be put to confusion. 19 Neuertheles as oft as they were sory for their departyng from the worship of their God: the same God of heauen gaue them power & strength to withstande (their enemies.) 20 Moreouer they slue the king of the Chanaanites, Jebusites, Pherezites, Hethites, Heuites, and Amorites, and all the mightie in Hesebon, and toke their landes & cities in possession: 21 And so long as they sinned not in the sight of their God, it went well with them: for their God hateth vnrighteousnes. 22 For in times past when they went out of the way which God had geuen them that they shoulde walke in it, they were destroyed in diuers battayles of many nations, and many of them were caryed away prisoners vnto a straunge countrey. 23 But nowe lately they haue turned them selues agayne vnto the Lorde their God, and are come together agayne out of the countreys where they were scattered abrode: and thus haue they conquered these mountaynes, and dwell therin: and as for Hierusalem where their sanctuarie is, they haue it agayne in possession. 24 And therfore my Lord, make diligent inquisition yf this people haue done wickednesse in the sight of their god, then let vs go vp against them: for doubtlesse their God shal deliuer them into thine handes, and subdue them vnto thy power. 25 But if C this people haue not displeased their God, we shall not be able to withstand them: for their God shal defend them, and so shall we be a shame to all the worlde. 26 Nowe when Achior had spoken out these wordes, all the great men

Gen.12.8.

Gen.15.c. Act.7.a. Exod.12.f. Gala.3.c.

Iosu.12.c.

D

Iudi.2.b. 2.King.15.d

1.Esd.2.8

E

men

men of Holophernes were wroth, and thought to slay him, and sayde one to another, 27 What is he this which dare say that the children of Israel are able to withstande Nabuchodonosor the king & his hoastes? where as they are an vnweaponed people, without strength or vnderstandyng of ꝑ feates of warre? 28 That Achior therefore may knowe that he hath deceaued vs, we wyll go vp into the mountaynes: & when the mightie men of them are taken, he with them shalbe stricke with the swoorde: 29 That all the people may knowe that Nabuchodonosor is the God of the earth, and that there is none other beside him.

¶ The. vi. Chapter.

1 Holophernes blasphemeth god, whom Achior confessed.

AND so when they had left of speakyng, Holophernes toke sore indignacion, and sayde vnto Achior, 2 For so much as thou hast prophecied vnto vs, saying, That the people of Israel shalbe defended of their God: I wyll shewe thee that there is no God but Nabuchodonosor. 3 Yea when we slay them all as one man, thou also shalt perishe with them through the swoorde of the Assyrians, and all Israel shalbe destroyed with thee: 4 And then shalt thou feele that Nabuchodonosor is the Lorde of the whole earth: then shall the swoorde of my knighthood go through thy sides, and thou shalt fal downe stricke among the wounded of Israel, and* shalt not come to thy selfe agayne, but be vtterlye destroyed with them. 5 Furthermore yf thou thynkest thy prophesie to be true, why doest thou then change thy colour? why art thou afrayde? Thynkest thou that my woordes are not able to be performed? 6 But that thou mayest knowe that thou shalt feele these thynges with them, beholde from this houre forth wyll I sende thee vnto yonder people, that when the punishment of my swoorde (which they haue worthyly deserued) falleth vpon them, thou mayest be punished with them. 7 So Holophernes commaunded his seruauntes to take Achior, and to carry him vnto Bethulia, and to deliuer him into the handes of the children of Israel.

8 Then Holophernes seruauntes toke him, and went through the playne feelde: but when they drue nye vnto the mountaynes, the slyng casters came out agaynst them.

9 Neuertheleſſe they gat them away by the side of the mountaine, & bounde Achior hands and foote to a tree, and so left him bounde with withes, and turned agayne vnto their lord. 10 After that, the children of Israel went downe from Bethulia, came vnto him, loosed him, brought him into Bethulia, set him in the middest of the people, and asked him what the matter was that the Assyrians had left him bounde? 11 Ozias the sonne of Micha of the tribe of Simeon, and Charmi which is also called Gothoniel, were the principall rulers at the same tyme. 12 Nowe when Achior stoode in the middest of the senatours, and before them all, he tolde them what aunswere he gaue Holophernes to the thyng that he asked him, and howe Holophernes people woulde haue slayne him for so saying, 13 And howe Holophernes him selfe was wroth, and commaunded him for the same cause to be deliuered vnto the Israelites: that when he ouercame the children of Israel, he myght commaunde Achior also to be put to death with diuers tormentes, because he sayde, The God of heauen is their defender. 14 And when Achior had C playnly tolde out all these thynges, all the people fell downe vpon their faces, prayeng the Lord, and powred out their prayers together vnto the Lorde, with a generall complaynt and weepyng, 15 And sayd, O Lorde God of heauen and of earth, beholde their pryde, and loke vpon our lowlyneſſe, and consider howe it standeth with thy saintes, and make it to be knowē that thou forsakest not those which holde them fast by thee: and howe that thou bringest them lowe that presume of them selues, and make their boast in their owne strength. 16 So whē the weeping & prayer of the people (which they had made the whole day long) was ended, they comforted Achior, 17 Saying, The God of our fathers, whose power and strength thou hast prayed, shall so rewarde thee, that thou shalt rather see their destruction. 18 When the Lorde our God then shall gene his seruauntes this libertie, God be also with thee among vs: so that as it shall please thee, so thou with all thyne mayest dwell with vs.

19 Nowe when Ozias had ended the counsell, he toke him into his house, and

* Or, shalt not drawe breath agayne.

and made a great supper, 20 Called the elders to it: and so they refreshed them selues after the fastyng. 21 And afterwarde was all the people called together, which made their prayers all the night long * in the congregation, & besought the god of Israel for helpe.

* Or, within the Church

¶ The. vii. Chapter.

1 Holophernes doth besiege Bethulia.

THE next day Holophernes commaunded his hoast to go vp against Bethulia. 2 There were an hundred & twentie thousande fightyng men on foote, and two and twentie thousande horsmen, beside the prepatyng of them that were wonne, and came to them on euery side out of the countreys & cities which he had take. 3 All these prepated them selues vnto the battayle agaynst the Israelites, & came on by the hyll side vnto the top that loketh ouer against Dothain, fro the place which is called Belma, vnto Chelmon, that lieth toward Esdrelon. 4 Nowe when the children of Israel sawe so great multitude of the Assyrians, they fell downe flat vpon the grounde, strawed ashes vpon their heades, and prayed with one accorde that the God of Israel would shewe his mercie vpon his people. 5 And so they take their weapons, and sate bewirt the mountaynes in the narowe place, and kept the way day and nyght. 6 But whyle Holophernes was goyng rounde about, he founde the water spryng, which from the south side was conueyed into the citie by a conduite, and he commaunded their conduite to be cut in sunder.

7 There were welles also not farre from the walles, which they vsed secretely, more for pleasure * then for necessitie. 8 Then went the Ammonites and the Moabites vnto Holophernes, and sayd, The children of Israel trust neither in speare nor arrow, but haue taken in and kept the mountaynes, and steepe hilles defend them. 9 That thou mayest ouercome them therfore without the stryking of any battel, set men to kepe the welles, that they drawe no water out of them, so shalt thou destroy them without swoorde: or at the least they shall be so feeble that they must be fayne to geue ouer the citie, which they thynke not able to be wonne, for so much as it lyeth in the mountaynes. 10 These wordes pleased Holophernes well, & all his men of warre, and he set an hundred at euery well rounde about.

* Or, then to drynke them.

11 And when this watche had endured twentie dayes, the cesternes and all that had water failed them that dwelt in the citie of Bethulia, so that in the whole citie they had not drynke enough for one day, for the people had water geuen them daily in a measure. 12 Then came the men and women, young persons and children, all vnto Ozias, and sayde all with one voyce: 13 God be iudge betwirt vs and thee, for thou hast dealt cuyll with vs: thou wouldest not speake peaceably with the king of the Assyrians, therefore hath God solde vs into their handes. 14 And there is no man to helpe vs, whereas we are brought downe before their eyes in thirst and great destruction. 15 Therfore gather nowe together all the people that be in the citie, that we may all yeelde our selues willyngly vnto the people of Holophernes. 16 For better it is that we be captiue and praise the Lorde with our liues, then to be slayne & perishe, and to be laughed to scorne and shamed of euery man when we see our wyues and children dye before our eyes. 17 We take heauen and earth this day to recorde, and the God of our fathers, which punisheth vs accordyng to (the deseruyng of) our sinnes, (and geue you warnyng) that ye geue vp the citie nowe into the power of Holophernes hoast, that our ende may be short with the swoorde, which els shall endure long for want of water and for thirst. 18 When they had spoken out these wordes, there was a great weepyng and howlyng in the whole congregation (and that of euery man) and they cryed * a whole houre long vnto God with one voyce, 19 Saying, We haue sinned with our fathers, we haue done a misse, we haue dealt wickedly. 20 Thou that art gracious haue mercie vpon vs, or punishe our vnrighteousnesse with thyne owne scourge, and geue not those ouer that knowledge thee, vnto a people which knowe thee not: 21 That they may not say among the heathen, Where is their god? 22 And when they were so weery with this crying & weeping that they held their peace, 23 Ozias stoode vp with watry eyes, and sayde, O take good heartes vnto you deare brethren (& be of good cheare) & let vs wayte yet these fiue dayes for mercy of the Lord.

* Or, many houres.

24 Peraduenture he shall put away his

his indignation, and gene glorie vnto his name. 25 But yf he helpe vs not when the fiue dayes are past, we shall do as ye haue sayde.

¶ The. viii. Chapter.

1 The parentage, life, and conuersation of Iudith.

A And it hapned when these wordes came to the eares of Iudith a widowe, which was the daughter of Merari the sonne of Idor, the sonne of Joseph, the sonne of Ossa, the sonne of Elai, the sonne of Jamnor, the sonne of Gedeon, the sonne of Raphaim, the sonne of Achitob, the sonne of Melchia, the sonne of Enan, the sonne of Nathania, the sonne of Salathiel, the sonne of Simeon, the sonne of Ruben: 2 And her husband was called Manasses, which dyed in the dayes of the barly harueſt.

3 For whyle he was bindyng the sheaues together in the feelde, the heate came vpon his head, and he dyed at Bethulia his citie, and there was he buryed beside his fathers.

4 Nowe was Judith his desolate widowe three yeres, & sixe monethes.

5 And in the vpper partes of her house she made her selfe a priuie chamber where she dwelt beyng closed in with her maydens: 6 She ware a smocke of heere, and fasted all the dayes of her lyfe, except the sabbathes, and newe moones, and the solempne dayes that the people of Israel kept. 7 She was a very faire and beautifull person, her husbande also had left her great riches, a plenteous houshold, great vnmoueable possessions, and many cattell. 8 This Judith was a woman of a very good report with euery one, for she feared the Lorde greatly: and there was no body that spake an euyll worde of her. 9 When this Judith heard how Ossas had promised the people that after the fift day he woulde geue vp the citie vnto the Assyrians, she sent for the elders Chabri and Charmi.

10 And when they came to her, she sayde, What thyng is this wherein Ossas hath consented, that yf God helpe not within fiue dayes he wyll geue ouer the citie to the Assyrians?

11 What are ye, that ye tempt the Lorde? 12 This deuice obtayneth no mercie of god: but prouoketh him vnto wrath and displeasure. 13 Wyll ye set the mercie of the Lord a tyme, and appoynt him a day after your wyll?

14 Neuertheleſſe for so much as the Lorde is patient, let vs rather repent in this, powryng our teares, and beseechyng him of grace. 15 For God threatneth not as a man, neither wyll he be prouoked vnto wrath as the children of men. 16 And therfore let vs heartyly fal downe before him, and serue him with a meeke spirite,

17 And with weepyng eyes say vnto the Lord, that he deale with vs accordyng to his owne wyll speedyly in mercie: that lyke as our heart is now vexed and brought lowe through the pride of them, it may so be comforted through his grace. 18 In so much as we folowe not the sinnes of our fathers which forsake their God, and worshipped other gods: 19 For the which sinne they perished with the swoorde, were spoyled, and brought to shame of all their enemies: as for vs we knowe none other God but only him. 20 For whose comfort let vs tary with meekenesse, and he shall require and make inquisition for our blood from the vexations of our enemies: he shall bryng downe all the heathen that rise vp agaynst vs, and put them to dishonour, euen the Lord our god. 21 Therfore deare brethren, seing ye are the (honourable and) elders in the people of God, and their lyfe hangeth all vpon you, lyft vp their heartes with your exhortation, that they may call to remembraunce howe our fathers also in tymes past were tempted, that they myght be proued if they worshipped their God a right.

22 They ought to remember howe our father Abraham beyng tempted, and tryed through many tribulations, was founde a louer and frende of God. 23 So was Isahac, so was Jacob, so was Moyses: and all they that pleased God, passed stedfast in fayth through manyfolde troubles.

24 Agayne, they that receaued not their temptations with the feare of God, but put them selues frowth with vnpatiencie and murmuryng agaynst God, 25 Perished of the destroyer, and were slaine of serpentes. 26 And therfore shoulde not we vndertake to be auenged for the thinges that are done vnto vs: 27 But to consider that all these punishmentes are farre lesse then our sinnes and misdeedes, and beleeuyng that this correction cōmeth vnto vs as to the seruauntes of God, for amendement, and not for

our

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D

Gen. 22. 8.

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* Or, we may so glorie.

* Or, was made.

our destruction. 28 Then sayd Ozias and the elders vnto Judith, All that thou speakest is true, and no man can reprooue thy wordes. 29 Pray thou for vs nowe therfore (vnto God,) for thou art an holy woman, and fearest God. 30 And Judith sayde vnto them, Seyng ye know that my wordes are of God, 31 Then proue my counsayle and deuice if it be of god: and beseche God that he wyl bring my counsayle to good ende. 32 (Thus haue I deuised) ye shall stande this nyght before the porte, and I wyll go forth with Abra my mayden: and pray ye therfore vnto God, that he wyll graciously remember his people of Israel within fiue dayes, as ye haue sayde. 33 As for the thyng that I go in hand withal, ask ye no questions of it: and tyll I bring you worde agayne of it, do ye nothyng els but pray vnto the Lord our God for me. 34 Then Ozias the prince of the people of Juda sayd vnto her, Go thy way in peace, the Lorde be with thee, that we may be auenged of our enemies. And so they went from her agayne.

¶ The.ix. Chapter.

1 Iudith humbleth her selfe before the Lorde, and maketh her prayers for the deliuerance of her people.

NOwe when they were "gone their way, Judith went into her closet, put on a heery smocke, strawed ashes vpon her head, fell downe before the Lorde, and cryed vnto him, saying, 2 O Lorde God of my father Simeon, which gauest him a sworde for "a defence agaynst the enemies that vsed violence in their vncleanneſſe, and that rauished the virgin, (and) put her to shame & confusion: 3 Thou that gauest their wiues into a pray, and their daughters into captiuitie, & all their pray for a spoyle vnto thy seruauntes which bare a zeale vnto thee: helpe me widowe, O Lorde my God I beseche thee.

4 For thou hast made the first thinges: and after that, loke what thou hast taken in hande and deuised, it came euer to passe. 5 For all thy wayes are prepared, and thy iudgementes are put in thy euerlastyng foreknowledge.

6 O loke nowe vpon the "armies of the Assyrians, lyke as it was thy pleasure sometyme to loke vpon the hoast of the Egyptians, when they beyng weaponed persecuted thy seruauntes, and put their trust in their charrets, horsemen, & in the multitude of their men of warre. 7 But thou lokedst vpon their hoast, castyng a thicke darknesse before them. 8 And when they came into the deepe, the waters ouerwhelmed them. 9 Euen so Lorde let it go with these that trust in the power and multitude of their men of warre, in their charrets, arrowes, and speares: 10 And knowe not that thou only art our God which destroyest warres frō the begynnyng, and "that thou art the Lorde. 11 O lyft vp thyne arme (nowe) lyke as euer from the beginning, and in thy power bring their power to naught: cause their might to fal in thy wrath, which make their boast that they wyll vnhallowe and defile thy sanctuarie, and to waste the tabernacle of thy name, and to cast downe the horne of thyne aulter with their sworde. 12 Bring to passe O Lorde, that the pryde of "the enemie may be cut downe with his owne sworde. 13 That he may be taken with the snare of his eyes in me, and that thou mayest smyte him with the lyppes of my loue. 14 O geue me a stedfast mynde, that I may despise him and his strength, and that I may destroy him. 15 This shall bring thy name an euerlastyng remembraunce, yf the hande of a woman ouerthrowe him. 16 For thy power O Lorde standeth not in the multitude (of men) neither hast thou any pleasure in the strength of horses, neither was there from the begynnyng any proude persons that pleased thee: but in the prayer of the humble and meeke hath thy pleasure ben euermore. 17 O thou god of the heauens, thou maker of the waters, and Lorde of all creatures, heare me poore woman callyng vpon thee, and puttyng my trust in thy mercie. 18 Remember thy couenaunt O Lorde, and minister wordes in my mouth, and stablishe this deuice in my heart, that thy house may continue styll in holynesse: 19 And that all the heathen may knowe that thou art God, and that there is none other but thou.

¶ The.x. Chapter.

1 Iudith decketh her selfe and goeth foorth of the citie. 11 She is taken of the watche of the Assyrians & brought to Holophernes.

AND when she had left of crying vnto the Lorde, she rose vp from the place where she had lyen flat before

" Or, gone vp.

Gen. 34. b.

" Or, to reuengement of ỹ straungers.

" Or, waters.

" Or, and that it appertayneth to thee to be called lord.

" Or, of this man.

before the Lorde, 2 And called her mayden Abra, went downe into her house, layde the heery cloth from her, put of the garmentes of her widowhood, 3 Washed her body, annoynted her selfe with precious thinges of sweete sauour, brayded and platted her heere, set a coyffe vpon her head, and put on such apparell as belonged vnto gladnesse, slyppers vpon her feete, bracelets, spanges, eare ynges, fynger ynges, and decked her selfe with all her best arap. 4 The Lorde gaue her also a speciall beautie and fairnesse: for all this deckyng of her selfe was not done for any voluptuousnesse, but of a vyght discretion and vertue: therfore did the Lord encrease her beautie, so that she was exceedyng amiable and welfauoured in all mens eyes. 5 She gaue her mayden Abra also a bottel of wine, a pot with oyle, pottage, cake bread, and cheese, and went her way. 6 Nowe when they came to the port of the citie, they founde Ozias and the elders of the
B citie wayeyng there: 7 Which when they sawe her, they were astonyed, and marueyled greatly at her beautie.

8 Neuertheles they asked no question at her, but let her go, saying, The God of our fathers geue thee grace, and with his power perfourme all the deuice of thy heart, that Hierusalem may reioyce ouer thee, and that thy name may be in the number of the holy and righteous. 9 And all they that were there sayd with one voyce, So be it, so be it. 10 Iudith made her prayer vnto the Lorde, and went out at the port, shee her mayde Abra. 11 And as she was goyng downe the mountayne, it happened that about the spryng of the day the spyes of the Assyrians met with her, and toke her, saying, Whence commest thou? or whyther goest thou? 12 She answered, I am a daughter of the Hebrues, and am fled from them: for I know that they shalbe geuen vnto you to be spoyled, because they thought scorne to yeelde themselues vnto you, that they myght fynde mercie in your
C sight. 13 Therfore haue I deuised by my selfe after this maner, I will go before the prince Holophernes, and tell him all their secretes, and will shewe him how he may come by them, and wyn them: so that not one man of his hoast shall perishe. 14 And when these men had hearde her wordes, and considered her faire face, they were astonied (for they wondred at her excellent beautie,) 15 And sayde vnto
D her, Thou hast saued thy lyfe by fyndyng out this deuice, that thou wouldest come downe to our lord. 16 And be thou sure that when thou commest vnto him, he shall entreate thee well, and thou shalt please him at the heart. So they brought her in to Holophernes pauilion, and tolde him of her.

17 Nowe when he came in before him, immediatly he was ouercome and taken with her beautie. 18 Then sayde his seruauntes, Who woulde despise the people of the Iewes that haue so faire women? shoulde we not by reason fyght agaynst them for these? 19 So when Iudith sawe Holophernes sittyng in a canapie that was wrought of purple silke, golde, smaragde, and precious stones,
20 She loked fast vpon him, bowed her selfe, and fell downe vpon the earth: and Holophernes seruauntes toke her vp agayne at their lordes commaundement.

¶ The. xi. Chapter.

1 Holophernes comforteth Iudith, 3 and asketh the cause of her cõmyng. 5 She deceaueth him by her faire wordes.

THen sayde Holophernes vnto her, Be of good cheare, and feare not in thyne heart: for I neuer hurt man that would serue Nabuchodonosor the king. 2 As for thy people yt they had not despised me, I shoulde not haue lyft vp my speare agaynst them. 3 But tell me nowe what is the cause that thou art departed from them, and wherfore art thou come vnto vs? 4 And Iudith sayde vnto him, Syr, vnderstand the wordes of thy handmayden: for yf thou wylt do after the wordes of thy handmayden, the Lorde shall bryng thy matter to a prosperous effect. 5 As Nabuchodonosor the king of the earth liueth, and as his power liueth which is in thee to the punishment of all men that go wrong: all men shall not only be subdued vnto him through thee, but all the beastes also of the feelde. 6 For all people speake of thy prudent actiuitie, and it hath euer ben reported howe thou only art good and mightie in all his kingdome, and thy discretion is commended in all landes.

Or, discipline.

7 The

7 The thyng is manifest also that Achior spake, and it is well knowen what thou commaundest to do vnto him. 8 For this is playne and of a suretie, that our god is so worthy with vs by the reason of our sinnes, that he hath shewed by his prophetes vnto the people, howe that for their sinnes he wyll deliuer them ouer (vnto the enemie.) 9 And for so much as the children of Israel knowe that they haue so displeased their God, they are sore afrayde of thee. 10 They suffer great hunger also, and for want of water they are dead nowe in a maner. 11 Moreouer they are appoynted to slay all their cattell, that they may drynke the blood of them: 12 And are purposed to spend the holy things of their God which he hath forbidden them to touche, (as) of corne, wine, and oyle, and they wyll consume those thynges which they ought not to touch with their handes: Seyng now that they do these thynges, it is a playne case that they must needes be destroyed. 13 Which when I thy handmayden perceaued, I fled from them: and the Lorde hath sent me to shewe thee these thynges. 14 For I thy handmayden worship God euen here nowe beside thee, and thy handmayden shall go forth, and I wyll make my prayer vnto God: 15 And he shall tell me when he wyll reuenge them their sinne, then shal I come and shewe thee, and bring thee through the middest of Hierusalem, so that thou shalt haue all the people of Israel as sheepe without a sheepheard, and there shall not so much as one dogge barke agaynst thee. 16 For these thynges are shewed me by the prouidence of God. 17 And for so much as god is displeased with them, he hath sent me to tell thee the same. 18 These wordes pleased Holophernes, and all his seruauntes: which marueyled at the wisdome of her, and sayde one to another, 19 There is not such a woman vpon earth in fauour, in beautie, and discretion of wordes. 20 And Holopherne sayd vnto her, God hath done well that he hath sent thee hyther before thy people, that thou mayest gene them into our handes. 21 And for so much as thy promise is good, yf thy God performe it vnto me, he shalbe my God also, and thou shalt be excellent and great in the court of Nabuchodonozor, and thy name shalbe spoken of in all the lande.

¶ The. xii. Chapter.

1 Iudith woulde not pollute her selfe with the meate of the Gentiles.

THen commaunded he her to go in where his treasure lay, and charged that she should haue her dwelling there, & appoynted what shoulde be geuen her from his table. 2 Iudith aunswered him, and sayde, As for the meate that thou hast commaunded to gene me, I may not eate of it as now, lest I displeake my God: but wyll eate of such as I haue brought with me.

3 Then sayde Holopherne vnto her, If these thynges that thou hast brought with thee fayle, what shall we do vnto thee? 4 And Iudith sayd, As thy soule lyueth my Lorde, thy handmayden shall not spende all this, tyll God hath brought to passe in my hande the thynges that I haue deuised. So his seruauntes brought her into the tent whereas he had appoynted. 5 And as she was goyng in, she desired that she myght haue leaue to go forth by nyght and before day to her prayer, and to make intercession vnto the Lorde. 6 Then cõmaunded Holopherne his chamberlayne that she shoulde go out and in at her pleasure, to pray vnto god those three dayes. 7 And so in the nyght season she went forth into the valley of Bethulia, and washed her selfe in the wel water. 8 And commyng vp, she besought the Lorde God of Israel that he woulde prosper her way for the deliuerance of his people. 9 And so she went in, and remayned cleane in her tent, tyll she toke her meate in the euenyng. 10 Vpon the fourth day it came to passe that Holopherne made a supper vnto his seruauntes, & sayde vnto Vagao his chamberlayne, Go thy way, and counsell this Hebruelle that she may be wyllyng to consent to kepe companie with me. 11 For it were a shame vnto all the Assyrians, that a woman shoulde so laugh a man to scorne, that she were come from him vnmedled withal. 12 Then went Vagao vnto Iudith, and sayde, Let not the good daughter be afrayde to come in to my lorde, that she may be honoured before him, that she may eate and drynke wine, and be merry with him. 13 Vnto whom Iudith aunswered, Who am I that I shoulde say my lorde nay? 14 Whatsoeuer is good

good and best before his eyes, I shall do it: and looke what is his pleasure, that shall I thinke well done as long as I liue. 15 So she stoode vp, and decke her selfe with her apparell, and went in, & stoode before him. 16 And Holophernes heart was whole moued: for he brent in desire towarde her. 17 And Holophernes sayd vnto her, Drinke now, and sit downe and be mery, for thou hast founde fauour before me. 18 Then sayd Judith, Sir, I will drinke, for my minde is merier to day then euer it was in all my lyfe. 19 And she toke, and dyd eate, and dranke before hym the thinges that her mayden had prepared for her.

20 And Holophernes was mery with her, and dranke more wine then euer he dyd afore in his life.

The.xiii.Chapter.

7 Iudith prayeth for strength. 10 She smyteth of Holophernes head. 12 She returneth to Bethulia, and reioyceth her people.

NOwe when it was late in the night, his seruaunts made haste euery man to his lodging, and Bagao shut the chaumber doores, and went his way: 2 For they were all ouerladen with wine. 3 So was Judith alone in the chaumber. 4 As for Holophernes he lay vpon the bed (all drunken) and of very drunkennesse fell asleepe. 5 Then commaunded Judith her mayden to stande without before the doore, and to wayte.

6 And Judith stoode before the bed, making her prayer with teares, and moued her lippes secretly, 7 And sayde, Strengthen me O Lorde God of Israel, and haue respect vnto the workes of myne hands in this houre, that thou mayest set vp thy citie of Hierusalem lyke as thou hast promised: and graunt that I may performe the thing, which in hope that it may be done by thee, I haue deuised.

8 And when she had spoken this, she went to the piller that was at Holophernes beddes head, and loosed his swoorde that hanged vpon it, and drew it out: 9 And when she had taken it out of the scabberd, she tooke holde of the heerie lockes of his head, and sayde, Strengthen me O Lorde God in this houre. 10 And with that she gaue him two strokes vpon the necke, and smote of his head: then toke she the canapie away from the pillers, and roulled the dead body aside.

11 Immediatly she gate her foorth, and deliuered the head of Holophernes vnto her mayden, and bad her put it in her waller. 12 And so these two went foorth together after their custome, as though they would pray: and so passed by the hoast, and came about through the valley vnto the port of the citie. 13 And Judith cryed a farre of vnto the watchmen vpon the walles, Open the gates (sayde she) for God is with vs whiche hath shewed his power in Israel.

14 And when they hearde her voyce, they called the elders of the citie (together.) 15 And they came all to meete her, litle and great, young and olde: for they thought not that she shoulde haue come so soone. 16 So they lighted candels, and gathered about her euery one: but she went vp into an high place, and caused silence to be proclaymed. 17 And when euery man nowe helde his peace, Judith sayde, O prayse the Lorde our God, for he hath not despised nor forsaken them that put their trust in him: 18 And in me his handmayden he hath performed his mercy, whiche he promised vnto the house of Israel: yea, in my hande this same night hath he slaine the enemie of his people. 19 And with that she toke foorth the head of Holophernes out of the wallet, and shewed it them, saying, Beholde the head of Holophernes the captayne of the army of the Assyrians, & this is his canapie wherein he lay in his drunkennesse, where the Lord our God hath slayne him by the hand of a woman. 20 But as the Lorde liueth, his angell hath kept me goyng thyther, remayning there, and comming hyther againe from thence: and the Lord hath not suffred me his handmayden to be defiled, but without any defiling of sinne hath he brought me agayne vnto you, and that with great victorie, so that I am escaped, and ye deliuered. 21 O geue thankes vnto him euery one, for he is gratious, and his mercy endureth for euer. 22 So they praysed the Lord altogether (and gaue thankes vnto him) and to her they sayde, The Lord hath blessed thee in his power, for through thee he hath brought our enemies to naught. 23 And Ozias the chiefe ruler of the people of Israel sayd vnto her, O daughter blessed art thou of the Lord the high God, aboue all wo-

men vpon earth. 24 Blessed be the Lord the maker of heauen and earth, whiche hath guyded thee aright to wounde & to smyte of the head of the captaine of our enemies. 25 For this day he hath made thy name so honourable, that thy prayse shal neuer come out of the mouth of men whiche shall alway remember the power of the lord, seyng thou hast not spared thine owne selfe (but put thee in iopardie) confidering the anguishe and trouble of thy people: and so hast helped their fall before God our Lord. 26 And al the people said, Amen, Amen. 27 Achior also was called, and he came: then sayde Judith vnto hym, The God of Israel, vnto whom thou gauest witnesse that he would be auenged of his enemies, euen he hath this night throwe my hande smitten of the head of all the vnfaythful. 28 And that thou mayest see that it so is, beholde this is the head of Holopherues, whiche in his presumptuous pryde despised the God of Israel, and threatned thee with destruction, saying, When the people of Israel is taken, I shall cause thee also to be sticke with the swoorde. 29 When Achior saw Holopherues head, he fell downe vpon his face to the grounde for very anguishe and feare, so that he sowned withall. 30 But after that he was come agayne to hym selfe, he fell downe before her, and praised her, saying, 31 Blessed art thou of thy God in al the tabernacles of Jacob: for all the people that heare of thy name, shal prayse the God of Israel because of thee.

The.xiiii. Chapter.

Judith causeth to hang vp the head of Holophernes. 6 Achior ioyneth him selfe to the people of God. 7 The Israelites go out against the Assyrians.

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a. Mac. 15. c

IUdith sayd vnto al the people, Brethren heare me, Sticke vp this head vpon our walles: 2 And when the sunne ariseth, take euery man his weapon, and fall out violently: not as though ye woulde go beside them, but to run vpon them with violence. 3 When the spyes see this, they shall of necessitie be compelled to flee backwarde, and to rayse vp their captayne to the battayle. 4 So when their captaynes come into Holopherues pauilion, and find the dead body wrapped in the blood, fearefulnesse shall fall vpon them: 5 And when ye perceiue that they flee, folow them without all care, for God shall * deliuer them vnto you to be destroyed.

6 Then Achior seeing the power of God whiche he had shewed vnto the people of Israel, fell of from his heathenishe beliefe, and put his trust in God, and let him selfe be circumcised, and so was he numbred among the people of Israel, he and all his posteritie vnto this day. 7 Howe soone as it was day, they sticke vp Holopherues head vpon the walles, and euery man take his weapon, and so they went out with an horrible crye.

8 When the spyes sawe that, they ran vnto Holopherues tent. 9 And they that were within the tent, came before his chaumber and made a great rushing that Holopherues might awake, not by stirring hym vp, but by their noyse. 10 For there durst not one of the Assyrians knoche, go in, or open. 11 But when the captaynes and princes and all the cheefe in the kyng of the Assyrians hoast came together, they sayde vnto the chaumberlaynes: 12 Go your way in, and wake him vp: for the myce are creept out of their holes, and dare prouoke vs vnto battayle. 13 Then went Vagao into his chaumber, stoode before the * bed, and clapped with his handes: for he thought he had ben sleeping with Judith. 14 But when he hearkened perfectly with his eares, and coulde perceaue no stirring, he went nyer to the * bed, and lyft it vp, and when he sawe the dead body of Holopherues lying there without a head welcred in his blood vpon the earth, he cryed with a loude voyce, and with weeping rent his clothes.

15 And went into Judiths tent, and founde her not. 16 And so he lept out vnto the people, and sayde, One woman of the Jewes hath brought all Nabuchodonosors people to shame: for lo, Holopherues lieth vpon the grounde, and hath no head.

17 When the cheefe of the Assyrians hoast heard that, they rent their clothes, and there fell an intollerable feare and trembling vpon them: so that their mindes were sore afraide.

18 And there was an exceeding great crye in * the whole hoast.

* Or, the Lorde shall breake the vnder your sense.

* Or, end of the hoast.

The.xv. Chapter.

1 The Assyrians are afrayde and flee.
6 The Israelites pursue them.

Howe

NOwe when all the hoast heard that Holophernes was beheaded, their minde and counsell fel from them: and beyng amased with feare only and trembling, they sained them selues by fleeyng away. 2 One spake not to another, but hanged downe their heades, left all behinde them, and made haste to escape from the Hebrues: for they hearde that they were hasting to come after with their weapons, and so they fled by the wayes of the feeldes, and thyough all the foote pathes of the "dales.

"Or, woodes.

3 And when the chyldren of Israel sawe that they fled, they folowed vpon them: & went downe with trumpetes blowing, and making a great crye after them. 4 As for the Assyrians they had no order, and kept not them selues together, but fled their way: neuertheleese the chyldren of Israel fell vpon them with one company and order, and discomfited as many as they might get. 5 And Ozias sent messengers vnto all the cities and countreys of Israel. 6 So all the region and euery citie sent out their best men after them in harneese, and smote them with the swoorde, tyll they came to the vttermost part of their borders. 7 And the other that were in Bethulia, came into the tents of the Assyrians, and toke al that they which were fled had left behinde them, and so they found great good. 8 And they that came agayne to Bethulia from the battayle, toke with them such thinges as had ben theirs: there was no number of the cattayle and of all costly iewels, so that from the lowest vnto the hyest they were all made riche of the spoyles of them. 9 And Joachim the hye priest came from Hierusalem to Bethulia with all the elders, that they might see Judith.

10 Nowe when she came out vnto them, they began al to praise her with one voyce, saying. Thou worship of the citie of Hierusalem, thou ioy of Israel, thou honour of our people.

11 Because thou hast done manly, and thy heart is comforted, and for that thou hast loued cleanlineese and chastitie, & hast knowen no man but thyne owne husbande: therefore hath the hande of the Lorde comforted thee, & blessed shalt thou be for euer. 12 And all the people said, So be it, So be it.

13 In thirtie dayes coulde the people of Israel scarse gather vp the spoyles of the Assyrians. 14 But all that belonged vnto Holophernes, and had ben his specially (whether it were of golde, of siluer, precious stone, clothing, and all ornamentes) they gaue it vnto Judith, and it was deliuered vnto her of the people. 15 And all the people reioyced, both women, maydens, and young people, with pipes, and harpes.

The. xvi. Chapter.

1 Judith prayseth God with a song. 25 She offereth to the Lord Holophernes stuffe. 26 Her continencie, lyfe, and death. 29 Al Israel lamenteth her.

THen sang Judith this song vnto the Lorde, saying. 2 Begin vnto the Lorde vpon the tabrettes, sing vnto the Lorde vpon the cymbales, O sing vnto hym a newe song of thankes geuing, be ioyfull and call vpon his name. 3 It is the Lorde that destroyeth warres, euen the Lord is his name. 4 Whiche hath pitched his tentes in the middest of his people, that he might deliuer vs from the hand of al our enemies. 5 Assur came out of the mountaines of the north in the multitude of his strength: his people stopped the water brookes, and their horses couered the valleys. 6 He purposed to haue brent vp my "land, and to slay my young men with the swoorde. 7 He woulde haue caryed away my chyldren and birgins into captiuitie, but the almightie Lord hindred him, and deliuered hym into the handes of a woman, whiche brought hym to confusion. 8 For their mightie was not destroyed of the young men, it was not the sonnes of Titan that slue hym, neither haue the great giaunces set them selues against him: but Judith the daughter of Merari with her fayre beautie hath discomfited hym, (and brought him to naught.) 9 For she layde away her widowes garment, and put on the apparell of gladneese to the retoycing of the chyldren of Israel. 10 She annoynted her face with oyntment, and bounde vp her heere in a coyffe, and toke a newe "stole to beguyle him. 11 Her slippers rauished his eyes, her beautie captiuated his minde, with the swoorde smote she of his necke. 12 The Persians were astonied at her stedfastnes, & the Medes at her boldnesse. 14 Then howled the armies of the Assyrians, when my simples appeared dyre of thirst.

B

"Or, borders.

"Or, which did stricke him thorowe.

C

"Or, garment.

D

14 The sonnes of the daughters haue

pearsed them through, and slaine them as fugitiue chyldren: they perished in the battayle, * for the very feare of the Lorde my God. 15 Let vs sing a song of thankesgeuing vnto the Lorde, a newe song of prayse wyll we sing vnto our God. 16 Lord, Lord thou art a great God, mightie in power, whom no man may ouercome.

17 All thy creatures must serue thee: for thou spakest but the worde, and they were made, thou sentest thy spirite, and they were created, and no man can withstande thy voyce.

18 The mountaynes shall moue from the foundations with the waters, the stonie rockes shall melt before thee like waxe. 19 But they that feare thee, shalbe great with thee in all thinges. 20 Wo vnto the people that ryse vp against my generation: for the almightie Lorde wyll auenge hym selfe of them, and in the day of iudgement wyll he visite them.

21 For he shall geue fire and wormes in their flesshe, that they may burne and feele it for euermore. 22 After this it happened, that after the victorie all the people came to Hierusalem to geue prayse and thankes vnto the Lorde: and when they were purified, they offred al their whole burnt sacrifices and their vowes, and their promised offeringes. 23 And Iudith offered all Holophernes weapons (and all the iewels) that the people had geuen her, and the canapie that she tooke from his bed, and hanged them vp * vnto the Lorde. 24 The people were ioyfull as the vse is: and this ioy with Iudith, by reason of the victorie, endured three monethes.

25 So after these dayes euery man went home agayne, and Iudith was in great reputation at Bethulia, and right honourably taken in al the land of Israel. 26 Vnto her vertue also was chastitie ioyned, so that after her husbande Manasses dyed, she neuer knewe man all the dayes of her lyfe.

27 Vpon the hye solempne dayes she went out with great worship.

28 She dwelt in her husbands house an hundred and fiue yeres, and left her handmayden Abra free, 29 And died, and was buryed beside her husbande in Bethulia: and all the people mourned for her seuen dayes. 30 So long as she lined there was none that troubled Israel, and many yeres also after her death. 31 The day where in this victorie was gotten, was solemply holden, and reckened of the Iewes in the number of the holy dayes, and it is yet greatly holden of the Iewes euer since, vnto this day.

* Or, from the face.

Gene. 1. Psal. 32. b.

* The olde interpreter hath, In anathema obliuionis.

¶ The ende of the booke of Iudith.

¶ *The rest of the Chapters of the booke of*

Esther, which are neither founde in the Hebrue, nor in the Chalde.

¶ The. xi. Chapter the Latine.

The dreame of Mardocheus.

MArdocheus the son of Jair, the sonne of Semei, the sonne of Cis of the tribe of Beniamin,

2 A Iew, which had his dwelling in the citie of Susis, a man of great reputation, & excellent among all them that were in the kynges courte. 3 Neuertheles he was one of the prisoners whom Nabuchodonosor the king of Babylon had caryed away from Hierusalem vnto Babylon with Iechonias the king of Iuda. 4 In the seconde yere of the raigne of great Artaxerxes, in the first day of the moneth Nisan, had this Mardocheus such a dreame.

5 He thought he heard a great tempest, horrible thunderclappes, earthquakes, and great vproze in the land,

6 And that he sawe two great dragons redie to fight one against another. 7 Their crye was great: at the which roaring and crye, al the heathen were vp to fight against the righteous people. 8 And the same day was full of darkenesse and derke vncleare, full of trouble and anguishe, yea a great fearefulnesse was there in the lande. 9 The righteous were amased, for they feared the plagues

A

2. kin. 24. d. Jere. 24. a.

B

plague and euil that was deuised ouer them, and were at a poynt with them selues to dye: So they cryed vnto God. 10 And whyle they were crying, the litle well grewe into a great riuer, and into many waters. 11 And with that it was day, and the sunne rose vp agayne: and the lowly were exalted, and deuoured the glorious and pronde. 12 Nowe when Mardocheus had seene this dreame, he awoke, & mused stedfastly in his heart what God would do: and so he desired to knowe all the matter, and his minde was therupon vntyll night.

The. xii. Chapter.

Mardocheus vttereth the treason deuised against the kyng, and is therefore rewarded of him.

¶ AT the same tyme dwelt Mardocheus with Bagatha and Thara in the kynges court, the kynges chaumberlaynes and porters of the palace. 2 But when he heard their deuice, and had diligently considered their imaginations, he perceaued that they went about to lay their (cruell) handes vpon the kyng Artaxerres, and so he certified the kyng thereof.

3 Then caused the kyng to examine the two "gelded with tormentes: and when they had graunted it, they were put to death. 4 This the kyng caused to be put in the chronicles for an euerlasting remembraunce, and Mardocheus wrote vp the same matter. 5 So the kyng commaunded that Mardocheus should remayne in the court, and for this faythfulnesse of his he gaue hym a rewarde. 6 But Aman the sonne of Amadathu the Agagite, which was holden in great honour and reputation in the kynges court, vndertoke to hurt Mardocheus and his people, because of the two chaumberlaynes that were put to death.

"Or, chamberlaynes.

The. xiii. Chapter.

1 The copie of the letters of Artaxerxes against the Iewes. 9 The prayer of Mardocheus.

¶ THe great kyng Artaxerres, which raigneth from India vnto Ethiopia ouer an hundred and twentie and seuen landes, sendeth his frendly saluation vnto all the princes and deputies of the countrey, whiche be subiect vnto his dominion. 2 When I was made lorde ouer many people, and had subdued the whole earth vnto my dominion, my mind was not with crueltie and wrong to exalt my selfe by the reason of my power: but purposed with equitie alway and gentlenesse to gouerne those that be vnder my iurisdiction, and wholly to set them in a peaceable lyfe, and thereby to bryng my kyngdome vnto tranquilitie, that men might safely go thorow out euery syde, & to renue peace agayne, whiche all men desire. 3 Now when I asked my counsellours howe these thinges myght be brought to a good ende (there was one by vs excellent in wysdome, whose good will, trueth, and faythfulnesse hath oft ben shewed and proued (which was also the principall and next vnto the kyng) Aman by name, 4 Whiche certified vs, howe that in all landes there was scattered abrode a rebellious folke, that made statutes and lawes against all other people, and haue alway despised the proclaymed commaundementes of kynges, and howe that for this cause it were not to be suffred that such rule should continue by vs and not to be put downe. 5 Seeing nowe we perceaue the same, that this people alone are contrary vnto euery man, vsing straunge and other maner of lawes, and withstande our statutes and doynges, and go about to stablish shewde matters, that our kyngdome shoulde neuer come to good estate (and stedfastnesse:) 6 Therfore haue we commaunded that all they that are appointed in writing and shewed vnto you by Aman, whiche is ordayned and set ouer all our landes, and the most principal next vnto the king, and in maner as a father: shall with their wiues and chyldren be destroyed and rooted out with the sworde of their enemies and aduersaries, and that there shalbe no mercy shewed, and no man spared: and this shalbe done the fourteenth day of the moneth called Adar of this yere. 7 That they which of olde and now also haue euer ben rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this maner our empire may haue peace and tranquilitie. 8 But Mardocheus thought vpon all the workes and noble actes of the Lord, and made his prayer vnto hym, 9 Saying, O Lorde, Lorde, thou valiaunt and almightie king, for all thinges are in thy power: and if thou wylt helpe and deliuer

liuer Israel, there is no man that can withstande nor let thee. 10 For thou hast made heauen and earth, and what wonderous thing soeuer is vnder the heauen. 11 Thou art Lorde of all thinges, and there is no man that can resist thy maiestie O Lorde. 12 Thou knowest al thinges, thou wotest Lord that it was neither of malice nor presumption, nor for any desire of glory, that I would not bow downe my self, nor worship yonder proude presumptious Aman: (13 For I would haue ben content, and that with good will, if it might haue done Israel any good, to haue kyst euen his foote-steppes.) 14 But that I dyd it because I woulde not set the honour of a man in the steede of the glory of God, and because I woulde worship none but only thee my Lorde: and this haue I done in no pryde nor presumption. 15 And therfore O Lord, thou God and kyng, haue mercy vpon thy people, for they imagine howe they may kyng vs to naught, yea their minde and desire is to destroy and to ouerthowe thy people that hath euer ben thyne inheritaunce of olde. 16 O despise not thy portion whiche thou hast deliuered & brought out of Egypt for thyne owne selfe.

17 Heare my prayer, and be mercyfull vnto thy people whom thou hast chosen for an heritage vnto thy selfe: turne our complaynt and sorowe into ioy, that we may liue O Lorde and prayse thy name: O Lorde suffer not the mouthes of them that prayse thee, to be destroyed. 18 All the people of Israel in like maner cryed as earnestly as they coulde vnto the Lorde, for their death and destruction stoode before their eyes.

The.xiiii. Chapter.

The prayer of Esther for the deliuerance of her and her people.

a * Or, peril.

QVeene Esther also beyng in the * bataple of death, resorted vnto the Lorde, 2 Layde away her glorious apparell, and put on the garmentes that serued for syghing and mourning: In the steede of precious oyntment, she scattered ashes and doung vpon her head: and as for her body, she humbled it with fasting, and brought it very lowe: All the places where she was wont to haue ioy afore, those filled she with her owne heere that she pluckt of. 3 She prayed also vnto the Lord God of Israel with these wordes, O my Lorde, thou only art our kyng, helpe me desolate woman, whiche haue no helper but thee. 4 For my miserie and destruction is harde at my handc.

5 Eo my youth vp I haue heard out of the kinred of my father, that thou tokest Israel from among all people, and so haue our fathers of their forefaders, that they shoulde be thy perpetuall inheritaunce, and looke what thou dydst promise them, thou hast made it good vnto them. 6 Nowe Lord we haue sinned before thee, therfore hast thou geuen vs into the handes of our enemies, 7 Because we worshipped their gods: Lorde thou art righteous. 8 Neuertheless it satisfieth them not that we are in bitter and heauie captiuitie and oppressed among them, but they haue layde their handes vpon the hands of their gods. 9 So that they begin to take away the thing that thou with thy mouth hast ordayned and appointed, to destroy thyne inheritaunce, to shut and to stop the mouthes of them that prayse thee, to quench the glory and worship of thy house and thine aulter: 10 And to open the mouthes of the heathen, that they may prayse the power and vertue of the gods, and to magnifie the fleshly kyng for euer.

11 O Lorde geue not thy scepter vnto them that be nothing, lest they laugh vs to scorne in our miserie and fall: but turne their deuice vpon them selues, and punishe hym that hath begun the same ouer vs, and set hym to an example. 12 Thinke vpon vs O Lorde, and shewe thy selfe vnto vs in the tyme of our distresse and of our trouble: strengthe me O thou kyng of Gods, thou Lorde of all power:

13 Geue me an eloquent & pleasaunt speach in my mouth before the Lion: turne his heart into the hate of our enemies, to destroy hym, and all such as consent vnto hym. 14 But deliuer vs with thy hande, and helpe me thy handmayde, which haue no defence nor helper but only thee Lorde.

15 Thou knowest all thinges, thou wotest that I loue not the glory and worship of the vnrighteous, and that I hate and abhorre the bed of the vncircumcised, and of all heathen.

16 Thou knowest my necessitie, that I hate the token of my preeminence and worship, whiche I beare vpon my head

head what tyme as I muste shewe my selfe and be seene, and that I abhorre it as an vncleane cloth, and that I weare it not when I am quiet and alone by my selfe: 17 Thou knowest also that I thy handmayden haue not eaten at Amans table, and that I haue had no pleasure nor delight in the kinges feast, that I haue not dronke the wine of the drinke offeringes.

18 And that I thy handmayden haue no ioy since the day that I was brought hyther vnto this day, but onlye in thee O Lorde, O thou God of Abraham. 19 O thou mightie God aboue all, heare the voyce of them that haue no other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

The.xv. Chapter.

1 Mardocheus moueth Esther to go in vnto the king, and make intercession for her people. 9 And she perfourmed his requeste.

MArdocheus also bade Esther go in vnto the kyng, and pray for her people, and for her countrey.

2 Remember (saith he) the dayes of thy lowe estate, howe thou wast nourished vnder my hande: for Aman whiche is next vnto the kyng, hath geuen sentence of death against vs:

3 Call thou therfore vpon the Lord, and speake for vs vnto the kyng, and deliuer vs from death. 4 And vpon the thirde day it happened that Esther layde away the mourning garmentes, and put on her glorious apparell.

5 And decked her selfe goodly (after that she had called vpon God, whiche is the beholder and sauiour of all things) (and) toke two maydens with her: 6 Vpon the one she leaned her selfe, as one that was tender: 7 The other folowed her, and bare the trayne of her vesture. 8 The shine of her beautie made her face rose coloured, the similitude of her face was chearefull and amiable: but her heart was sorowfull for great feare. 9 She went in thorowe all the doores, and stoode before the king: the kyng sate vpon the trone of his kyngdome, and was clothed in his goodly aray, all shining with golde, and set with precious stones, and he was very terrible.

10 He lyft vp his face that shone in the clearnesse, and looked grimly vpon her: then fell the Quene downe, was pale and fayne, leaned her selfe vpon the head of the mayde that went with her. 11 Neuertheles God turned the kynges minde that he was gentle, that he leaped out of his seate for feare, and gate her in his armes, and helde her vp till she came to her selfe againe, he gaue her louing words also, and sayd vnto her, 12 Esther, what is the matter? I am thy brother, be of good cheare: 13 Thou shalt not dye, for our commaundement toucheth the commons, and not thee: Come nye. 14 And with that he held vp his golden rodde, and layde it vpon her necke, 15 And imbraced her frendly, and sayde, Talke with me.

16 Then sayde she, I sawe thee (O Lorde) as an angell of God, and my heart was troubled for feare of thy maiestie and clearnesse. 17 For excellent and wonderfull art thou O Lorde, and thy face is full of amitie. Gene.33.d.

18 But as she was thus speaking vnto hym, she fell downe agayne for fayntnesse: 19 For the whiche cause the kyng was afraide, and all his seruauntes comforted her.

The.xvi. Chapter.

The copie of the letters of Artaxerxes, whereby he reuoketh those whiche he first sent foorth.

THe great kyng Artaxerxes, which raigneth from India vnto Ethiopia ouer an hundreth and twentie and seuen landes, sendeth vnto the princes & rulers of the same landes, such as loue hym, his frendly salutation. 2 There be many that for the sundry frendshippes and benefites whiche are diuerslye done vnto them for their worship, be euer the more proude and hye minded: 3 And vndertake not onlye to hurt our subiectes (for plenteous benefites may they not suffer, and begin to imagine somethyng against those that do them good, 4 And take not only all vnthankfulnesse away from men) but in pryde and presumption, as they that be vnmyndfull and vnthankfull for the good deedes, they go about to escape the iudgement of God that seeth all thinges, whiche iudgement hateth and punisheth all wickednesse.

5 It happeneth oft also, that they whiche be set in office by the higher power, and vnto whom the businesse and causes of the subiectes are committed to be handled, ware

pronde, and defile them selues with
25 shedding of innocent blood, whiche
bringeth them to intollerable hurt.
6 Which also with false and deceipt-
full wordes and with lying tales, de-
ceaue and betray the innocent good-
nesse of princes. 7 Nowe is it pro-
fitable and good that we take heede,
make searche thereafter, and consider
not onlye what hath happened vnto
vs of olde, but the shamefull, vnho-
nest, and noysome thinges that the
deputies haue nowe taken in hand be-
fore our eyes. 8 And thereby to be-
ware in tyme to come, that we make
the kingdome quiet and peaceable for
all men, and that we might sometime
drawe it to a chaunge. 9 And as for
the thing that nowe is present before
our eyes, to withstande it, and to put
it downe after the most frendly ma-
ner. 10 What tyme nowe as Aman
the sonne of Amadathu the Macedo-
nian, a straunger verily of the Persi-
ans blood, and farre from our good-
nesse, was come in among vs as an
alisaunt, 11 And had obtayned the
frendship that we beare towarde all
people, so that he was called our fa-
ther, and had in hye honour of euery
man, as the next and principall vnto
the kyng: 12 He could not forbeare
hym selfe from his pryde, hath vnder-
taken not only to rob vs of the kyng-
C dome, but of our lyfe: 13 With ma-
nyfolde deceipt also hath he desired to
destroy Mardocheus our helper and
preseruer, whiche hath done vs good
in all thinges, and innocent Esther
the lyke partaker of our kyngdome,
with all her people. 14 For his
minde was (when he had taken them
out of the way, and robbed vs of
them) by this meanes to translate the
kingdome of the Persians vnto them
of Macedonia. 15 But we finde
that the Jewes (whiche were accused
of the wicked that they might be de-
stroyed) are no cuyll doers, but vse
reasonable and right lawes: 16 And
that they be the chyldren of the most
high liuing God, by whom the kyng-
dome of vs and of our progenitours
hath ben well ordered hytherto.
17 Wherefore as for the letters and
commaundementes that were put
forth by Aman the sonne of Amada-
thu, ye shall do well if ye holde them
of none effect. 18 For he that set
them vp and inuented them, hangeth
at Susis before the port, with all his
D kinred: and God whiche hath all
thinges in his power, hath reward-
ded him after his desecuing. 19 And
vpon this ye shall publishe and set vp
the copie of this letter in all places,
that the Jewes may freely and with-
out hinderaunce holde them selues
after their owne statutes: 20 And
that they may be helped, and that vp-
on the thirteenth day of the twelfth
moneth Adar, they may be auenged of
them whiche in the tyme of their an-
guishe and trouble wouldе haue op-
pressed them. 21 For the God that
gouerneth all thinges, hath turned to
ioy the day wherein the chosen people
shoulde haue perished. 22 Moreo-
uer, among the hye solempne dayes
that ye haue, ye shall holde this day
also with all gladnesse: 23 That
nowe and in tyme to come this day
may be a remembraunce of good for
all such as loue the prosperitie of the
Persians: but a remembraunce of de-
struction to those that be seditious
vnto vs. 24 All cities and landes
that do not this, shall horribly pe-
rishe, and be destroyed with the swoord
and fire, and shall not only be no more
inhabited of men, but be abhorred al-
so of the wylde beastes and foules.

¶ The ende of the rest of the booke of Esther.

¶ The wysdome of Solomon.

¶ The first Chapter.

1 Howe we ought to enquire and searche after God. 2 Who they are that fynde hym.

Loue ryghteousnesse ye that be iudges of the earth: consider deepely of the Lord in goodnesse, and seeke him in singlenes of heart: 2 For he wyll be found of them that tempt him not, and appeareth vnto suche as put no distrust in hym. 3 For wycked thoughtes separate from God, and (his) power when it is * tryed reproueth the vnwyse.

* or, tempted.

4 For why? wisdome shall not enter into a wycked soule, nor dwell in the body that is subiect vnto sinne.

5 For the holy spirite of discipline fleeth from deceipt, and withdraweth hym selfe from thoughtes that are without vnderstandyng, and is declared when wyckednesse commeth.

6 For the spirite of wysdome is louyng, and wyll not absolue hym that blasphemeth with his lippes, for God is witnesse of his raynes, and a true beholder of his heart, & an hearer of his tongue. 7 For the spirite of the Lorde filleth the rounde compasse of the worlde, and the same that vpholdeth all thynges hath knowledge also of the voyce. 8 Therfore he that speaketh vnryghteous thinges can not be hid, neither shall the iudgement of reproofe let him escape. 9 And why? inquisition shalbe made for the thoughtes of the vngodly, and the sounde of his wordes shall come vnto God, so that his wickednesse shalbe punished.

10 For the eare of gelouse heareth all thinges, and the noyse of the grudginges shall not be hid. 11 Therfore beware of murmuryng whiche is nothing worth, and refraine your tongue from sclaunder: for there is no worde so secrete that it shall go for naught, and the mouth that speaketh lyes slayeth the soule. 12 O seeke not your owne death in the errour of your life, destroy not your selues thyough the workes of your owne handes:

13 For God hath not made death, neither hath he pleasure in the destruction of the lyuing: 14 For he created all thynges that they might haue their beyng, and the * generations of the worlde were healthfull, and there is no poyson of destruction in them, nor the kingdome of hell vpon the earth.

* or, beginnings,

15 For ryghteousnesse is (euerlastyng and) immortall: but vnryghteousnesse bryngeth death. 16 Neuertheles, the vngodly call (a) it vnto them both with workes and wordes: and whyle they thynke to haue it theyr freende, they come to naught, and they haue made an agreement with it, for they are worthy to be of her part.

(a) to wit death.

The. ii. Chapter.

The imaginations and desires of the wycked, and theyr counsayle agaynst the faythfull.

FOr the vngodly say reasonyng with them selues but not a ryght, Our lyfe is short and tedious, and in the death of a man there is no remedie, neither is there any man knowen to haue returned from the graue.

2 For we are borne at all aduenture, and we shalbe hereafter as though we had neuer ben: for our breath is as a smoke in our nosethrilles, and wordes as a sparke raysed out of our heartes: 3 Which beyng extinquished, our body shalbe turned into ashes, and our spirite shal vanishe as the soft ayre. 4 Our lyfe shall passe away as the trace of a cloude, and come to naught as the mist that is driuen away with the beames of the sunne and put downe with the heate therof: our name also shalbe forgotten by litle and litle, & no man shall haue our workes in remembraunce. 5 For our tyme is a very shadowe that passeth away, and after out ende there is no returnyng: for it is fast sealed, so that no man commeth agayne. 6 Come on therefore, let vs entoy the pleasures that are present, & let vs chearefully vse the creatures lyke as in youth: 7 Let vs fyll our selues with good wine and oyntment, and let there no flowre of the tyme escape vs. 8 Let vs crowne our selues with rose buddes, afore they be withered: 9 (a) Let there be no fayre medowe but our lust go thyough it. Let euery one of vs be partakers of our voluptuousnes, let vs leaue some token of our pleasure in euery place: for that

(a) This sentence of the medowe is not in the greke.

that is our portion, and this (only) our lot. 10 Let vs oppresse the poore ryghteous, let vs not spare the wyddowe nor olde man, let vs not regarde the heades that are gray for age.

11 Let the lawe of vnrighteousnesse be our strength: for the thyng that is feeble is nothing worth. 12 Therfore let vs defraude the ryghteous, and why? he is not for our profite, yea he is cleane contrary to our doynges, he checketh vs for offendyng agaynst the lawe, and sclaundereth the faultes of our maner of lyuyng. 13 He maketh his boast to haue the knowledge of God, yea he calleth hym selfe Gods sonne. 14 He is made vnto vs for reprofe of our thoughtes. 15 It greeueth vs also to looke vpon hym, for his lyfe is not lyke other mens, his wayes are of another fashion. 16 He counteth vs but " dayne persons, he withdrawerh hym selfe from our wayes as from filthines, he commendeth greatly the latter end of the iust, and maketh his boast that god is his father. 17 Let vs see then yf his wordes be true, let vs proue what shall happen in the ende of hym. 18 For yf the iust man be the sonne of God, he will receaue hym, and deliuer hym from the handes of his enemies.

19 Let vs examine him with despitefull rebuke and tormenting, that we may knowe his meekenes, and proue his patience. 20 Let vs condempne hym with the moste shamefull death: for as him selfe sayth, he shalbe rewarded (of god.) 21 Such thinges do they imagine, and go astray, for their owne wickednes hath blinded them.

22 As for the mysteries of God they vnderstande them not, they neither hope for the rewarde of righteousnes, nor regarde the worshyppe that holy soules shall haue. 23 For God created man to be vndestroyed, yea after the image of his owne lykenesse made he him. 24 Neuerthelesse through enuie of the deuill came death into the worlde, and they that helde of his side do finde it.

" or, counterfait saine.

Gen. 4. b.

The. iii. Chapter.

1 The conseruation and assurannce of the ryghteous. 7 The rewarde of the faythful. 11 Who are miserable.

BVt the soules of the righteous are in the hande of God, and there shal no torment touche them. 2 In the sight of the vnwise they appeared to dye, and their ende is taken for miserie, 3 And their departyng from vs to be vtter destruction: but they are in rest. 4 For though they suffer paine before men, yet is their hope full of immortalitie. 5 They are punished but in fewe thynges, neuertheless in many things shall they be wel rewarded: for God proueth them, and findeth them meete for him selfe. 6 As gold in the furnace doth he trye them, and receaueth them as a burnt offeryng: and when the tyme commeth they shalbe loked vpon. 7 They shall shyne and runne through as the sparkles among the stubble. 8 They shall iudge the nations, and haue dominion ouer the people: and their lorde shall raigne for euer. 9 They that put their trust in him, shall vnderstand the truth, and suche as be faythfull, shall persener with hym in loue: for his saintes haue grace and mercie, and he hath care for his elected. 10 But the vngodly shalbe punished accordyng to their owne imaginations, for they haue despised the ryghteous, and forsaken the Lorde. 11 For who so disspiseth wisdome and " nurture, he is " vnhappy, and as for the hope of suche it is but paine, their labours vnfruitfull, and their workes vnprofitable.

12 Their wyues are vndiscrete, and their children most vngodly. 13 Their offspring (or progenie) is cursed: wherfore blessed is the barren that is vndefiled, which hath not knowen the sinful bed, she shall haue fruite in the visitation of soules: 14 And the gelded which with his handes hath wrought no vnrighteousnes, nor imagined wicked things agaynst God: for vnto him shalbe geuen the special gyft of faith, and the most acceptable portion in the temple of god. 15 For glorious is the fruite of the good labour, & the roote of wysdome shall neuer fade away.

16 As for the children of aduouterers they shall not come to a perfect ende, and the seede of an vnryghteous bed shalbe rooted out. 17 And though they lyue long, yet shall they be no thyng regarded, and their last age shalbe without honour. 18 If they dye quickly, they haue no hope, neither comfort in the day of inquirie.

19 For horrible is the ende of the vnryghteous generation.

" or, discipline.

" or, he is miserable.

The

The. iiii. Chapter.

1 Of vertue and the cõmoditie thereof. 10 The death of the righteous, and the condempnation of the vnfaythfull.

O Howe fayre is a chaste generation with vertue? the memoriall therof is immortall: for it is knowen with God and with men.

2 When it is present, men take example at it, and if it go away, yet they desire it: it is crowned, and euer triumpheth, when it hath wunne the reward of the vndefiled battayles.

3 But the multitude of the vngodly abounding in children, shall profite nothyng, nor geue deepe roote by the seed of aduulterie, nor lay any fast foundation. 4 For though they bud forth in the braunches for a tyme, yet shall they be shaken with the wynde, for they stande not fast, and through the vehemencie of the wynde they shalbe rooted out: 5 The vnperfect braunches shalbe broken, their fruite shalbe vnprofitable, and sowre to eate, yea meete for nothing. 6 And why? all the children that are borne of the wycked bed, must beare recorde of the wickednes against theyr fathers and mothers when they be asked: 7 But though the righteous be ouertaken with death, yet shall he be in rest.

8 For honorable age is not that whiche standeth in length of time, nor that that is measured by number of yeres: 9 But a mans wisdome is the graye heere, and an vndefiled life is the olde age. 10 He pleased god and was beloued of him, so that whereas he lined among sinners, he translated hym.

Gen. 5. c.

11 Yea speedily was he taken away, to the intent that wickednelle shoulde not alter his vnderstanding, and that deceipt shoulde not beguyle his soule.

12 For wyckednelle with bewitching doth darken the honest thynges: and the lightnelle of * voluptuous desyre * carneth alyde the synple mynde.

* or, concupiscence.

* or, chaungeth, or alte reth.

13 Though he was soone dead, yet fulfylled he muche tyme: 14 For his soule pleased God, therefore hasted he to take him away * from among the wicked. 15 This the people see, and vnderstand it not, they lay not by such thynges in theyr heartes, how that the louyng fauour and mercie (of God) is vpon his saintes, and that he hath respect vnto his chosen. 16 Thus the righteous that is dead, condempneth the vngodly which are liuing: and the youth that is soone brought to an end, the long lyfe of the vnryghteous.

C

* or, from out of the middest of wickednes.

17 For they see the ende of the wyse: but they vnderstande not what God hath deuised for him, and wherfore the Lorde hath taken hym away to be in safetie. 18 And why? they see hym and dispise him, therefore shall God also laugh them to scorne. 19 So that they them selues shall dye hereafter without honour, yea in shame among the dead for euermore: for without any voyce shall he burst those that be pufte vp, and shake them from the foundations, so that they shalbe layd as vtterly wasted: they shalbe in sorowe, and theyr memoriall perysshe. 20 So they shall come afrayde in remembraunce of theyr sinnes, and theyr owne iniquities before theis face shall conuince them.

¶ The. v. Chapter.

1 The constantnesse of the righteous before theyr persecutours. 14 The hope of the vnfaythfull is vayne. 15 The blessednes of the saintes and godly.

THen shall the ryghteous stande in great boldnesse before the face of such as haue dealt extremely with them, and taken away theyr labours. 2 When they see it, they shalbe vexed with horrible feare, and shall wonder at his health so farre beyond all that they loked for. 3 And chaungyng theyr opinion with gronyng for the redresse of mynde, they shall say, This is he whom we sometyme had in derision, and iested vpon. 4 We fooles thought his lyfe very madnes, and his ende to be without honour: 5 But lo howe he is counted among the children of God, and his portion is among the saintes. 6 Therefore haue we erred from the way of trueth, the lyght of ryghtewsnesse hath not shyned vnto vs, and the sunne of vnderstandyng rose not vp vpon vs.

7 We haue weeried our selues in the way of wyckednelle and destruction, yea we haue gone through tedious desartes: but as for the way of the Lorde we haue not knowen it.

8 What good hath pryde done vnto vs? or what profite hath the pompe of riches brought vs? 9 All those thynges are passed away lyke a shadowe, and as a poste that hasteth by: 10 As a shyp that passeth ouer the waues of the water, whiche when it is gone by

the

the trace thereof can not be founde, neither the path of it in the fluddes:
11 Or as a birde that fleeth through in the ayre, and no man can see any token where she is flowen, but only heareth the noyse of her wynges beating the light winde, parting the ayre through the vehemencie of her going, and fleeth on shaking her wynges, whereas afterwarde no token of her way can be founde: 12 Or lyke as when an arrowe is shot at a marke, it parteth the ayre whiche immediatly commeth together agayne, so that a man can not knowe where it went through: 13 Euen so we in lyke maner assoone as we were borne began immediatly to drawe to our ende, and haue shewed no token of vertue, but are consumed in our owne wickednes.
14 Such wordes they that haue sinned speake in the hell: 15 For the hope of the vngodly is lyke a " dyse thistle flowre that is blowen away with the wynde, lyke a thin " scumme that is scattered abroade with the storme, lyke as the smoke whiche is dispearsed here and there with the winde, and as the remembraunce of a straunger that taryeth but a day and then departeth. 16 But the righteous shall liue for euermore, their rewarde also is with the Lorde, and the care for them is with the hiest. 17 Therfore shal they receaue a glorious kingdome, and a beautifull crowne of the lordes hand: for with his right hande shal he couer them, and with his arme shal he defend them. 18 His iealousie also shall take on harnelle, and he shal arme the creature to be reuenged of his enemies. 19 He shall put on righteousnelle for a brestplate, and take vnfayned iudgement in steade of an helmet. 20 The inuincible shielde of equitie shall he take. 21 His fierce wrath shal he sharpen for a swoorde, and the whole compalle of the worlde shall fyght with hym agaynst the vnwise. 22 Then shal the thunder bolted go " right out of the lightninges, and come as out of the well bent bowe of the cloudes to the place appoynted.
23 And as from an angry caster of stones there shall fall thycke haples, and the water of the sea shalbe wroth agaynst them, and the fluddes shal run roughly together. 24 Yea a mighty wynde shall stande vp agaynst them, and a storme shal scatter them abrode: thus vnrighteous dealyng shall bryng all the lande to a wyldernelle, and wyckednelle shall ouerthrowe the royal " seates of the mighty.

" or, thynes.

The. vi. Chapter.

2 The callyng of kynges, princes, and iudges, which are also exhorted to searche wisdome.

WIsdome is better then strength: and a man of vnderstandyng is more worth then one strong.
2 Heare therefore (O ye kinges) and vnderstande, O learne ye that be iudges of the endes of the earth. 3 Geue eare ye that rule the multitudes, and glorie in the number of peoples:
4 For the power is geuen you of the Lorde, and the strength from the highest, which shall trye your workes, and searche out your imaginations:
5 Howe that ye beyng officers of his kingdome, haue not geuen true iudgement, haue not kept the lawe of righteousnes, nor walked after the wyl of God. 6 Horribly & that right soone shal he appeare vnto you: for an hard iudgement shall they haue that beare rule. 7 Mercie is graunted vnto the lowest: but they that be in auctho'itie shalbe sore punished. 8 For he which is Lorde ouer all shall " except no mans person, neither shall he stande in awe of any mans greatnelle: for he hath made the small and great, and careth for al a like. 9 But the mightie shal haue the sorer trial. 10 Vnto you therefore (O ye kynges) do I speake, that ye may learne wysdome, and not go amisse. 11 For they that kepe holinelle " holyly, shalbe iudged holy: & they that haue learned suche thynges, shal finde defence. 12 Wherfore " set your delyght vpon my wordes, and desire them, so shall ye " come by nurture. 13 Wysdome is a noble thing, and neuer faderh away: yea she is easyly seene of them that loue her, and founde of such as seeke her. 14 She preuenteth them that desire her, that she may shewe her selfe vnto them.
15 Who so awaketh vnto her betimes, shal haue no great trauaple: for he shall fynde her sitting redy at his doores. 16 To thynke therfore vpon her, is perfect vnderstandyng: and who so watcheth for her, shall quickly be dispatched of care. 17 For she goeth about seekyng suche as are meete for her, sheweth her selfe chearefully vnto them in " their goynges, and meeteth them with " all diligence.
18 For the vnfayned desire of " refor-

" or, except

" or, holy thynges.
" or, couet my wordes.
" or, be instructed and learned.

" or, in their wayes.
" or, euery thought.
" or, discipline.

mation

This verse is only in the olde interpreter.

C

" or, dust.
" or, some.

D

or, straight

mation is her beginning: to care for nurture is loue. 19 And loue is the kepyng of her lawes, and the kepyng of her lawes is the assurance of immortalitie: 20 And immortalitie maketh a man familier with God.

21 And so the desire of wisdome leadeth to the kyngdome (euerlastyng.)

22 If your delyght be then in royall seates and scepters (O ye kings of the people) set your * lust vpon wisdome, that ye may raigne for euermore.

* or, honour. This verse is only in the olde interpreter.

23 O loue the light of wisdome al ye that be rulers of the people. 24 As for wysdome, what she is and how she came vp I wil tell you, and wyll not hyde the mysteries of (God) from you: but will seeke her out from the beginnyng of her natiuitie, and bryng the knowledge of her into light, and wyll not kepe backe the trueth. 25 Neither will I haue to do with consumyng enuie: for such a man shall not be partaker of wisdome. 26 But the multitude of the wise is the welfare of the worlde: and a wyse kyng, is the * vpholding of the people. 27 O receaue nurture then through my wordes, and it shall do you good.

* or, stay.

The. vii. Chapter.

Wisdome ought to be preferred aboue all thynges.

A I My selfe also am a mortall man, lyke as all other, and am come of the earthy generation of hym that was first made, 2 And in my mothers wombe was fashioned to be flesshe in the tyme of ten monethes, beyng brought together in blood, through the seede of man, & the pleasure that came with sleepe. 3 And when I was borne I receaued lyke ayre as other men, and fell vpon the earth whiche is of lyke nature, crying and weping at the first as al other do.

4 I was wrapped in swadling clothes, and brought vp with cares.

5 For there is no kyng that hath had any other beginning of byrth: 6 All men then haue one entrauce vnto lyfe, and one goyng out in lyke maner.

B 7 Wherefore I desyred, and vnderstanding was geuen me: I called, and the spirite of wisdome came into me.

8 I set more by her then by kyngdomes and royall seates, and counted riches nothing in comparison of her.

9 As for precious stone I compared it not vnto her: for all golde is but a litle grauel vnto her, and siluer shalbe counted but clay before her sight.

10 I loued her aboue * welfare and beautie, and purposed to take her for my light: for her light can not be quenched. 11 All good thinges together came to me with her, & innumerable riches through her handes. 12 And I was glad in all thynges, because wysdome went before them: and I knewe not that she was the mother of them. 13 And I my selfe learned vnfaynedly, and make other men partakers of her without enuie, and hyde her riches from no man. 14 For she is an infinite treasure vnto men: whiche who so vse, become partakers of the loue (and frendship) of God, and are accepted vnto hym for the giftes of * wisdome. 15 God hath graunted me to speake what my mynde conceaueth, and to thinke as is meete for the thynges that are geuen me: for it is he that leadeth vnto wysdome, and teacheth to vse wysdome a ryght.

* or, healthy

* or, knowledge.

16 For in his hande are both we and our wordes, yea all our wisdome, and knowledge of (his) workes. 17 For he hath geuen me the true science of the things that are, so that I knowe how the worlde was made, and the powers of the elementes: 18 The beginning, endyng, and myddest of the times, howe the times alter, howe one goeth after another, and howe they are fulfilled, 19 The course of the yere, the ordinaunces of the starres, 20 The natures of lyuyng thynges, the furiousnesse of beastes, the power of the wyndes, the imaginations of men, the diuersities of young plantes, the vertues of rootes. 21 And al such things as are either secrete or manifest, them haue I learned. C 22 For wisdome whiche is the worker of all thynges hath taught me: for in her is the spirite of vnderstandyng, whiche is holy, one only, manifolde, subtile, * quicke, mouyng, cleare, vndefiled, playne, sweete, louyng the thing that is good, sharpe, which can not be letted, doyng good, 23 Kynde to man, stedfast, sure, free from care, hauyng all * vertues, * circumspect in all thynges, and passing through al vnderstanding cleane, and subtile spirites. 24 For wisdome is nimbler then all nimble thynges, she goeth through and attayneth to al thynges because of her cleannesse.

* or, lyuely.

* or, power

* or, hauing regard of

25 For she is the breath of the power of God, and a pure influence flowyng from the glorie of the almightie (god:) therefore can no defiled thyng come vnto

vnto her. 26 For she is the brightnes of the euerlastyng lyght, the vndefiled mirrour of the maiestie of God, and the image of his goodnes. 27 And being (but) one, she can do all thynge: and remaining in her selfe she renueth al, and in al ages of tymes entring into holy soules, she maketh Gods freendes, and prophetes: 28 For god loueth none, if he dwell not with wisdome. 29 For she is more beautifull then the sunne, * and geueth more lyght then the starres, and the day is not to be compared vnto her. 30 For vpon * the day commeth nyght: but wickednesse can not ouercome wysdome.

* or, aboue al the order of starres.
* or, it.

The viii. Chapter.

The effectes of wisdome.

A

WIsdome reacheth from one end to another myghtily, and * louingly doth she order all thinges.
2 I haue loued her, and * laboured for her from my youth vp: I dyd my diligence to marry my selfe with her, suche loue had I vnto her beautie. 3 That she hath the company of God it commendeth her nobilitie: yea the Lorde of all thinges him selfe loueth her. 4 For she is the scoolemaistresse of the knowledge of God, & the chooser out of his workes. 5 If * a man woulde desire riches in this lyfe, what is richer then wisdome that worketh all thynges? 6 For yf prudencie worke: what is it among all thynges that worketh better? 7 And yf a man loue ryghteousnesse, her labours are but vertues: For why? she teacheth soberneslie and prudence, * righteousnes & strength, whiche are such things as men can haue nothyng more profitable in theyr lyfe. 8 If a man desire much * knowledge, she can tell the thynges that are past, and discerne thinges for to come: she knoweth the subtilties of wordes, and can expounde darke sentences: she foreseeth figues and wonders or euer they come to passe, and the * endes of all tymes and ages. 9 Therfore I purposed after this manor: I wyll take her into my companie, that she may lyue with me, knowing for certaynrie she shall geue me good counsaile, and speake comfortably vnto me in my carefulnesse and greefe. 10 For her sake shall I be well (& honestly) taken among the commons, & with honour among the elders though I be young. 11 I shalbe founde to be of sharpe iudgement, so that I shalbe maruelous in the sight of great men: * and the faces of princes shall wonder at me. 12 When I hold my tongue, they shall byde my leasure, and when I speake, they shall geue good care vnto me, and yf I talke muche, they shall lay theyr handes vpon theyr mouth. 13 Moreouer, by the meanes of her I shall obtayne immortalitie, and leaue behynde me an euerlastyng memorial among them that come after me.
14 I * shal set the people in order, and the nations shalbe subdued vnto me. 15 Horrible tyrauntes shalbe afrayde when they do but heare of me, among the multitude I shalbe counted good, and mightie in battayle. 16 When I come home I shal finde rest with her: for her companie hath no bitternesse, and her felowship hath no tediousnes, but mirth & ioy. 17 Howe when I considered these thynge by my selfe, and pondered them in my heart, howe that to be ioyned vnto wisdome is immortalitie, 18 And great pleasure to haue her freendship, and that in the workes of her handes are infinite riches, and that who so * keepeth companie with her shalbe wise, and that he which talketh with her shall come to honour: I went about seeking how to get her vnto me. 19 For I was a lad of type wit, and had a good * vnderstanding. 20 * But when I grew to more vnderstanding, I came to an vndefiled body. 21 Neuertheleslie when I perceaued that I coulde not enioy it except God gaue it (me) and that was a poynt of wysdome also, to knowe whose gift it was, I stepped vnto the Lorde and besought him, and with my whole heart I sayd after this maner,

* or, abouc.
* or, the.
* or, prestably.
* or, sought.
* or, yf riches be a possession that a man woulde desire.
* or, iustice & manhood.
* or, muche experience.
* or, sitte in the seate of tymes.
* This part of the eleuenth verse is only in the olde translation.
* or, I shall gouerne the people.
* or, entertaineth talke with her.
* or, spirite with me.
* or, yea rather being good.
A
* or, the.
Gen. 1. d.
* or, gouerne.
* or, an vpryght.

The ix. Chapter.

A prayer of Solomon to obtayne wysdome.

O God of * (my) fathers, and Lorde of mercie, thou hast made all thynges with thy worde, 2 And ordeyned man through thy wysdome, that he shoulde haue dominion ouer the creatures whiche thou hast made, 3 That he shoulde * order the worlde accordyng to equitie and ryghteousnesse, and execute iudgement with a * true heart: 4 Geue me wisdome which is euer sitting about thy seate, and put me not out from among thy children: 5 For I thy seruaunt and sonne of thy handmaiden, am a feeble person,

person, and of a short tyme, "and to
young to the vnderstanding of iudge-
ment and lawes. 6 And though a
man be neuer so perfect among the
children of men, yet if thy wysdome
be not with hym, he shalbe nothyng
regarded. 7 Thou hast chosen me to
be a kyng vnto thy people, and the
iudge of thy sonnes and daughters.

8 Thou hast commaunded me to
builde a temple vpon thy holy mount,
and an aulter in the citie wherin thou
dwellest, a lykenesse of thy holy taber-
nacle, which thou hast prepared from
the beginning. 9 And thy wysdome
with thee, whiche knoweth thy woz-
kes, which also was with thee when
thou madest the worlde, and knewe
what was acceptable in thy sight, and
right in thy commaundementes.

10 O sende her out of thy holy hea-
uens, and from the throne of thy maie-
stie, that she may be with me & labour
(with me) that I may knowe what is
acceptable in thy syght. 11 For she
knoweth & vnderstandeth all thinges,
and she shall leade me soberly in my
wozkes, and preserue me "in her po-
wer. 12 So shall my wozkes be ac-
ceptable, and then shall I gouerne thy
people ryghteously, and be wozthy to
sit in my fathers seate. 13 For what
man is he that can knowe the couns-
sayle of God? or who can thinke what
the wil of god is? 14 For the thought-
tes of mortall men are "miserable, &
our sozecastes are but vncertayne.

15 For why? a corruptible body is
heauy vnto the soule, and the earthy
mansion keepeth downe "that vnder-
standyng that museth vppon many
thynges. 16 Very hardly can we dis-
cerne the thinges that are vpon earth,
"and great labour haue we or we can
finde the things which are before our
eyes: and who hath then sought out
the grounde of the thynges that are
done in heauen? 17 (Oh Lorde) who
can haue knowledge of thy "(vnder-
standing &) meanyng, except thou gue
wysdome, and sende thy holy ghost
from aboue? 18 For so the wayes of
them which lyued on the earth were
reformed, and men haue learned
the thynges that are pleasaunt vnto
thee, and were preserued through
wysdome.

The.x. Chapter,

The deliueraunce of the ryghteous, and
destruction of the enemies commeth
through wisdome.

She preserued the first fourmed fa-
ther of the worlde that was crea-
ted alone, and brought hym out of
his fall: 2 And gaue hym power to
rule all thinges. 3 But when the vn-
ryghteous went away in his wrath
from her, he perished by the furious
desire to murther his brother. 4 For
whom when the water destroyed the
whole worlde, wysdome agayne pre-
serued it, her selfe gouernyng the iust
man by no costly woxke of wood.

5 Moreouer, when the nations were
confounded (or ioyned together) in their
malicious confederacie she found out
the righteous, & preserued him faul-
tlesse vnto God, and kept hym strong
agaynst the loue of his sonne. 6 She
preserued the ryghteous when he fled
from the vngodly that perished, what
tyme as the fire fell downe vppon the
fiue cities. 7 Lyke as yet this day
the (vnfruitfull) waste (and) smokyng
lande geueth testimonie of theyr wic-
kednes: yea the "vnripe and vntime-
ly fruites that growe vpon the trees,
and for a token of a remembraunce of
the vnfaythfull soule, there standeth
a pyllor of salt. 8 For all such as re-
garded not wisdome, gat not only this
hurt, that they knewe not the thyngs
whiche were good: but also left be-
hynde them vnto men a memoriall of
theyr foolyshnes, so that in the things
wherein they sinned, they coulde not
be hyd. 9 But as for suche as tooke
heede vnto wysdome, she hath delyue-
red them from sorowe. 10 When
the ryghteous fled because of his bro-
thers wrath, "wysdome led hym the
right way, shewed hym the kyng-
dome of God, gaue him knowledge of
holy thynges, made him riche in his
labours, and brought to passe the
thynges that he went about. 11 In
the "disceiptfulnesse of suche as de-
fraunded hym, she stoode by hym and
made hym ryche. 12 She saued hym
from the enemies, and defended hym
from the "deceauers: in a strong bat-
tayle she gaue hym the victorie, that
he myght knowe howe that the feare
of God is stronger then all thynges.

13 When the ryghteous was solde,
she forsooke hym not, but delyuered
hym from sinne: she went downe
with hym into the "dungeon.

14 And

a or, and yet
lesse in.

b

c

e or, by.

C

d or, dread-
full.

f or, the
mynde that
hath many
cares.

g or, and
with muche
labour find
we out the
things that
are in our
handes.

h or, coun-
sayle.

i

k

l or, cone-
tousnesse.

m or, lyers
in wayte.

n or, pryson

Gen. 2. c.
Gen. 4. b.

Gen. 7. b.

Gen. 11. a

Gen. 19. f.

o

Gen. 28. a

p or, life.

Gen. 37. f.
Act. 7. b.

vnto her. 26 For she is the brightnes of the euerlastyng lyght, the vndefiled mirrour of the maiestie of God, and the image of his goodnes. 27 And being (but) one, she can do all thynges: and remaining in her selfe she renneth al, and in al ages of tymes entring into holy soules, she maketh Gods freendes, and prophetes: 28 For god loueth none, it be dwell not with wisdome. 29 For she is more beautifull then the sunne, * and geueth more lyght then the starres, and the day is not to be compared vnto her. 30 For vpon * the day commeth nyght: but wyckednesse can not ouercome wysdome.

* or, aboue al the order of starres.
* or, it.

The. viii. Chapter.

The effectes of wisdome.

A

W* Isdome reacheth from one end to another myghtily, and * louingly doth she order all thinges. 2 I haue loued her, and * laboured for her from my youth vp: I dyd my diligence to marry my selfe with her, suche loue had I vnto her beautie. 3 That she hath the company of God it commendeth her nobilitie: yea the Lorde of all thinges him selfe loueth her. 4 For she is the scoolemaistresse of the knowledge of God, & the chooser out of his workes. 5 If * a man woulde desire riches in this lyfe, what is richer then wisdome that worketh all thynges? 6 For yf prudencie worke: what is it among all thynges that worketh better? 7 And yf a man loue righteousnesse, her labours are but vertues: For why? she teacheth sobernesse and prudence, * righteousnes & strength, whiche are such things as men can haue nothyng more profitable in their lyfe. 8 If a man desire much * knowledge, she can tell the thynges that are past, and discerne thinges for to come: she knoweth the subtilties of wordes, and can expounde darke sentences: she foreseeth signes and wonders or euer they come to passe, and the * endes of all tymes and ages. 9 Therfore I purposed after this manner: I wyll take her into my companie, that she may lyue with me, knowing for certaintie she shall geue me good counsaile, and speake comfortably vnto me in my carefulnesse and greefe. 10 For her sake shall I be well (& honestly) taken among the commons, & with honour among the elders though I be young. 11 I shalbe founde to be of sharpe iudgement, so that I shalbe maruelous in the sight of great men: * and the faces of princes shall wonder at me. 12 When I hold my tongue, they shall byde my leasure, and when I speake, they shall geue good care vnto me, and yf I talke muche, they shall lay their handes vpon their mouth. 13 Moreouer, by the meanes of her I shall obtayne immortalitie, and leaue behynde me an euerlastyng memorial among them that come after me.

* or, Isdome
* or, profitably.
* or, sought
* or, yf riches be a possession that a man woulde desire.
* or, instice & manhood.
* or, muche experience.
* or, sutteltie of tymes.

14 I * shal set the people in order, and the nations shalbe subdued vnto me. 15 Horrible tyrauntes shalbe afrayde when they do but heare of me, among the multitude I shalbe counted good, and mightie in battayle. 16 When I come home I shal finde rest with her: for her companie hath no bitternesse, and her felowship hath no tediousnes, but mirth & ioy. 17 Nowe when I considered these thynges by my selfe, and pondered them in my heart, how that to be ioyned vnto wisdome is immortalitie, 18 And great pleasure to haue her freendship, and that in the workes of her handes are infinite riches, and that who so * keepeth company with her shalbe wise, and that he which talketh with her shall come to honour: I went about seeking how to get her vnto me. 19 For I was a lad of type wit, and had a good * vnderstanding. 20 * But when I grew to more vnderstanding, I came to an vndefiled body. 21 Neuertheless when I perceaued that I coulde not enioy it except God gaue it (me) and that was a poynt of wysdome also, to knowe whose gift it was, I stepped vnto the Lorde and besought him, and with my whole heart I sayd after this maner,

* or, I shall gouerne the people.
* or, I shall
* or, feeleth talke with her.
* or, spirite with me.
* or, yea rather being good.

The. ix. Chapter.

A prayer of Solomon to obtayne wysdome.

A

O God of * (my) fathers, and Lorde of mercie, thou hast made all thynges with thy worde, 2 And ordeyned man through thy wysdome, that he shoulde haue dominion ouer the creatures which thou hast made, 3 That he shoulde * order the worlde accordyng to equitie and righteousnesse, and execute iudgement with a * true heart: 4 Geue me wisdome which is euer sitting about thy seate, and put me not out from among thy children: 5 For I thy seruaunt and sonne of thy handmaiden, am a feeble person,

* or, the.
Gen. i. d.
* or, gouerne.
* or, an vpryght.

person, and of a short tyme, "and to
a or, and yet
lesse in.
young to the understanding of iudge-
ment and lawes. 6 And though a
man be neuer so perfect among the
chyldren of men, yet yf thy wysdome
be not with hym, he shalbe nothyng
regarded. 7 Thou hast chosen me to
be a kyng vnto thy people, and the
iudge of thy sonnes and daughters.
8 Thou hast commaunded me to
builde a temple vpon thy holy mount,
and an aulter in the citie wherin thou
dwellest, a lykenesse of thy holy taber-
nacle, which thou hast prepared from
the beginning. 9 And thy wysdome
with thee, whiche knoweth thy woz-
kes, which also was with thee when
thou madest the worlde, and knewe
what was acceptable in thy sight, and
right in thy commaundementes.
10 O sende her out of thy holy hea-
uens, and from the throne of thy maie-
stie, that she may be with me & labour
(with me) that I may knowe what is
acceptable in thy syght. 11 For she
knoweth & vnderstandeth all thinges,
and she shall leade me soberly in my
workes, and preserue me " in her po-
e or, by.
wer. 12 So shall my workes be ac-
ceptable, and then shall I gouerne thy
people righteously, and be worthy to
sit in my fathers seate. 13 For what
man is he that can knowe the coun-
sayle of God? or who can thinke what
the wil of god is? 14 For the thought-
C
" or, dread-
full.
tes of mortall men are " miserable, &
our forecastes are but vncertayne.
15 For why? a corruptible body is
heauy vnto the soule, and the earthy
mansion repeth downe " that vnder-
" or, the
mynde that
hath many
cares.
standyng that museth vppon many
thynges. 16 Very hardly can we dis-
cerne the thinges that are vpon earth,
" or, and
with muche
labour find
we out the
things that
are in our
handes.
" and great labour haue we or we can
finde the things which are before our
eyes: and who hath then sought out
the grounde of the thynges that are
done in heauen? 17 (Oh Lorde) who
can haue knowledge of thy " (vnder-
" or, coun-
sayle.
standing &)meanyng, except thou geue
wysdome, and sende thy holy ghost
from aboue? 18 For so the wayes of
them which lyued on the earth were
reformed, and men haue learned
the thynges that are pleasaunt vnto
thee, and were preserued through
wysdome.

The.x. Chapter.

The deliueraunce of the righteous, and
destruction of the enemies commeth
through wisdome.

SHe preserued the first fourmed fa-
ther of the worlde that was crea-
ted alone, and brought hym out of
his fall: 2 And gaue hym power to
rule all thinges. 3 But when the vn-
righteous went away in his wrath
from her, he perished by the furious
desire to murther his brother. 4 For
whom when the water destroyed the
whole worlde, wysdome agayne pre-
serued it, her selfe gouernyng the iust
man by no costly worke of wood.
5 Moreouer, when the nations were
confounded (or ioyned together) in their
malicious confederacie she found out
the righteous, & preserued him fault-
lesse vnto God, and kept hym strong
agaynst the loue of his sonne. 6 She
preserued the righteous when he fled
from the vngodly that perished, what
tyme as the fire fell downe vppon the
fiue cities. 7 Lyke as yet this day
the (vnfruitfull) waste (and) smokyng
lande geueth testimonie of theyr wic-
kednes: yea the " vnripe and vntime-
ly fruites that growe vpon the trees,
and for a token of a remembraunce of
the vnfaythfull soule, there standeth
a pyller of salt. 8 For all such as re-
garded not wisdome, gat not only this
hurt, that they knewe not the thyngs
whiche were good: but also left be-
hynde them vnto men a memoriall of
theyr foolyshnes, so that in the things
wherein they sinned, they coulde not
be hyd. 9 But as for suche as tooke
heede vnto wysdome, the hath delyue-
red them from sorowe. 10 When
the righteous fled because of his bro-
thers wrath, " wysdome led hym the
right way, shewed hym the kyng-
dome of God, gaue him knowledge of
holy thynges, made him riche in his
labours, and brought to passe the
thynges that he went about. 11 In
the " disceiptfulnesse of suche as de-
frauded hym, she stoode by hym and
made hym ryche. 12 She saued hym
from the enemies, and defended hym
from the " deceauers: in a stronge bat-
tayle she gaue hym the victorie, that
he myght knowe howe that the feare
of God is stronger then all thynges.
13 When the righteous was solde,
she forsooke hym not, but delyuered
hym from sinne: she went downe
with hym into the " dungeon.
14 And

Gen. 2. c.
Gen. 4. b.
Gen. 7. b.
Gen. 11. a.
Gen. 19. f.
29
" or, the
neuer ry-
pyng.
Gen. 28. a
" or, the.
" or, cone-
tousnesse.
" or, lyers
in wayte.
Gen. 37. f.
Act. 7. b.
" or, pryson

Gen. 41.f. C

14 And fayled him not in the bandes, till she had brought him the scepter of the realme, and power agaynst those that oppressed hym: as for them that had accused hym, she declared them to be lyers, and brought hym to perpetuall worshyp. 15 She delyuered the ryghteous people, and faultelesse seede from the nations that oppressed them. 16 She entred into the soule of the seruaunt of the lord, and stoode by hym in wonders and tokens agaynst the dreadful kynges. 17 She gaue the ryghteous the rewarde of theyr labours, and led them foorth a marueylous way: on the day time she was a shadowe vnto them, and a light of starres in the nyght season.

* or, glorie Exod. 1. b,

Exod. 3. c.

* or, the saintes.

Exod. 14. e.

18 She brought them through the red sea, and caryed them through the great water. 19 But she drowned their enemies (in the sea) but brought them out of the bottome of the deepe.

Exod. 12. e. Exod. 15. a.

20 So the righteous toke the spoiles of the vngodly, and praysed thy holy name O Lord, and magnified thy victorious hande with one accorde.

Psal. 18. a.

21 For wisdome openeth the mouth of the dumbe, and maketh the tongues of babes to be eloquent.

The. xi. Chapter.

1 The miracles done for Israel. 13 The vengeaunce of sinners, 28 The great power and mercie of God.

A

* or, directed, or, prospered.

She * ordered theyr workes in the handes of the holy prophete: 2 (So that) they went through the wyldernesse that was not inhabited, and pitched theyr tentes in the waste desart. 3 They stoode against theyr enemies, and were auenged of theyr aduersaries. 4 When they were thirstie they called vpon thee, and water was geuen them out of the (most) hye rocke, & theyr thirst was quenched out of the harde stone. 5 For by the thynges wherethrough theyr enemies were punished, were the * children of Israel helped in theyr neede. 6 For in steade of a fountayne of the perpetuall running flud al troubled with gory blood,

Exod. 17. c. Num. 20. b

* or, they, that is, the Israelites.

B

7 In reprochе of the commaundement published to murther the infantes, thou gauest vnto them abounduance of water, and that not looked for neither: 8 Declaring by that thirst then, howe thou hadst punished thyne aduersaries. 9 For when they were tried, and nurtured with (fatherly) mercie, they knew how the vngodly were

Deut. 8. a.

iudged and punished in the wrath (of God.) 10 For these hast thou exhorted as a father, and proued them: but vnto the other thou hast ben a boystous kyng, * layed harde to theyr charge, and condempned them.

* or, examined them strayghtly.

11 Whether they were absent or present theyr punishment was a lyke.

12 For theyr greefe was double, and mournyng for the remembraunce of thynges past. 13 For when they perceaued that theyr punyshments dyd them good, they * thought vpon the Lorde. 14 For whom in his castyng out before, as an abiect they had denyed with derision, him in the ende when they sawe what happened, they wondred at: for they were of another thirst then was the iust. 15 But for the foolishe deuises of theyr wickednesse wherwith beyng deceaued they worshipped serpentes that had not the vse of reason, & vile beastes, thou sentest a multitude of vnreasonable beastes vpon them for reuengeaunce:

* or, they felt. C

16 That they myght knowe, that looke wherewithall a man sinneth, by the same also shall he be punished.

Leuit. 26. b Sapi. 16. a. Jere. 8. f.

17 For vnto thy almyghtie hande that made the world of naught, it was not vnpossible to sende among them an heape of beares, or wood lions,

18 Or cruell beastes of a straunge kinde, such as are vnknowen, or spout fyre, or cast out a smokyng breath, or shoote horrible sparkes out of theyr eyes: 19 Which myght not only destroy them with hurtyng, but also kyll them with their horrible sight.

20 Yea without these (beastes) might they haue ben slayne with one wynde, being persecuted by the reuengeaunce, and scattered abroade through the breath of thy power: neuertheles thou hast ordered all thynges in measure, number, and wayght. 21 For thou hast euer had great strength and might, and who may withstande the power of thine arme? 22 For why? lyke as the small thyng that the ballance wayeth, so is the worlde before thee: yea as a droppe of the mornyng deawe that falleth downe vpon the earth. 23 But thou hast mercie vpon all, for thou hast power of all thynges, and makest thee as though thou sawest not the sinnes of men, because they shoulde amende.

D

Rom. 2. a.

24 For thou louest all the thynges that are, and hatest none of them whom thou hast made: for thou woul-

hest

dest not haue made any thing yf thou hadst hate it. 25 Yea howe myght any thing endure yf it were not thy wyll? or howe coulde any thing be preserued, except it were called of thee? 26 But thou sparest all: for they are thyne(O Lorde)thou louer of soules.

The .xii. Chapter.

2 The mercie of God towarde sinners. 14 The workes of God are vnreprouable. 19 God geueth leasure to repent.

FOr thy vncorruptible spirite, O Lorde, is in all thinges. 2 Therfore chastenest thou them measurably that go wrong, and warnest them by putting them in remembraunce in what thinges they haue offended, that leauing their wickednesse, they may beleue on thee O lord.

Deut.ix.a. xii.d.xviii.c

3 As for those olde inhabiters of thy holy lande, thou mightest not away with them: 4 For they committed abhominable workes(agaynst thee)as witchcraft, sorcerie, and wicked sacrifices: 5 They slue their owne children without mercie, they dyd eate vp the bowels of mens flesshe, and deuoured the blood in abhominable banckets, and had their mad fanaticall priestes: 6 And the fathers were the chiefe murderers of the soules destitute of helpe, (these doers) thou wouldest destroy by the handes of our fathers: 7 That the land which thou louest aboue al other, might be a meete dwellyng for the children of God.

8 Neuertheles thou sparedst them also as men, and sendedst the forerunners of thyne hoast, euen hornettes, to destroy them out by litle and litle.

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battaile, or with cruell beastes, or with one rough word to destroy them together: 10 But thy mynde was in punishing them by litle and litle, to geue them place for amendement, knowyng well that it was an vnrighteous nation, and wicked of nature, and that their thought might neuer be altered. 11 For it was a cursed seede from the beginning: yet hast thou not pardoned their sinnes wherin they offended, for that thou fearedst any man. 12 For who dare say(vnto thee)What hast thou done? or who wil stand agaynst thy iudgement? or who wyll blame thee for the nations that perish, whom thou hast made? or who wyll come before thy face to be reuenged for the vnrighteous men? 13 For there is none other God but thou, that carest for all thinges: that thou mayst declare howe that thy iudgement is not vnright. 14 There dare neither kyng nor tyraunt in thy sight require accomptes of them whom thou hast "destroyed. 15 Forsomuch then as thou art righteous thy selfe, thou ordrest all thinges righteously, thinking it vnseemely for thy power to condempne him that hath not deserued to be punished. 16 For thy power is the beginning of righteousnesse, and because thou art Lorde of al thinges, it maketh thee to be gracious vnto all. 17 For when men thinke thee not to be of a ful strength, thou declarest thy power, and reprouest the boldnesse of the wyse.

Exod.xx.d. Deut.v.d.

18 But thou "mastrest thy power, doest iudge with equitie, and ordrest vs with great fauour: for thou mayst vse power when thou wylt. 19 By such workes nowe hast thou taught thy people, that the iust man shoulde be louing, and hast made thy children to be of a good hope, because thou geuest roome to repentaunce for sinnes.

20 For insomuch as thou hast punished and with such deliberation and obtestation the enemies of thy seruauntes whiche were worthy to dye, where through thou gauest them tyme and place of amendement, that they might turne from their wickednesse: 21 With howe great circumspection then punishest thou thyne owne children, vnto whose fathers thou hast sworne, and made couenauntes of good promises? 22 So where as thou doest chasten vs, thou "punishest our enemies a thousande tymes more: to the intent that when we punishe, we shoulde diligently thinke of thy goodnesse, and when we our selues are "punished, we shoulde hope for mercie. 23 Wherefore, where as men haue lyued dissolutely and vnrighteously, thou hast punished them fore with their owne abhominations. 24 For they went astray very "long in the wayes of errour, and held the beastes (whiche euen their enemies despised) for gods, deceaued as children of no vnderstandyng.

1.Pet.v.a. C

" Or, punished. Iob.xx.a.

" Or, rebuking.

D

" Or, scourgest.

" Or, iudged.

Sapi.xi.c. Rom.i.c.

" Or, tarre.

25 Therfore hast thou sent them thy iudgement in scorne, as to children voyde of reason. 26 As for such as wylt not be reformed by those scornes (and rebukes) they shall feele

the worthy " punishment of God.

27 For looke in what thinges they " disdayned when " they suffered for their sakes whom they counted gods, seeyng them selues punished in the " same, they perceaued that he was in deede the true God, whom before they had denyed to knowe, and therefore came extreme dampnation vpon them.

The .xiii. Chapter.

1 All thinges be vayne except the knowledge of God, 10 Idolaters and idols are mocked.

SWrely vayne are al men by nature, which were ignorannt of God, and couldē not out of the good thinges A that are seene, knowe him that of him selfe is (euerlasting,) neither toke so much regarde of the workes that are made, as thereby to knowe who was the craftes man of them: 2 But some toke the fyre, some the winde or swyft ayre, some the course of the starres, some the running water, (some toke sunne and moone) or the lightes of heauen, for gods that rule the worlde.

3 But though they had such pleasure in their beautie, that they thoughte them to haue ben gods, yet shoulde they haue knowen how much more " kynder he is that made them: for the " maker of beautie hath ordayned all these thinges. 4 Or yf they marueyled at the power and worke of them, they shoulde haue perceaued thereby, howe much he whiche made these thinges is mightier then they. 5 For by the greatnes of the beautie and of the creatures, the maker thereof compared with them, may plainely be " knowen. 6 Notwithstandyng they are the lesse to be blamed that seeke God, and would finde him, and yet peraduenture " misse: 7 For they being occupied in his workes, do seeke him diligently, and are perswaded by the sight, because the thinges are beautifull that are seene. 8 Howbeit, yet neither are they to be excused.

9 For yf their vnderstandyng (and knowledge) be so great, that they can " discerne the worlde (and the creatures,) why do they not rather finde out the Lorde thereof? 10 But miserable are they, and " among the dead is their hope, that call them gods which are but the workes of mens handes, golde, siluer, and the thing that is found out by " cunning the similitude of beastes, or any vayne stone that hath ben made by hande of olde.

11 Or as when a carpenter cutteth downe a tree meete for the purpose, and pareth of all the barke cunningly, and so by art comely maketh a vessell 12 profitable to the vse of lyfe: And with that whiche is cut of from his worke, both dresse his meate to fil his belly: 13 And as for the other part that is left, whiche is profitable for nothing (for it is a crooked peece of wood and full of knobbes) he carueth it diligently by leasure, and accordyng to the knowledge of his cunnyng, he geueth it some proporcion, fashioneth it after the similitude of a man, C

14 Or maketh it lyke some vyle beast, straketh it ouer with red, & paynteth it, and looke what foule spot is in it, he casteth some colour vpon it.

15 Then maketh he a " conuenient tabernacle for it, setteth it in the wall, & maketh it fast with iron: 16 Prouiding so for it, lest it happen to fall, " for it is well knowen that it can not helpe it selfe: for why, it is but an image, & must of necessitie be helped.

17 Then making prayer for his goodes, for his mariage, and for chyldren, he is not ashamed to speake to that whiche hath no soule. 18 For " health, he maketh his petition vnto him that is " sicke: for lyfe, he humblie prayeth vnto him that is dead: he " calleth vpon him for helpe, that hath no experience at all: and to send him a good iourney, he prayeth him that may not go. 19 And for gayne, for worke, and for successe of his affayres, he asketh power of him which is without all maner of power.

The .xiiii. Chapter.

1 The detestation and abhomination of images. 8 A curse of them and of him that maketh them. 14 Whereof idolatrie proceeded. 23 What euils come of idolatrie.

AGayne, another man purposing A to sayle, and " beginning to take his iourney through the raging " sea, calleth for helpe vnto a stocke that is farre weaker then the vessell that beareth him. 2 For as for it, couetousnesse of money hath found it out, and the crafter man made it with his cunning. 3 But thy prouidence, O father gouerneth it: for thou hast made a way euen in the sea, and a sure path in the middest of the waues,

4 Declaring thereby that thou hast power to helpe " in all thinges, yea though a man went to the sea without " ship.

" Or, iudgement.
" Or, murmured and grudged.
" Or, were chastised.
" Or, murmuring.
" Or, excellent.
" Or, the first aucthour.
" Or, seene.
" Or, erre.
" Or, consecrure of.
" Or, in dead thinges.
" Or, arte.
" Or, an house wor-thie of it.
" Or, for he knoweth well.
" Or, weake.
" Or, maketh supplication vnto him.
A " Or, preparing and making redye.
" Or, waues, cryeth for helpe.
" Or, euery way.
" Or, art.

ship. 5 Neuertheleſſe thou wouldeſt not that the workes of thy wysdome ſhoulde be in vayne: and therefore do men commit their lyues to a ſmall peece of wood, paſſing ouer the ſtormie ſea in a ſhip, and are ſaued.

Gen. viii. d.

6 For in the olde time alſo when the proude giauntes periſhed, he in whom * the hope was left to increaſe the worlde, went into the ſhip which was gouerned through thy hande, and ſo left ſeede behind him vnto the worlde.

* Or, the hope of the worldes.

7 For * happy is the tree, wherethrough righteouſneſſe commeth:

* Or, bleſſed.

8 But curſed is * (the idoll) that is made with handes, yea both it and he that made it: he, becauſe he made it: & it, becauſe it was called god, whereas it is but a * fraile thing. 9 For the vngodly and his vngodlyneſſe, are both lyke abhominable vnto God.

* Or, the thing. Pſal. 115. a. Baruc. 6. d.

10 (Euen ſo) the worke and he that made it alſo, ſhalbe punished together.

* Or, corruptible. Phil. iii. d.

11 Therfore ſhal there a plague come vpon the idols of the heathen: for out of the creature of God they are become an abhomination, a * temptation vnto the ſoules of men, and a ſnare for the feete of the vnwyſe. 12 For why, the * ſeeking out of idols, is the beginning of whoredome, and the * bringing vp of them, is the * deſtruction of lyfe. 13 For they were not from the beginning, neither ſhall they continue for euer. 14 The vayne glorye of men hath founde them out vpon earth, therefore ſhall they come ſhortly to an ende. 15 For when a father mourned heauyly for his ſonne * ſodenly taken away from him, he made him an image: and him whiche then was but a dead man, he nowe began to worſhip as a God, and ordayned for his * ſeruauntes ceremonies and ſacrifices. 16 Thus by proceſſe of time this * vngracious cuſtome being waxen ſtrong, was kept as a law, and images were worſhipped by commaundement of tyrauntes. 17 As for thoſe that were ſo farre of that men might not worſhip them preſent, their viſage beyng drawne out from farre of, was made as the * cleare image of an honorable king, that they myght with * affection flatter aſwell the abſent as the preſent. 18 Agayne the ſinguler ambition of the craftes man gaue the ignorant alſo a great occaſion to increaſe the ſuperſtition.

* Or, a ſtaunder & offence, or ſtumblyng blocke.

* Or, deuiſing.

* Or, inventions.

* Or, the corruption.

C

* Or, ſoone

* Or, ſubiectes.

* Or, wicked.

* Or, goregeous.

* Or, diligence.

* Or, was of auctho-ritie.

19 For he wylling to pleaſe one peraduenture that * bare rule, laboured with all his cunnyng to make the image of the beſt faſhion. 20 And ſo thorough the beautie of the worke, the

D

* common people beyng thereto allured, toke him nowe for a god, which a little before was but honoured as a man. 21 And this was to the deceauing of mans lyfe, when men either with calamitie or tyranny oppreſſed, aſcribed vnto ſtones and ſtockes that name (of God) whiche ought not to be geuen vnto any thing (els.) 22 Moreouer this was not enough for them that they erred in the knowledge of God: but where as they lyued in the great warre of ignorance, thoſe ſo (many and) great * plagues called they peace. 23 For eyther they ſlue their owne children and offered them in ſacrifice, or vſed ſecrete ceremonies, or folowed mad drunken diſſolutenes of rites in ſacrifice: 24 So that they kept neither lyfe nor mariage cleane: but either one ſlue another traytorouſly, or greeued him by adulterie. 25 So that there raigned in al men without exception, blood, manſlaughter, theft, * diſſimulation, corruption, vnfaithfulneſſe, ſedition, periurie, 26 Diſquieting of good men, vnthankfulneſſe, defiling of ſoules, chaunging of birth, diſordering of mariages, adulterie, and vncleannelſe.

* Or, bande.

* Or, euils. Deut. 18. b. Jere. vii. b.

* Or, deceipt.

27 For why, the honouring of * abhominable images, is the beginning, the cauſe and ende of all euyll.

* Or, of idols that ought not once to be named of vs.

28 For (they that worſhip idols) eyther they are mad when they be merrye, or prophecie lies, or lyue * vngodly, or els lyghtly forſweare them ſelues.

E

29 For inſomuch as their truſt is in the idols whiche haue no * ſoule, though they ſweare falſely, yet they thynke it ſhall not hurt them.

* Or, iuſtly.

* Or, lyfe.

30 Therefore commeth a great plague vpon them, and that worthyly for both cauſes: for they haue an euyll opinion of God that gene heede vnto idols, and they ſweare vniuſtly in deceipt, deſpiſing holyneſſe.

31 For it is not the power of them by whom they ſweare: but it is the iuſt * vengeaunce of ſinners that puniſheth alwayes the offence of the vngodly doers.

* Or, iudgement.

The .xv. Chapter.

The voyce of the faythfull prayſing the mercie of God, by whoſe grace they ſerue not idols.

BVt thou O our God art gratious, true, and long ſuffering, and in mercie ordreſt thou all thinges.
2 Though we ſinne, yet are we thyne, for we know thy ſtrength: but we will not ſinne, becauſe we knowe we are counted thyne. 3 For to knowe thee, is perfect righteouſneſſe: yea to know thy power, is the roote of immortalitie. 4 As " for the thing that men haue founde out through their euyll ſcience it hath not deceaued vs, nor the paynters vnprofitable labour(to wit)an image " ſpotted with diuers colours, 5 Whoſe ſight entiſeth the ignorant to luſt after it, and he deſireth the " picture of a dead image that hath no breath. 6 Both they that make them, they that deſire them, and they that worſhip them, loue euils, and are worthie to haue ſuche thinges to truſt vppon. 7 For the potter tempereth ſoft earth, laboureth it, and geueth it the faſhion of whatſoeuer veſſel ſerueth for our vſe: and of the ſelfe ſame clay he maketh both the veſſels that ſerue for cleane vſes, and alſo ſuch as ſerue to the contrary: whereunto euery veſſell ſerueth, the potter him ſelfe being the iudge. 8 So by his wicked labour he maketh a vayne God of the ſame clay, this doth euen he whiche a litle before was made of earth him ſelfe, and within a litle whyle after returneth to the ſame out of which he was taken, when the lone of his lyfe ſhall be demaunded from him agayne.
9 Notwithſtandyng he careth not the more for this that he muſt labour, nor that his lyfe is ſhort: but ſtriueth to excell goldſmithes & ſiluerſmithes, and endeuoureth to do lyke the copper ſmithes, and taketh it for an honour to make " deceauable thinges.
10 His heart is but aſhes, his hope is more vayne then earth, and his life of " leſſe honour then clay. 11 For ſomuch as he knoweth not his owne maker that gaue him his ſoule of power to worke, and breathed in him the breath of life. 12 But they counted our lyfe but a paſtime, and (our) converſation to be but a market for gayne, and that men ſhould euery way be getting, yea though it were by euill meanes. 13 Knowe he that of earth maketh fraile veſſels and images, knoweth him ſelfe to offende aboue all other. 14 All the enemies of thy people that holde them in ſubiection, are moſt vnwyſe, and are more miſerable then very " fooles. 15 For they iudge all the idols of the heathen to be gods, whiche neither haue eyeſight to ſee, nor noſes " to ſmell, nor eares to heare, nor fingers or handes to grope, and as for their feete they are(to)ſlowe to go. 16 For man made them, and he that borowed his owne ſpirite faſhioned them: but no man can make a god lyke vnto him ſelfe. 17 For ſeeyng he is but mortall, it is but mortall that he maketh with vnrighteous handes: he him ſelfe is better then they whom he worſhippeth, for he lyued as they dyd neuer. 18 Yea they worſhipped (ſuch) beaſtes alſo as are " moſt hatefull: for yf they were compared, for " madneſſe they are worſe then others.
19 Neither haue they any beautie why to be deſired in reſpect of other beaſtes: but are all voyde of the prayſe of God and his bleſſing.

The .xvi. Chapter.

1 The puniſhment of idolaters, 20 The benefites done vnto the faythfull.

THerefore by ſuch thinges are they worthyly puniſhed, and throwe the multitude of beaſtes are they " rooted out. 2 In ſteede of the which puniſhmentes thou haſt graciouſly ordred thyne owne people, preparing for the deſire of their appetite a ſtraunge taſte, euen quayles to be their meate: 3 To the intent that by the thinges whiche were ſhewed and ſent vnto them, they that were ſo greedy of meate, might begin to lothe euen their neceſſarie appetite, and they whiche had ſuffered penurie for a ſhort ſpace, might be partakers of the newe taſte. 4 For it was requiſite that without any excuſe pouertie ſhoulde come vpon thoſe which vſed tyrannie, and to ſhewe onlye vnto the other howe their enemies were " deſtroyed. 5 For when the cruell " woodneſſe of the beaſtes came vppon them, and they periſhed through the ſtinges of the cruell ſerpentes, (notwithſtandyng) thy wrath endured not perpetually: 6 But they were " put in feare for a litle ſeaſon that they might be reformed, hauing a " token of ſaluation to remember the commaundement of thy lawe.

7 For

" Or, for neither the malicious deuiſe of men deceaued vs.
" Or, ſtayned.
" Or, fourmed
" Or, falſe and counterfaite.
" Or, more baſe.
" Or, very babes.
" Or, to draw the ayre or breath.
" Or, them moſt enemies.
" Or, lacke of vnderſtandyng.
" Or, tormented.
Num. xi. g.
" Or, tormented.
" Or, fierceneſſe.
" Or, troubled.
" Or, the braſen ſerpent.

B 7 For he that loked backe (to it) was not healed by the thing that he sawe, but by thee O sauioure of all. 8 So in this thou shewest our enemies that it is thou which deliuerest from all euyl. 9 For then when they were Exod.7.a. bitten with grashoppers and flyes, they dyed, neither was there any remedie founde for their lyfe, for they were worthy to be punished by suche.

10 But not the very teeth of venemous dragons did ouercome thy children: for thy mercy was euer by them, and healed them. 11 For they were pricked because they shoulde remember thy wordes, but speedyly were they healed agayne, lest they shoulde fall into so deepe forgetfulnesse, that they myght not be called backe by thy benefite. 12 For it was neither herbe, nor plaster that restored them to health: but thy worde O Lorde, which healeth all thinges. 13 It is thou O Lorde that hast the power of lyfe and death, thou leadest " vnto Deut.32.f. deathes dooze, and bringest vp againe. 1.Sam.ii.a 14 A man in deede through his wic- " Or, down to hell gates. kednesse may slay (another,) but when his spirite is gone foorth, it turneth Ecclus.xl.e. not againe, neither may he call againe the soule that is taken away. 15 But C it is not possible to escape thy hande.

16 For the vngodly that woulde not knowe thee, were punished by the strength of thyne arme: with straunge raynes, hayles, and showres were they persecuted that they coulde not auoyde, and through fyre were they consumed. 17 For it was a wonderous thing that fyre might do more then water which quencheth all thinges: but the worlde is the auenger of the righteous. 18 For sometimes was the fyre so tame, that the beastes which were sent to punishe the vngodly burnt not, and that because they shoulde see and knowe that they were persecuted with the punishment of God. 19 And sometime burnt the fyre in the middest of the water, that it myght destroy the fruites of the Exod.16.c. vniust lande. 20 In steede whereof, thou hast fed thyne owne people with angels foode, and sent them bread redye from heauen without their la- bour, " being very pleasaunt and of * Or, beyng of force for all pleasures, & apt to euery taste. good taste. 21 For this thy substaunce vnto thy children declared thy sweetenesse, and seruing to his appetite that toke it, tempered it selfe accordyng to his desire. 22 But the snowe and yce abode the violence of the fire and melted not, that they might knowe that D the fyre burning in the hayle, & sparkelyng in the rayne, destroyed the fruite of the enemies. 23 The fyre also forgat his owne strength againe, that the righteous myght be nourished. 24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous, but is easie (and gentle) to do good vnto such as put their trust in thee.

25 Therefore dyd it alter at the same tyme into al fashions, and was obedient vnto thy grace, which is the nurse of all thinges, accordyng to the desyre of them that had neede thereof:

26 That thy children O Lord whom thou louest, might know that it is not Deut.8.a. the " growyng of fruites that feedeth Mat.viii.a. men, but that it is thy worde whiche " Or, increase and renenues. preserueth them that put their trust in thee. 27 For looke what " might " Or, could. not be destroyed at all with the fyre, assoone as it was warmed with a litle sunne beame, it melted: 28 That all men might know, that thankes ought to be geuen vnto thee before the sunne ryse, and that thou oughtest to be " Or, prayed vnto at. worshipped before the day spring. E

29 For the hope of the vnthankfull shall melt away as the winter yce, and flowe away as vnprofitable water.

The .xvii. Chapter.

The iudgementes of God agaynst the wicked.

FOr great are thy iudgementes (O Lorde) and can not be expressed: A therefore men do erre that wyl not Rom.xi.c. be reformed (by thy wysdome.)

2 For when the vnrighteous thought Exod.x.c. to haue thy holy people in subiection, they were bounde with the bandes of darknesse and long nyght, shut vp vnder roofes, and lay there to escape the eternall prouidence. 3 And whyle they thought to be hyd in the darknesse of their sinnes, they were scattered abrode in the very middest of the darke couering of forgetfulnesse, put to horrible feare, and " wonderously * Or, astonied with sightes of straunge apparitions. vexed. 4 For the corner where they lay hyd, myght not kepe them from feare, because the soundes came round about them and vexed them, yea many terrible and " straunge visions appeared vnto them. 5 No power of the " Or, phantasies with woful countenances. fyre might geue them lyght, neither myght the cleare flames of the starres lighten the horrible nyght:

6 But there appeared vnto them a

sodayne fyre only, very dreadfull: at the which syght wherein they sawe nothing throughly, they were so afraide, that they thought the thing which they sawe to be " the more fearefull. 7 As for the illusions of the magical art they came to naught, and it was a most shamefull reprochе of the pride that they had of their owne wysdome. 8 For they that promised to dryue away the feares and troubles from the sicke soule, were sicke them selues with feare worthy to be laughed at. 9 For though no terrible thing dyd feare them, yet were they afrayde at the beastes which passed by them, and at the hissing of the serpentes. 10 Insomuch that with trembling they " sowned, and " sayd they sawe not the ayre, which no man yet may escape.

11 For malice is a dreadefull thing that is condempned by his owne witnesse: and being pressed with conscience, it euer " suspecteth cruel things. 12 For feare is nothing els but a " betraying of the succours which reason offereth. 13 And loke how much the lesse his hope is within, the greater doth he recount his ignorance of that cause that bringeth the torment. 14 But (they that dyd indure) the night that in deede was intollerable, and that came from the dungeons of intollerable hell sleping the same slepe,

15 Were sometimes chased with monsterous apparitions, and somtymes they sowned as their owne soules had betrayed them: for an hastie feare, and that was not looked for, came vpon them. 16 And thus whosoeuer was there fallen, he was in prison, but without chaynes.

17 For whether a man had occupied husbandrie, or had ben an heardman, or labourer in the " woods, yf he were taken, he suffered " intollerable necessitie. 18 For they were all bounde with one chayne of darknesse: whether it were a blasing winde, or a sweete song of the birdes among the thicke braunches of the trees, or the vehemencie of hastie running water,

19 Or great noyse of the falling downe of stones, or the running of playing beastes which they sawe not, or the mightie noyse of roaring wylde beastes, or " the sounde that aunswered agayne in the holonesse of mountaynes: these terrible thinges made them sowne (for very feare.) 20 For all the " earth shined with cleare light, and no man was hindred in his labour. 21 Onlye vpon them there fell a heauie night, an image of darknesse that was to come vpon them: yea they were vnto them selues more heauie then darknesse.

The .xviii. Chapter.

3 The firie piller that the Israelites had in Egypt. 8 The deliueraunce of the faythfull.

NEuertheless thy saintes had a very great lyght, whose voyce they hearing, & not seeing their figure, for that they suffered not the same thinges, they thought them blessed. 2 And for that they did not hurt them nowe of whom they had ben wronged before, they thanked them, and besought them pardon of that they had ben enemies. 3 Therefore thou ganest them a burning piller of fyre to leade them in the vnknowen way, and the sunne not to hurt them in their honorable tourney. 4 But reason it was that they shoulde leese the lyght and be put in the prison of darknesse, whiche had kept thy children " shut vp, by whom the vncorrupt lyght of the lawe was to be geuen vnto the worlde. 5 After when they thought to slay the babes of the saintes, one childe being cast out, and preserued to reproue them, thou tookest away the whole multitude of their children, and destroyedst them altogether in a mightie water. 6 Of that night were our fathers certified afore, that they knowing vnto what othes they had geuen credence, might be of good cheare. 7 Thus thy people receaued the health of the righteous, but the vngodly were destroyed.

8 For lyke as thou hast " reuenged our enemies, so hast thou promoted vs whom thou hast called. 9 For the righteous children of the good men offered secretly, and made a godly law with one consent, that the saintes shoulde in lyke maner receaue together both good and euyll, and that the fathers nowe shoulde sett sing prayses. 10 But there was heard a disagreeing voyce of the enemies, and there was a miserable lamentation for children that were bewayled.

11 The maister and the seruaunt were punished after one maner: and lyke as the kyng, so suffered the common people. 12 So they had innumerable that dyed with one kynde of death altogether;

* Or, the worse.

* Or, dyed.

* Or, and denied euen to see the ayre.

" Or, forecasteth.

" Or, a forsaking and reuolting of the helpes whiche reason suggesteth.

" Or, alone or, in the desartes.

* Or, that could not be escaped.

" Or, ecco.

" Or, would

" Or, in bondage, Ecod. 1. f. and 11. a.

Exod. 14. f. and. xviii. g.

" Or, punished.

altogether: neither were the liuing sufficient to burie the dead: for in the twinckling of an eye the noblest offspring of them was destroyed.

13 For whereas they would discredite all thinges by reason of the inchauntmentes, in the destruction of the first borne they acknowledged that this people was the children of God. 14 For whyle all thinges were still in silence, and when the night was in the middest of her course, thy almightie worde O Lorde lept downe from heauen out of thy royall trone,

15 As a rough man of warre in the middest of the land that was destroyed, 16 And brought thyne vnfayned commaundement as a sharpe swoorde, and standyng vp, fylled all thinges with death, yea it stoode vppon the earth and reached vnto the heauen.

17 Then the sightes of the euill dreames vexed them sodainely, and feare fulnesse came vppon them vnwares.

18 Then lay there one here, another there halfe dead (halfe quicke) & shewed the cause of his death. 19 For the visions that vexed them, shewed them these thinges afore, that they might not be ignorannt wherefore they perished. 20 Yea the temptation of death touched the righteous also, and among the multitude in the wylderneſſe there was insurrection: but thy wrath endured not long.

21 For the blameleſſe man went in al the haste, and take the battraile vppon him, brought foorth the weapon of his ministration, euen prayer and the reconciliation of incense, set him selfe agaynst the wrath, and so brought the miserie to an ende, declaring (thereby) that he was thy seruaunt. 22 For he ouercame not the multitude with bodyly power or force of weapons: but with the worde he subdued him that vexed, alleaging the oth and couenaunt made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, he stoode in the middest, & partisted the wrath, and parted the way that it might not come to the liuing. 24 And why? in his long garment was al the beautie, and in the foure rowes of the stones was the glory of the fathers graued, and thy maiestie was written in the crowne of his head. 25 Vnto these the destroyer gaue place, & was afraid of them: for it was inough that they only tasted of the wrath.

The .xix. Chapter.

1 The death of the Egyptians, and the great ioy of the Hebrewes.

AS for the vngodly, the wrath came vpon them without mercie vnto the ende: for he knewe before what shoulde happen vnto them:

2 Howe that when they had consented to let them go, and had sent them out with great diligence, they woulde repent and folowe vpon them.

3 For whyles they were yet mournyng and makyng lamentation by the graues of the dead, they deuised another foolishnesse, so that they persecuted them in their fleeing, whom they had (a)cast out afore with prayer.

4 For the necessitie which they had deserued brought them vnto this end, and made them forget the thinges that had alredy happened, that they might by torimentes fulfill their punishment whiche remayned: 5 And that thy people might trie a marueylous passage: and these might fynde a straunge death. 6 For euery creature in his kynde was fashioned agayne of newe, seruyng the peculiar offices as was commaunded them, that thy children might be kept without hurt: 7 For the cloude ouershadowed their tentes, and the drye earth appeared where afore was water: so that in the red sea there was a way without impediment, and the great deepe became a greene feelde:

8 Wherethrough all the people went that were defended with thy hande, seyng thy marueylous straunge wonders. 9 For as the horses ryght so they neyed, and leaped lyke lammes, prayſing thee (O Lorde) whiche hadst deliuered them. 10 And why? they were yet myndefull of the thinges that were done whyle they dwelt in the straunge lande, howe the grounde brought foorth flies in steade of cattel, and howe the ryuer strawled with the multitude of frogges in steade of fishes. 11 But at the last they sawe a newe generation of birdes, what tyme as they were stirred with lust, & desired delicate meates. 12 For why? the quayles came vp to them from the sea for their comfort: but punishmentes came vppon the sinners, not without the signes which came before to passe by vehemencie of the thicke lyghtenynges: for they suffered worthyly according to their wickednesse, because they dealt so churlishly and with an hate of straungers.

Exod. xii c.
* Or, them
* Or, fierce.
* Or, of.
* Or, a slaughter.
Num. xvi. g
* Or, the destroyer.
* Or, that punished.
* Or, cut of
* Or, brake
Exod. 28. a.
* Or, diademe.
* Or, put them to flight them.
Exod. 14. a.
(a) That is, the children of Israel whom they before had desired and prayed for to go their way.
* Or, destruction.
Exod. xvi. g
Num. xi. g

* Or, ghesses vnknowen.

13 For some woulde not receaue * men that came vnto them and were vnknowen: and some brought the straungers into bondage that dyd them good. 14 Nor only so, but yf they had ben any where regarded, they coulde not suffer it: for they entreated straungers very dispitefully. 15 Others that had receaued them with ¶ great solempnitie, when they were * Or, righ-tes. Gen. xix. c. admitted vnto their * societie, they afflicted them with greeuous labours. 16 Therfore were they stricken with blindnesse, lyke as when they that were couered with sodayne darknesse at the doores of the righteous, sought euery one of them the entraunce of his doores. 17 Thus the elementes beyng chaunged, agreed among them selues, lyke as when tunes are chaunged vppon an instrument of musicke, and yet kepe styll a melodie: which may easyly be perceaued by the syght of the thinges that are come to passe. 18 For the earthy thinges were turned into waterie: and the thing that before swamme in the water, nowe went vppon the grounde. 19 The fyre had power in the water forgetting his owne vertue: and the water forgat his owne kynde to quenche (the fyre.) 20 Agayne the flames hurted not the flesshe of the corruptible liuing thinges though they walked therein, neither melted they that tepe kind of immortall meate that was of nature ape to melt. 21 For in all thinges hast thou promoted thy people (O Lorde) and brought them to honour, thou hast not dispised them, but alway and in al places hast thou * stand by them.

* Or, assisted them.

¶ The ende of the booke of wysdome.

The booke of Iesus the sonne of Sirach, which is called in Latine Ecclesiasticus.

The prologue of Iesus the sonne of Sirach vnto his booke.

MANY and great men haue declared wysdome vnto vs out of the lawe, out of the prophetes, and out of other that folowed them: in the whiche thinges Israel ought to be commended by the reason of doctrine and wysdome: therefore they that haue it, and reade it, shoulde not only them selues be wyse therethrough, but serue other also with teachyng and wryting. After that my grandefather Iesus had geuen diligent labour to reade the lawe, the prophetes, and other bookes that were left vs of our fathers, and had well exercised him selfe therein: he purposed also to wryte some thing of wysdome and good maners, to the intent that they which were wylling to learne, and to be wyse, myght haue the more vnderstandyng, and be the more apt to leade a good conuersation. Wherefore I exhort you to receaue it louingly, to reade it with diligence, and to take it in good worth, though our wordes be not so eloquent as the famous oratours. For the thing that is wrytten in the Hebrewe tongue, soundeth not so well when it is translated into another speache: not onlye this booke of myne, but also the lawe, the prophetes, and other bookes sounde farre otherwyse then they do when they are spoken in their owne language.

Nowe in the thirtie and eyght yere when I came into Egypt in the tyme of Ptolomie Euerges, and continued there a long season, I founde bookes there left full of great and profounde learning. Wherefore I thought it good and necessarie to bestowe my diligence and trauayle to interprete this booke: and consydering that I had tyme, I laboured and dyd my best to perfourme this booke, and to bryng it vnto lyght, that the straungers also which are disposed to learne, myght applie them selues vnto good maners, and lyue accordyng to the lawe of the Lorde.

¶ The

¶ The first Chapter.

1 Wisdome commeth of god. 11 A prayse of the feare of god.
29 The meanes to come by wisdome.

ALl wisdome (commeth) of God the Lord, and hath ben euer with him, and is before all time.
2 Who hath numbred the sand of the sea, the droppes of the rayne, and the dayes of tyme?
3 Who hath measured the heyght of heauen, the breadth of the earth, and the deepenesse of the sea? 3 Who hath sought out the grounde of gods wisdome, which hath ben before all thinges? 4 Wisdome hath ben created before all thinges, and the vnderstanding of prudence from euerlasting.
5 (Gods worde in the heyght is the well of wisdome, and the euerlastyng commaundementes are the entraunce of her.) 6 Vnto whom hath the roote of wisdome ben declared? or who hath knowen her wit? 7 Vnto whom hath the doctrine of wisdome ben discouered and shewed? and who hath vnderstande the manifolde entraunce of her? 8 There is one, euen the hyest, the maker of all thinges, the Almightie, the king of power, of whō men ought to stande greatly in awe, which sitteth vpon his throne, beyng a God of dominion. 9 He hath created her through the holy ghost, he hath seene her, numbred her, and measured her. 10 He hath powred her out vpon al his workes, & vpon all flesshe, accordyng to his gift he geueth her richely vnto them that loue him. 11 The feare of the Lorde is worthip and triumph, gladnesse, and a ioyfull crowne.
12 The feare of the Lorde maketh a mery heart, geueth gladnesse, ioy, and long lyfe. 13 Who so feareth the Lorde, it shall go well with him at the last, and in the day of his death he shalbe blessed. 14 The loue of God is honorable wisdome: loke vnto whom it appeareth, they loue it, for they see what wonderous thinges it doth.
15 The feare of the Lorde is the begynnyng of wisdome, and was made with the faythfull in the mothers wombe, it shall go with the chosen women, and shalbe knowen of the righteous and faythful. 16 The feare of the Lord is the right gods seruice.
17 That preserueth and iustifieth the heart, and geueth mirth and gladnesse.
18 Who so feareth the Lorde shalbe happy, and when he hath neede of comfort, he shalbe blessed. 19 She hath built her euerlastyng foundations with men, & is geuen to be with their seede. 20 To feare God is the wisdome that maketh riche, & bringeth all good with her. 21 She fylleth the whole house with her gyftes, and the garners with her treasure.
22 The feare of the Lorde is the crowne of wisdome, and geueth plenteous peace and health: he hath seene her and numbred her: both these are the giftes of god. 23 Knowledge and vnderstandyng of wisdome hath he powred out as rayne, and them that helde her fast hath he brought vnto honour. 24 The feare of the Lorde is the roote of wisdome, & her braunches are long lyfe. 25 In the treasures of wisdome is vnderstandyng and deuotion of knowledge, but wisdome is abhorred of sinners. 26 The feare of the Lorde driueth out sinne, and when she is present, she driueth away anger. 27 For he that is without feare can not be made righteous, and his wylfull boldnesse is his owne destruction. 28 A patient man wyll suffer vnto the tyme, and then shall he haue the rewarde of ioy. 29 A good vnderstandyng wyll hyde his wordes for a tyme, and many mens lyppes shall speake of his wisdome. 30 In the treasures of wisdome is the declaration of doctrine: but the sinner abhorreth the worship of god. 31 My sonne if thou desire wisdome, kepe the commaundement, and God shall geue her vnto thee: 32 For the feare of the Lorde is wisdome and nurture: he hath pleasure in fayth and louyng meekenesse, and he shall fyll the treasures thereof. 33 Be not obstinate and vnfaythfull to the feare of the Lorde, and come not vnto him with a double heart. 34 Be not an hypocrite in the sight of men, and take good heede what thou speakest.
35 Exalt not thy selfe, lest thou happen to fall, and bryng thy soule to dishonour.

A
Lking. 3. b
Iob. 28. c.
Iacob. 1. a.
Or, and is with him for euer.
Or, the worlde.
Rom. 11. c
Rom. 11. d
B
d
C
Psal 111. b
Prou. 9. c.

honour: and so discouer thy secretes, and cast thee downe in the middest of the congregation: because thou wouldest not receaue the feare of God, and because thy heart is full of faignednesse and deceipt.

¶ The.ii. Chapter.

1 He exhorteth the seruauntes of god to righteousnesse, loue, vnderstandyng, & patience. 11 To truste in the Lorde. 13 A curse vpon them that are faynt hearted and impatient.

A
Mat.4.8. 2. Tim.3.c
MY sonne yf thou wylt come into the seruice of God, stande fast in ryghteousnesse and feare, and arme thy soule to temptation.

2 Settle thyne heart and be patient, bowe downe thyne eare, receaue the wordes of vnderstandyng, & chynke not away when thou art assaulted.

3 Holde thee fast vpon God, ioyne thy selfe vnto him: and suffer, that thy lyfe may encrease at the last.

4 Whatsoeuer happeneth vnto thee, receaue it: suffer in heauinesse, and be patient in thy trouble. 5 For like as golde and syluer are tryed in the fire, euen so are acceptable men in the furnace of aduersitie. 6 Beleue in God, and he shall helpe thee: order thy way a right, and put thy trust in him: holde fast his feare, and growe therin. 7 O ye that feare the Lord, take sure holde of his mercie, chynke not away from him, that ye fall not. 8 O ye that feare the Lorde, beleue him, and your rewarde shall not be emptie. 9 O ye that feare the Lorde, (a) trust in good thinges, and mercie shall come vnto you for pleasure. 10 O ye that feare the Lorde, set your loue vpon him, and your hartes shalbe lyghtned.

Sapi. 3.8. Prou.17.8.

B

(a) That is, loke for good things, and trust to haue the reward of euer lasting lyfe, promised to them that with patience continue in his feare.

11 Consider the olde generations of men (O ye children) and marke them well: was there euer any one confounded that put his trust in the lorde? who euer continued in his feare, and was forsaken? or whom did he euer despise that called faythfully vpon him? 12 For God is gratious and mercifull, he forgeueth sinnes in the tyme of trouble, & is a defendour for all them that seke him in the truth.

* or, double

13 Wo be vnto them that haue a * fearfull heart, wicked lippes, and euyl occupied handes, and to the sinner that goeth two maner of wayes.

C

14 Wo be vnto them that are faynt hearted, which put not their trust in God, and therfore shal they not be defended of him. 15 Wo be vnto * you

* Or, them.

that haue lost patience, forsaken the right wayes, and are turned backe into frowarde wayes: what wyll you do when the Lorde shall begyn to visite you? 16 They that feare the Lorde, wyll not disobey his worde: and they that loue him, wyll kepe his cõmaundementes. 17 They that feare the Lorde, wyll seke out the thinges that are pleasaunt vnto him: and they that loue him, be fulfylled with his lawe.

Joh. 14.c. Rom.13.8

18 They that feare the Lorde, wyll prepare their heartes, & humble their soules in his sight. 19 They that feare the Lorde kepe his commaundementes, and wyll be patient tyll they see him selfe, 20 Saying, If we do not repent, we shal fall into the handes of the Lorde, and not into the handes of men. 21 For his mercie is as great as him selfe.

2 Sam.24.8 Susan.d.

¶ The.iii. Chapter.

1 To our father and mother ought we to geue double honour. 10 Of the blessyng and curse of the father & mother.

THe children of wisdome are a congregation of the ryghteous, and their offspryng is obedience and loue. 2 Heare your fathers iudgement (O my deare children) and do therafter, that ye may be safe. 3 For the Lorde wyll haue the father honoured of the children: and loke what a mother commaundeth her children to do, be wyll haue it kept. 4 Who so honoureth his father, his sinnes shal be forgeuen him: and he shal abstayne from them, and shall haue his dayly desires. 5 And he that honoureth his mother, is lyke one that gathereth treasure together. 6 Who so honoureth his father, shall haue ioy of his owne children: and when he maketh his prayer, he shalbe heard. 7 He that honoureth his father, shall haue a long lyfe: and he that is obedient vnto the Lorde, shall comfort his mother. 8 He that feareth the Lorde, honoreth his father and mother, and doth them seruice as it were vnto lordes. 9 Honour thy father and mother in deede, in worde, and in all patience, that thou mayest haue Gods blessyng: and his blessyng shall abyde with thee at the last. 10 The blessyng of the father stablisheth the houses of the children: but the mothers curse rooteth out the foundations. 11 Reioyce not when thy father is reproued: for it is not honour vnto thee, but a shame. 12 For the worshyp

A

Exod.20.8. Deut.5.b

Ephe.6.8

B

Exod.20.8 Deut.5.b

Gen.27.b Deut.33.8

worshippe of a mans father, is his owne worshyp: and the reproche of the mother, is the dishonesty of the sonne.
13 My sonne, make much of thy father in his age, and greeue him not as long as he lyueth. 14 And yf his vnderstandyng fayle, haue patience with him, & despise not him in thy strength.
15 For the good deede that thou shewest vnto thy father shall not be forgotten: and when thou thy selfe wantest, it shalbe rewarded thee: and for thy mothers offence thou shalt be recompensed with good, yea it shalbe founded for thee in ryghteousnesse. 16 And in the day of trouble thou shalt be remembred: thy sinnes also shall melt away, lyke as the yce in the faire warme weather.
17 He that forsaketh his father shall come to shame: and he that defyeth his mother, is cursed of God.
18 My sonne, perfourme thy workes with louyng meekenesse, so shalt thou be loued aboue other men. 19 The greater thou art, the more humble thy selfe in all thynges, and thou shalt fynde fauour in the sight of God.
20 Many are excellent and of renowme: but the secretes are reuealed vnto the meeke. 21 For great power belongeth only vnto God, and he is honoured of the lowly. 22 Seke not out the thinges that are aboue thy capacitie, and searche not the grounde of such thynges as are to mightie for thee: 23 But loke what God hath commaunded thee, thynke vpon that alway, and be not curious in many of his workes: for it is not needefull for thee to see with thyne eyes the thinges that are secrete. 24 Make not to much searche in superfluous thinges, and be not curious in many of his workes: for many thinges are shewed vnto thee alredy which be aboue the capacitie of men. 25 The medlyng with such hath beguiled many a man, and tangled their wittes in vanitie. 26 Thou canst not see without eyes, therfore profesle not the thing that thou hast not. 27 An harde heart shall feare euyll at the last: and he that loueth daunger, shall perishe therin. 28 An heart that goeth two wayes shal not prosper: and he that is frowarde of heart, wyll euer be worse and worse. 29 An obstinate heart shalbe laden with sorowes, and the vngodly sinner wyll heape one sinne vpon another. 30 The counsayle of the proude hath no health, and his footesteppes shalbe plucked vp: for the plant of sinne hath taken roote in him. 31 The heart of him that hath vnderstandyng, shall perceaue hye thynges: and a good eare wyll gladly hearken vnto wisdome. 32 An heart that is wise and hath vnderstandyng wyll abstayne from sinnes, & increase in the workes of ryghteousnesse.
33 Water quencheth burnyng fire, and mercie reconcileth sinnes.
34 God hath respect vnto him that is thankfull: he thynketh vpon him agaynst the tyme to come, so that when he falleth he shal finde a strong holde.

¶ The. iiii. Chapter.

1 Almes must be done with gentlenesse.
12 The studie of wisdome & her fruite.
20 An exhortation to eschewe euyll, and to do good.

My sonne, defraude not the poore of his almes, and turne not away thine eyes from him that hath neede. 2 Despise not an hungry soule, and defye not the poore in his necessitie. 3 Greeue not the heart of him that is helpelesse, and withdrawe not the gyft from the needefull.
4 Refuse not the prayer of one that is in trouble, turne not away thy face from the needy. 5 Cast not thyne eyes aside from the poore for any euil wyll, that thou geue him not occasion to speake euyll of thee. 6 For yf he complayne of thee in the bitternesse of his soule his prayer shalbe hearde: euen he that made him shall heare him. 7 Be curteous vnto the companie of the poore, humble thy soule vnto thy elder, and bowe downe thy head to a man of worship. 8 Let it not greene thee to bowe downe thyne eare vnto the poore, (a) but pay thy dept, and geue him a freendly aunswere, and that with meekenesse.
9 Deliuer him that suffereth wrong, from the hande of the oppressour: and be not faynt hearted when thou sittest in iudgement. 10 Be mercifull vnto the fatherlesse as a father, and be in steade of an husbande vnto their mother: so shalt thou be liuer the inas an obedient sonne of the hyest, and he shall loue thee more then thy mother doth. 11 Wisedome exalteth her children, receaueth them that seke her, and wyll go before them in the way of ryghteousnesse.

Ecclus. 2. a

Psal. 131. a
Prou. 25. a
Rom. 12. a

Deut. 15. a

(a) As a man must of dueties be curteous to the poore, humble to the auncient, bowe downe to the worshipful: so is it his duetie to comfort, help, and defende the innocent and simple soule from the crueltie of the vngodlye.

31 He

22 He that loueth her, loueth life: and they that seke her diligentlye, shall haue great ioy. 23 They that kepe her, shal inherite glorie: for where she entreth in, there is the blessyng of God. 24 They that honour her, shalbe the seruauntes of the holy one: and they that loue her, are beloued of god. 25 Who so geueth eare vnto her, shall iudge the heathen: and he that hath [a] respect vnto her, shall dwell safely. 26 He that beleueth her, shall haue her in possession, and his generation shal endure. 27 For whē he [b] falleth she doth go with him, and choseth him among the best: feare, dread, and temptation shall she bryng vpon him, and trye him in her doctrine, tyll she haue so proued him in his thoughtes, that he commit his soule vnto her.

28 Then shall she stablishe him, bryng the ryght way vnto him, make him a glad man, shewe him her secretes, and heape vppon him the treasures of knowledge, and vnderstandyng of righteousnesse. 29 But yf he go wrong, she shall forsake him, and geue him ouer into the handes of destruction and ruine. 30 My sonne, make much of the tyme, eschewe the thyng that is euyll: 31 And for thy lyfe shame not to say the trueth: (b) for there is a shame that bryngeth sinne, & there is a shame that bryngeth worshyp and fauour. 32 Accept no person after thyne owne wyll, that thou be not confounded to thyne owne decay: be not ashamed of thy neyghbour in his aduersitie. 33 And kepe not backe thy counsayle when it may do good, neither hide thy wisdome in her beautie. 34 For in the tongue is wisdome knowen, so is vnderstandyng, knowledge, and learnyng in the talkyng of the wise, & stedfastnesse in the workes of righteousnesse. 35 In no wyse speake agaynst the worde of trueth: but be ashamed of the lyes of thyne owne ignorauunce. 36 Shame not to confesse thine errour, and resist not the course of the riuer. 37 And submit not thy selfe vnto a foolishe man, neither accept the person of the mightie.

38 And stryue thou not agaynst the streame: but for ryghteousnesse take payne with all thy soule, and for the trueth stryue thou vnto death, and god shall fyght for thee agaynst thine enemies. 39 Be not hasty in thy tongue, neither slacke and negligent in thy workes. 40 Be not as a lion in thine owne house, destroying thy houshold folkes, and oppressyng them that are vnder thee. 41 Let not thyne hande be stretched out to receaue, and shut when thou shouldest geue.

¶ The. v. Chapter.

1 In riches may we not put any confidence. 7 The vengeaunce of God ought to be feared, and repentaunce may not be deferred.

TRust not vnto thy riches, and say not, Tushe I haue enough for my lyfe, for it shall not helpe in the tyme of vengeaunce and temptation. 2 Folowe not the lust of thyne owne heart in thy strength. 3 And say not, Tushe, howe haue I had strength? or who wyll bryng me vnder because of my workes? For doubtlesse God shall auenge it. 4 And say not, I haue sinned, and what euyll hath happened me? for the Almightie is a patient rewarder. 5 Because thy sinne is forgeuen thee, be not therfore without feare, neither heape one sinne vpon another. 6 And say not, Tushe, the mercie of the Lorde is great, he shall forgeue me my sinnes be they neuer so many: for like as he is mercifull, so goeth wrath from him also, and his indignation commeth downe vpon sinners. 7 Make no tarying to turne vnto the Lorde, and put not of from day to day: for sodenly shal his wrath come, and in the tyme of vengeaunce he shall destroy thee. 8 Trust not in wicked riches, for they shall not helpe thee in the day of punishment and wrath. 9 Be not caryed about with euery wynde, and go not into euery way: for so doth the sinner that hath a double tongue. 10 Stande fast in the way of the Lord, be stedfast in thy vnderstandyng, abyde by the worde, and folowe the worde of peace and righteousnes. 11 Be gentle to heare the worde of God, that thou mayest vnderstande it: and make a true answere with wisdome. 12 Be swyft to heare, but slowe and patient in geuyng answere. 13 If thou hast vnderstandyng, shape thy neyghbour an answere: yf no, lay thy hande vpon thy mouth, lest thou be trapped in an vndiscrete worde, and so confounded. 14 Honour and shame is [C] in the talke, but the tongue of the vndiscrete is his owne destruction. 15 Be not a pyttie accuser as long as thou

[a] Or, goeth

[b] Or, walketh.

Rom.12.b

(b) To be ashamed to confesse thy god, thy faith, to testifie the truth, & to reproue sinne, doth bring sinne vnto thee: the contrary shame bringeth worship.

Act.10.g

Luk.12.c. Eccle.11.c

Rom.7.8

Eccle.11.8

Eccle.16.8

Rhom.10.8 Ezech.7.d Soph.1.c

Jacob.1.c

Leuit.19.d.

thou lyueſt, and vſe no ſlaunder with thy tongue: for ſhame & ſorowe goeth ouer the theefe, and an euyll name ouer him that is double tongued: but he that is a priuie accuſer of other men, ſhalbe hated, enuied, and confounded. 16 Do not rashly neither in great nor ſmall.

¶ The. vi. Chapter.

1 It is the propertie of a ſinner to be euyl tongued. 6 Of freendſhip. 33 Deſire to be taught.

BE not of a freende an enemie: (a) for ſuch a man getteth an euyll name, ſhame, and rebuke: and whoſoeuer beareth enuie & a double tongue offendeth. 2 Be not proude in the deuice of thyne vnderſtandyng, leſt thy ſoule rent thee as a (b) bull:

3 And leſt thy leaues wyther, and thy fruite be deſtroyed, and ſo thou be left as a drye tree in the wildernesſe.

4 For a wicked ſoule deſtroyeth him that hath it, maketh him to be laughed to ſcorne of his enemies, & bryngeth him to the portion of the vngodly.

5 A ſweete word multiplieth freends, & pacifieth them that be at variaunce: and a thankfull tongue wyll be plenteous in a good man. 6 Holde freendſhip with many, neuertheleſſe haue but one counſellour of a thouſande.

7 If thou getteſt a freende, proue him firſt, and be not haſtye to geue him credence. 8 For ſome man is a freende but for his owne turne, and wyll not abyde in the day of trouble. 9 And there is ſome freende that turneth to enimitie, and taketh part againſt thee: and yf he knowe any hurt by thee, he telleth it out. 10 Againe, ſome freend is but a companio at the table, and in the day of neede he continueth not.

11 But in thy proſperitie he wyll be as thou thy ſelfe, and deale playnly with thy houſholde folke. 12 If thou be brought lowe, he wyll be againſt thee, and wyll be hydden from thy face. 13 Depart from thyne enemies, yea and beware of thy freendes. 14 A faythfull freende is a ſtrong defence, who ſo fyndeth ſuch one, fyndeth a treaſure. 15 A faythfull freende hath no peere, the wayght of golde & ſiluer is not to be compared to the goodnes of his fayth. 16 A faythfull freende is a medicine of life and immortalitie, and they that feare the Lorde ſhall fynde him. 17 Who ſo feareth the Lorde, ſhall proſper with freendes: and as he is him ſelfe, ſo ſhall his freende be alſo. 18 My ſonne receaue doctrine from thy youth vp, ſo ſhalt thou fynde wiſdome tyll thou be olde. 19 Go to her as to one that ploweth and ſoweth, and wayte patiently for her good fruites: for thou ſhalt haue but litle labour in her worke, but thou ſhalt eate of her fruites right ſoone. 20 O howe exceedyng ſharpe is wiſdome to vnlearned men? an vnſtedfaſt body wyll not remayne in her. 21 Vnto ſuch ſhe is as it were a touchſtone, and ſhe caſteth her from him in all the haſte. 22 For wiſdome is with him but in name, there are but fewe that haue knowledge of her. 23 But with them that knowe her, ſhe abydeth euen vnto the appearyng of God. 24 Geue eare my ſonne, receaue my doctrine, and refuſe not my counſayle. 25 Put thy foote into her lynckes, and take her yoke vpon thy necke. 26 Bowe downe thy ſhoulder vnder her, beare her patiently, and be not weery of her bandes. 27 Come vnto her with thy whole heart, & kepe her wayes with all thy power. 28 Seke after her, and ſhe ſhalbe ſhewed thee: and when thou haſt her, forſake her not. 29 For at the laſt thou ſhalt fynde reſt in her, and that ſhalbe turned to thy great ioy. 30 Then ſhall her fetters be a ſtrong defence for thee, and her yoke a glorious rayment. 31 For there is a golden ornament in her, & her bandes are laces of purple colour. 32 Thou ſhalt put her on as a robe of honour, & ſhalt put her about thee as a crowne of ioy. 33 My ſonne, if thou wilt take heede, thou ſhalt haue vnderſtandyng, & yf thou wilt applie thy mynde, thou ſhalt be wiſe. 34 If thou wilt bowe downe thyne eare, thou ſhalt receaue doctrine: and if thou delite in hearing, thou ſhalt be wyſe. 35 Stande with the multitude of ſuch elders as haue vnderſtanding, and conſent vnto their wiſdome with thyne heart, 36 That thou mayeſt heare all godly ſermons, and that the worthy ſentences eſcape thee not. 37 And yf thou ſeeſt a man of diſcrete vnderſtandyng, get thee ſoone vnto him, and let thy foote treade vpon the ſteppes of his dores. 38 Let thy mynde be vpon the commaundementes of God, and be earneſtly occupied in his lawes: ſo ſhall he ſtabliſhe thy heart, and geue thee wiſdome at thyne owne deſire.

The

(a) For that is againſt the rule of charitie, which loueth all, & hateth nothyng but only ſinne.

(b) As a bull teareth in peeces a young tree with his hornes, ſo thou truſtyng in thine owne wiſdome, & ſtandyng in thine owne conceipt, becauſe of thy wyt, thy power, or riches, ſhould deſtroy thy ſelfe.

Eccle. 37. a.

Mat. 11. b

Eccle. 8. b

Pſal. 1. a.

¶ The.vii. Chapter.

1 We muſt forſake euyll, and yet not iuſtifie our ſelues. 23 The behauiour of the wife toward his wife, his freend, his children, his ſeruauntes, his father and mother.

A DO no euyll, ſo ſhal there no harme happen vnto thee. 2 Depart away from the thyng that is wicked, and no miſfortune ſhall meddle with thee. 3 My ſonne, ſowe no euill thinges in the forowes of vnryghteouſneſſe, ſo ſhalt thou not reape them ſeuē folde. 4 Labour not to the Lorde for preheminence, neither vnto the Pſal.142.a. king for the ſeate of honour. 5 Iuſtifie not thy ſelfe before God, for he Eccle.7.c. knoweth the heart: & deſire not to be Iob. 9.a. reputed wiſe in the preſence of ỹ king. Luk.18.b.

6 Make no labour to be made a iudge, except it ſo were that thou couldeſt mightily put downe wickednesſe: for yf thou ſhouldeſt ſtande in awe of the preſence of the mightie, thou ſhouldeſt fayle in geuyng ſentence.

B 7 Offende not in the multitude of the citie, and put not thy ſelfe among the Eccle.12.c people. 8 Bynde not two ſinnes together: for in one ſinne thou ſhalt not be vnpunished. 9 Say not, tuſhe, God wyll loke vpon the multitude of my oblations, and when I offer to the hyeſt God he wyll accept it. 10 Be not faynt hearted when thou makeſt thy prayer, neither ſlacke in geuyng of almes. 11 Laugh no man to ſcorne in the heauineſſe of his ſoule, for God (which ſeeth all thinges) is he that 2. Sam.2.b can bryng downe, and ſet vp agayne.

12 Accept no leaſyng agaynſt thy brother, neither do the ſame agaynſt thy freende. 13 Vſe not to make any maner of lye: for the cuſtome thereof is not good. 14 Make not many C wordes when thou art among the elders: and when thou prayeſt, make Mat.6.a. not much babbling. 15 Let no laborious workes be tedious vnto thee, Rom.12.b neither the husbandry which the Almightie hath created. 16 Make not thy boaſt in the multitude of thy wickednesſe: but humble thy ſelfe euen from thyne heart. 17 And remember that the wrath ſhall not be long in tarying, and that the vengeaunce of the fleſhe of the vngodly is a very ſore and wourme. 18 Geue not ouer thy freend for any goad, nor thy faithfull brother for the beſt golde. 19 Depart not from a diſcreete and good woman that is fallen vnto thee for thy portion in the feare of the Lorde: for the gyft of her honeſtie is aboue gold. 20 Whereas thy ſeruaunt worketh truely, intreate him not euyll, nor the hyreling that is faithfull vnto thee. 21 Loue D a diſcrete ſeruaunt as thyne owne ſoule, defraude him not of his liberty, neither leaue him a poore man.

22 If thou haue cattell, loke well to them: and yf they be for thy profite, Deut.25.b. kepe them. 23 If thou haue ſonnes, Eccle.30.a. bryng them vp in nurture and learnyng, & holde them in awe from their youth vp. 24 If thou haue daughters, kepe their body, and ſhew not thy face chearfull towarde them. 25 Marry thy daughter, and ſo ſhalt thou performe a waighty matter: but geue her to a man of vnderſtandyng.

26 If thou haue a wyfe after thyne (a) To bury owne mynde, forſake her not: but their bodies commit not thy ſelfe to the hatefull. with honor, 27 Honour thy father from thy agaynſt the whole heart: and forget not the ſo- day of the rowfull trauayle that thy mother had reſurrection, with thee. 28 Remember that thou as did Abra- waſt borne through them, & how canſt ham, Ioſeph, thou recompence them the thynges &c. to ſuc- that they haue done for thee? cour & help,

29 Feare the Lord with all thy ſoule, and deale and honour his miniſters. 30 Loue faithfully & thy maker with all thy ſtrength, and truely with forſake not his ſeruauntes. 31 Feare their childrē the Lorde with all thy ſoule, & honour comitted to his prieſtes: geue them their portion thy charge, of the firſt fruites and encreaſe of the as did Dauid earth, like as it is commaunded thee, with the and reconcile thy ſelfe of thy negli- children of gence with the litle flocke, geue them his freende the houlders, and their appoynted Ionathan. offeringes and firſtlinges. 32 Reache (b) Do all thyne hande vnto the poore, that God thinges to may bleſſe thee with plenteouſneſſe. the glorie of

33 Be liberall vnto all men lyuyng: god, and the yet let not but do good euen to them profit of thy that are(a)dead. 34 Let not them neighbour, that weepe be without comfort, but or otherwiſe mourne with ſuch as mourne. remember

35 Let it not greeue thee to viſite the the day of ſicke, for that ſhall make thee to be death, of the beloued. 36 Whatſoeuer thou takeſt laſt iudge- in hande, remember the ende, and ment of thou(b)ſhalt neuer do amiſſe. euerlaſtyng

¶ The.viii. Chapter. ioy or paine.

1 We muſt take heede with whom we haue to do.

STriue not with a mightie man, leſt A thou chaunce to fal into his handes. Mat.5.d.

2 Make no variaunce with a riche man, leſt he happen to bryng vp an Eccle.31.c harde quarell agaynſt thee: for golde and

and fluer hath vndone many a man, yea euen the hearres of kinges hath it made to fall. 3 Strine not with a man that is full of wordes, and lay no stickes vpon his fire. 4 Kepe no companie with the vnlearned, lest he geue thy kinrede an euyll reporte. 5 Deſpiſe not a man that turneth him ſelfe away from ſinne, and caſt him not in the teeth withall: but remember that we are fraple euery one. 6 Thinke ſcorne of no man in his olde age, for we ware olde alſo. 7 Be not glad of the death of thyne enemie: but remember that we muſt dye all the ſort of vs, and ſayne would we come into ioy. 8 Deſpiſe not the ſermons of ſuch elders as haue vnderſtandyng, but acquaynt thy ſelfe with the wyſe ſentences of them: for of them thou ſhalt learne wiſdome, and the doctrine of vnderſtandyng, and howe to ſerue great men without complaynt.

9 Go not from the doctrine of the elders, for they haue learned it of their fathers: for of them thou ſhalt learne vnderſtandyng, ſo that thou mayeſt make aunſwere in the tyme of neede.

10 Kindle not the coales of ſinners when thou rebukeſt them, leſt thou be brent in the fierie flames of their ſinnes. 11 Reſiſt not the face of the blaſphemer, that they lay not wayte for thy mouth. 12 Lende not vnto him that is mightier then thy ſelfe: yf thou lendeſt him, count it but loſt.

13 Be not ſurette aboue thy power: yf thou be, then thinke ſurely to pay it. 14 Go not to lawe with the iudge: for he wyll iudge accordyng to his owne honour. 15 Trauayle not by the way with him that is blayneleſſe, leſt he do thee euyll: for he foloweth his owne wilfulneſſe, and ſo ſhalt thou periſhe through his follie.

16 Strine not with him that is angry and cruel, and go not with him into the wilderneſſe: for blood is nothyng in his ſight, and where there is no helpe he ſhall murther thee.

17 Take no counſayle at fooles: for they can not kepe a thyng cloſe.

18 Do no ſecrete thyng before a ſtraunger, for thou canſt not tell what wyll come of it. 19 Open not thyne heart vnto euery man, leſt he be vnthankfull to thee, and put thee to reproofe.

¶ The.ix. Chapter.

1 Of ielouſie. 12 An olde freende is to be preferred before a newe.

BE not ielous ouer the wife of thy boſome, that ſhe howe not ſome wicked poynt, (a) leſt thou teache her an euyll leſſon againſt thy ſelfe.

2 Geue not the power of thy lyfe vnto a woman, leſt ſhe come in thy ſtrength, and ſo thou be confounded.

3 Loke not vpon a woman that is deſtrous of many men, leſt thou fall into her ſnares. 4 Vſe not the companie of a woman that is a player & a dauncer, and heare her not, leſt thou periſhe through her entiſyng. 5 Beholde not a mayden, that thou be not hurt in her beautie. 6 Caſt not thy mynde vpon harlots in any maner of thyng, leſt thou deſtroy both thy ſelfe and thyne heritage. 7 Go not about gaſyng in euery lane of the citie, neither wander thou abrode in the ſtreetes therof. 8 Turne away thy face from a beautifull woman, and loke not vpon the fairneſſe of other: many a man hath ben deceaued through the beautie of wome, for through it the fire is kindled as it were a fire. 9 An adulterous womā ſhalbe troden vnder foote as mire, of euery one that goeth by the way. 10 Many a man wonderyng at the beautie of a ſtraunge woman hath ben caſt out: for her wordes kindle as a fire. 11 Sit not with an other mans wyfe by any meanes, lye not with her vpon the bed, make no wordes with her at the wine: leſt thyne heart conſent vnto her, and ſo thou with thy blood fall into deſtruction. 12 Forſake not an olde freende, for the newe ſhall not be lyke him: a newe freende is newe wine, let him be olde, and thou ſhalt dryncke him with pleaſure. 13 Deſire not the honour and riches of a ſinner: for thou knoweſt not what deſtruction is for to come vpon him. 14 Delyte not thou in the thyng that the vngodly hath pleaſure in, being ſure that the vngodly ſhall not be accepted vntyll their graue. 15 Kepe thee from the man that hath power to ſlay, ſo needeſt thou not to be afrayde of death: and if thou cōmeſt vnto him, make no fault, leſt he happen to take away thy lyfe: remember that thou goeſt in the middeſt of ſnares, and vpon the bulwarkes of the citie. 16 Beware of thy neyghbour as nye as thou canſt, and meddle with ſuch as be wyſe and haue vnderſtandyng.

17 Let iuſt men be thy geſtes, let thy myrth be in the feare of God.

18 Let

(a) Let her not haue rule ouer thee, for thē wyll ſhe be contrary vnto thee, take away thy heart and ſtrength, and bryng thee to confuſion among thine enemies, as did Eue to Adam, Dalila to Samſon, and ſtraunge women to Solomon. Gen.34.a 1.Sam.11.a Iud.10.11. and 12.

Ecclē.8.c and 37.a.

Deut.6.b. and.11.c.

18 Let the remembraunce of God be in thy minde, and let all thy talking be in the cõmaundementes of the hyest.

19 In the handes of craftesmen shall the workes be commended: so shall the princes of the people in the wisdome of their talkyng. 20 A man ful of wordes is perilous in his citie: and he that is rashe in his talkyng, shalbe abhorred.

¶ The.x. Chapter.

1 Of kinges and iudges. 7 Pride and couetousnesse are to be abhorred. 18 Labour is praysed.

A

A wise iudge wyll order his people with discretion: and where a man of vnderstandyng beareth rule, there goeth it well.

3.King.3.c.

Deut.17.b.

Iohn.29.a.

2 As the iudge of the people is him selfe, euen so are his officers: and loke what maner of man the ruler of the citie is, such are they that dwell therin also. 3 An vnwise king destroyeth his people: but where they that be in auctorite are men of vnderstandyng, there the citie prosspereth. 4 The power of the earth is in the hande of God, and all iniquitie of the people is to be abhorred: and when his tyme is, he shall set a profitable ruler vpon it. 5 In the hande of God is the prosperitie of man, & vpon the person of the scribe shall he lay his honour.

2.King.12.a.

Iohn.28.b and.29.a.

Leuit.19.a.

6 Be not angry for any wrong of thy neyghbour, and meddle thou with no vnrighteous workes. 7 Pride is hatefull before God and man, (a) and all wickednesse of the heathen is to be abhorred. 8 Because of vnrighteous dealyng, wrong, blasphemies, and diuers disceiptes, a realme shalbe translated from one people to another. 9 There is nothyng worse then a couetous man: why art thou proude O thou earth and ashes? there is not a more wicked thyng then to loue money: and why? such one hath his soule to sell, yet is he but filthy doung whyle he lyueth. 10 All tyrannie is of smal endurance, and the disease that is harde to heale greeueth the phisition. 11 And though the phisition shewe his helpe neuer so long, yet in conclusion it goeth after this maner, To day a king, to morow dead.

(a) That is, cheefly idolatrie in false religion, and wantonnes and vanitie in lyfe.

12 For when a man dyeth, he is the heire of serpentes, beastes & wormes. 13 The begynnyng of mans pride, is to fall away from God: and why? his heart is gone from his maker.

C

14 For pryde is the originall of all sinne: who so taketh holde therof, shalbe fylled with curssynges, and at the last it shall ouerthrowe him: therfore hath the Lorde brought the congregations of the wicked to dishonour, and destroyed them to the ende.

Sapi.6.b. Eccl.11.c. and.18.b.

15 God hath destroyed the seates of proude princes, and set vp the meeke in their stead. 16 God hath withered the rootes of the proude heathen, and planted the lowely for them. 17 God hath ouerthrowen the landes of the heathen, and destroyed them vnto the grounde: he hath caused them to wyther away, he hath brought them to naught, and made the memoriall of them to cease from out of the earth.

Gen.19.b.

18 God hath destroyed the name of the proude, and left the name of the humble in mynde. 19 Pryde was not made for man, neither wrothfulnesse for mens childzen. 20 The seede of men that feareth God shalbe brought to honour: but the seede which transgresseth the commaundementes of the Lorde shalbe shamed.

21 We that is the ruler among brethren, is holden in honour among them: and he that regardeth such as feare the Lorde, is acceptable in his sight. 22 The feare of the Lorde causeth that the kingdome fayleth not: but the kingdome is lost by cruelnesse and pryde. 23 The glorie of the riche, of the honourable, and of the poore, is the feare of God. 24 Despise not thou the iust poore man that hath vnderstandyng, & magnifie not the riche vngodly. 25 Great is the iudge and mightie in honour, yet is there none greater then he that feareth God. 26 Vnto the seruaunt that is discrete shall the free do seruice: he that is wise and well nurtured wyll not grudge when he is reformed, and an ignorant body shall not come to honour.

Iohn.22.a. 2.Sa.12.b.

Iohn.12.b.

27 Be not proude to do thy worke, and dispaire not in the time of aduersitie. 27 Better is he that laboureth & hath plentousnesse of all thinges, then he that is gorgious and wanteth bread. 29 My sonne, ger thy soule honour by meekenesse, and geue her her due honour.

30 Who shall iustifie him that sinneth agaynst him selfe? Who wyll honour him that dishonoureth his owne soule? 31 The poore is honored for his faithfulnesse & trueth: but the riche is had in reputation because of his goodes.

32 He that honoreth him selfe honestly

in

in powertie, howe much more shall he behaue hym selfe honestly in riches? and who so ordreth hym selfe vnhonestly in riches, how much more shall he behaue him selfe vnhonestly in powertie?

The .xi. Chapter.

1 The prayse of humilitie. 2 After the outwarde appearaunce ought we not to iudge.

A

THe wysdome of hym that is brought low shal lift vp his head, and shall make hym to sit among great men. 2 Commende not thou a man in his beautie, neither despise a man in his vtter appearaunce. 3 The Bee is but a small beast among the fowles, yet is her fruite exceeding sweete. 4 Be not proude of thy rayment & exalt not thy self in the day of thy honour: for the workes of the lyest only are wonderfull: yea glorious, secrete, & vnknowen are his workes. 5 Many tyrauntes haue ben fayne to sit downe vpon the earth, & the vnlikely hath worne the crowne. 6 Many mightie men haue ben brought lowe, and the honorable haue ben delinered into other mens handes. 7 Condemne no man before thou haue tryed out the matter: and when thou hast made inquisition, then rebourne righteously. 8 Geue no sentence before thou hast heard the cause: but first let men tell out their tales. 9 Strine not for a matter that toucheth not thy selfe, and stande not in the iudgement of sinners. 10 My sonne, meddle not with many matters: and if thou gaine much thou shalt not be blameles, and if thou folowe after it, thou shalt not attayne it: and though thou runnest thy way afore, yet shalt thou not escape. 11 There is some man that laboureth & taketh payne, & the more he weerieth him selfe, the lesse he hath.

12 Agayne, some man is slouthfull, hath neede of helpe, wanteth strength, and hath great powertie: 13 And gods eye looketh vpon him to good, setteth him vp from his low state, and lifteth vp his head: so that many men marueil at him, & geue honour vnto God.

C

14 Prosperitie and aduersitie, life and death, powertie and richelle, come all of the Lorde. 15 Wysdome, nurture, and knowlege of the lawe are with God, loue and the wayes of good are with hym. 16 Errour and darknesse are made for sinners, and they that exalt them selues in euyll, waxe olde in euyll. 17 The gyft of God remayneth for the righteous: and his good wyll shall geue prosperitie for euer.

18 Some man is riche by his care and nigardship, and that is the portion of his rewarde: 19 In that he saith, Nowe haue I gotten rest, and nowe wyll I eate and drinke of my goodes my selfe alone: and yet he considereth not that the tyme draweth nye, and death approacheth, that he must leaue all these thinges vnto other men, and dye him selfe.

20 Stand thou fast in thy couenaunt, and exercise thy selfe therein, and remayne in the worke vnto thy age.

21 Marueil not at the workes of sinners, but put thy trust in god and bide in thy labour: for it is but an easie thing in the sight of God to make a poore man rich, and that sodenly.

22 The blessing of God hasteth to the rewarde of the righteous, and maketh his fruites soone to flourishe and prosper. 23 Say not, What helpeth it me? and what good thing shall I haue hereafter? 24 Againe, say not, I haue enough, how can I want? 25 When thou art in welfare, forget not aduersitie: and when it goeth not well with thee, haue a good hope that it shalbe better: 26 For it is but a small thing vnto God to rewarde euery man accordyng to his wayes. 27 The aduersitie of an houre maketh one to forget all pleasure: & when a man dyeth, his workes are discouered. 28 Iudge no man blessed before his death: for a man shalbe knowen in his childyen.

29 Bryng not euery man into thyne house: for the disceiptfull layeth wayte diuerslly, (a) and are lyke stomaches that beiche filthyly. 30 Like as a partrich in a maunde, so is the heart of the proude: and like as a spye that looketh vpon the fall of his neighbour. 31 For he turneth good vnto euyll, and slaundereth the chosen.

32 Of one sparke is made a great fire, and of one disceiptfull man is blood increased: and an vngodly man layeth wayte for blood.

33 Beware of the disceiptfull, for he imagineth wicked thinges, to bryng thee into a perpetuall shame.

34 If thou takest an aliaunt vnto thee, he shall destroy thee in vnquietnesse, and drive thee from thyne owne wayes.

Ecclus.xii.d.

1.Sa.xv.f. Esther.vi.a

Deu.xiii.b. B

Prou.xviii.c

Mat.xix.c. 1.Tim.vi.b

Prou.x.c. Psal.128.a

Job.xliij.c.

Job.i.c. Ezec.28.b.

Luk.xii.b.

D

Eccl.xviii.c

E

(a) That is, after they knowe thy secretes, ye fer the same with fylthy raylinges.

The.xii. Chapter.

1 Vnto whom we ought to do good.
10 Enemies ought not to be trusted.

A WHen thou wylt do good, knowe to whom thou doest it, and so shalt thou be greatly thanked
Gala.vi.a. for thy benefites. 2 Do good vnto
i.Tim.v.a. the righteous, and thou shalt finde great rewarde, though not of hym, yet (no doubt) the Lord him selfe shall rewarde thee. 3 He standeth not in a good case that is alway occupied in euyll, and geueth no almes: for the highest hateth the sinners, and hath mercy vpon them that shewe the workes of repentaunce. 4 Geue thou vnto such as feare God, and receaue not a sinner. 5 As for the vngodly and sinners, he shal recompence vengeaunce vnto them, and kepethem to the day of wrath. 6 Geue thou vnto the good, and receaue not the sinner, do well vnto hym that is lowly, but geue not to the vngodly: Let not the bread be geuen hym, that he be not mightier then thy selfe therin: for so shalt thou receaue twyse as much euyll in all that good that thou doest
B vnto hym. 7 And why? the highest hateth sinners, and shall rewarde vengeaunce to the vngodly. 8 In prosperitie a freende shalbe knowen, and in aduersitie an enemie shall not be hid. 9 For when a man is in wealth, it greeueth his enemies: but in heauinesse & trouble a mans very freende wyll depart from hym. 10 Trust neuer thyne enemie: for lyke as iron rusteth, so doth his wickednesse.

11 And though he make much crouching and kneeling, yet kepe well thy minde, and beware of hym: and thou shalt be to hym as he that wypeth a glasse, and thou shalt knowe that all his rust hath not ben well wyped away. 12 Set hym not by thee, neither let him sit at thy right hande: lest he turne hym, get into thy place, take thy roome, and seeke thy seate, and so thou at the last remember my wordes, and be pricked at my sayinges.

Eccle.viii.a and.xxi.a. 13 Binde not two sinnes together: for there shall not one be vnpunished.
C 14 Who wyll haue pitie of the charmer that is stinged of the serpent, or of all such as come nye the beastes?
15 Euen so is it with hym that keepeth companie with the wicked man, and lappeth him selfe in his sinnes.
16 For a season wyll he byde with thee; but if thou stumble, he tarieth not. 17 An enemie is sweete in his
D lippes, he can make many wordes, & Iere.xli.b. speake many good things: yea he can weepe with his eyes, but in his heart he imagineth how to throwe thee into the pit: and if he may finde opportunitie, he wyl not be satisfied with blood.
18 If aduersitie come vpon thee, thou shalt finde him there first, and though he pretende to do thee helpe, yet shall he undermine thee. 19 He shal shake his head, and clap his handes ouer thee for very gladnesse: and whyle he maketh many wordes, he shall disguise his countenaunce.

The.xiii. Chapter.

1 The companies of the proude and of the riche are to be eschewed. 15 The loue of God. 17 Lyke do companie
E with their like.

WHo so toucheth pitch, shalbe defiled withall: and he that is familier with the proude, shall clothe him selfe with pryde. 2 He that beth a burthen vpon him that accompanieth a more honorable man then him selfe, therfore kepe no familiaritie with one that is richer then thy selfe: How agree the kettell and the pot together? for if the one be smitten against the other, it shalbe broken.

3 The riche dealeth vnrighteously, & threatneth withall: but the poore being oppressed and wronged fully dealt withall, suffreth scarcenesse, & geueth fayre wordes. If the riche haue done wrong, yet must he be entreated: but if the poore haue done it, he shall straight wayes be threatned. 4 If thou be for his profite, he vseth thee: but if thou haue nothing, he shall forsake thee. 5 As long as thou hast any thing of thyne owne, he shalbe a good felowe with thee: yea he shall make thee a bare man, & not be sory for thee.
6 If he haue neede of thee, he shall defraude thee, & with a pinte mocke
F shall he put thee in an hope, and geue thee all good wordes, and say, What wantest thou? 7 Thus shal he shame thee in his meate, vntyll he haue supt thee cleane vp twyse or thryse, and at the last shall he laugh thee to scorne: afterwarde, when he seeth that thou hast nothing, he shall forsake thee, and shake his head at thee. 8 Submit thy selfe vnto God, and wayte vpon his hande. 9 Beware that thou be not disceaued and brought downe in thy simplenesse: Be not to humble in thy wysdome, lest when thou art brought

brought lowe thou be deceaued thorowe foolishnesse. 10 If thou be called of a mightie man, absent thy selfe, so shall he call thee to hym the more oft. 11 Preasse not thou vnto him, that thou be not shut out: but go not thou farre of, lest he forget thee.

12 Withdraw not thy selfe from his speache, but beleue not his many wordes: for with much communication shall he tempt thee, and with a pitnie mocke shall he question with thee of thy secretes. 13 The vnmercifull minde of his shall marke thy wordes, he shall not spare to do thee hurt, & to put thee in prison. 14 Beware and take good heede to thy selfe, for thou walkest in perill of thy ouerthrowing: Nowe when thou heerest his words, make thee as though thou wast in a dreame, & wake vp. 15 Loue God all thy lyfe long, and call vpon hym in thy neede. 16 Euery beast loueth his like: euen so let euery man loue his neighboure. 17 All flesh wil resort to their like, and euery man wil kepe company with such as he is him selfe. 18 But as the woolfe agreeth with the lamme: so doth the vngodly with the righteous. 19(a) What peace is there betwene Hyena and a dogge? howe can the riche & the poore agree together? 20 The wylde asse is the lions pray in the wildernesse: euen so are poore men the meate of the riche. 21 Like as the proude may not away with lowlinesse: euen so doth the rich abhorre the poore. 22 If a rich man fall, his freendes set hym vp agayne: but when the poore falleth, his acquaintaunce forsake him. 23 If a riche man fall into an errour, he hath many helpers, he speaketh proude wordes, and yet men iustifie hym: but if a poore man go wrong, he is punished, yea though he speake wisely, yet can it haue no place. 24 When the riche man speaketh, euery body holdeth his tongue, and looke what he saith, they prayse it vnto the cloudes: but if the poore man speake, thei say, What felowe is this? and if he do amisse, they shal destroy him. 25 Riches are good vnto him that hath no sinne in his conscience: and pouertie is a wicked thing in the mouth of the vngodly. 26 The heart of man chaungeth his countenaunce, whether it be in good or euyll. 27 A chearefull countenaunce is a token of a good heart: for els it is an harde thing to knowe the thought.

(a) That is, with a sinner that returneth continually to his sinne againe as a dogge to his vomit: or els after the other translation Hyena is a subtill beast, watching about sheepheards foldes resembling a mans voyce, and learning certaine names, doth call the foorth & so destroy the, whose nature is contrarie to the dog, whiche is a keper of the folde, and freendly vnto man.

The.xiii. Chapter.

1 The offence of the tongue. 17 Man is but a vayne thing. 21 Happy is he that continueth in wysdome.

BLessed is the man that hath not fallē with the word of his mouth, and is not pricked with the conscience of sinne. 2 Happy is he that hath no heauinesse in his minde, & is not fallen from his hope in the Lord.

3 It becommeth not a couetous man and a nygarde to be riche: and what shoulde an enuious man do with money? 4 He that with all his carefulnesse heaperth together vnrighteously, gathereth for other folkes, and another man shal make good cheare with his goodes. 5 He that is wicked vnto him selfe, howe shoulde he be good vnto other men? howe can such one haue any pleasure of his goodes.

6 There is nothing worse then when one disalloureth him selfe: and this is a reward of his wickednesse. 7 If he do any good, he doth it not knowing thereof and against his wyll, and at the last he declareth his vngraciousnesse. 8 A nygarde hath a wicked eye, he turneth away his face, and despiseth men. 9 A couetous mans eye hath neuer enough in the portion of wickednes, vntill the time that he wither away, & haue lost his owne soule.

10(a) A wicked eye enuieth bread, and there is scarcenesse vpon his table.

11 My sonne, do good to thy selfe of that thou hast, and geue the Lorde his due offeringes. 12 Remember that death tarieth not, & howe that the (b) graue is not shewed vnto thee: for the couenaunt of this world shall dye the death. 13 Do good vnto thy freende before thou dye, and according to thy abilitie reache out thyne hand & geue vnto the poore. 14 Be not disapointed of the good day, & let not the portion of the good desire ouerpasse thee. 15 Shalt thou not leaue thy trauailes and labours vnto other men? In the diuiding of the heritage geue & take, and sanctifie thy soule. 16 Worke thou righteousnes before thy death: for in the hell there is no meate to finde. 17 All flesche shall fade away like a garment, and like a flourishing leafe in a greene tree. 18 Some growe, some are cast downe: euen so is the generation of flesche and blood: one commeth to an ende, another is borne, and this is the condition

A Eccle.xix.c. and.xxv.c. Iames.iii.a

B Prou.xvii.c. Eccle.i.a.

(a) For he that is couetous and enuious counteth all lost that is not layde vp for him selfe, & pineth away at another mans wealth.

(b) Though death be certayne, yet the time of it is vnknowen to thee.

C

of all tymes, thou shalt dye the death.
19 All transitorye thinges shall fayle at the last, and the worker therof shall go withall. 20 Euery chosen worke shalbe iustified, and he that medled withall shall haue honour therein.
21 Blessed is the man that kepeth hym in wysdome, and exercyseth hym selfe in vnderstanding, and with discretion shall thinke vpon the foreknowledge of God, 22 Which considereth the wayes of wisdome in his heart, hath vnderstanding in her secretes, 23 Goeth after her as one that seeketh her out, and continueth in her wayes. 24 He looketh in at her windowes, and hearkeneth at her doores. 25 He taketh his rest beside her house, and fastneth his stake in her walles: he shall pitche his tent nye vnto her hande, and in his tent shall good thinges rest for euermore.
26 He shall set his chyldren vnder her couering, and shall dwell vnder her braunches. 27 Vnder her couering shall he be defended from the heate, and in the glorye shall he rest.

The.xv. Chapter.

1 The goodnesse that foloweth hym which feareth God. 8 God reiecteth and casteth of the sinner, 11 God is not the auctour of euill.

HE that feareth God, wyl do good: and who so kepeth the lawe, shall obtayne wysdome. 2 As an honorable mother shall she meete hym, and (a) she as his wyfe maryed of a virgin shall receaue him. 3 With the bread of lyfe and vnderstanding shall she feede hym, and geue hym the waters of wholsome wysdome to drinke.
4 If he be constant in her, he shall not be moued, and if he holde him fast by her, he shall not come to confusion.
5 She shall bring hym to honour among his neighbours, and in the middest of the congregation shal she open his mouth: 6 With the spirite of wysdome and vnderstanding shall she fill hym, and clothe hym with the garment of glory. 6 She shall heape the treasure of myrth and ioy vpon him, & geue hym an euerlasting name to heritage. 7 Foolishe men wyll not take holde vpon her, but such as haue vnderstanding wyll meete her: foolishe men shall not see her, for she is farre from pryde and disceipt.
8 Men that go about with lyes, wyll not remember her: but men of trueth shalbe founde in her, and shall prosper euen vnto the beholding of God.
9 Prayse is not seemely in the mouth of the vngodly, for he is not sent of the Lorde. 10 But if prayse come of wysdome and be plenteous in a faythfull mouth, then the Lorde wyll prosper it. 11 Say not thou, It is the Lordes fault that I am gone by: for thou shalt not do the thing that God hateth. 12 Say not thou, he hath caused me to do wrong: for he hath no neede of the vngodly. 13 God hateth all abhomination of errour, and they that feare God will loue none such.
14 God made man from the beginning, and left him in the hande of his counsell: he gaue his commaundementes and preceptes. 15 If thou wylt obserue the commaundementes and kepe acceptable faythfulnesse for euer, they shall preserue thee. 16 He hath set water and fire before thee, reache out thyne hande vnto whiche thou wylt. 17 Before man is lyfe and death, good and euill: loke what hym liketh, shalbe geuen him. 18 For the wysdome of God is great and mightie in power, and beholdeth all thinges continually: 19 The eyes of the Lorde are vpon them that feare hym, and he knoweth all the workes of man. 20 He hath commaunded no man to do vngodly, neither hath he geuen any man licence to sinne: for he destroyeth not a multitude of infidels and vnprofitable chyldren.

The.xvi. Chapter.

1 Of vnhappy & wicked children. 19 No man can hide him selfe from God.

DElite not thou in the multitude of vngodly chyldren, and haue no pleasure in them if they feare not God. 2 Trust not thou to their lyfe, and regarde not their labours. 3 For one sonne that feareth God, is better then a thousand vngodly: and better it is for a man to dye without chyldren, then to leaue behynde hym such chyldren as are vngodly. 4 For by one that hath vnderstanding, may a whole citie be vpholden: but though the vngodly be many, yet shall it be wasted through them. 5 Many such thinges hath myne eye seene, and greater thinges then these haue I hearde with mine eares. 6 In the congregation of the vngodly shall a fire burne, and among vnfaythfull people shall the wrath be kindled.
7 The olde giauntes obtay-

(a) As a pure virgin newly maried, doth freendly entreat her husband: so shal iustice pure & vndefiled, gently entertayne her louers.
Mat. iiij. a. Joh. iiij. a.

Ecclesi. xxi. b.

Gene. vi. a.

ned no grace for their ſinnes, whiche were deſtroyed truſting to their owne ſtrength. 8 Neither ſpared he them among whom Lot was a ſtraunger: but ſmote them, and abhorred them becauſe of the pryde of their workes.

Gen. xix. c.

9 He had no pitie vpon them: but deſtroyed all the people that were ſo ſtout in ſinne. 10 And foraſmuch as he ouerſaw the fyre hundred thouſand that gathered them ſelues together in the hardneſſe of their heart, in afflicting them, in pryng them, in ſmyting them, and healing them with mercy and chaſtiſement: it were marueil if one beyng hardnecked ſhould be free.

Exod. v. 2.

11 For mercy and wrath is with him, he is both mighty to forgeue, and to powre out diſpleaſure. 12 Like as his mercy is great, euen ſo is his puniſhment alſo: he iudgeth a man accordyng to his workes. 13 The vngodly ſhall not eſcape in his ſpoyle, & the long patience of him that ſheweth mercy, ſhall not byde behinde. 14 He wyll make a place for euery mercyfull deede, and euery man ſhall finde accordyng to his workes. 15 The Lorde hardened Pharao that he ſhould not knowe hym, and that his workes might be knowen vpon the earth vnder the heauen. 16 His mercy is knowen to all creatures, he hath ſeparated his light from the darkeneſſe with an adamant. 17 Say not thou, I wyll hyde my ſelfe from God: for who wil thinke vpon me from aboue? I ſhall not be knowen in ſo great an heape of people: for what is my ſoule among ſo many creatures? 18 Beholde the heauen, yea the heauen of heauens of God, the deepe, the earth, and all that therein is, ſhalbe moued at his preſence. 19 The mountaines, the hilles, and the foundations of the earth ſhall ſhake for feare, when God diſtreth them. 20 Theſe things doth no heart vnderſtande worthyly: but he vnderſtandeth euery heart. 21 And who vnderſtandeth his wayes? no man ſeeth his ſtormes, & the moſt part of his workes are ſecrete. 22 Who wyll declare the workes of his righteouſneſſe? or who ſhalbe able to abide them? for the couenaunt is farre from ſome, and tryng out of men is in the ende. 23 He that is humble of heart, thinketh vpon ſuch thinges: but an vnwyſe & erronious man caſteth his minde vnto fooliſhe thinges. 24 My ſonne, hearken thou vnto me, and learne vnderſtanding, and marke my wordes with thyne heart: I wyll geue thee a ſure doctrine, and playnely ſhall I inſtruct thee. 25 Marke my wordes then in thyne heart: for in righteouſneſſe of the ſpirite do I ſpeake of the wonders that God hath ſhewed among his workes from the beginning, and in the trueth do I ſhewe the knowledge of him. 26 God hath ſet his workes in good order from the beginning, and part of them hath he ſundred from the other.

27 He hath garniſhed his workes from euerlaſting, & their beginnynges accordyng to their generations: they are not hungrye nor weerye in their labours, nor ceaſſe from their offices.

28 None of them hindred another, neither was any of them diſobedient vnto his wordes. 29 After this God looked vpon the earth, and filled it with his goodneſſe. 30 With all maner of liuing beaſtes hath he couered the grounde, and they all ſhalbe turned vnto earth agayne.

The. xvii. Chapter.

1 The creation of man, and the goodneſſe that God hath done vnto him, 20 Of almes, 26 and repentaunce.

GOD ſhaped man of the earth, and made hym after his owne image, & turned hym vnto earth agayne, and clothed hym with his owne ſtrength. 2 He gaue hym the number of dayes and certayne tyme, yea and gaue hym power of the thinges that are vpon earth. 3 He made all fleſhe to ſtande in awe of hym, ſo that he had the dominion of all beaſtes and foules. 4 He made out of hym an helper like vnto him ſelf, and gaue them diſcretion and tongue, eyes, and eares, and a hart to vnderſtande:

A Gene. i. d.

Gene. ii. d.

5 He gaue them a ſpirite and a ſpeach to declare his workes, and ſilled them with inſtruction and vnderſtanding.

6 He created for them alſo the knowledge of the ſpirite, filled their heartes with vnderſtanding, and ſhewed them good and euyll. 7 He ſet his eye B vpon their heartes, declaring vnto them his great and noble workes:

8 That they ſhoulde prayſe his holy name together, reioyce of his wonders, & be telling of his noble actes.

9 Beſide this, he gaue them inſtruction, and the lawe of lyfe for an heritage, that they might nowe know that they were (a) mortall. 10 He made an euerlaſting couenaunt with them,

Exo. xx. a.

(a) Through their owne tranſgreſſion.

and shewed them his righteousnesse and iudgementes. 11 They sawe the maiestie of his glory with their eyes, and their eares heard the maiestie of his voyce, and he sayde vnto them, Beware of al vnrighteous thinges.

12 He gaue euery man also a commaundement concerning his neighbour. 13 Their wayes are euer before him, & are not hid from his eyes.

C

14 Euery man from his youth is geuen to euyll, and their stony heartes can not become (b) fleshy. 15 He hath set a ruler vpon euery people, but Israel is the lordes portion: 16 Whom he nourisheth with discipline as his first borne, and geueth hym most louing light, and doth not forsake him.

17 All their workes are as the sunne in the sight of God, and his eyes are alway looking vpon their wayes.

18 All their vnrighteousnesses are manifest vnto hym, and all their wickednesses are open in his sight.

19 And as he is merciful and knoweth his worke, he doth not leaue them nor forsake them, but spareth them.

20 The mercy that a man sheweth is (c) as a seale with hym, and the grace that is geuen to man preserueth hym as the apple of an eye, and geueth repentaunce to their sonnes and daughters. 21 At the last shall he awake, and reward euery man vpon his head, and shal turne them together into the nethermost partes of the earth.

D

22 But vnto them that wyll repent he hath geuen the way of righteousnesse: as for such as be weake, he comforteth them, suffereth them, and sendeth them the portion of the veritie. 23 O turne then vnto the Lorde, forsake thy sinnes, make thy prayer before the Lorde, do the lesse offence. 24 Turne agayne vnto the Lorde, for he will bring thee from darknesse vnto holsome light, forsake thyne vnrighteousnesse, be an vtter enemie to abhomination. 25 Learne to knowe the righteousnesse and iudgements of God, stande in the portion that is set foorth for thee, and in the prayer of the most hye God. 26 Go in the portion of the holy worlde with suche as be liuing, & geue thankes vnto God. 27 Who wyll prayse the Lorde in the hell? abyde not thou in the errour of the vngodly, but geue thankes before death. 28 As for the dead, thankfulnesse perisheth from him as nothing: geue thou thankes in thy lyfe, yea whyle thou art liuing and whole that thou geue thankes, and prayse God, and reioyce in his mercy. 29 O how great is the louing kindnesse of the Lorde, and his mercifull goodnes vnto such as turne vnto hym? 30 For all thinges may not be in man, and why? the sonne of man is not immortall, and he hath pleasure in the vanitie of wickednesse. 31 What is more cleare then the sunne: yet shall it fayle. 32 Or what is more wicked then the thing that flesshe and blood hath imagined? and that same shalbe reproued. 33 The Lorde seeth the power of the hye heauen, and all are but earth and ashes.

The. xviii. Chapter.

1 The marueylous workes of God.
6 The miserie and wretchednes of man. 9 Against God ought we not to complayne.

A

HE that liueth for euermore, made all thinges together: God only is righteous, & there is none other but he, and remayneth a victorious kyng for euer. 2 He ordereth the worlde with the power of his hande, and all thinges obey his wyll: for he gouerneth all thinges by his power, and diuideth the holy thinges from the prophane. 3 Who shalbe able to expresse the workes of him? who will seeke out the grounde of his noble actes? 4 Who shall declare the power of his greatnesse? or who wyll take vpon him to tel out his mercy? 5 As for the wonderous workes of the Lorde, there may nothing be taken from them, nothing may be put vnto them, neither may the ground of them be founde out. 6 But when a man hath done his best, he must begin agayne: and when he thinketh to be come to an ende, he must go agayne to his labour. 7 What is man? wherto is he worth? what good or euill can he do? 8 If the number of a mans dayes be almost an hundred yeres, it is much: and no man hath certayne knowledge of his death. 9 Like as the droppes of rayne are vnto the sea, and as a graueil stone is in comparison of the sande: so are these fewe yeres to the dayes of euerlasting.

10 Therefore is the Lorde patient with them, and powreth out his mercy vpon them. 11 He sawe and perceaued the thoughtes and imaginations of their heart that they were euil, therefore heaped he vp his mercyfull goods

(b) That is, soft and gentle, for the holy ghost to write his lawes in. Rom. xiii. c Deut. viii. e.

Eccle. 29. b (c) As a thing sealed vp is surely found agayne, so is mercy layde vp in store.

Act. iii. c.

Psal. lxii. a.

Gene. i. a.

Psal. civ. a.

Psal. cx. a.

ii. Pet. iii. b

goodnes vpon them, and shewed them the way of righteousnes. 12 The mercy that a man hath, reacheth to his neighbour, but the mercy of God is vpon all flesche: he chasteneth, he teacheth and nurtureth: yea euen as a sheepheard turneth againe his flocke, so doth he all them that receaue chastening, nurture, and doctrine.

Eccl.xxvi.a. 13 Merciful is he vnto them that diligently seeke after his iudgementes.

C 14 My sonne, when thou doest good, make no grudging at it: and whatsoeuer thou geuest, speake no discomfortable wordes. 15 Shall not the deawe coole the heate? euen so is a worde better then a gift. 16 Is not a freendly word a good honest gift? but a gratious man geueth them both.

Prou.xv.a.

Eccle.xli.b. 17 A foole shal cast a man in the teeth and that roughly: and a gyft of the niggarde putteth out the eyes. 18 Get thee righteousnesse before thou come to iudgement, learne before thou speake, and go to physicke or euer thou be sicke. 19 Examine and iudge thy selfe before the iudgement come, and so shalt thou finde grace in the sight of God. 20 Humble thy selfe afore thou be sicke: and whylest thou mayst (a) sinne, shewe thy conuersation.

1.Cor. xi. 21 Be not let to pay thy bowe in good tyme, and tary not to be iustified vnto thy death: for the rewarde of God endureth for euer. 22 Before thou prayest prepare thy soule, and be not as one that tempteth God. 23 Thinke vpon the wrathfull indignation that shalbe at the ende, and the houre of vengeaunce when he shall turne away his face. 24 When thou hast inough, remember the tyme of hunger: and when thou art riche, thinke vpon the tyme of pouertie and scarsenesse.

(a) For he is more perfet that may sinne & doth resist it, then he that doth folowe after it.

D

Eccle.xi.d. 25 From the morning vntil the euening the time is chaunged, and al such thinges are soone done in the sight of God. 26 A wyse man feareth God in all thinges, and in the dayes of transgression he kepeth hym selfe from sinne: but the foole doth not obserue the tyme. 27 A discrete man hath pleasure in wisdome, and he that findeth her, maketh much of her.

28 They that haue had vnderstanding, haue dealt wysely in wordes, haue vnderstand the trueth and righteousnes, and haue sought out wyse sentences and iudgementes. 29 The cheefe auctoritie of speaking, is of the Lorde alone: for a mortall man hath but a dead heart. 30 Folowe not thy lustes, but turne thee from thyne owne wyll. 31 For if thou geuest thy soule her desires, it shall make thyne enemies to laugh thee to scorne.

Rom.vi.b.

32 Take not thy pleasure in great voluptuousnes, and meddle not to much withall. 33 Make not to great cheare of the thing that thou hast won by aduauntage, lest thou fall into pouertie and haue nothing in thy purse, els thou shouldest slaunderously lye in wayte for thyne owne life.

The xix. Chapter.

2 Wine and whoredome bringeth men to pouertie. 6 In thy wordes must thou vse discretion.

A Labouring man that is geuen vnto drunckennes, shal not be rich: and he that maketh not much of small thinges, shall fall by litle and litle. 2 Wine and women make wyse men runagates, and put men of vnderstanding to reprooffe.

A

Gen. xix.g. 1.King.xi.a.

3 And he that companieth adulterers, shall become an impudent man: mothes and wormes shall haue hym to heritage, yea he shall be set vp to a great example, and his soule shalbe rooted out of the number. 4 He that is hastie to geue credence, is light minded, and doth against him selfe.

Iosu.xxii.c.

5 Who so reioyceth in wickednesse, shalbe punished: but he that reioyceth pleasures, crowneth his owne soule: he that refrayneth his tongue, may lyue with a troublesome man: he that hateth to be reformed, his lyfe shalbe shortened: and he that abhorreth babling of wordes, quencheth wickednesse. 6 He that offendeth against his owne soule, shall repent it: and he that reioyceth in wickednesse, shalbe punished. 7 Reherse not a wicked and churlishe worde twyse, and thou shalt not be hindred. 8 Shewe thy secretes neither to freende nor foe: and if thou hast offended, tell it not out. 9 For he shall hearken vnto thee, and marke thee: and when he findeth opportunitie, he shall hate thee, and so shall he be alway about thee.

10 If thou hast heard a word against thy neighbour, let it be dead within thee: and be sure thou shalt haue no harme therby. 11 A foole trauayleth with a worde, lyke as a woman that is payned with bearing of a chylde.

Eccl.xxii.e.

Leui.xix.d. 22 Like as an arrowe shot in a thigh of fleshe, so is a worde in a fooles heart. 23 Tell thy frende his fault, lest he be ignorannt, and say, I haue not done it: or if he haue spoken, that he do it no more. 24 Reproue thy neighbour, that he kepe his tongue: and if he haue spoken, that he say it no more. 25 Tell thy neighbour his fault, for oft times an offence is made: and geue not credence to euery worde.

Eccl.xiiii.a 26 A man falleth sometyme with his tongue, but not with his wyll: for what is he that hath not offended in his tongue? 27 Geue thy neighbour warning before thou threaten hym: and geue place vnto the lawe of the Lorde. 28 The feare of the Lorde is the first degree to be receaued of him: and wysdome obtayneth his loue.

29 The knowledge of the commaundementes of the Lord, is the doctrine of life: and they that obey hym, shall receaue the fruite of immortalitie.

30 The feare of God is all wysdome: and he that is a righteous man kepeth the lawe. 31 If a seruaunt say vnto his maister, I wyll not do as it pleaseth thee: though afterwarde he do it, he shall displease hym that nourisheth hym. 32 As for the doctrine of wickednes it is no wisdome, & the prudence of sinners is no good vnderstanding: it is but wickednes, and abhominacion, and a blaspheming of wysdome. 33 A simple man of small vnderstanding that feareth God, is better then one that hath much wysdome, and transgresseth the lawe of the highest. 34 A craftie subtle man can be wise, but he is vnrighteous, and with gyftes he wresteth the open and manifest lawe: agayne, there is that is wyse & iudgeth righteously. 35 A wicked man can behaue him selfe humbly, and can bucke with his head, and yet is he but a deceauer within: he hydeth his face,

Mat.vi.b. and disguiseth it, and because he shoulde not be knowen, he preuenteth thee to hurt thee. 36 And though he be so weake that he can do thee no harme, yet when he may finde opportunitie, he shall do some euyll. 37 A man may be knowen by his face, and one that hath vnderstanding may be perceaued by the looke

Eccle.xx.c. of his countenaunce. 38 A mans garment, laughyng, and goyng, declare what he is.

The.xx. Chapter.

1 Of correction and repentaunce. 6 Of the gyft of the wyse man, and of the foole. 23 Of lying.

SOme man reproueth his neighbour oft tymes, but not in due season: agayne, some man holdeth his tongue, and he is wyse and discrete. 2 It is much better to geue warning and to reproue, then to beare euyll wyll: for he that knowledgeth hym selfe openly, shalbe preserued from hurt and destruction. 3 Like as when a gelded man throughe desire and lust desireth a mayden: euen so is it with hym that vseth violence and vnrighteousnesse in the lawe. 4 O howe good a thing is it, a man that is reproued to shewe openly his repentaunce: for so shalt thou escape wylfull sinne. 5 Some man kepeth silence and is founde wyse: but he that is not ashamed what he saith, is hatefull. 6 Some man holdeth his tongue, because he hath not vnderstanding of the language: and some man kepeth silence, watting a conuenient tyme. 7 A wyse man wyl hold his tongue tyll he see opportunitie: but a wanton and vndiscrete body shal regarde no tyme. 8 He that vseth many wordes, shall hurt his owne soule; and he that taketh auctoritie vpon hym vnrighteously, shalbe hated.

9 Some man hath oft times prosperitie in wicked thinges: againe, some man getteth much, and hath harme and losse. 10 There is some gyft that is nothing worth: agayne, there is some gyft whose reward is double. 11 There is an humilitie for glories sake, and some commeth to worship from lowe estate. 12 Some man byeth much for a litle pryce, & must pay for it seuen fold. 13 A wise man with his wordes maketh him self to be beloued: but the merie tales of fooles shalbe powred out. 14 The gyft of the vnwise shal do thee no good, nor yet of the enuious, for his imporunitie is seuen folde: for he looketh to receaue many things for one. 15 He shal geue litle, & say he gaue much: he openeth his mouth & cricth out, as it were one that cryed out wide. 16 To day he lendeth, to morow asketh he againe: and such a man is to be hated of god & man. 17 The foole saith, I haue no frende, I haue no thanke for all my good deedes, yea euen they that eate my breade speake no good of me: O howe

A Eccle.xx.b.

B

Eccle.iii.a

C

Eccle.vi.d.

C

Eccle.xxiij.c

ofte

vfe and of how many shal he be laughed to scorne? 18 He taketh a more perilous fall by such wordes, then if he fel vpon the ground: euen so shall the fall of wicked men come hastily. 19 In the mouth of him that is vnlearned, are many vnconuenient and vnmeete wordes. 20 A wyse sentence shal not be alowed at the mouth of the foole: for he speaketh not it in due season.

21 Some man sinneth not because he hath not wherewithall, and in his rest he shalbe stinged. 22 Some man there is that destroyeth his owne soule with shame, and for an vnwyse bodies sake destroyeth he it, and with accepting of persons shall he vndoe him selfe. 23 Some man promiseth his freende a gift for very shame: and getteth an enemie of hym for naught. 24 A lye is a wicked shame in a man: yet shall it be euer in the mouth of the vnwise. 25 A theefe is better then a man that is accustomed to lie: but they both shal haue destruction to heritage. 26 The conditions of liers are vnhoneste: and their shame is euer with them. 27 A wise man shal bring him selfe to honour with his wordes: and he that hath vnderstanding shalbe set among great men. 28 He that tilleth his land, shall increase his heape of corne: he that worketh righteousnesse shalbe exalted, and he that pleaseth great men shal escape much euill.

29 Rewardes and gyftes blynde the eyes of the wise, and make him dumbe that he can not tell men their faultes. 30 Wysdome that is hyd, and treasure that is hoorded vp, what profite is in them both? 31 Better is he that keepeth his ignorance secrete, then a man that hydeth his wysdome.

32 The necessarie patience of hym that foloweth the Lorde, is better then he that gouerneth his lyfe without the Lorde.

The. xxi. Chapter.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reproued. 17 The mouth of the wyse man. 26 The thought of the foole.

MY sonne, if thou hast sinned, do it no more: but pray for thy foresinnes that they may be forgeuen thee. 2 Flee from sinne, euen as from a serpent: for if thou commest to nye her, she will byte thee: the teeth therof are as the teeth of a lion, to slay the soules of men. 3 The wyckednes of man is as a sharpe two edged swoorde, which maketh such woundes that they can not be healed. 4 Scrite and wrongfull dealyng shall waste away a mans goods, and through pryde a ryche house shalbe brought to naught: so the riches of the proud shal be rooted out. 5 The prayer of the poore goeth out of the mouth, & commeth vnto the eares, and his vengeaunce (or defence) shall come hastily. 6 Who so hateth to be reproued, he is a token of an vngodly person: but he that feareth God, will remember him selfe. 7 A mighty man is knowen a farre of by his tongue: but he that hath vnderstandyng perceaueth that he shall haue a fall. 8 Who so buildeth his house with other mens cost, (a) is like one that gathereth stones to make his greaue. 9 The congregation of the vngodly is like stubble gathered together, their ende is a flame of fire. 10 The way of the vngodly is set with stones: but in their ende is hell, darknesse, and paynes.

11 He that keepeth the law, will holde fast the vnderstanding therof: and the ende of the feare of God is wysdome and vnderstandyng. 12 He that is not wyse, will not be taught in good, but the vnwise man abounded in wickednesse: and where bytternesse is, there is no vnderstandyng. 13 The knowledge of the wise shal flowe like water that runneth ouer, & his counsayle is lyke a pure fountayne of lyfe. 14 The heart of a foole is lyke a broken vessel, he can kepe no wysdome. 15 When a man of vnderstanding heareth a wyse wozde, he shall commende it, and make much of it: but if a voluptuous man heare it, he shall haue no pleasure therin, but cast it behinde his backe. 16 The talking of a foole is lyke an heauy burthen by the way: but to heare a wise man speake, it is pleasure. 17 Where a doubt is in the congregation, it is asked at the mouth of the wyse, and they shall ponder his wordes in their heartes. 18 Like as is a house that is destroyed, euen so is wysdome vnto a foole: as for the knowledge of the vnwyse, it is but darke wordes. 19 Doctrine is vnto him that hath no vnderstanding, euen as fetters about his feete, and lyke manicles vpon his right hand. 20 A foole lifteth vp his voyce with laughter: but a wise man shall scarse laugh secretly. 21 Learnyng is vnto a wyse man a tewell of golde, and lyke an armlet

Exod. 3. b.

(a) With goods borrowed and not payed a gayne, robbed, stolen, or craftily conueyed: gathereth stones in winter to builde, when the frost doth so congeale the morter, that it can not holde the stones together.

Ecclus. 5. a.

Ecclus. 19. c.

Prou. 12. b.

Gen. 41. f.

Ecclus. 23. a.

Ecclus. 41. c.

armlet vpon his ryght arme. 22 A foolishe mans foote is soone in his neighbours house: but one that hath experience shalbe ashamed at the person of the mightie. 23 A foole will peepe in at the wyndowe into the house: but he that is well nurtured will stande without. 24 A foolishe man standeth hearkening at the doore: but he that is wyse will be ashamed.

25 The lippes of the vnwyse will be telling foolishe thinges: but the wordes of suche as haue vnderstandyng shalbe wayed in the ballance. 26 The heart of fooles is in their mouth: but the mouth of the wyse is in their heart. 27 When the vngodly curseth the (b) blasphemer, he curseth his owne soule. 28 A prude accuser of other men shall defile his owne soule, and be hated of euery man: but he that repenteth his tongue and is discrecte, shall come to honour.

(b) For while he curseth another, he doth the same thing. & so curseth him selfe.

The. xxii. Chapter.

1 Of the sluggarde. 12 Not to speake much to a foole. 16 A good conscience feareth not.

A Slouthfull body is moulded (a) of a stone of clay, and euery man wyll speake to his disprayse.

2 A slouthfull body is made of the doung of oxen, and euery one that toucheth him must washe his handes agayne. 3 A misnurtured sonne is the dishonour of the father: a foolishe daughter shalbe litle regarded. 4 A wise daughter is an heritage vnto her husband: but she that commeth to dishonestie, bringeth her father in heauynes. 5 A daughter that is past shame, dishonoureth both her father and her husbande: the vngodly shall regarde her, but they both shall despise her.

6 A tale out of time is as musicke in mourning: but wisdome knoweth the seasons of correction and doctrine.

7 If children liue honestly and haue where withall, they shall put away the shame of their parentes: 8 But yf children be proude with hautines and foolishnes, they blot out the nobilitie of their kinred. 9 Who so teacheth a foole, is euen as one that gleweth a potsharde together, and as one that telleth a tale to hym that heareth hym not, and as one that raiseth a man out of an heauy sleepe. 10 Who so telleth a foole of wysdome, is euen as a man which speaketh to one that is a sleepe: when he hath folde his tale, he sayth, What is the matter? 11 When one dyeth, lamentation is made for hym, because the light fayleth him: euen so, let men mourne ouer a foole, for he wanteth vnderstandyng. Make but litle weepyng because of the dead, for he is come to rest: but the lyfe of the foole is worse then the death. 12 Seuen dayes do men mourne for hym that is dead: but the lamentation ouer the vnwise and vngodly should endure all the dayes of their lyfe. 13 Talke not much with a foole, and go not with him that hath no vnderstanding: beware of him, lest it turne thee to trauaile, and thou shalt not be defiled with his sinne. Depart from hym, and thou shalt fynde rest, and shalt not be drawen backe into his foolyshnes. 14 (b) What is heuier then lead? and what should a foole be called els but lead? 15 Sand, salte, and a lumpe of yron is easier to beare, then an vnwyse, foolyshe, and vngodly man.

16 Lyke as the bande of wood bound together in the foundation of the house can not be loosed: euen so is it with the heart that is stablished in the thought of counsell. The thought of the wise shal neuer feare, nor be confounded at any time. 17 Lyke as a fayre plastered wall in a winter house and a hye buyldyng may not abyde the wind and storme: euen so is a fooles heart afrayde in his imagination, he feareth at euery thyng, and can not endure.

18 A wauering heart in the imagination of a foole wyll not euer stande in awe: but he that abydeth in the commaundementes of God, wyll alway feare. 19 He that nippeth a mans eye, bringeth sooth teares: and he that pricketh the heart, bringeth forth the meaning and thought. 20 Who so casteth a stone at the birdes, frayeth them away: and he that blasphemeth his freende, breaketh frendshyp.

21 Though thou drewest a swoorde at thy freende, yet dispayre not: for thou mayst come agayne to thy freende. 22 If he speake sourely, feare not: for ye may be agreed together agayne, except it be that thou blaspheme him, disdayne hym, open his secretes, and wounde hym trayterously: for all such thynges shall driue away a freende.

23 Be faythfull vnto thy neyghbour in his pouertie, that thou mayst reioyce with him also in his prosperitie: abyde stedfast vnto hym in the time of his trouble, that thou mayst be heyre

(a) That is, lyke as the idle stone gathereth mosse and filth, so doth the slouthfull both sickines of body and corruption of minde. & as euery man doth auoyde the filthines of doung, & shaketh it of: so doth he auoyd the company of idle loyterers, lest he be accompted lyke vnto them.

(b) Though leade be heauie, yet may it be borne, but the insolent foole may not be borne, as Prou. xxviii. Heauy is the stone and waighty is the sande: but the furie of a foole doth passe them both.

much

with him in his heritage: for powertie is not alwayes to be contemned, nor the riche that is foolishe to be had in estimation. 24 Lyke as the vapour and smoke goeth out at the ouen before the fire: euen so euill woordes, rebukes, and threatnynges, go before blood shedding. 25 Be not ashamed to defend thy freende, as for me I wyll not hyde my face from hym though he shoulde do me harme: whosoeuer heareth it, shalbe ware of hym.

Psal. cxli.a 26 Who shall set a watche before my mouth, and a sure seale vpon my lippes, that I fall not with them, and that my tongue destroy me not?

The. xxiii. Chapter.

1 A prayer agaynst pride, letchery, and gluttony. 13 Many sinnes proceede of adulterie. 27 Of the feare of god.

A O Lorde, father and gouernour of my lyfe, leaue me not in theyr imagination and counsell: Oh let me not fall in such reproofe. 2 Who wyll kepe my thought with the scourge, and the doctrine of wysdome an mine heart? that he spare not mine ignorance, that I fall not with them: 3 Lest myne ignorances increase, that mine offences be not many in number, and that my sinnes exceede not: lest I fall before myne enemies, and so my aduersarie reioyce, whose hope is farre from thy mercie. 4 O Lord thou father and God of my life, leaue me not in theyr imagination: O let me not haue a proude looke, but turne away al voluptuousnes fro me. 5 Take from me the lustes of the body, let not the desires of vncleannesse take holde vpon me. 6 And geue me not ouer into an vnshamefaste and obstinate mynde. 7 Heare me O ye children, I wyll geue you a doctrine howe ye shall order your mouth: who so kepeth it shal not perishe through his lyppes, nor be hurt through wycked workes. 8 As for the sinner, he shalbe taken in his owne vanitie: he that is proude and cursed, shall fall therin.

Exod. 20.b 9 Let not thy mouth be accustomed with swearing, for in it there are many falles: let not the naming of God be continually in thy mouth, and meddle not with the names of saintes, for thou shalt not be excused of them.

10 For lyke as a seruaunt whiche is oft punished, can not be without some sore: euen so whatsoeuer he be that sweareth and nameth God, shall not be cleane purged from sinne. 11 A man that vseth muche swearyng shall be filled with wickednes, & the plague shal neuer go from his house: if he beguile his brother, his fault shalbe vpon hym, yf he knowledge not his sinne, he maketh a double offence, and yf he sweare in vayne, he shall not be found ryghteous: for his house shalbe full of plagues. 12 The woordes of the swearer bryngeth death, God graunt that it be not founde in the house of Jacob: but they that feare God eschue all such, and lye not weltering in sinne. 13 Vse not thy mouth to vnhoneste and filthy talkyng, for in it is the word of sinne. 14 Remember thy father and thy mother when thou art set among great men: lest God forget thee in theyr syght, and lest thou doting in thy custome, suffer rebuke, and wysshe not to haue ben borne, and so curse the day of thy natiuitie. 15 The man that is accustomed with the woordes of blasphemie, wyll neuer be reformed all the dayes of his lyfe.

16 To sinne twise is to much, but the third bringeth wrath and destruction: An hot stomache can not be quenched (euen like a burnyng fire) tyll it haue swalowed vp some thing: euen so an vnchaste man hath no rest in his flesh, tyll he haue kindled a fire. 17 All bread is sweete to an whoremonger, he will not leaue of tyll he dye. 18 A man that breaketh wedlocke, and regardeth not his soule, but saith, Tushe who seeth me? I am compassed about with darknesse, the walles conceyne me, no body seeth me, whom nede I to feare? the highest will not remember my sinnes: 19 He vnderstandeth not that his eyes see al things, for al such feare of men driueth away the feare of God from hym: for he feareth only the eyes of men, and considereth not that the eyes of the Lorde are clearer then the sunne, beholdyng all the wayes of men, and the grounde of the deepe, and lokyng euen to mens heartes in secrete places. 20 The Lorde God knewe all thynges or euer they were made, and after they be brought to passe also he looketh vpon them all. 21 The same man shalbe openly punished in the streetes of the citie, and shalbe chased abroade lyke a young horse foale: and when he thynketh least vpon it, he shalbe taken.

Leuit. 24.a

Ephe. 5.a.

C

1. Sa. 16.bi

R

Esai. 22.a.

Leuit. 20.b. Deut. 22.b. D

22 Thus shall he be put to shame of euery man, because he would not vnder-

vnder stande the feare of the Lorde: and thus shall it go also with euery wyfe that leaueth her husbande, and getteth inheritaunce by a straunge mariage. 23 First, she hath ben vnfaythfull vnto the lawe of the hiest: secondly, she hath forsaken her owne husbande: thyrdly, she hath played the whore in aduoutrie, & gotten her children by another man. 24 She shalbe brought out of the congregation, and her children shalbe loked vpon.

Exod. 20. c.

25 Her children shall not take roote: and as for fruite her braunches shall bryng forth none. 26 A shamefull reporte shall she leaue behynde her, and her dishonour shall not be put out.

27 And they that remaine, shal know that there is nothyng better then the feare of god, and that there is nothing sweeter then to take heede vnto the commaundements of the Lorde.

28 A great worshyp is it to folow the Lorde: for long lyfe shalbe ereaued of hym.

The. xxiiii. Chapter.

1 A prayse of wysdome proceedyng foorth of the mouth of God: 6 Of her workes and place where she resteth.

WIsdome shall praise her selfe, and be honoured in God, and reioyce in the middest of the people.

2 In the congregations of the hyest shal she open her mouth, and triumph in the beholdyng of his power.

3 In the myddest of her people shall she be exalted, and wondred at in the holy fulnesse. 4 In the multitude of the chosen she shalbe commended, and among suche as be dieted she shalbe praysed, and shall say. 5 I am come out of the mouth of the hyghest, fyrste borne before all creatures. 6 I caused the light that fayleth not to aryse in the heauen, and couered all the earth as a cloude. 7 My dwellyng is aboue in the heygth, and my seate is in the pyller of the cloude. 8 I my selfe alone haue gone rounde about the compasse of heauen, and pearsed the ground of the deepe. 9 I haue walked in the fludes of the sea & haue stande in al landes, my dominion is in euery people, and in euery nation, and with my power haue I troden downe the hearces of all both hye and lowe.

10 In al these thynges also I sought rest, and a dwellyng in some inheritaunce. 11 So the creator of all thynges gaue me a commaundement, and he that made me, appoynted me a tabernacle, and sayd vnto me, Let thy dwelling be in Iacob, & thine inheritaunce in Israel, and roote thy selfe among my chosen. 12 I was created from the begynnyng and before the worlde, and shall not leaue of vnto the worlde to come: 13 In the holy habitation haue I serued before hym, and so was I stablished in Sion. 14 In the holy citie rested I in lyke maner, and in Hierusalem was my power. 15 I toke roote in an honorable people, euen in the portion of the Lord and in his heritage, and kept me in the fulnesse of the saintes. 16 I am set vp an hye lyke a Cedar vpon Libanus, and as a Cipers tree vpon the mount Hermon. 17 I am exalted lyke a palme tree in Cades, and as a rose plant in Iericho, as a fayre Olme tree in the feelde, and am exalted lyke as a plantane tree by the water syde. 18 I haue geuen a smell in the stretes as the Cinnamom & Balme that hath so good a sauour, yea a sweete odour haue I geuen as it were myrrhe of the best: 19 I haue made my dwellinges to smell as it were of Rosin, Galbanum, of Cloues, Incense, and as Libanus when it is not hewen downe, and myne odour is as the pure Balme. 20 As the (a) Terebint haue I stretched out my braunches, and my braunches are the braunches of honour and louyng fauour. 21 As the vine haue I brought foorth fruite of a sweete sauour, and my flowres are the fruite of honour and riches. 22 I am the mother of beautifull loue, of feare, of knowledge, and of holy hope: I gene eternall thinges to all my children to whom God hath commaunded. 23 In me is all grace of lyfe and truth, in me is all hope of lyfe and vertue. 24 O come vnto me all ye that be desirous of me, and fill your selues with my fruites. 25 For my spirit is sweeter then hony, and so is myne inheritance more then the hony combe: the remembraunce of me endureth for euermore. 26 They that eate me, shall haue the more hunger: and they that drinke me, shall thirst the more. 27 Who so heareth me, shal not come to confusion, and they that worke in me, shall not offende: they that take me to be knowen, shall haue euerlastyng lyfe. 28 All these things are the booke of lyfe, the couenaunt of the hyghest, and the knowledge of the truth. 29 Moyses commaunded the lawe

30 Ioan. 7. c.

Exod. 31. a.

30 Sal. 131. a.

C

(a) Terebinthus is a harde tree (spread abrode with lōg boughes, where out runneth the gumme called a pure turpentine, which clenseth the stomacke of putrified humours, and purifieth the eares; so the wysdome of god declared in his scriptures, spreadeth abrode her manifold braunches of knowledge & vnderstanding, to purge the inward eares and corruption of the soule.

lawe in the preceptes of ryghteousnesse for an heritage vnto the house of Jacob, and committed the promise vnto Israel. 28 Be not weery to behaue your selues valiauntly with the Lorde, that he may also confirme you: cleaue vnto him, for the lord almightie is but one God, and besides hym
Psal.111.b. there is none other sauiour. 29 (Out
Act.2.D. of Dauid his seruaunt he ordeyned to rayse vp a mosse myghtie kyng, sitting in the seate of honour for euermoze.)
Deut.4.a. and.28.b. 30 This filleth with wisdome, lyke as the flood of Phison, & as the flood of Tigris when the newe fruites are
Josu.3.c. a growing. 31 This bringeth plenteous vnderstandyng lyke Euphrates, & filleth it vp as Jordane in the tyme of haruest. 32 This maketh nurture to breake foorth as the light, and as the water Gehon in the haruest.

33 The first hath not knowen her perfectly: no more shall the last seeke out the ground of her. 34 For her thought is fuller then the sea, and her counsell is profounder then the great deepe.

35 I wisdome haue cast out fluddes, I am as a great water brooke out of the riuer, I am as the riuer Woyse, and as a water conduite am I come out of the garden of pleasure. 36 I sayde, I will water the garden of my young plantes, and fil the fruite of my birth: So my water brooke became exceeding great, and my riuer approched vnto the sea. 37 For I make doctrine to be vnto al men as light as the faire morning, and I shal make it to be euer the clearer. 38 I wil pearse thorough all the lower parties of the earth, I will looke vpon all such as be a sleepe, and lighten all them that put theyr trust in the lord. 39 I shal yet powre out doctrine lyke as prophecie, and leaue it vnto such as seeke after wysdome, and theyr generations shall I neuer fayle vnto the holy euerlastyng
Eccle.33.D. worlde. 40 Beholde how that I haue not laboured for my selfe only: but for all them that seeke after the trueth.

The.xxv.Chapter.

1 Of three thynges which please God, and of three which he hateth. 7 Of nyne thynges that be not to be suspect, and of the tenth. 15 Cheesely of the malice of a woman.

THree thynges there are that my spirite fauoureth, which be also alowed before God and men: The
Gen.13.D. Rom.12.b. Eccle.40.D. vnitie of brethren, the loue of neyghbours, a man and wife that agree well together. 2 Three thynges there be which my soule hateth, and I vtterly abhorre the life of them: A poore man that is proude, a ryche man that is a lyer, and an olde body that doteth and is vnchaste. 3 If thou hast gathered nothing in thy youth, what wylt thou finde then in thine age? 4 O how pleasaunt a thyng is it when gray headed men are discrete, & when the elders can geue good counsel? 5 O how comely a thing is wisdome vnto aged men? yea, vnderstanding and counsel to men of honour is a glorious thing. 6 The crowne of olde men, is to haue muche experience: and the feare of God, is theyr worshyp. 7 There be nyne thynges whiche I haue iudged in my heart to be happy, and the tenth wil I tell foorth vnto men with my tongue: A man that whyle he lyueth hath ioy of his children, and seeth the fal of his enemies. 8 Wel is him that dwelleth with an houswyfe of vnderstandyng, & that hath not fallen with his tongue, and that hath not ben fayne to serue such as are vnmeete for him.

9 Well is him that findeth a faythful freende: and wel is him which talketh of wysdome to an eare that heareth him. 10 O howe great is he that findeth wisdome and knowledge? Yet is he not aboue hym that feareth the Lorde. 11 The feare of God hath set it selfe aboue all thinges. 12 Blessed is the man vnto whom it is graunted to haue the feare of God: vnto whom shall he be likened that kepeth it fast?

13 The feare of god is the begynning of his loue: and the beginning of fayth, is to cleaue fast vnto it. 14 The heauinesse of the heart is all the punishment, and the wickednes of a woman goeth aboue all. 15 All punishment and plague is nothing in comparison to the plague of the heart: euen so, all wickednes is nothing to the wickednes of a woman. 16 What so euer happeneth vnto a man, is nothing in comparison of it that his cruel wylleres do vnto him: and all vengeaunce is nothyng to the vengeaunce of the enemie. 17 There is not a more wicked head then the head of ♱ serpent: & there is no wrath aboue the wrath of
Prou.21.a. a woman. 18 I will rather dwel with a lion and dragon, then to kepe house with a wicked wyfe. 19 The wickednes of a woman chaungeth her face, she shall mocke her countenaunce as it were a beare, and as a sacke shall

the

Gen.18.b.

Eccle.19.b. and.24.a. James.3.a.

* or, pray dente.

the ſhewe it among the neyghbours.
20 Her huſband is brought to ſhame among his neighbours becauſe of her, and when he heareth it, it maketh him to ſigh. 21 All wickednes is but litle to the wickednes of a woman: the portion of the vngodly ſhal fal vpon her. 22 Lyke as the clymyng vp a ſandy way is to the feete of the aged: euen ſo is a wife full of wordes to a ſtil quiet man. 23 Loke not to narowly vpon the beautie of a woman, leſt thou be prouoked in deſyre towarde her. 24 The wrath of a woman is diſhonour and great confuſion: yf a woman get the maſtrie, then is ſhe contrary to her huſband. 25 A wycked wife maketh a ſory heart, an heauy countenaunce, and a dead wounde: Weake handes and feeble knees is a woman that her huſbande is not the better for. 26 Of the woman came the (a) beginning of ſinne, and through her we al are dead. 27 Geue thy water no paſſage, no not a litle, neither geue a wycked woman her wyll.

28 If ſhe walke not after thy hande, ſhe ſhall confounde thee in the ſight of thine enemies: cut her of then from thy fleſhe, that ſhe do not alway abuſe thee.

The.xxvi. Chapter.

1 The prayſe of a good woman. 6 Of the ielouſie and drunkenneſſe of a woman.

HAppy is the man that hath a vertuous wyfe: for the number of his yeres ſhalbe double. 2 An honeſt woman maketh her huſbande a ioyful man, and ſhe ſhal fil the yeres of his lyfe in peace. 3 A vertuous woman is a noble gift, whiche ſhalbe geuen for a good portion vnto ſuch as feare God: 4 Whether a man be rich or poore, he may haue euer a mery heart, and a chearfull countenaunce.

5 There be three thynges that my heart feareth, and my face is afrayd of the fourth: treaſon in a citie, a ſeditious people, and ſuſpicious tongues: all theſe are heauier then the death.

6 When one woman is ielous ouer an other, it bringeth payne and ſorow vnto the heart: and a woman that telleth out al thinges, is a ſcourge of the tongue. 7 When one hath an euyll wyfe, it is euen as when an vnlyke payre of oxen muſt drawe together: he that getteth her, getteth a ſcorpion.

8 A drunken woman is a great plague: for ſhe can not couer her owne ſhame. 9 The whordome of a woman may be knowen in the pryde of her eyes and eye lidde. 10 If thy daughter be not chaſte, holde her ſtraytely, leſt ſhe abuſe her ſelfe throwe ouer much libertie. 11 Beware of all the diſhoneſtie of her eyes, and marueyle not yf ſhe do againſt thee.

12 As a way faryng man that is thirſtie, when he hath founde a well, drinketh of euery next water: ſo wil ſhe ſit downe by euery hedge, and make her ſelfe common to euery man that paſſeth by. 13 A louing wyfe reioyceth her huſbande, and feedeth his bones with her wyſdome. 14 A woman of ſewe wordes is a gyft of God: to all nurtured myndes may nothyng be compared. 15 An honeſt and manerly woman is a gift aboue other giftes: and there is no wayght to be compared vnto a minde that can rule it ſelfe.

16 Like as the ſunne when it ariſeth is an ornament in the hye heauen of the Lorde: ſo is a vertuous wyfe the beautie of her houſe. 17 Like as the cleare lyght is vpon the holy candelſticke: ſo is the beautie of the face vpon an honeſt body. 18 Like as the golden pillers are vpon the ſockets of ſiluer: ſo are the fayre feete vppon a woman that hath a conſtant myndе.

19 Perpetuall are the foundations that be laide vpō a whole ſtony roche: ſo are the commaundementes of God vppon the heart of an holy woman.

20 There be two thinges that greeue my heart: & in the third is diſpleaſure come vpon me: When an oppreſſe man of warre ſuffereth ſcarcenes and powertie, when men of vnderſtandyng and wyſdome are not let by, and when one departeth from righteouſnes vnto ſinne: who ſo doth ſuche, the Lorde hath prepared hym vnto the ſwoorde.

21 There be two maner of thynges which me thinke to be harde and perilous: A marchaunt can not lyghtly kepe hym from wrong, neither a tauerner hym ſelfe from ſinne.

The.xxvii. Chapter.

3 Of the poore that woulde be ryche. 5 The probation of the man that feareth god. 10 The wicked imagineth euill, which returneth vpon him ſelfe.

BEcauſe of powertie haue many one offended: and he that ſeeketh to be ryche, turneth his eyes aſyde.

2 Lyke as a nayle in the wal ſtycketh faſt betwixt two ſtones: euen ſo doth ſinne ſticke betwixt the byers and

Eccle. 42. a. 2. kmg. 11. a and. 13. a.

Gen. 3. c. 1. Tim. 2. b. (a) 1. Tim. 2. Adam was not deceued, But to the Rom. 5. he ſayth, By one mā ſinne entred into the worlde. The occaſion was offered by the woman, but the ſinne was finiſhed by the man conſenting therunto.

Iud. 16. a.

Eccle. 13. a.

Cant. 5. d.

and the seller. 3 If he holde hym not diligently in the feare of the lorde, his house shall soone be ouerthrowen.

4 Lyke as when one sifteth, the filthinesse remayneth in the sue: so remayneth there some vncleane thyng in the thought of man. 5 The ouen proueth the potters vessell: so doth temptation of trouble trye ryghteous men. 6 The tree of the feelde is knowen by his fruite: so is the thought of mans heart knowen by his wordes.

7 Prayse no man except thou haue hearde hym: for a man is knowen by his wordes. 8 If thou folowest righteousnesse, thou shalt get her, and put her vpon thee as a fayre garment: and thou shalt dwell with her, and she shal defend thee for euer, and in the day of knowledge thou shalt finde stedfastnes. 9 The byrdes resort vnto their lyke: so doth the trueth turne vnto them that be occupied withal. 10 The lion wayteth the praye: so doth sinne vpon them that worke vnryghteousnes. 11 The talking of hym that feareth God, is nothing but wysdome: as for a foole he chaungeth as the moone. 12 If thou be among the vndiscrete, kepe thy wordes to a conuenient time: but among suche as be wise, speake on hardyly. 13 The talkyng of fooles is abhomination, and their sport is voluptuousnes, and misnurture. 14 Much swearing maketh the heere to stande vp: and to stryue with such, stoppeth the eares. 15 The strife of the proude is bloodshedding, and their blaspheming is beaute to heare. 16 Who so discouereth secretes, leeseth his credence, and fyndeth no freende after his wyll. 17 Loue thy freende, and bynde thy selfe in faythfulnes with him: but yf thou bewrayest his secretes, thou shalt not get hym agayne. 18 For lyke as the man is that destroieth his enemie: so is he also that dealeth falsly in the frendshyp of his neyghbour. 19 Lyke as one that letteth a byrde go out of his hande, can not take her agayne: euen so thou, if thou geue ouer thy freende, thou canst not get hym agayne.

20 Yea thou canst not come by hym, for he is to farre of: he is vnto thee as a Roe escaped out of the snare, for his soule is wounded. 21 As for woundes they may be bounde vp agayne, and an euyll worde may be reconciled: but who so bewrayeth the secretes of a freende, there is no more hope to be had vnto hym. 22 He that winketh with the eyes, imagineth some euyll: and he that knoweth him wil let him alone. 23 When thou art present, he shall byghly commende and prayse thy wordes: but at the last he shall turne his tayle, and slaunder thy saying. 24 Many thynges haue I hated, but nothyng so euyll: for the Lorde hym selfe also abhoreth suche a one. 25 Who so casteth a stone an hye, it shall fall vpon his owne head: and he that smiteth with guile, woundeth hym selfe. 26 Who so byggeth a pit shall fall therin, and he that layeth a stone in his neyghbours way, shall stumble thereon, and he that layeth a snare for another, shalbe taken in it hym selfe. 27 Who so geneth a wicked noysome counsayle, it shall come vpon hym selfe, and he shal not knowe from whence. 28 The proud blaspheme and are scorneful: but vengeaunce lurketh for them as a lion.

29 They that reioyce at the fal of the righteous shalbe taken in the snare: anguishe of heart shall consume them before they dye. 30 Anger and ingorousnesse are two abhominable thynges, and the vngodly hath them both vpon hym.

The. xxviii. Chapter.

1 We ought not to desire vengeaunce, but to forgeue the offence. 13 Of the vices of the tongue, and of the daungers therof.

HE that seeketh vengeaunce, shall finde vengeaunce of the Lorde, which shall surely kepe hym his sinnes. 2 Forgeue thy neyghbour the hurt that he hath done thee, and so shall thy sinnes be forgeuen thee also when thou prayest. 3 A man that beareth hatred agaynst another, howe dare he desyre forgeuenesse of God? 4 He that sheweth no mercie to a man which is like him selfe, how dare he aske forgeuenesse of his sinnes? 5 Yf he that is but flesshe, beareth hatred and repeth it, who wil intreate for his sinnes? 6 Remember the end, and let enmitie passe whiche seeketh death and destruction, and abyde thou in the commaundementes.

7 Remember the commaundements, so shalt thou not be rygorous ouer thy neighbour: thinke vpon the conenaunt of the hyghest, and forgeue thy

neygh-

Eccle.58.a. neyghbours ignoraunce. 8 Beware of stryfe, and thou shalt make thy sinnes fewer. 9 For an angry man kindleth variaunce: and the vngodly disquieteth freendes, and putteth discorde among them that be at peace.

Prou.26.c. 10 The more wood there is, the more behement is the fire, and the mightier that men be, the greater is the wrath: according to his riches, his anger increaseth, and the longer the strife endureth, the more it burneth. 11 An hastie brawling kindleth a fyre, and an hastie strife sheddeth blood: a tongue also that beareth false witnesse, bringeth death. 12 If thou blowe the sparke it shall burne, if thou spit vpon it, it shall go forth, & both these come out of the mouth. 13 The scaunderer and double tongued is cursed: for many one that be freendes setteth he at variaunce. 14 The * thirde tongue hath disquieted many one, and dryuen them from one lande to another: strong cities of the riche hath it broken downe, and ouerthrowen the houses of great men: the strength of the people hath it brought downe, and ben the decay of mightie nations. 15 The thirde tongue hath cast out many an honest woman, and robbed them of theyr labours. 16 Who so hearkeneth vnto such, shall neuer finde rest, and neuer dwell safely. 17 The stroke of the rod maketh pyntes in the skin: but the stroke of the tongue smyteth the bones in sunder.

Eccle. 21.d.

C

* or, A double tongue: which saith & vnsayth, or speaketh one thing & thinketh an other. The third toung do some take for that which speaketh neither out of the newe nor the old testament, but of theis owne brayne.

18 There be many that haue perished with the swoorde: but many mo thorow the tongue. 19 Wel is him that is kept from an euil tongue, and commeth not in the anger therof, whiche draweth not the yoke of suche, and is not bound in the bandes of it. 20 For the yoke therof is of yron, and the bande of it of * steele. 21 The death therof is a very euill death: hell were better for one, then suche a tongue.

* or, brasse.

D

22 But the fire of it may not oppresse them that feare God, and the flame therof may not burne them. 23 Such as forsake the Lorde, shall fall therin, and it shall burne them, and no man shalbe able to quenche it: it shall fall vppon them as a lion, and deuoure them as a leoparde. 24 Thou hedgest thy goodes with thornes: why doest thou not rather make doores and barres for thy mouth? 25 Thou wayest thy golde and syluer: why dost thou not way thy wordes also vpon thy balaunce, and make a doore and a barre and a sure bridel for thy mouth?

26 Beware that thou slyde not in thy tongue, and so fall before thine enemies that lay wayte for thee, and thy fal be incurable, euen vnto death.

The.xxix. Chapter.

1 Howe we ought to lende our money, and do almes. 15 Of a faythfull man aunswering for his freende. 22 Of liberalitie and hospitalitie.

Who so will shewe mercie, let him lende vnto his neyghbour: and he that is able, let him kepe the commaundementes. 2 Lende vnto thy neyghbour in time of his neede, and pay thou thy neyghbour agayne in due season: 3 Kepe thy worde, and deale faythfully with him: and thou shalt alway finde the thyng that is necessarie for thee. 4 There haue ben many that when a thyng was lent them, reckened it to be founde, and made them trauayle and labour that had helped them. 5 Whyle they receaue any thing, they kisse the handes of suche as geue them, and for theyr neyghbours good they humble theyr boyce: but when they shoulde paye again, they kepe it backe, and geue euill wordes, & make many excuses by reason of the time. 6 And though he be able, yet geueth he scarse the halfe again, and reckeneth the other to be founde: and if he withholde not his money, yet hath he an enemie of him, and that vnde serued: he payeth him with cheeking and rebuke, and geueth him euyll wordes for his good deede.

Deut. 15.a. Luk. 6.d.

D

7 There be many one which are not glad for to lende, not because of euyll: but they feare to lose the thing that they lende. 8 Yet haue thou patience with the simple, and withholde not mercie from him. 9 Helpe the poore for the commaundementes sake, and let him not go emptie from thee, because of his necessitie.

10 Loose thy money for thy brother and neyghbours sake, and burie it not vnder a stone where it rusteth and corrupteth. 11 Gather thy treasure after the commaundement of the highest, and so shall it bring thee more profite then golde. 12 Lay vp thine almes * in the harde of the poore, and it shall kepe thee from all euyll.

Mat.6.f. Luk.12.b. 1.Tim.6.b. Tobias.4.b.

* or, in the secrete chambers.

13 A mans almes is as a purse with him, & shal kepe a mans fauour as the apple of an eye: and afterward shal it aryse

ayde & pay euery man his reward vpon his head. 14 It shal fight for thee against thine enemies better then the shielde of a giaunt or speare of the mightie. 15 A good honest man is a suretie for his neighbour: but a wicked person letteth him come to shame. 16 Forget not the frendship of thy suertie: for he hath geuen his soule for thee. 17 The vngodly despiseth the good deede of his suertie.

18 (a) The wicked wyll not become suertie, and the vnthankfull and ignorant leaueth his suertie in daunger.

19 Some man promiseth for his neighbour: and when he hath lost his honestie he shall forsake him.

20 Suertiship hath destroyed many a riche man, & remoued them as the waues in the sea: mightie people hath it dryuen away, and caused them to wander in straunge countreys.

21 An vngodly man transgressing the commaundement of the Lorde, shall fall into an euyll suertiship: & though he force him selfe to get out, yet shall he fall into indgement. 22 Helpe thy neyghbour out after thy power, and beware that thou thy selfe fall not in suche debt. 23 The chiefe thing that keepeth thy lyfe, is water, and bread, clothyng, and lodging, to couer the shame. 24 Better is it to haue a poore liuing in a mans owne house, then delicate fare among the straunge. 25 Be it litle or much that thou hast, hold thee content withall: and thou shalt not be blamed as a vagabounde. 26 For a miserable lyfe is it to go from house to house, & where a man is (b) fremde, he dare not open his mouth.

27 Though one be lodged and haue meate and drynke, yet shall he be taken as vnworthy, and heare many bitter rough wordes, (namely thus,)

28 Go thy way thou straunger, and prepare a table for thy selfe, and feede me also of that thou hast. 29 Geue place thou straunger to an honorable man, my brother commeth into my house: and so tellest him the necessitie of his house. 30 These thinges are heauye to a man that hath vnderstandyng, (namely) the forbidding of the house, and that the lender casteth him in the teeth.

The .xxx. Chapter.

1 Of the correction of chyldren. 14 Of the commoditie of health. 17 Death is better then a sorowfull lyfe.

WHo so loueth his childe, holdeth him still vnder correction, that he may haue ioy of him afterwarde, and that he grope not after his neighbours doores. 2 He that teacheth his sonne shall haue ioy in him, and needs not to be ashamed of him among his acquayntaunce. 3 Who so enfourmeth and teacheth his sonne, greeueth the enemie: and before his freendes he may haue ioy of him.

4 Though his father dye, yet is he as though he were not dead: for he hath left one behinde him that is like him. 5 In his lyfe he sawe him and had ioy in him, and was not sorye in his death, neither was he ashamed before the enemies. 6 For he lefte behynde him an auenger against his enemies, and a good doer vnto the freendes. 7 For the life of chyldren he shall bynde the woundes together, and his heart is greeued at euery crie.

8 An vntamed horse wyl be harde, and a wanton childe wylbe wylfull.

9 If thou bring vp thy sonne delicately, he shall make thee afrayde: and yf thou play with him, he shall bryng thee to heauinesse. 10 Laugh not with him, lest thou weepe with him also, and lest thou gnashe with thy teeth at the last. 11 Geue him no libertie in his youth, and excuse not his follie. 12 Bow downe his necke whyle he is young, hyt him vpon the sides whyle he is but a chylde: lest he waxe stubburne, and geue no more force of thee, and so shalt thou haue heauynesse of soule. 13 Teache thy childe, and be diligent therein, lest it be to thy shame. 14 Better is the poore beyng whole and strong, then a man to be riche, and not to haue his health: 15 Health and welfare is aboue all golde, and a whole body aboue all treasure. 16 There is no riches aboue a sounde body, and no ioy aboue the ioy of the heart.

17 Weath is better then a bitter life, and eternall rest better then continuall sickneesse. 18 (a) The good thinges that are put in a close mouth, are lyke as when meate is layde vpon the graue. 19 What good doth the offering vnto an idoll? for he can neither eate, taste, nor smell: euen so is he that is chased of the Lorde, and beareth the rewardes of iniquitie.

20 He seeth with his eyes, and groneth lyke a gelded man that lyeth with a virgin, and sigheth. 21 Geue

(a) As he is a foole that is suertie for euery man; so is he vngodly that in no case wyll be suertie for any man.

Eccle. 29.

Prou. 22. b. 1. Tim. 6. b. Deb. xiii. a.

(b) That is a straunger without acquaintaunce or kinred.

A Prou. 13. f. and. xviii. b.

Deut. vi. a.

(a) Lyke as meate that is set vppon the graues of dead men is vnprofitable for that they eate is not euē so knowledge in him that openeth not his mouth to vtter it, is vnprofitable Eccle. 41. wysdome that is hyd.

not ouer thy mynde into heauinesse, and vexe not thy selfe in thyne owne counsell. 22 The ioy and chearefulnesse of the heart is the lyfe of man, and a mans gladnesse is the prolonging of his dayes. 23 Loue thyne owne soule, and comfort thyne heart: as for sorowe and heauinesse dryue it farre from thee: for heauinesse hath slayne many a man, and bringeth no profite. 24 Zeale and anger shorten the dayes of the lyfe, carefulnesse and sorowe bryng age before the tyme.

25 Vnto a *mery* heart, euery thing hath a good taste that he eateth.

The .xxxi. Chapter.

1 We ought to geue diligent heede to honestie. 2 Of them that take payne to gather ryches.

1.Tim.vi.b

TRauaile & carefulnesse for riches taketh away the sleepe, and maketh the fleshe to consume.

2 When one lyeth and taketh care, he waketh euer vp, lyke as a great sickenesse dreaketh the sleepe. 3 The rich hath great labour in gathering his ryches together, and then with the pleasure of his ryches he taketh his rest and is refreshed. 4 But who so laboureth and prospereth not, he is poore: and though he leaue of, yet is he a begger. 5 He that loueth riches, Eccle.5.a. shall not be iustified: and who so followeth corruption, shall haue inough thereof. 6 Many one are come in great misfortune by the reason of golde, and haue founde their destruction before them. 7 It is a tree of 25 falling vnto them that offer it vp, and all such as be foolishe fall therein.

8 Blessed is the riche which is found without blemishe, and hath not gone after golde, nor hoped in money and treasures. 9 Where is there suche a one, and we shall commend him and call him blessed? for wonderfull thinges doth he among his people.

10 Who so is tryed and founde perfect in such thinges, shalbe commended and praysed: who might offende, and hath not offended? who coulde do euyll, and hath not done it? 11 Therefore shall his good be stablished, and the whole congregation shall declare his almes. 12 If thou sit at a great mans table, open not thy mouth wyde vpon it, & say not there is much meate on it. 13 Remember that an euyl eye is a thewe: what thing created is worse then a wicked eye? therefore weepeth it before euery mans face?

14 Lay not thyne hande vpon euery thing that thyne eye seeth, and strine not with him in the dishe. 15 Ponder by thy self what thy neighbour would faine haue, and be discrete in euery poynt. 16 Eate thy thing that is set before thee manerlie as it becommeth a man, and eate not to much, lest thou be abhorred. 17 Leaue thou of first of all because of nurture, lest thou be he whom no man may satisfie, whiche may turne to thy decay. 18 When thou sittest among many men, reache not thyne hande out first of all, neither Eccle.37.d. call thou first for drinke. 19 O howe well content is a wyse man with a little wine? so that in sleepe thou shalt not be sicke thereof, nor feele any payne. 20 A sweete holsome sleepe shall such a one haue, and feele no inwarde greefe: he ryseth vp betimes in the morning, and is well at ease in him selfe: but an vnsatiable eater sleepeth vnquietly, and hath ache & payne of the body. 21 If thou feelest that thou hast eaten to much, aryse, go thy way, cast it of thy stomache, and take thy rest: and it shall ease thee, so that thou shalt bring no sicknesse vnto thy body. 22 My son heare me, & despise me not, & at the last thou shalt finde as I haue tolde thee: in all thy workes be diligent & quicke, so shal there no sicknesse happen vnto thee. 23 Who so is liberall in dealing out his meate, many men shall bleese him, and prayse him with their lippes: and the same is a sure token of his loue and faithfulnesse. 24 But he that is vnfaithfull in meate, the whole citie shal complaine of him: and that is a sure experience of his infidelitie and wickednesse. 25 Shew not thy valiantnes in wine, for wine hath destroyed many a man. 26 The fyre proueth the hard iron: euen so doth wine prooue the hearts of the proude, when they Pro.xxii.a be dronken. 27 Wine soberly dronken quickeneth the lyfe of man: yf thou drinkest it measurably, thou shalt be temperate: what is the lyfe of him that is ouercome with wine? what taketh away the lyfe? euen death.

28 Wine was made from the beginning to make men glad, and not for dronckennesse: wine measurably dronken is a reioycing of the soule and body: a measurable drinking is health to soule and body. 29 But yf it be dronken with excesse, it maketh bitternesse and sorowe vnto the

minde

minde. 30 Drunckennesse lilleth the minde of the foolishe with shame and ruine, minisheth the strength, and maketh woundes. 31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: geue him no despitefull wordes, and prealle not vpon him with contrary sayinges.

Eccle.xx.a.

The .xxxii. Chapter.

1 Of the discretion and praise of the preacher and of the hearer. 15 Of the feare, fayth, and confidence in God.

A Deut.17.b Rom.xii.b

IF thou be made a ruler, pride not thy selfe therein, but be thou as one of the people: take diligent care for them, and loke well thereto. 2 And when thou hast done all thy duetie, sit thee downe, that thou mayst be merye with them, and receaue a crowne of honour. 3 Speake thou that art the elder, for it becommeth thee, but with sure knowledge: hinder not musicke.

Eccle. iii.a

4 Speake not where there is no audience: and poure not foorth wisdome out of time at an inportunitie.

5 Lyke as the carbuncle stone shineth that is set in gold: so doth a song garnisshe the wine feast. 6 And as the Smaradge that is set in golde: so is the sweetenes of musickeby the mirth of wine. 7 Geue care and be stil, and for thy good behauour thou shalt be loued. 8 Thou young mā speake that becōmeth thee, and that is profitable, and yet scarse when thou art twyse asked. 9 Comprehend much with fewe wordes, in many thinges be as one that is ignorraunt: geue eare and holde thy tongue withall. 10 If thou be among men of high aucthoritie, desire not to compare thy selfe vnto them: and when an elder speaketh, make not thou many wordes therein.

11 Before the thunder goeth lyghtnyng: and before nurture and shamefastnesse goeth loue and fauour.

12 Stande vp betimes, and be not the last: but get thee home soone,

13 And there take thy pastime, and do what thou wylt: so that thou do no euyll, and defile no man. 14 But for al thinges geue thankes vnto him that hath made thee, and replenished thee with his goodes. 15 Who so feareth the Lorde, wyll receaue his doctrine: and they that get them to him betimes, shall finde grace. 16 He that seeketh the law, shalbe filled withall: as for him that is but fayned, he wyll be offended thereat. 17 They that feare the Lorde, shall finde the iudgement: and their righteousnesse shalbe kindled as a lyght. 18 An vngodly man wyll not be refourmed, but can helpe him selfe with the example of others in his purpose. 19 A man of vnderstandyng despiseth no good counsell: but a wylde and proude body hath no feare, yea euen when he hath dealt rashly with another man: but his owne doinges shalbe his rebuke.

C

20 My sonne, do nothing without aduisement: so shall it not repent thee after the deede. 21 Go not in the way where thou mayst fall, nor where thou mayst stumble agaynst the stone: agayne, neither trust thou to the way that is playne. 22 And beware of thyne owne chyldren, and take heede of them that be of thyne owne household. 23 In all thy workes put thy trust in God from thy whole heart: for that is the keeping of the commaundementes. 24 Who so beleueth gods worde, taketh heede to the commaundementes: and he that putteth his trust in the Lorde, shall want nothing.

D

The .xxxiii. Chapter.

1 The deliueraunce of him that feareth God. 12 Man is in the hande of God, as the earth is in the hande of the potter.

THere shall no euyll happen vnto him that feareth God: but when he is in temptation the Lord shal deliuer him, and kepe him from euill.

2 A wyse man hateth not the lawe: but an hypocrite(a) is as a ship in ragyng water. 3 A man of vnderstandyng geueth credence vnto the lawe of God, and the lawe is faithfull vnto him. 4 Be sure of the matter, then talke thereof: be first well instruct, then mayst thou geue aunswere.

5 The heart of the foolishe is lyke a cart wheele, and his thoughtes runne about lyke the axeltree. 6 (b) Lyke as a wylde horse that neyeth vnder euery one that sitteth vpon him, so is it with a scornefull freende. 7 Why doth one day excell an other, seeyng all the dayes of the yere come of the sunne? 8 The wysdome of the Lorde hath so parted them asunder, and so hath he ordayned the tymes and solempne feastes. 9 Some of them hath he chosen and hallowed before other dayes.

10 And all men are of the grounde, and created out of the earth as Adam:

(a) As a ship in the surging wawes without a guide, dasheth against the rockes, or runneth on the sand: so the hypocrite that is not stayde vpon gods worde, is ouerthrowen with euery blast of trouble and temptation.

(b) As a horse caryeth euery man, and yet neyeth after euery mare: so is a scornefull frende that wyl flatter and serue euery man, & yet laugh him to scorn

in the multitude of science hath the Lorde sundred them, and made their wayes of diuers fashions. 11 Some of them hath he blessed, made much of them, halowed them, and claymed them to him selfe: but some of them hath he cursed, brought them low, and
C put them out of their estate.
12 Lyke as the clay is in the potters handes, and all the ordering thereof at his pleasure: so are men also in the handes of him that made them, to that he may geue them as liketh him best.
13 Against euil is good, and against death is lyfe: so is the vngodlie against such as feare God. 14 Behold these are the workes of the hiest, and there are euen two against two, and one set against another. 15 I am awaked vp last of all, as one that gathereth after in haruest: in the giftes of God and in his blessing I am increased, & haue fylled my wine presse
Eccle. 24. D lyke a grape gatherer. 16 Beholde howe I haue not laboured onlye for my selfe, but for all such as loue nurture and wysdome. 17 Heare me, O ye great men of the people, and hearken with your eares ye rulers of the congregatiō. 18 Geue not thy sonne, and wyfe, thy brother, & frende, power ouer thee whyle thou lyuest: and geue not away thy substaunce & good to another, lest it repent thee, and thou be faine to aske of them agayne.
D 19 As long as thou lyuest and hast breath, (c) let no man chaunge thee.
(r) Let no man vse thee as his seruaunt, when thou hast committed all thy goodes into his hande.
20 For better it is thy chyldren to pray thee, then that thou shouldest be fayne to loke in their handes. 21 In all thy workes be excellent, that thy honour be neuer stayned. 22 At the tyme when thou shalt ende thy dayes and finishe thy lyfe, distribute thyne inheritaunces. 23 The fodder, the whippe, and the burthen belongeth vnto the asse: meate, correction, and worke vnto the seruaunt. 24 If thou set thy seruaunt to labour, thou shalt fynde rest: but yf thou let him go idle, he shall seeke libertie. 25 The yoke and the whippe bowe downe the hard necke: but tame thou thy euyll seruaunt with bondes and correction.
26 Sende him to labour, that he go not idle: for idlenesse byngeth much euyll. 27 Set him to worke, for that belongeth vnto him, and becommeth him well. 28 If he be not obedient, binde his feete: but do not to muche vnto him in any wyse, and without discretion do nothyng. 29 If thou haue a (faythfull) seruaunt, let him be vnto thee as thyne owne soule: entreate him as a brother, for in blood hast thou gotten him: yf thou haue a seruaunt, holde him as thy selfe, for thou hast neede of him as of thy selfe.
30 If thou intreatest him euill, and repentest him harde, and makest him to be proude, and to runne away from thee, thou canst not tell what way thou shalt seeke him.

The .xxxiiii. Chapter.

1 Of dreames, diuinations, and enchauntmentes. 6 We ought to confute vayne hope, and lying. 13 The prayse of them that feare God.

VNwyse people beguyle them selues with vayne and deceitfull hope, and fooles trust in dreames. 2 Who so regardeth dreames, is like him that wil take hold of a shadowe, and folowe after the winde.
A * Or, dreames make fooles to haue wings: for honour, ryches, pleasures, and such lyke, are but as dreames, wherein fooles do glorie: for when they awake frō their long sleepe, this thing shalbe banquished cleane away.
B 3 Euen so is it with the appearinges of dreames: before the face is the lykenesse of a face. 4 Who can be cleansed of the vncleane? or what trueth can be spoken of a lyer?
5 Soothsaying, witchcraft, sorcerie, and dreaming is but vayne: lyke as when a woman trauaileth with child, and hath many fantasies in her heart.
6 Where as such visions come not of God, set not thyne heart vppon them. 7 For dreames haue deceaued many a man, and they fayled that put their trust therein. 8 The lawe shalbe fulfylled without lyes, & wysdome is sufficient to a faythfull mouth: what knowledge hath he that is not tryed? 9 A wyse man that is well instruct, vnderstandeth much: and he that hath good experience, can talke of wysdome. 10 He that hath no experience knoweth litle, and he that erreth, causeth much wickednesse: he that is not tryed, what thinges knoweth he? he that hath ben deceaued, is full of subtelties. 11 When I was yet in errour, I learned much also: yea I was so learned, that I coulde not expresse it all. 12 And came oft in perill of death therefore, tyll I was deliuered from it through the grace of God. 13 Nowe I see that they which feare God haue the ryght spirite, for their hope standeth in him that can helpe them: and the eyes of the Lorde are on them that loue him.
C 14 Who so feareth the Lorde, standeth in awe of no man, & is not afraide: for the

the Lorde is his hope and comfort.

15 Blessed is the soule of him that feareth the Lord: in whom putteth he his trust? who is his strength? 16 For the eyes of the lord haue respect vnto them that loue him, he is their mighty protection and strong grounde, a defence for the heate, a refuge for the hot noone day, a succour for stumbling, and an helpe for falling 17 He setteth vp the soule, and lighteneth the eyes: he geueth health, lyfe, & blessing.

18 He that geueth an offering of vnrighteous good, his offering is refused: and the scornefull dealinges of the vnrighteous please not God.

19 The Lorde is theirs only that patiently abyde him in the way of the trueth and of righteousnesse. 20 The highest doth not alowe the giftes of the wicked: and God hath no delyght in the offeringes of the vngodly, neither may sinne be reconciled in the multitude of obtations. 21 Who so byngeth an offering out of the goodes of the poore, doth euen as one that killeth the sonne before the fathers eyes.

22 The bread of the needefull is the lyfe of the poore: he that defraudeth him thereof, is a man of blood.

23 Who so robbeth his neighbour of his lyuing, doth as great sinne as though he slue him to death: he that defraudeth the labourer of his hyre, is a blood shedder. 24 When one buyldeth and an other breaketh downe: what profite haue they then but labour? 25(a) When one prayeth and another curseth, whose voyce wyll the Lord heare? 26 He that washeth him selfe because of a dead body, and then toucheth the dead agayne, what doth his washing? 27 So is it with a man that fasteth for his sinnes, and doth them agayne: who wyll heare his prayer? or what doth his fasting helpe him?

The .xxxv. Chapter.

1 It is well done to pray and to do sacrifice, 14 The prayer of the fatherlesse, & of the wydowe, and of him that humbleth him selfe.

WHo so kepeth the lawe, byngeth offeringes enough: he that holdeth fast the commaundement, offereth the ryght health offering.

2 He that is thankfull and recompenceth, offereth fine floure: who so is mercifull and geueth almes, that is the right thanke offering. 3 God hath pleasure when one departeth from sinne: and to forsake vnrighteousnesse, reconcileth vs with him.

4 Thou shalt not appeare emptie before the Lord: 5 For all such is done because of the commaundement of God. 6 The offering of the righteous maketh the aulter fat, and a sweete smell is it before the highest. 7 The offering of the righteous is acceptable vnto God, and shall neuer be forgotten. 8 Geue god his honour with a chearefull heart: and keepe not backe the firstlinges of thyne handes. 9 In all thy giftes shewe a chearefull countenaunce, and halowe thy tythes vnto God with gladnesse. 10 Geue vnto God accordyng as he hath enriched and prospered thee: and loke what thyne hand is able, geue with a chearfull eye. 11 For the Lorde recompenceth, and geueth thee seuen times as much agayne. 12 Geue no vnrighteous gyftes, for such wyll he not receaue: beware of wrong offeringes, for the Lorde is a righteous iudge, and regardeth no mans person. 13 He acceipteth not the person of the poore: but he heareth the prayer of the oppressed. 14 He despiseth not the desire of the fatherlesse, nor the wydowe when she powreth out her prayer before him. 15 Doth not God see the teares that runne downe the cheekes of the wydowe? or heareth he not the complaynt ouer suche as make her to weepe? For from her cheekes do the teares go vp vnto heauen, and the lord which heareth them doth accept them.

16 Who so serueth God after his pleasure, shalbe accepted: and his prayer reacheth vnto the cloudes. 17 The prayer of him that humbleth him self, goeth through the cloudes: tyll she come nye she wyll not be comforted, nor go her way tyll the highest God haue respect vnto her, geue true sentence, and performe the iudgement.

18 And the Lorde wyll not be slacke in comming, nor tary long, tyl he haue smitten in sunder the backes of the vnmercifull, and auenged him selfe of the heathen, tyll he haue taken away the multitude of the cruell, and broken the scepter of the vnrighteous, tyll he gene euery man after his workes, and reward them after their doinges, tyll he haue delyuered his people, maintayned their cause, and reioyced them in his mercie. 19 O how faire a thing is mercie in the time of anguish & trouble! it is like a cloude of rayne that

(a) Whe one riche man hauyng gotten his goodes by robberie, extortion, briberie, or craft, & subtelte, vsurie or simonie, or withholdyng seruauntes or labourers wages, & of that wyll offer a gift vnto God that he may heare his prayer: on the other part, the poore which is oppressed or defrauded, prayeth to God to see and iudge his cause: whose prayer thinke you wyl god most chiefely heare?

A Iere. viii. c. Heb. 13. c.

Exod. 33. a.

Gen. iiii. a.

B

2. Cor. ix. b.

Tobi. 4. b.

Iudith. 4. b. C

Lam. iii. d

D

commeth in the time of drouth.

The .xxxvi. Chapter.

1 A prayer to God in the person of all faythfull men. 22 The prayse of a good woman.

A

HAue mercie vpon vs O Lord, thou God of all thinges, haue respect vnto vs: shewe vs the lyght of thy mercies, 2 And sende thy feare among the heathen and straungers whiche seeke not after thee, that they may knowe that there is no God but thou, and that they may show thy wonderous workes. 3 Lift vp thyne hand ouer the outlandish heathen, that they may learne to knowe thy might and power. 4 Lyke as thou art halowed in vs before them: so bring to passe that thou mayst be magnified also in them before vs. 5 That they may knowe thee, lyke as we knowe thee: for there is none other God but onlye thou O Lorde. 6 Renue the tokens, and chaunge the wonderous workes: shewe thyne hande and thy right arme glorioustie. 7 Rayse vp thyne indignation, and poure out thy wrath: take away the aduersarie, and smite the enemie. 8 Make the time shorte, remember the couenaunt, that thy wonderous workes may be praysed. 9 Let the wrath of the fyre consume them that lyue so carelesse: and let them perishe that do thy people hurt. 10 Smite in sunder the head of the princes that be our enemies, and say, There is none other but we. 11 Gather all the tribes of Iacob together agayne, that they may knowe howe that there is none other God but onlye thou, that they may shewe thy wonderous workes: and be thou thy peoples heritage, lyke as from the beginning. 12 O Lorde haue mercie vpon the people that hath thy name, and vpon Israel whom thou hast lykened to a first borne sonne.

B

Exod.4.c.

1.Chro.6.g

C

13 O be mercifull vnto Hierusalem the citie of thy sanctuarie, the citie of thy rest. 14 Fyll Sion with thyne vnspeakable vertues, and thy people with thy glorie. 15 Geue witnesse vnto thy creature whom thou madest from the beginning, and rayse vp the prophesies that haue ben shewed in thy name. 16 Rewarde them that wayte for thee, that thy prophetes may be founde faythfull. 17 O Lord heare the prayer of thy seruauntes accordyng to the blessing of Aaron ouer thy people, and guide them vp in the way of righteousnesse: that all they whiche dwell vpon the earth may knowe that thou art the Lorde the eternall God, which is from euerlasting. 18 The belly deuoureth all meates: yet is one meate better then another. 19 Lyke as the tongue tasteth venison: so doth an heart of vnderstandyng marke false wordes.

Num.6.b.

1.Cor.1.b.

20 A frowarde heart geueth heauines: but a man of experience lifteth him vp agayne. 21 The woman receaueth euery man: yet is one daughter better then another. 22 A fayre wyfe reioyseth her husbande: and a man loueth nothyng better. 23 If there be in her tongue gentlenesse, meekenesse, and hollsome talke: then is not her husbande lyke other men. 24 He that hath gotten a vertuous woman, hath a goodly possession: she is vnto him a helpe, and piller whervpon he resteth.

25 Where no hedge is, there the goodes are spoyled: and where no huswife is, there the * feendles mourneth. 26 Lyke as there is no credence geuen to a robber that goeth from one citie to another: so is not the man beleued that hath no nest, and must turne in where he may abide in the nyght.

* Or, needy man,

The .xxxvii. Chapter.

1 Howe a man should knowe freendes and counsellers, 12 and searche the company of an holy man.

E

VEry freende sayth, I wil be freendly vnto him also: but there is some freende, which is only a freende in name. 2 Remaineth not there heauinesse vnto death, when a companion and freende is turned to an enemie?

3 O most wicked presumption: from whence art thou sprong vp to couer the earth with falshood and deceite?

4 There is some companion which in prosperitie reioyceth with his freend: but in the time of trouble he taketh part agaynst him. 5 * There is some companion that mourneth with his freende for the bellies sake: but when trouble commeth, he taketh holde of the sheelde. 6 Forget not thy freende in thy minde, and thinke vpon him in thy riches. 7 Seeke no counsell at thy kinsmen, and hide thy counsell from such as beare thee no good will. 8 Euery counseller prayseth his counsell: neuertheless there is some that counselleth but for his owne profite.

* Or, There is some companion that helpeth his freende for the bellies sake, and taketh vp the buckler agaynst the enemie.

9 Beware of thy counseller, and be aduised afore whereto thou wylt vse him (for he wyll counsell for him selfe) lest he cast the lot vpon thee, 10 And say vnto thee, Thy way and purpose is

is good: and afterwarde he ſtande a-
gaynſt thee, and loke what ſhal become
of thee. 11 Aſke no counſell at him
that ſuſpecteth thee for an enemie, and
hide thy counſell from ſuche as hate
thee: aſke no counſell for religion of
him that is without religion, nor for
iuſtice of him that hath no iuſtice:
aſke no counſell at a woman, touching
her of whom ſhe is ielous, nor at a
fearefull and faint harted body in mat-
ters of warre: or at a marchaunt howe
deare he wyl cheape thy wares toward
his: or at a byer, of ſelling: or at an
enuious man, of thankeſgeuing: or at
the vnmercifull, of louing kindneſſe:
or at an vnhoneſt man, of honeſtie: or
at the ſlothfull, of worcking: or at an
hyreling which hath no houſe, of pro-
fite or wealth: or at an Idle body, of
much labour: take no ſuch folkes to
counſell. 12 But be diligent to ſeeke
counſell at a vertuous man that fea-
reth God, ſuche a one as thou knoweſt
to be a keper of the cõmaundements,
which hath a minde after thyne owne
minde, and is ſory for thee when thou
ſtumbleſt. 13 And holde thy counſell
faſt in thyne heart: for there is no man
C more faythfull to kepe it, then thou
thy ſelfe. 14 For a mans minde is
ſometime diſpoſed to tell out more
then ſeuen watchmen that ſit aboue in
an hie place loking about them.

15 And aboue all this pray the high-
eſt, that he wyll leade thy way in faith-
fulneſſe and trueth. 16 Before all
thy worckes aſke counſell firſt: and or
euer thou doeſt any thing be well aduiſ-
ed. 17 There be foure thinges that
declare a chaunged heart, whereout
there ſpringeth euill and good, death
and lyfe, and a maiſterfull tongue that
bableth much. 18 Some man is apt
and well inſtructed in many thinges,
and yet bery vnprofitable vnto him
ſelfe. 19 Some man there is that
can geue wyſe and prudent counſel, and yet is he hated, and continueth
a begger, 20 For that grace is not ge-
uen him of God to be accepted.
21 Another is robbed of all wyſdome:
yet is he wyſe vnto him ſelfe, and the
D fruite of vnderſtandyng is commen-
dable in his mouth. 22 A wyſe man
maketh his people wyſe, and the fruit-
es of his wyſdome fayle not. 23 A
wyſe man ſhalbe plenteouſly bleſſed
of God: and all they that ſee him,
ſhall ſpeake good of him. 24 The
lyfe of man ſtandeth in the number of
the dayes: but the dayes of Iſrael are
innumerable. 25 A wyſe man ſhall
obtayne faythfulneſſe and credence a-
mong his people, and his name
ſhalbe perpetuall. 26 My ſonne,
prooue thy ſoule in thy ſelfe, and yf
thou ſee any euyl thing, geue it not vn- 1.Cor.6.c.
to her: 27 For all thinges are not
profitable for all men, neither hath e-
uery ſoule pleaſure in euery thing.
28 Be not greedy in euery eating, and Eccle.30.b
be not to haſtie vpon all meates.
29 For exceſſe of meates bringeth
ſickneſſe, and gluttonie commeth at
the laſt to an vnmeaſurable heate.
30 Through ſurfet haue many one pe-
riſhed: but he that dieteth him ſelfe
temperately, prolongeth his life.

The .xxxviii. Chapter.

A phiſition is commendable. 15 To bury the dead. 24 The wyſdome of him that is learned.

A
HOnour the phiſition, honour him
with that honour that is due vnto
him, becauſe of neceſſitie: for God
hath created him. 2 For of the high-
eſt commeth medicine, and he ſhall re-
ceaue giftes of the king. 3 The wyſ-
dome of the phiſition bringeth him to
great worſhip, and in the ſyght of the
great men of this worlde he ſhalbe ho-
norably taken. 4 The Lorde hath
created medicine of the earth: and he
that is wyſe wyll not abhorre it. Exod.xvi.b
5 Was not the bitter water made
ſweete with a tree, that men myght
learne to knowe the vertue thereof.
6 The Lorde hath geuen men wyſ-
dome & vnderſtandyng, that he myght
be honoured in his wonderous wor-
kes. 7 With ſuch doth he heale men,
B and taketh away their paynes:
8 Of ſuch doth the potheeatie make a
confection, yet can no man perfourme
all his worckes: for of the Lorde com-
meth proſperous wealth ouer all the
earth. 9 My ſonne, deſpiſe not this
in thy ſickneſſe: but pray vnto the
Lorde, and he ſhal make thee whole. 2.Chr.16.b
10 Leaue of from ſynne, and order thy
handes aryght, clenſe thyne heart
from all wickednesſe. 11 Geue a
ſweete ſauoured offering, and the fine
floure for a token of remembraunce:
make the offering fat, as one that ge-
ueth the firſt fruites. 12 And geue
roome to the phiſition, for the Lorde
hath created him: let him not go from
thee, for thou haſt neede of him.

13 The houre may come, that the ſicke may be helped through them. 14 Whē they pray vnto the Lorde, that he may recouer and get health to lyue longer.

15 He that ſinneth before his maker, Eccle.22.c. ſhall fall into the handes of the phiſition.

16 My ſonne, bring foorth thy teares ouer the dead, and begin to mourne as yf thou haddeſt ſuffered great harme thy ſelfe: and then couer his body after a conuenient maner, 2.Teſ.4. and deſpiſe not his buriall. 17 Enforce thy ſelfe to weepe, and prouoke thy ſelfe to mourne, and make lamentation expediently, and be earneſt in mournyng, and vſe lamentation as he is worthie, and that a day or two, leſt thou be euyl ſpoken of: and then comfort thy ſelfe, becauſe of the heauines. Pſa.xli.d. D

18 For of heauines commeth death, the heauineſſe of the heart breaketh ſtrength. 19 Heauineſſe and pouertie, greeueth the heart in temptation and offence. 20 Take no heauineſſe to heart, driue it away, and remember the laſt thinges. 21 Forget it not, for there is no turnyng agayne, thou ſhalt do him no good, but hurt thy ſelfe.

22 Remember his iudgement, thyne alſo ſhalbe lykewyſe: vnto me yeſterday, vnto thee to day. 23 Let the remembraunce of the dead ceaſſe in his reſt, and comfort thee agayne ouer him, ſeeing his ſpirite is departed from him. 24 The wyſdome of the ſcribe is at conuenient time of reſt: and he that ceaſſeth from exerciſes and labour, ſhalbe wyſe. 25 Howe can he get wyſdome that holdeth the plough, and he that hath pleaſure in the goade and in dryuing the oxen, and is occupied in their labours, and his talke is but of the breeding of bullockes? 2.Sam.12.c

26 He ſetteth his heart to make forowes, and is diligent to geue the kine fodder. 27 So is euery carpenter alſo and worke maiſter that laboureth ſtil nighe and day: he carueth, graueth, cuteth out, and his deſyre is in ſundrye cunnyng thinges, his heart imagineth howe he may cunningly caſt an image, his diligence alſo and watching perfourmeth the worke. 28 The iron ſmith in lyke maner byderth by his ſtithie, and doth his diligence to labour the iron: the vapour of the fyre burneth his fleſhe, and he muſt fight with the heate of the fornace: the noyſe of the hammer euer ſoūdeth in his eares, his eyes loke ſtil vpon the thing that he maketh: he hath ſet his mind therevpon that he wyl make out his worke, and therfore he watcheth how he may ſet it out, and dryng it to an ende.

29 So doth the potter ſet by his worke: he turneth the wheele about with his feete, he is diligent and carefull in all poinges, & maketh his worke in number. 30 He faſhioneth the clay with his arme, and with his feete he tempereth it: his heart imagineth howe he may make it pleaſaunt, and his diligence is to cleanſe the ouen. 31 All theſe hope in their handes, and euery one thinketh to be cunnyng in his worke. 32 Without theſe may not the citie be mayntayned, inhabited, nor occupied: 33 Yet come they not bye in the congregation, neither ſit they vpon the iudgement ſeates: they vnderſtand not the couenaunt of the law, they can not declare equitie and iudgement, they can not ſhewe out the darke ſentences. 34 But through them ſhal the creature of the worlde be mayntayned, their deſire concerneth onlye the worke and labour of cunning. E

The .xxxix. Chapter.

1 A wyſe man. 16 The workes of God, 24 Vnto the good, thinges do profite: but vnto the euil, euen good thinges are euil,

HE that applieth his mynde to vnderſtande the lawe of God, doth diligently ſeeke out the wiſdome of them of the olde time, & exerciſeth him ſelfe in the prophetes. 2 He keepeth the ſayinges of famous men, and preaſeth to the vnderſtanding of darke ſentences of wyſdome. 3 He ſeeketh out the myſterie of ſecrete ſayinges, and exerciſeth him ſelfe therein continually. 4 He doth ſeruice among great men, and appeareth before the prince: he goeth into a ſtraunge countrey, and trauayleth through it: loke what good or euyll is among men, he proueth and ſeeketh it out. 5 He purpoſeth in his heart to reſort early vnto the Lord that made him, and to pray before the higheſt God: he openeth his mouth in prayer, and prayeth for his ſinnes. 6 When the great Lord wyl, he ſhalbe filled with the ſpirite of vnderſtandyng, that he may then powre out wyſe ſentences, and geue thankes vnto the Lorde in his prayer. B

7 He ſhall order his deuiſe, and leade his knowledge a ryght, and geue him vnderſtandyng of ſecrete thinges.

8 He ſhall ſhewe foorth the ſcience of his learning, and reioyce in the couenaunt of the lawe of the Lorde:

9 The

9 The whole congregation shal commende his wisdome, and it shal neuer be put out: the remembraunce of him shal neuer be forgotten, and his name shall continue from one generation to another. 10 His wisedome shalbe spoken of among the people, and the whole congregation shall openly declare his prayse. 11 Whyle he liueth, he hath a greater name then a thousande beside: and after death, the same name remayneth vnto him. 12 Yet wyll I speake of mo men of vnderstandyng, for I am full as the moone. 13 Hearken vnto me ye holy vertuous children, bryng foorth fruite as the rose that is planted by the brokes of the feelde. 14 And geue ye a sweet smell as incense, flourishe as the rose garden, syng a song of prayse, O geue thankes vnto God ouer all his workes. 15 Geue magnificence vnto his name, and set him foorth in his praise with your lippes, and with musicke and Harmonie: yea euen with the song of your lippes, with harpes and playing, and in geuyng thankes vnto him say after this maner:

16 All the workes of the Lorde are exceedyng good, and all his cõmaundementes are meete and conuenient in due season. 17 A man neede not to say, what is that? what is that? for at a tyme conuenient they shall all be sought: at his commaundement the water was as a wal, and at the worde of his mouth the water stoode stil.

18 In his commaundement is euery thyng acceptable & reconciled, and his healthy can not be minished. 19 The workes of all flesche are before him, and there is nothyng hyd from his eyes. 20 He seeth from euerlastyng to euerlastyng, and there is nothyng to wonderfull or hye vnto him. 21 A man neede not to say then, What is this, or that? for he hath made all thynges to do good vnto man.

22 His blessyng shall run ouer as the streame, and moysture the earth like a flood of water. 23 Lyke as he maketh the drouth: so shall his wrath fal vpon the heathen. 24 His wayes are playne and ryght vnto the iust: but the vngodly stumble at them.

25 (a) For the good are good thinges created from the begynnyng, and euyl thinges for the vngodly. 26 All thinges necessarie for the lyfe of man are created from the begynnyng: water, fire, iron, and salt, meale, wheate, and hony, mylke, and wine, oyle and clothyng: 27 All these thinges are created for the best to the faythfull: but to the vngodly shall all these thynges be turned to hurt and harme.

28 There be spirites that are created for vengeaunce, and in their rigorousnesse haue they fastened their tormentes: in the tyme of the ende they shal poure out their strength, and * pacifie the wrath of him that made them. Mat. 25. b * Or, accomplishe.

29 Fire, hayle, hunger, and death: all these thinges are created for vengeaunce. 30 The teeth of wylde noysome beastes, the scorpions, serpents, & the swoorde, are created also for vengeaunce to the destruction of the vngodly. 31 They shalbe glad to do his commaundementes, and when neede is, they shalbe redy vpon earth: and when their houre is come, they shall not ouerpasse the commaundement of the Lorde. 32 Therfore haue I taken a good courage vnto me from the begynnyng, & haue thought to put these thinges in writyng, and to leaue them behinde me: 33 All the workes of the Lorde are good, and he geueth euery one in due season, and when neede is.

34 So that no man neede not to say, This is worse then that: for in due season they are all pleasaunt & good.

35 And therfore prayse the Lord with whole heart and mouth, and geue thankes vnto his name.

Ecclesi. 44. b

C

Gen. 1. d

Gen. 1. b.

(a) The creatures of god are good by creation. But as good men vse them to the glorie of god, the profit of others, and their owne necessitie: so the vngodly do not acknowledge them as the good giftes of god, but abuse them either in riot and excesse, or els in miserable kepyng of them, take them for their god.

¶ The. xl. Chapter.

1 Many miseries lyght in a mans lyfe.
11 All thinges passe away, but a firme and stable fayth remayneth. 14 Of the blessyng of the ryghteous, and prerogatiue of the feare of god.

A Great trauaple is created for all men, and an heauy yoke vpon all the sonnes of Adam, from the day that they go out of their mothers wombe, tyl they be buried in (the earth) the mother of all thinges. 2 (Namely) their thoughtes and imaginations, feare of the heart, counsell, meditations, longyng and desire, the day of death: 3 From the hyghest that sitteth vpon the glorious seate, vnto the lowest & most simple vpon the earth. 4 From him that is gloriously arayed and weareth a crowne, vnto him that is but homely and simple clothed.

5 There is nothyng but wrath, zeale, fearfulnesse, vnquietnesse, and feare of death, rigorousnesse, anger, and strife:

strife: and in the nyght when one shoulde rest and sleepe vpon his bed, the sleepe chaungeth his vnderstandyng and knowledge. 6 A litle or nothyng is his rest in the sleepe, as well as in the day of labour: he feareth and is disquieted in the vision of his heart, as one that runneth out of a battel. 7 And in the tyme of health he awaketh, and marueyleth that the feare was nothyng. 8 Such thinges happen vnto all flesshe, both man and beast: but seuen folde to the vngodly.

Eccle.39.c

9 Moreouer, death, bloodsheddyng, strife, and swoorde, oppression, hunger, destruction, and punishment:

10 These thinges are all created agaynst the vngodly, and for their sakes came the flood also. 11 All that is of the earth, shall turne to earth agayne, and all waters ebbe agayne into the sea. 12 All bribes and vnrighteousnes shalbe put away: but faythfulnesse and trueth shall endure for euer. 13 The substaunce and goodes of the vngodly shalbe dryed vp, and sticke away as a water flood, (a) and they shall make a sounde lyke a great thunder in the rayne. 14 Like as the righteous reioyceth when he openeth his hande: so shall the transgressours be fayne when their goodes vanishe and consume away. 15 The children of the vngodly shall not obtayne many braunches: 16 And the vncleane rootes vpon the hie rockes, shalbe rooted out before the grasse by the water side, and vpon the riuer bankes. 17 Freendlynesse and liberalitie in the increase and blessyng of God, is lyke a paradise and garden of pleasure: such mercie also and kindnesse endureth for euer. 18 To labour and to be content with that a man hath, is a sweete pleasaunt lyfe: and that is, to fynde a treasure of all treasures. 19 To beget children and to repaire the citie, maketh a perpetuall name: but an honest woman is more worth then they both. 20 Wine and minstrelsie reioyceth the heart: but the loue of wisedome is aboue them both. 21 Pypyng and harpyng make a sweete noyse: but a freendly tongue goeth beyonde them both.

22 Thyne eye desireth fauour and beautie: but a greene seede tyme, rather then they both. 23 A freende and companion come together at opportunitie: but aboue them both is a wyfe that agreeth with her husbande.

24 Brethren and helpers are profitable in tyme of trouble: but almes shall deliuer more then they both.

25 Golde and siluer fasten the feete: but a good counsell is more pleasaunt then they both. 26 Temporall substaunce and strength lift vp the mynd: but the feare of the Lorde more then they both: the feare of the Lorde wanteth nothyng, and needeth no helpe.

27 The feare of the Lorde is a pleasaunt garden of blessyng, and nothyng so beautifull as it is. 28 My sonne leade not a beggers lyfe: for better it were to dye then to begge. 29 The lyfe of him that loketh vpon another mans table, is not to be counted for a lyfe, for he defyleth his soule in other mens meate: but a wise and well nurtured man will beware thereof.

30 Beggyng is sweete in the mouth of the vnshamefast: but in his belly there burneth a fire.

¶ The.xli. Chapter.

1 Of the remembraunce of death.
3 Death is not to be feared. 8 A curse vpon them that forsake the law of God.

O Death (a) howe bitter is the remembraunce of thee to a man that seeketh rest and comfort in his substaunce and riches, vnto the man that hath nothyng to vexe him, & that hath prosperitie in all thinges, yea vnto him that yet is able to receaue meate? 2 O death, howe acceptable and good is thy iudgement vnto the needefull, and vnto him whose strength fayleth, and that is nowe in his last age, and that in all thinges is full of care and fearfulnesse, vnto him also that is in dispaire, and hath no hope nor patience? 3 Be not thou afraide of death, remember them that haue ben before thee, and that come after thee: this is the iudgement of the Lorde ouer all flesshe. 4 And why wouldest thou be agaynst this pleasure of the hyghest? Whether it be ten, an hundred, or a thousande yeres, death asketh not howe long one hath lyued. 5 The children of the vngodly are abominable children, and so are they that kepe companie with the vngodly. 6 The inheritaunce of vngodly children shall come to naught, and their posteritie shall haue a perpetuall shame and confusion. 7 The children complayne of an vngodly father: and why? for his sake they are rebuked and dispised. 8 Wo be vnto you, O ye vngodly, which haue forsaken

(a) Temporal death is bitter to foure sortes of men: one to infidels that loke for no lyfe after this: seconde to them that set their pleasure in their riches from whence they nowe must needes depart: thirde to them that neuer tasteth of the crosse: fourth, to them that be strong and lusty in body, for that they strongly struggle with death: but sweete vnto the contrarie.

* Or, there is no defence for life against the graue.

ſaken the lawe of the hyghest God: for though ye do encreaſe, yet ſhall you periſhe. 9 If ye do lyue, ye ſhalbe accurſed: yf ye dye, the curſe ſhalbe your portion. 10 All that is of the earth, ſhall turne to earth agayne: ſo go the vngodly alſo out of the curſe into deſtruction. 11 Though men mourne for their body: yet the name of the vngodly ſhall be put out, for it is nothyng worth. 12 Labour to get thee a good name: for that ſhall continue ſurer by thee then a thouſande great treaſures of golde. 13 A good lyfe hath a number of dayes: but a good name endureth euer. 14 My childzen kepe wiſedome in peace: for wiſedome that is hyd & a treaſure that is not ſeene, what profite is in them both? 15 A man that hydeth his foolyſhnelle, is better then a man that hyderh his wiſedome. 16 Therfore be ye turned at my wordes: for it is not good in all thynges and alway to be aſhamed: (a) true fayth muſt proue and meaſure it. 17 Be aſhamed of whordome before father and mother: be aſhamed to leaſyng before the prince and men of auctorite: 18 Of ſinne, before the iudge and ruler: of offence, before the congregation and people: of vnrighteouſnelle, before a companion and freende: 19 Of theft, before thy neyghbours: as for the trueth of God and his couenaunt, be not aſhamed therof: (b) be aſhamed to lye with thine elbowes vpō the bread, or to be reproued for geuing or taking, 20 And of ſilence vnto them that ſalute thee: be aſhamed to loke vpon harlotes: 21 Be aſhamed to turne away thy face from thy kinſeman, be aſhamed "to take and not to geue, 22 Be aſhamed alſo to loke vpon another mans wife, and to make many trifling wordes with her mayden, or to ſtande by her bed ſide. 23 Be aſhamed to vpbrayde thy freende: when thou geueſt any thyng, caſt him not in the teeth withall, 24 Or to repeat the matter that thou haſt heard, or to diſcloſe the ſecrete wordes: ſo ſhalt thou well be ſhamefaſte, and ſhalt fynde fauour with all men.

Eccle. 11. b

Eccle. 22. 8

(a) True faith doth al thinges in ſeaſon and oportunitie, when and howe euery one ought to be ordered. For ſtrong meat & hard bread nouriſheth ſome, and ſtrangleth other: ſome one hearbe healeth ſome manſlaughter, and increaſeth ſome agayne,

(b) Beyng bidden to an other mans table, preſume not to the hyghest place, be not ſo homely that thou lye with thyne elbowes vpon the table ouer thy bread, for that is vnmanerly. Luk. 14.

"Or, to take away a gift from any man.

¶ The. xlii. Chapter.

1 The lawe muſt be taught, 9 A daughter, 14 A woman. 18 God knoweth all thynges, yea euen the ſecretes of the heart.

OF theſe thynges be not aſhamed, and accept no perſon to offende. (Namely of theſe thynges be not aſhamed:) 2 Of the lawe of God, of the couenaunt, of iudgement to byng the vngodly from his vngodlynelle vnto rygh teouſnelle, and to make him a good man, 3 To deale faythfully with thy neyghbour and companion, to diſtribute the heritage vnto the freendes: 4 To be diligent to kepe true meaſure and wayght: to be content whether thou getteſt much or litle: 5 To deale truely with temporall goodes in byng and ſellyng, to byng vp childzen with diligence, to correct an euyll ſeruaunt: 6 To kepe that thyne is from an euyll wyfe, to ſet a locke where many handes are:

7 What thou deliuereſt and geueſt out to be kept, to tell it, and to wey it: to write vp all thy outgeuyng and receauyng: 8 To enfourme the vnlearned and vnwiſe, & of the aged that are iudged of the young: yf thou be diligent in theſe thinges, truely thou ſhalt be learned and wyſe, and accepted of all men. 9 The daughter maketh the father to watche ſecretly, and the carefulneſſe that he hath for her taketh away his ſleepe, yea in her youth, leſt ſhe ſhould ouergrowe him, and when ſhe hath an huſband leſt ſhe ſhoulde be hated: 10 Leſt ſhe ſhoulde be defiled or rauiſhed in her virginitie, or gotten with childe in her fathers houſe: or when ſhe commeth to the man, leſt ſhe behaue her ſelfe not ryght, or continue vnfruitefull.

11 If thy daughter be wanton, kepe her ſtraytly, leſt ſhe cauſe thine enemies to laugh thee to ſcorne, and the whole citie to gene thee an euyll reporte: and ſo thou be faine to heare thy ſhame of euery man, and be confounded before all the people. 12 Beholde not euery bodyes beautie, and haue not much dwelling among women. Eccle. 19.

13 For lyke as the wozme and moth commeth out of clothyng: ſo doth wickednelle come of women. 14 It is better to be with an euyll man, then with a freendly wyfe that putteth one to ſhame and rebuke. Gen. 3. d.

15 I wyll remember the wordes of the Lorde, and declare the thyng that I haue ſeene: In the wordes of the Lorde are his workes.

16 The ſunne ouerlooketh all thinges with his ſhine, "and all his workes are full of the clearenelle thereof.

17 Hath not the Lorde brought to paſſe, that his ſaintes ſhoulde tell out all

"or, and all the worke thereof is full of the glorie of the Lorde.

all his wonderous worke which the Almightie Lorde hath stablished? all thinges endure in his glorie. 18 He seketh out the grounde of the deepe, and the heart of men, and he knoweth all their imaginations and wisdome: for the Lorde knoweth all science, and he loketh into the token of the tyme. 19 He declareth the thinges that are past and for to come, and discloseth thinges that are secrete. 20 No thought may escape him, neither may any worde be hyd from him. 21 He hath garnished the hye excellent workes of his wisdome, and he is from everlastyng to everlastyng: vnto him may nothyng be added, neither can he be minished, he hath no neede also of any mans counsel. 22 O howe amiable are all his workes, and as a sparke to loke vpon? 23 They lyue all, and endure for euer: and when so euer neede is, they are all obedient vnto him. 24 They are all double one agaynst another: he hath made nothyng that hath fault or blemishe. 25 He hath stablished the goodes of euery one: (a) and who may be satisfied with his glorie when he seeth it?

(a) As who shoulde say, no man, for where Dauid saith psa. 17. I shalbe satisfied whē the glorie appeareth: he speaketh of that glory which he desireth to obtayne, which he yet wantyng is not satisfied: but whē he hath obtrayned it, he hath the thyng he doth desire, and yet is not weery of it, but delyteth in that ioy which neuer shalbe ended as. 1. Pet. 1.

¶ The. xliii. Chapter.

The summe of the creation of the workes of god.

THe glorie of the heyght is the faire and cleare firmament, the beautie of the heauen is his glorious clearnesse. 2 The sunne when it appeareth, declareth the day in the goyng out of it, a marueylous worke of the hyghest. 3 At noone it burneth the earth, and who may abyde for the heate thereof? 4 Who so kepeth an ouen when it is hot, three tymes more doth the sunne burne vpon the mountaynes: when it breatheth out the fierie beames & shineth, with the bryghtnesse of it it blyndeth the eyes. 5 Great is the Lorde that made it, and in his commaundement he causeth it to run hastyly. 6 The moone also in all thynges accordyng to her season is a declaration of the tyme, and a signe for the worlde.

7 The token of the solempne feast is taken of the moone, a lyght that minisheth and increaseth agayne. 8 The moneth is called after the moone, it groweth wonderoully in her chaungyng. 9 The armie of heauen also is in the heyght: in the firmament of heauen it geueth a cleare and a glorious shine: this is the clearnes of the

Ps. 30. a

Gen. 1. b

Exod. 12. a

starres, the beautiful apparel of heauē, the apparel that the Lorde lightneth in the heyght. 10 In his holy worke they continue in their order, and not one of them fayleth in his watche.

11 Loke vpon the raynebowe, and prayse him that made it: very beautiful is it in his shine. 12 He compasseth the heauen about with a glorious circle, the handes of the hyghest haue bended it. 13 Through his commaundement he maketh the snowe to fall, and the thunder of his iudgement to smyte hastyly. 14 Through his commaundement the treasures are opened, & the cloudes flee as the foules.

15 In his power hath he strengthened the cloudes, and broken the hayle stones. 16 The mountaynes "leape at the sight of him, the winde bloweth accordyng to his wyl. 17 The sounde of his thunder beateth the earth, and so do the storme of the north: the whirle wynde also lyghteth downe as a fethered foule, casteth out and spreadeth the snowe abrode, and as the grashoppers that destroy all, so falleth it downe. 18 The eye marueyleth at the beautie of the whytenesse thereof, and the heart is afrayde at the rayne of it. 19 He powreth out the frost vpon earth lyke salt, and when it is frosen, it is as sharpe as the pricke of a thistle. 20 When the colde northy wynde bloweth, harde Christal commeth of the water: he lyghteth downe vpon all the gatherynges together of water, and putteth on the water as a brestplate.

21 He deuoureth the mountaynes, and burneth the wildernesses: and loke what is greene, he putteth it out lyke fire. 22 The medicine of all these is, when a cloude commeth hastyly, and when a deawe commeth vpon the heate, it shalbe refreshed agayne. 23 In his worde he stylleth the winde, in his counsel he appeaseth the deepe, and hath planted Iles in it.

24 They that sayle ouer the sea, tell of the perils and harmes thereof, and when we heare it with our eares, we marueyle therat. 25 For there be straunge wonderous workes, diuers maners of ryce beastes, and whale fishes. 26 Through him are all thinges set in good order & performed, & in his worde al thinges endure. 27 I speake much, but I can not sufficiently attrayne vnto it: for he him selfe only is the perfection of all workes.

Gen. 9. b

C

" Or, moue

D

28 We

28 We should prayse the Lorde after all our power, for he is great in all his workes. 29 The Lorde is to be feared, yea very great is he, and marueylous is his power. 30 Prayse the Lorde, and magnifie him as much as ye may, yet doth he farre exceede al prayse: O magnifie him with all your power, and labour earnestly, yet are ye in no wise able sufficiently to prayse him. 31 Who hath seene him, that he might tell vs? Who can magnifie him so greatly as he is? 32 For there are hid yet greater thinges then these be: as for vs, we haue seene but fewe of his workes. 33 For the Lorde hath made all thinges, and geuen wisdome to such as feare God.

Psal.116.8.
Psal.106.8.
Deut.5.c.
Joh.1.b.

¶ The.xliii. Chapter.

1 The prayse of certayne holy men, 16 Enoch, 17 Noe, 18 Abraham,

LEt vs commende the noble famous men, and the generation of our fore elders and fathers.

2 Many more glorious actes haue the Lorde done in them, and shewed his great power euer sence the begynnyng. 3 The noble famous men raigned in their kingdomes, & bare excellent rule in their wisdome and vnderstandyng, they folowed the counsell shewed in the prophecies: 4 They led the folke throwe the counsel and wisdome of the scribes of the people, wise sentences are founde in their instructions:

Exod.18.c

5 They sought the sweetnesse & melodie of musicke, and brought forth the pleasaunt songes in scripture:

6 They were riche also, and lyued comfort and pacifie those that dwelt with them. 7 All these were very noble & honorable men in their generations, & were well reported of in their tymes. 8 These haue left a name behynde them, so that their prayse shall alway be spoken of. 9 Afterwarde,

Gen.7.b.

there were some whose remembraunce is gone, they came to naught and perished as though they had neuer ben, and became as though they had neuer ben borne, yea & their children also with them. 10 Neuertheles these are louing men, whose righteousnes shall neuer be forgotten, but continue by their posteritie. 11 Their children are an holy good heritage: their seede endured fast in the couenaunt. 12 For their sakes shall their children and seede continue for euer, and their prayse shall neuer be put downe. 13 Their bodyes are buryed in peace, but their name liueth for euermore. 14 The people can speake of their wisdome, & the congregation can talke of their prayse. 15 Enoch walked vpright and acceptably before the Lorde, therfore was he translated for an example of amendement to the generations. 16 Noe was a stedfast and righteous man, and in the tyme of wrath he became a reconcilyng: therfore was he left a remnaunt vnto the earth when the flood came. 17 An euerlastyng couenaunt was made with him, that all flesche should perishe no more with the water. 18 Abraham was a great father of many people, in glorie was there none like vnto him. 19 He kept the lawe of the hyest, and came into a couenaunt with him. 20 He set the couenaunt in his flesche, and when he was proued he was founde faythfull. 21 Therfore swore God vnto him with an oth, that he would blesse all people in his seede, that he would multiplie and increase him as the dust of the earth, and to exalt his seede as the starres: yea and that his seede should haue the possession and inheritaunce of the lande from sea to sea, and from the riuer vnto the borders of the worlde. 22 With Jsahac did he stablishe the same couenaunt for Abraham his fathers sake: yea that gratious blessing and health of all men, and couenaunt did he stablishe with Jsahac, and made it rest vpon the head of Jacob.

Gen.6.a. and.7.8.
Gen.9.c
Gen.17.a
Gen.22.a D

(a) He did allow him, and made him worthy and meete for such blessinges of riches and increase: or els he made be knowen by this blessing Laban his vncle so often chaungyng his wages, yet did God prosper him, that it dyd well appeare he bare a fauour to him as to Ioseph and Dan, &c

23 (a) He knewe him in that he prospered him so well and richly, and gaue him an heritage, and sundered his portion by it selfe, and parted among the twelue tribes. 24 Mercifull men brought he out of him, which founde fauour in the sight of all flesche.

¶ The.xlv. Chapter.

1 The prayse of Moyses, 6 Aaron, and Phinehes.

MOyses beloued of God and men, whose remembraunce is in hye prayse: 2 Him that the Lorde made like in the glory of the saintes, and magnified him, so that the enemies stoode in awe of him.

3 Through his wordes he dyd great wonders: he made him glorious in the sight of kinges, gaue him commaundement before his people, and shewed him glorious power. 4 He stablished him with faythfulnesse and meeknesse, and chose him out of all men.

C

Eccle.41.c
Gen.5.c.

Act.7.c.

Num.12.8

men. 5 For he heard his voyce, and he led him in the darke cloude, and there he gaue him the commaundementes, yea the lawe of lyfe and wisdome: that he might teache Jacob the couenaunt, and Israel his lawes.

Exod.19.d

6 He chose Aaron his brother also out of the tribe of Leui, exalted him, and made him such lyke. 7 An euerlastyng couenaunt made he with him, and gaue him the priesthood in the people: he made him glorious in beautifull aray, and clothed him with the garment of honour. 8 He put perfect ioy vpon him, and girded him with strength, he decht him with fyne clothes and a tunicle, with an ouerbody coate also, and a girdle.

B

Exod.28.f

9 Rounde about made he him belles of golde, and that many: that when he went in, the sounde myght be heard, that they myght make a noyse in the sanctuarie, and geue the people warnyng. 10 The holy garment was wrought and bordered with golde, yelowe silke, and purple: and in the brestlap there was a goodly worke, wherin was fastened iyght and perfectnesse. 11 Upon the same also there was a worke fastened and set with costly precious stones all bound with golde, and this he brought in his ministration: the stones were fastened for a remembraunce, after the number of the twelue tribes of Israel. 12 Upon his miter there was a plate of pure golde, a grauen image of holynesse, a famous & noble worke, garnished, and pleasaunt to loke vpon.

Exod. 4.c

13 Before him were there seene no such faire ornamentes, and these it behoued him alway to vse: there myght none other put them on, but only his children, and his childrens children perpetually. 14 Dayly performed he his burnt offerynges two tymes.

C

15 Moyses fylled(a) his handes, and annoynted him with holy oyle: this was nowe confirmed him with an euerlastyng couenaunt, and to his seede as the dayes of heauen, namely that his children should alway minister before him, and perfourme the office of the priesthood, and wisshe the people good in his name. 16 Before all men lyuyng chose he him, that he should offer incense before the Lorde, and make odours for a sweete sauour and remembraunce, that he should reconcile the people of the Lorde with him agayne. 17 He gaue him auctoritie also in his commaundementes and in the couenaunt, that he should teache Jacob the statutes and testimonies, & to enfourme Israel in the law.

Leuit.8.a (a) That was, either to put into his hand the booke of the law written to reade vnto the people, or els some sacrifice that he myght offer vnto god for their offences.

18 Therfore there stoode vp certayne agaynst him, and had enuie at him in the wildernes: namely they that were of Dathan & Abirons syde, and the furious congregation of Core. 19 This the Lorde sawe, and it displeased him, and in his wrathful indignation were they consumed: a great wonder did he vpon them, and consumed them with the flesh. 20 Besides this, he made Aaron yet more honorable & glorious, he gaue him an heritage, and parted the first fruites vnto him: vnto him specially he appoynted the bread of sustenaunce. 21 For the priestes dyd eate of the offerynges of the Lorde: this gaue he vnto him and his seede.

Numm.16.a

Exod. 25.f
Leuit.24.b
Deut.12.b and.18.

D

22 Els had he no heritage nor portion in the lande and with the people: for the Lorde him selfe is his portion & inheritaunce. 23 The thirde noble and excellent man is Phinehees the sonne of Eleazer, which pleased the God of Israel, because he had the zeale and feare of the Lorde: for when the people were turned backe, he put him selfe forth right soone, and that with a good will, to pacifie the wrath of the Lorde towarde Israel.

Ezech. 14.b

Num.25.c

24 Therfore was there a couenaunt of peace made with him, that he should be the principal among the righteous in the people, that he and his posteritie should haue the office of the priesthood for euer. 25 Like as there was made a couenaunt with Dauid of the tribe of Juda, that from among his sonnes only there should be a king, & that Aaron also & his seede should be an heritage, to geue vs wisdom in our heart, to iudge his people in righteousnes, that their good things should not come into forgetfulnes, and that their honour myght endure for euer.

¶ The xlvi. Chapter.

1 The prayse of Iosue, 9 Caleb. 13 Samuel.

MAnly and strong in battayle was Jesus the sonne of Naue, and was the successour of Moyses in prophecies, & was geuen to be captayne of the people, which accordyng vnto his name was a great sauiour vnto the elect of God, to punishe the enemies that rose vp agaynst Israel, that Israel myght obtayne their inheritaunce. 2 O howe great, noble, & excellent

A

Jo.12.c. Num.27.d Deut.34.b Jos.1.a.

excellent was he, when he lyft vp his
hande, and drue out his swoꝛde against
the cities? 3 Who stoode so manly
before him? for the Lorde him selfe
brought in the enemies? 4 Stoode
not the sunne styll at his commaun-
dement, and one day was as long as
two? 5 He called vpon the hyest and
most mightie when the enemies
preassed vpon him on euery syde, and
the mightie Lorde heaꝛde him with
the hayle stones. 6 They smote the
heathenishe people mightyly, and in
fallyng downe they slue all the aduer-
saries: so that the heathen knewe his
honst, and all his defence, that the
Lorde him selfe fought agaynst them:
for he folowed vpon the mightie men
of them. 7 In the tyme of Moyses
also, he and Caleb the sonne of Je-
phunne did a good woꝛke, which stoode
agaynst the enemies, withholde the
people from sinne, and stylled the wic-
ked murmuryng. 8 And of sixe hun-
dꝛed thousande people of foote, they
two were preserued to bꝛyng them in-
to the heritage, namely, a lande that
floweth with mylke and hony.

9 The Lorde gaue strength also vnto
Caleb, which remayned with him vn-
to his age: so that he went vp into the
hye places of the lande, and his seede
conquered the same for an heritage:
10 That all the children of Israel
myght see how good a thyng it is to
be obedient vnto the Lorde. 11 And
the iudges or rulers euery one after
his name, whose heart went not a
whoꝛyng nor departed from the
Lorde, and that forsooke not the
Lorde vnfaythfully, whose remem-
bꝛaunce hath a good reporte. 12 yea
their bones flouryshe out of their place,
and their names shall neuer be chaun-
ged: but honour remayneth styll with
the children of those holy men.

13 Samuel the prophete, beloued of
the Lorde his God, ordayned a king,
and annoynted the princes ouer the
people. 14 In the lawe of the Lorde
ruled he, and iudged the congregation,
and the Lord had respect vnto Jacob.
15 The prophete was founde diligent
in his faythfulnesse: yea and he is
knowen faythfull in his woꝛdes, be-
cause he sawe the God of lyght.
16 He called vpon the Lorde Almigh-
tie when the enemies preassed vpon
him on euery syde, what tyme as he
offred the sucking lamme. 17 And the
Lord thundered from heauen, & made
his voyce to be heaꝛde with a great
noyse. 18 He discomfited the princes
of Tyre, and all the rulers of the Phi-
listines. 19 Before his last ende, he
made protestation in the sight of the
Lord and his annoynted, that he toke
neither substaunce nor good of any
man, no not so much as a shoe: and no
man might accuse him. 20 After this
he tolde that his ende was at hande,
and shewed the king also his ende and
death: and from the earth lyft he vp
his voyce in the prophecie, that the
vngodly people shoulde perishe.

¶ The. xlvii. Chapter.

1 The prayse of Nathan, 2 Dauid,
12 and Solomon.

AFterwarde in the tyme of king
Dauid there rose vp a prophete
called Nathan. 2 For lyke as
the fat is taken away from the offe-
ryng: so was Dauid chosen out of the
children of Israel. 3 He played with
the lions as with kiddes, and with
beares lyke as with lammes of
sheepe. 4 Slewe he not a giaunt
when he was yet but young, and
toke away the rebuke from his
people, what tyme as he toke the
stone in his hande, and smote downe
proude Goliath with the slyng?
5 For he called vpon the hyest Lorde,
which gaue him strength in his ryght
hand, so that he ouerthrewe the migh-
tie giaunt in the battell, that he might
set vp the horne of his people againe.
6 So he glorified him in ten thou-
sande, and made him to haue a good
report in the prayse of the Lorde, that
he shoulde weare a crowne of glorie.
7 For he destroyed the enemies on
euery syde, rooted out the Philistines
his aduersaries, and brake their horne
in sunder, like as it is broken yet this
day. 8 In all his woꝛkes he praysed
the hyest and holyest, and ascribed the
honour vnto him: with his whole
heart dyd he prayse the Lorde, and
loued God that made him. 9 He set
singers also before the aulter, and in
their tune he made sweete songes,
that they myght geue prayses euery
day to god with songes. 10 He ordayn-
ned to kepe the holy dayes woꝛshipful-
ly, & that the solempne feastes through
the whole yere shoulde be honorably
holden with prayesing the name of the
Lorde, & with singing betymes in the
mornyng in the sanctuary. 11 The
Lorde toke away his sinnes, & exalted
his horne for euer: he gaue him the
coue-

Josh. 10. c

Num. 24. a

Num. 26. g

Josh. 13. c

1. Sa. 10. a

1. Sa. 7. a

1. Sa. 12. a

1. Sa. 17. f

2. Sam. 5. b

2. Chr. 16. a

2. Sa. 12. b

conenaunt of the kingdome, and the
1.king.3.c throne of worshyp in Israel. 12 After
him there rose vp the wyse sonne
(called Solomon) who by him dwelt in
a large possession, and for his sake he
droue the enemies away farre of.
13 This Solomon raigned with
peace in his tyme, and he obtayned
glorie: for God gaue him rest from
his enemies on euery syde, that he
myght builde him an house in his
name, and prepare the sanctuarie for
C euer. 14 Howe wise wast thou in thy
youth, and fylled with wisdome and
vnderstandyng, as it were with a wa-
ter flood? 15 Thou couereddst and fyl-
ledst the whole land with similitudes,
and wise prudent sentences. 16 Thy
name went abrode in the Iles, be-
cause of thy peace thou wast beloued.
17 All landes marueyled at thy
songes, prouerbes, similitudes, and at
thy interpretations. 18 And in the
1.king.10.b name of the Lorde God, which is cal-
led the God of Israel, thou gatheredst
2.king.11.a golde as tinne, and thou hadst asmuch
siluer as leade. 19 Thou wast moued
in inordinate loue towarde women,
and wast ouercome in affection.
20 Thou staynedst thy honour and
worshyp, yea thy posteritie defyledst
thou also, in bryngyng the wrath of
the Lorde vpon thy children, and hast
W felt sorowe for thy follie. 21 So that
2.king.12.c thy kingdome was diuided, and E-
phraim became an vnfayethfull and a
3.Sam.7.c rebellious kingdome. 22 Neuerthe-
lesse God for sone not his mercie, nei-
ther was he vtterly destroyed because
of his workes, that he shoulde leaue
him no posteritie: as for the seede
that came vpon him, which he loued,
he brought it not vtterly to naught,
but gaue yet a remnaunt vnto Iacob,
and a roote vnto Dauid out of him.
23 Thus rested Solomon with his
fathers, and out of his seede he left
behynde him a verie foolishnesse of
1.king.12.b the people, and such one as had no vn-
derstandyng: euen Roboam, which
2.king.12.d turned away the people through his
counsell, and Ieroboam the sonne of
Nabat, which caused Israel to sinne,
and shewed Ephraim the way of vn-
godlynesse: 24 Insomuch that their
sinnes and misdeedes had the vpper
hand so sore, that at the last they were
driuen out of the lande for the same:
25 Yea he sought out and brought vp
all wickednesse, tyll the vengeaunce
came vpon them.

¶ The.xlviii. Chapter.

The prayse of Elias, Elizeus, Ezechias, and Esaias.

THen stoode vp Elias the prophete
as a fire, and his worde burnt like
a creslet. 2 He brought an hun-
ger vpon them, and in his zeale he
made them fewe in number: for they
myght not away with the commaun-
dementes of the Lorde. 3 Through
the worde of the Lorde he shut the
heauen, and three tymes brought he
the fire downe. 4 O Elias, howe ho-
norable art thou in thy wonderous
deedes! who may make his boast to
be lyke thee? 5 One that was dead
thou rayledst vp from death, and in
the worde of the hyest thou brought-
est him out of the graue agayne.
6 Thou hast cast downe kinges and
destroyed them, and the honorable
from their seate. 7 Vpon the mount
Sina thou hearedst the iudgement,
and vpon Horeb the iudgement of the
vengeaunce: 8 Which diddest an-
noynt kinges to recompence, and or-
daynedst prophetes after thee.
9 Thou wast taken vp in the storme
of fire, in a charret of fierie horses.
10 Thou wast ordayned in the repro-
uynges in tyme to pacifie the wrath
of the Lorde before it raged, to turne
the heartes of the fathers vnto the
children, and to set vp the tribes of
Iacob agayne. 11 Blessed were they
that sawe thee, and were garnished in
loue, for we lyue in lyfe: but after
death we shall haue no such name.
12 Elias was couered in the storme,
but Elizeus was fylled with his spi-
rite: while he liued he was afrayde of
no prince, and no man myght ouer-
come him. 13 There coulde no worde
deceaue him, & after his death his bo-
dy prophecied. 14 He did wonders in
his life, and in death were his workes
marueylous. 15 For all this the peo-
ple amended not, neither departed
they from their sinnes, tyll they were
caryed away prisoners out of the
lande, and were scattered abrode in all
countreys, so that of the there remay-
ned but a very litle people, & a prince
vnto the house of Dauid. 16 How-
beit some of them did right, and some
heaped vp vngodlynes. 17 Ezechias
made his citie strong, conueyed water
into it, digged through the stony roche
with iron, and made vp a wall by the
water syde. 18 In his tyme came
Sennacherib vp, and sent Rabsakes,

lyke

g 2.Sa.17.a

1.king.18.

1.king.17.c

B

1.king.19.

2.king.1.c

Luk.1.a

2.king.2.a

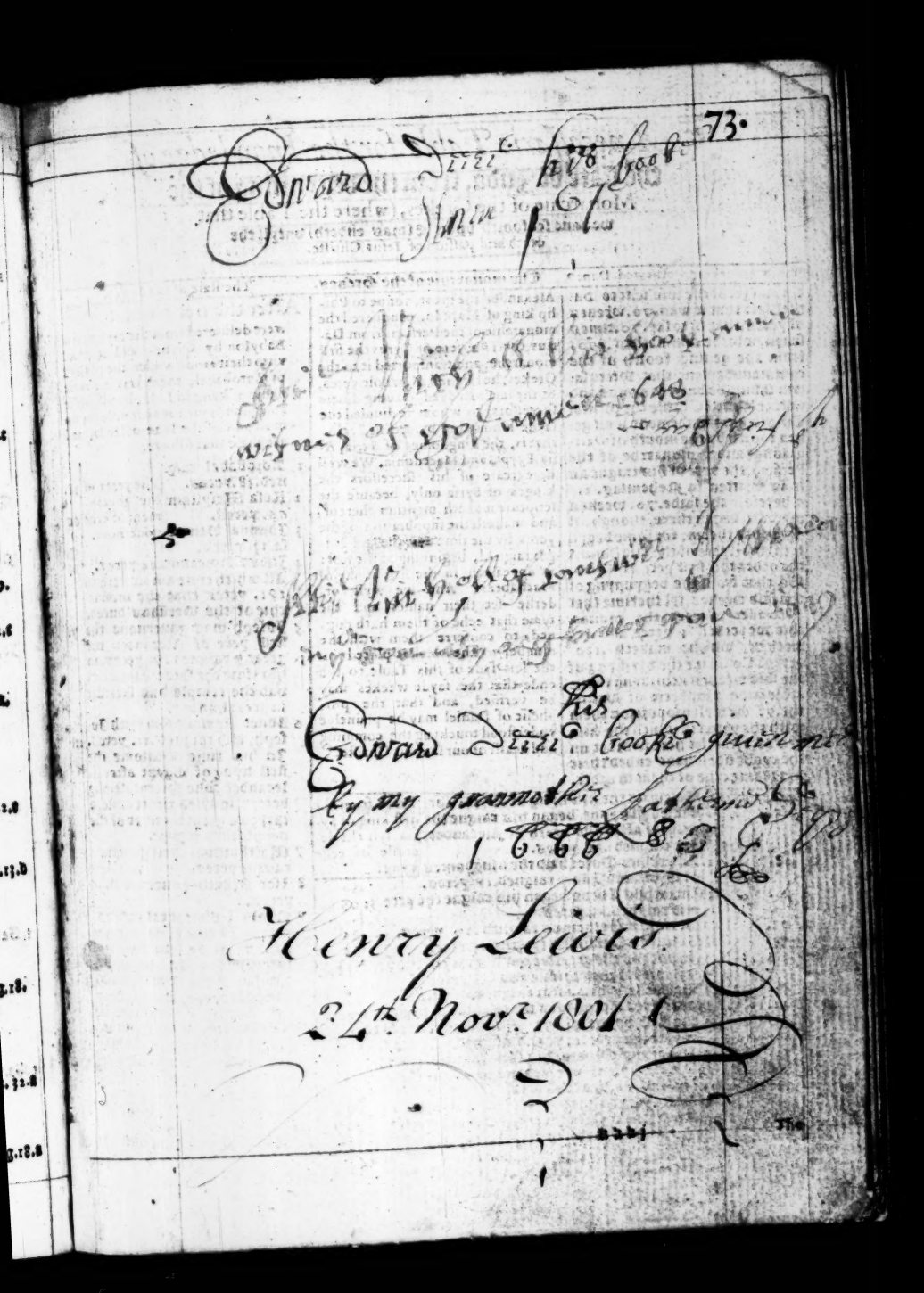
1.king.13.b

C

2.king.18.

2.Chr.32.a

2.king.18.a



¶ A neceſſarie Table for the knowledge of the ſtate of Iuda, from the begynning of the Monarchie of the Grekes, (where the Table that we haue ſet foorth vpon Eſdras endeth) vntyll the death and paſſion of Ieſus Chriſte.

The .70. weekes forethewed. Dan. 9 — The monarchie of the Grekes. — The ſtate of the Iewes.

The angel of the lord ſent to Daniel, ſaid that it was .70. weekes of yeres, that is to ſay .70. times ſeuen, whiche commeth to .490. from the geuing foorth of the commaundement that Hieruſalem ſhould be builded againe and reſtored, vntil Chriſte the prince. This commaundement was geuen foorth by the mouth of Darius longhande, monarche of the Perſians, the yere of his raigne as it is written in Nehemias. 2. Therefore the ſaide .70. weekes ought to begyn there, though all agree not therin: for ſome begyn it in the .2. yere of the ſaid Darius the other the firſt yere of Cyrus. So that from the begynnyng of the ſaid weekes, tyl the time that Alexander diſurped the monarchie, we recken .4. yeres and .18. weekes, whiche maketh .130. yeres. To ſhewe the verifyng of the ſaid weekes accordyng to the aforeſaide prophecie of Daniel the .9. we wyll proportion them with the yeres in which the kinges of Syria (ſet here in order on the ryght ſide) haue ended their kingdome eche of them in order.

Alexander the great, ſonne to Philip king of Macedo, conquered the monarchie of the Perſians from Darius, the .192. yere of Cyrus the firſt monarche, and tranſported it to the Grekes; he raigned .6. whole yeres, & the ſeuenth dyed, leauing diuers ſucceſſors, to whom he diuided the ſayde monarchie before his death: that is, the kingdomes of Syria, Aſia, Egypt, and Macedonia. We wyll here treate of his ſucceſſors the kinges of Syria only, becauſe the ſcripture maketh mention thereof, and maketh the ſupputation of the yeres by the time that the ſaid kinges raigned, beginning at the firſt: as appeareth in the firſt booke of Machabees. And we wyll orderlie ſet their names, and the tyme that eche of them hath raigned, to conferre them with the number of the weekes placed on the left ſyde of this Table, to the ende that the ſayde weekes may be verified, and that the propheſie of Daniel may be plainelye vnderſtood touchyng the comming and death of our ſauiour Chriſte.

weekes	yeres		Yeres from the first king of Syria, tyll the deceaſſe of eche kyng.	
25.	4.	1 Seleucus the firſt kyng of Syria ſurnamed Nicanor, began his raigne the 13. yere after the death of Alexander, and raigned .31. yeres.		50
28.	2.	2 Antiochus Soter held the kingdomes of Syria and Iuda, & raigned .19. yeres.		50
30.	3.	3 Antiochus Theos began his raigne the yere .51. and raigned .15. yeres.		65
33.	2.	4 Seleucus Gallicinus raigned .20. yeres.		85
33.	5.	5 Seleucus Ceraunus raigned .3. yeres.		88
38.	6.	6 Antiochus the great began his raigne the yere 75. and raigned thirtie and fiue yeres.		124
40.	4.	7 Seleucus Philopator raigned .12. yeres.		136
42.	2.	8 Antiochus Epiphanes the tirant mentioned in the firſt booke of the Machabees, began to raigne the yere .137. and raigned .12. yeres.		148
42.	4.	9 Antiochus Eupator his ſone raigned .2. yeres.		150
44.	0.	10 Demetrius Soter began his raigne the yere 151. and raigned ten yeres.		160
44.	5.	11 Alexander raigned .5. yeres.		165
45.	0.	12 Demetrius Nicanor raigned two yeres.		167
45.	3.	13 Antiochus Sedetes raigned but .3. yeres.		170
45.	6.	14 Typhon		

After the people of the lord were deliuered from the captiuitie of Babylon by Cyrus, and returned vnto their lande vnder the conduct of Zorobabel, there was no more name of kyng in Iuda, but of prince and gouernour: which were for the moſt part of the lyne of Iuda, and are theſe that folowe.

1	Zorobabel raigned .38. yeres.	The yeres of the gouernment of eche gouernour.	38.
2	Reſa Meſyllam.		66
3	Joanna Ben-re-ſa. .53. yeres.		53.
4	Judas Hyrcanus .14. yeres. All which time amounteth to 191. yeres that the monarchie of the Perſians dured.		14.
5	Joſeph was gouernour the firſt yere of Alexander the great, & raigned .7. yeres, in his time the ſaide Alexander had the temple and ſacrifice in great honour.		7.
6	Abner Semei ruled with Joſeph, and raigned .11. yeres. In his time Ptolome the firſt kyng of Egypt after Alexander, tooke Hieruſalemby deceyt, ſpoyled the temple, & caryed a great number of the people into Egypt.		11.
7	Matthathias Heli gouerned twelue yeres.		12.
8	Aſer Maath gouerned nine yeres.		9.
9	Nagid Arpharat raigned .10. yeres. In his time Eleazar the hie prieſt ſent the .70. interpreters to Ptolome Philadelphe, the ſeconde king of Egypt, and ſonne to the aforeſayde Ptolome, to tranſlate the holy ſcripture out of Hebrue into Greke: and the ſaide Ptolome deliuered all the Iewes that his father had holden captiue.		10
10	Azar Eli ſucceded him, and raigned .8. yeres.		8.
11	Maſſot Naum gouerned .7. yeres.		7.

45.	6.	14 Tryphon began his raigne the yere. 171. and raigned three yeres.	173.
47.	4.	15 Antiochus Pius raigned twelue yeres.	185.
42.	1.	16 Demetrius Nicanor the .12. kyng afore mentioned, was kept prisoner by the Parthians, and then returned againe to his kingdome, and raigned foure yeres.	189.
43.	3.	17 Alexander began his raigne in the yere .190. and raigned two yeres.	191.
52.	4.	18 Antiochus Gryphus raigned .29. yeres.	210.
54.	0.	19 Seleucus sonne to Gryphus was at strife with his vncle and other of his kinred by the space of ten yeres.	230.
56.	4.	20 The yere .221. the Syrians beyng grieued at the princes debate for the kyngdome, deliuered it ouer to Tigranes king of Armenia, whiche raigned eyghteen yeres.	243.
59.	4.	1 The yere .149. Pompei ouercame Tigranes, and delinered Syria into the handes of the Romanes. And .17. yeres after Julius Cesar was first Emperour of Rome, who raigned in the Empire fiue yeres.	269.
67.	4.	2 Augustus the second Roman Emperour raigned .56. yeres, Christe was borne the .41. yere of the same emperour, the .65. weeke and three yeres.	305.
70.	0.	3 Claudius Tiberius Nero the thirde Emperour raigned .23. yeres. The .15. yere of the same Emperour Jesus was baptized, and began then to shew him selfe openly, which was the .5. yere and .69. weeke. The thirde yere folowing, he was put to death for our redemption, at whiche time the .70. weekes were finished.	

yeres.

12	Amos Syrach .14. yeres.	14.
13	Mathathias Silca .10. yeres	10.
14	Joseph Arfes .66. yeres. In his time Ptolome Philopator .4. king of Egypt entred into Jurie & kild .60000. Jewes, and restored the countrey into the handes of Antiochus the great, which delinered it againe to Ptolome the successour of the sayde Philopator, for the frendship betweene them.	66.
15	Janna Hircanus was the last of the lyne of Juda, & raigned 16. yeres, he was slaine by Antiochus the tyran.	16.
16	After Janna succeded a kinred of the priestes named Asmodus. The first was Judas Machabeus, whiche raigned fyue yeres with great prowesse and bertue.	6.
17	Jonathas his brother raigned eyghteene yeres.	18.
18	Simon his brother raigned .8. yeres very bertuously.	8.
19	John Hircanus his sonne raigned .34. yeres, he and the predecessors of his kinred held both the kingly authoritie, & the priestly dignitie together.	34.
20	Aristobulus sonne to John raigned one yere, he toke again the crowne and title of king for him selfe and his successours.	1.
21	Alexander king raigned .27. yeres, and left the kingdome to Alexandria his wyfe, whiche held it .9. yeres, but left the priesthod to Hircanus her sone which raigned three yeres after her death. Then Aristobulus brother to the sayd Hircanus dyne him from the crown and the priesthod, and raigned in his place three yeres. Pompei with the armie of the Romanes haning taken al Syria, led Aristobulus captine, leauing Hircanus in the priesthod, and Antipator Herodes father gouerned in Jurie. And the .51. yere after Herode was proclaymed king, and the scepter taken from Juda, Christe our sauiour	27. 9 3. 51.

came.

¶ The first booke of the Machabees.

The first Chapter.

1 After the death of Alexander the kyng of Macedonia,
11 Antiochus taketh the kyngdome.

A Fter that Alexander kyng of Macedonia sonne of Philipp went forth of the lande of " Cethim, and (a) slewe Darius kyng of the Persians & Medes, & raigned for him as he had done before in Grecia: 2 It happened that he tooke great warres in hand, wanne very many strong cities, and slue many kinges of the earth, 3 Going throughout to the endes of the world, and getting many spoyles of the people, insomuch that the whole worlde stoode in awe of him, and therefore was he proude in his heart. 4 (b) Nowe when he had gathered a mighty strong hoast, 5 And subdued the landes and people with their princes, so that they became tributaries vnto him, 6 Then he fell sicke, and when he perceaued that he must needes dye,

7 He called for his noble estates, whiche had ben brought vp with him of chyldren, and parted his kyngdome among them whyle he was yet alyue.

8 So Alexander raigned twelue yeres, and then dyed. 9 (c) After his death fell the kingdome vnto his princes, and they obtayned it euery one in his roome, 10 And caused them selues to be crowned as kinges: and so dyd their chyldren after them many yeres, and much wickednes increased in the worlde. 11 Out of theſe came the vngracious roote " noble Antiochus, the sonne of Antiochus the king which had ben a pledge at Rome: and he raigned in the hundred thirtie and seuen yere of the empire of the Grekes. 12 (d) In those dayes went there out of Israel wicked men, whyche moued much people with their counsell, saying, Let vs go and make a couenaunt with the heathen that are rounde about vs: for since we departed from them, we haue had much sorowe. 13 So this deuice pleased them well. 14 (e) And certayne of the people toke vpon them for to go vnto the kyng, whyche gaue them licence to do after the ordinance of the heathen. 15 (f) Then set they vp an open schoole at Hierusalem of the lawes of the heathen: 16 (g) And made them selues vncircumcised, but forsooke the holy testament, and ioyned them selues to the heathen, and were cleane solde to do mischiefe.

17 So when Antiochus began to be mighty in his kingdome, he went about to obtayne the lande of Egypt also, that he might haue the dominion of two realmes. 18 Upon this entred he into Egypt with a strong hoast, with charets, Elephantes, horsmen, and a great number of shippes. 19 (h) And began to warre agaynst Ptolome the kyng of Egypt: but Ptolome was afraid of him, and fled, & many of his people were wounded to death. 20 Thus Antiochus wan many strong cities, in Egypt, and toke away great good out of the land of Egypt. 21 And after that Antiochus had smitten Egypt, he turned agayne in the hundred fourtie and thyrde yere, and went towarde Israel, 22 And came vp to Hierusalem with a mighty people, 23 And entred proudely into the sanctuarie, and toke away the golden aulter, the candelsticke, and all the ornamentes thereof, the table of the shewbread, the pouring vessels, the chargers, the golde spoones, the vayle, the crownes, and golden apparell of the temple, and hake downe all in peeces. 24 He toke also the syluer and gold, the precious iewels, and the secret treasures that he founde.

25 And when he had taken away altogether, caused a great murther of men, and spoken very proudly, he departed into his owne lande. 26 Therefore there was great lamentation throughout all Israel. 27 The princes & the elders of the people mourned, the young men and the maydens were " defiled, and the fayre beautie of women was chaunged, 28 The bridegrome & the bride toke them to mourning. 29 The lande and those that dwelt therein was moued: for all the house of Jacob was brought to confusion. 30 (i) After two yeres the kyng sent his chiefe treasurer vnto the cities of Juda, which came to Hierusalem with a great multitude of people, 31 Speaking peaceable wordes vnto them, but all was deceite: for when they had geuen him credence,

32 He fell sodenly vpon the citie, and smote it sore, and destroyed much people of Israel: 33 And when he had spoyled

" Or, Chettim.

(a) The first battell with the Carthaginenses was fought at this time.

Judith. 1. b.

(b) The beginning of the kyngdome of Egypt.

Daniel. 7. a

(c) The beginning of the kyngdome of Syria.

" Or, Epiphanes.

1. Mac. 8. a

(d) The beginning of the kingdom of the Parthians.

Deut. xiii. a Jer. xlviii. c

(e) Iosephus lib. 12. cap. 6 1. Mac. 4. b

(f) The wicked fall headlong into mischiefe.

(g) Epiphanius libro de ponderibus et mensuris, saith that it was by drawing the skin ouer that part that was circumcised 1. Mac. b. a.

(h) The seconde battel with the Carthagienses.

1. Mac. b. a. b

" Or, made feeble.

(i) The battell of Macedonia.

1. Mac. vii. b

spoyled the citie, he set fyre on it, casting downe houses and walles on euery side. 34 The women and their chyldren toke they captiue, and led away their cattell. 35 Then buylded they the citie of Dauid with a great and thicke wall, & with mightie towers, and made it a strong holde for them. 36 Beside al this, they set wicked people and vngodly men to kepe it, 37 Stored it with weapons and victuales, gathered the goodes of Hierusalem, and layde them vp there: thus became it a theeuishe castell.

38 Thus they became a heauy burthen, laying wayte for the people that went into the sanctuarie, and for the cruel destruction of Israel. 39 Thus they shed innocent blood on euery side of the sanctuarie, and defiled it:

40 Insomuch that the citezins were faine to depart, and the citie became an habitation of straungers, being desolate of her owne seede: for her owne natiues were faine to leaue her.

Tobi.ii.8.

41 Her sanctuarie was cleane wasted, her holy dayes were turned into mourning, her sabbathes were had in derision, and her honour brought to naught. 42 (k) Loke how great her glory was before, so great was her confusion, and her ioy turned into sorowe. 43 Antiochus also the kyng sent out a commission vnto all his kyngdome, that all the people should be one. 44 Then they left euery man his lawe, and al the heathen agreed to the commaundement of kyng Antiochus: 45 Yea, many of the Israelites consented therevnto, offering vnto idols, and defiling the sabbath.

(k) Iosephus li.11. cap.6. & 7. 1.Mac.6.c

46 So the kyng Antiochus sent his messengers with his commission vnto Hierusalem, and to all the cities of Iuda, that they should folowe the lawes of the heathen: 47 And forbad the whole burnt offering, meate offering, or peace offering to be made in the temple of God, and that there should no sabbath nor hie feast day be kept: 48 But commaunded that the sanctuarie and the holy people of Israel should be defiled: 49 He commaunded also, that there should be set vp aulters, temples, and idols, to offer vp swines flesh, and vncleane beastes, 50 That men should leaue their chyldren vncircumcised, to defile their soules with all manner of vncleanneslie and abhominations: 51 That they myght so forget the lawe, and chaunge all the holy ordinaunces of God, 52 And that whosoeuer would not accordyng to the commaundement of kyng Antiochus, should suffer death. 53 In like maner commaunded he throughout al his realme, and set rulers ouer the people, for to compel them to do these thinges: 54 Commaundyng all the cities of Iuda to do sacrifice (vnto idols.) 55 Then went the people vnto the heathen by heapes, forsoke the lawe of the Lorde, and committed much euill in the lande: 56 And they droue the Israelites into secrete places, euen where so euer they coulde flee for succour. 57 The fifteenth day of the moneth Casleu, in the hundred threescore and fifty yere, set kyng Antiochus an abhominable idol of desolation vpon the aulter of God, and they buylded aulters throughout all the cities of Iuda on euery side,

Nouember

Daniel 11. Matth.24.

58 Before the doores of the houses, and in the streetes, where they brent incense and dyd sacrifice. 59 And as for the bookes of the lawe of God they (l) brent them in the fyre, and rent them in peeces. 60 What soeuer he was that had a booke of the testament of the Lorde founde by him, yea whosoeuer endeuoured him selfe to kepe the lawe of the Lord, the kinges commaundement was, that they should put him to death. 61 And through his auctoritie they executed these thinges euery moneth, vpon the people of Israel that were founde in the cities. 62 The twentie and fifth day of the moneth, what time as they dyd sacrifice vpon the aulter, which stoode in the steade of the aulter of the Lord:

Jer.36.c. (l) It is a manifest note of the enemies of god, to burne the bookes of the lawe. Hist. eccles. li. 8. Cap. 2.

63 Accordyng to the commaundement of kyng Antiochus they put certayne women to death, which had caused their chyldren to be circumcised:

64 Not only that, but they hanged vp the children by the necke throughout all their houses, and slue the circumcisers of them. 65 Yet were there many of the people of Israel, which determined in them selues that they would not eate vncleane things: but chose rather to suffer death, then to be defiled with vncleane meates:

66 So because they would not breake the blessed lawe of God, they were cruelly slayne. 67 And this great tyranny encreased very sore vpon the people of Israel.

The .ii. Chapter.

1 The mournyng of Mathathias and his sonnes for the destruction of the holy citie.

A IN those dayes there dyd stande vp one Mathathias the sone of John, the sonne of Simeon the priest, out of the kinred of Joarib, from Hierusalem, and dwelt vppon the mount of Modin, 2 And had fiue sonnes: John, called Gaddis, 3 Simon called Thassi, 4 Judas, otherwyse called Machabeus, 5 Eleazer, otherwyse called Abaron, and Jonathan whose surname was Apphus. 6 These saw the euyll that was done among the people of Juda and Hierusalem.

7 And Mathathias sayd, Wo is me, alas that euer I was borne, to see this miserie of my people, and the pitteous destruction of the holy citie, B and thus to sit so still, it beyng deliuered into the handes of the enemies. 8 Her sanctuarie is come into the power of straungers, her temple is as it were a man that hath lost his good name: 9 Her precious ornamentes are caryed away captiue, her olde men are slayne in the stretes, & her young men are fallen thyough the swoorde of the enemies. 10 What people is it that hath not some possession in her kyngdome? or who hath not gotten some of her spoyles? 11 All her glorie is taken away, she was a free woman, and now she is become an handmayde. 12 Beholde our sanctuarie, our beautie and honour is wasted away, and defiled by the gentiles.

13 What helpeth it vs then to lyue? 14 And Mathathias rent his clothes, he and his sonnes, and put sackecloth vpon them, and mourned very sore.

15 Then came the men thyther whiche were sent of kyng Antiochus, to C compell such as were fled into the citie of Modin for to do sacrifice, & to burne incense vnto idols, and to forsake the lawe of God. 16 So many of the people of Israel consented and enclined vnto them: but Mathathias and his sonnes remayned stedfast.

17 Then spake the commissioners of king Antiochus, & saide vnto Mathathias, Thou art a noble man, of hye reputation, and great in this citie, hauing many fayre chyldren & brethren. 18 Come thou therfore first & fulfill the kinges commaundement, like as all the heathen haue done, yea and the men of Juda, and such as remayne at Hierusalem: so shalt thou & thy chyldren be in the kinges fauour, & enriched with golde, siluer, and great rewardes. 19 Mathathias answered, and spake with a loud voyce, Though all nations obey the king Antiochus, and fal away euery man from keping the lawe of their fathers, though they consent to his commaundementes:

20 (a) Yet wyl I and my sonnes and my brethren not fall from the lawes of our fathers. 21 God forbid we shoulde: that were not good for vs that we should forsake the lawe & ordinaunces of God, and to agree vnto the commaundement of king Antiochus. 22 Therefore we wyll do no such sacrifice, neither breake the statutes of our lawe, to go another way. 23 And when he had spoken these wordes, there came one of the Jewes, which openly in the sight of all dyd sacrifices vnto the idols vpon the aulter in the citie of Modin, according to the kinges cõmaundement. 24 Whẽ Mathathias sawe this, it greeued (b) him at the heart, so that his reynes shoke withall, and his wrath kindled for very zeale of the law: with that he start vp, and killed the Jewe beside the aulter: 25 Yea and slue the kinges commissioner that compelled him to do sacrifice, and destroyed the aulter at the same time: 26 Such a zeale had he vnto the lawe of God, lyke as Phinehes dyd vnto Zambri the sone of Salomi. 27 And Mathathias cryed with a loude voyce thyough the citie, saying, Who so is feruent in the lawe, and wyl kepe the couenaunt, let him folowe me. 28 So he and his sonnes fled into the mountaines, and left all that euer they had in the citie. 29 Many other godly men also whiche lyued iustly and vprightly departed into the wyldernesse, with their chyldren, their wyues, and their cattel, and remayned there: for the tiranie increased sore vppon them.

30 Now when the kinges seruauntes, and the hoast which was at Hierusalem in the citie of Dauid, hearde that certayne men had broken the kinges commaundement, & were gone their way to the wildernes into secret places: 31 Then many pursued after them, and after they had ouertaken them, they camped them selues, and set the battayle in array agaynst them in the sabbath day, 32 And saide vnto them, Will ye yet rebell? Get you hence, and do the commaundement of king Antiochus, and

(a) The father promiseth for his chyldren that they shall serue god, so doth Iosue for his houshold, Iosue. 24.

D

1 Mac. iiii. f.

(b) It is greese to the godly to see the people offende, Exod. 23. 3. Reg. 19.

Num. 25. b

2. Mac. b. d

E

V c

ye shal lyue. 33 They aunswered, We wyll not go (for thee) neither wyll we do the kinges commaundement, to defile the sabbath day. 34 Then began they to fight agaynst them:

35 But the other gaue them none other aunswere, neither cast they one stone at them, nor made fast their priuie places: 36 But said, We wyl dye all in our innocencie, heauen & earth shall testifie with vs that ye put vs to death wrongfully. 37 Thus they fought agaynst them vppon the sabbath, and slue both men and cattayle, their wyues and their chyldren, to the number of a thousande people.

38 When Mathathias & his frendes hearde this, they mourned for them right sore, 39 And sayde one to another, If so be that we al do as our brethren haue done, and fight not for our lyues, and for our lawes agaynst the heathen, then shall they the sooner roote vs out of the earth. 40 So they concluded among them selues at the same tyme, saying, 41 Whatsoeuer he be that commeth to make battaile with vs vpon the sabbath day, we wil fyght agaynst him, and not dye all as our brethren that were murthered in the wildernesse. 42 Vpon this came the assemblie of the Assideans vnto thē, which were of the strongest men in Israel, and all such as were feruent in the lawe: 43 And all they that were fled for persecution came to helpe them, and to stande by them:

44 Insomuch that they gathered an hoast of men, and slue the wicked doers in their gelousie, and the vngodly men in their wrath: but the rest fled vnto the heathen, and escaped.

45 Then Mathathias & his frendes went about, and destroied the aulters, 46 And circumcised the chyldren that had not yet receaued circumcision, as many as they found within the coastes of Israel: 47 And folowed mightily vpon the proude men: and this acte prospered in their handes, 48 Insomuch that they kept the lawe agaynst the power of the gentiles and the kinges, and gaue not ouer their dominion vnto wicked doers. 49 After this, when the time drewe on fast that Mathathias should dye, he saide vnto his sonnes, Nowe is pryde & persecution increased, nowe is the time of destruction and wrathfull displeasure:

50 Wherfore O my sonnes, be ye feruent in the lawe, and ieoparde your liues for the testament of the fathers.

51 Call to remembraunce what actes our fathers dyd in their tyme, so shal ye receaue great honour, and an euerlasting name. 52 Remember Abraham: was not he founde faythfull in temptation, and it was reckened vnto him for righteousnes? 53 Joseph in tyme of his trouble kept the commaundement, and was made a Lorde of Egypt. 54 Phinehes our father was so feruent for the honour of god, that he obtayned the couenaunt of an euerlasting priesthod. 55 Josuah for fulfilling the worde of god, was made the captayne of Israel. 56 Caleb bare recorde before the congregation, and receaued an heritage. 57 Dauid also in his mercifull kindnesse, obtayned the throne of an euerlasting kingdome. 58 Elias beyng zelous and feruent in the law, was taken vp into heauen. 59 Ananias, Azarias, and Misael remayned stedfast in fayth, and were deliuered out of the fyre.

60 In like maner Daniel beyng vngiltie, was saued from the mouth of the lions. 61 And thus ye may consider throughout all ages since the worlde began, that whosoeuer put their trust in god were not ouercome.

62 Feare not ye then the wordes of an vngodly man, for his glory is but doung and wormes: 63 To day is he set vp, and to morowe is he gone: for he is turned into earth, and his memoriall is come to naught.

64 Wherfore O my sonnes, take good heartes vnto you, & quite your selues lyke men in the law: for yf ye do the thinges that are commaunded you in the lawe of the Lorde your God, ye shall obtayne great honour therein.

65 And beholde, I knowe that your brother Simon is a man of wysdom: see that ye geue eare vnto him alway, he shalbe a father vnto you. 66 As for Judas Machabeus, he hath euer ben mightie & strong from his youth vp: let him be your captayne, and order the battayle of the people.

67 Thus shall ye bring vnto you all those that fauour the law, and see that ye auenge the wrong of your people,

68 And recompence the heathen agayne, & applie your selues wholy to the commaundement of the lawe.

69 So he gaue them his blessing, and was layed vp his fathers, 70 And dyed in the hundred fourtie & fyue yere at Modin, where his sonnes buried him in his fathers sepulchre, & all Israel made great lamentation for him.

James. 2. b. Rom. 4. a. Gen. 22. b. Heb. 11. d. Eccle. 44. c. Gen. 41. c. Num. 27. d Eccle. 45. f. Num. 27. c. Josue. 1. a. Num. 14. a. 1. Reg. 25. c.

4. Reg. 7. a.

Dan. iii. c.

Dan. vi. c. Heb. 11. b.

Mat. 5. d. Esai. 51. a. and. li. c. 1. Pet. 1. b. James. 1. b. Eccle. 14. b. Psal. 26. c.

The .iii. Chapter.

1 Judas is made ruler ouer the Iewes. 11 He killeth Appollonius and Seron the prince of Syria.

Ioseph. cap. 8. 9. 10. 11. 12. Lat.

THen stoode vp Judas Machabeus in his fathers steade, 2 And all his brethren helped him, and so dyd all they that helde with his father, and fought with chearefulnesse for Israel. 3 So Judas gate his people great honour: he put on a brest plate as a giaunt, & strayed him selfe with his harnesse, and defended the hoast with his swoorde. 4 In his actes he was lyke a lion, and as a lions whelpe roring at his pray.

Psal. ci. b. 2. Mac. 8. 8

5 He was an enemie to the wicked, and hunted them out, and brent vp those that vexed his people: 6 So that his enemies fled for feare of him, and all the workers of vngodlynesse were put to trouble: such lucke and prosperitie was in his hande.

B

7 This greeued diuers kinges: but Jacob was greatly reioyced thorough his actes, and he gate him selfe a great name for euer. 8 He went through the cities of Juda, destroying the vngodly out of them, turnyng away the wrath from Israel, 9 And receauing such as were oppressed: and the fame of him went vnto the vttermost part of the earth. 10 Then Appollonius (a prince of Syria) gathered a mightie great hoast of the heathen, and out of Samaria, to fight against Israel:

11 Which when Judas perceaued, he went forth to meete him, fought with him, slue him, and a great multitude with him: the remnaunt fled, and he toke their substaunce. 12 Judas also toke Appollonius owne swoorde, and fought with it all his lyfe long.

13 Nowe when Seron a prince of the armie of Syria, heard say that Judas had gathered vnto him the congregation and churche of the faithfull,

C

14 He sayd, I wyl get me a name and a prayse throughout the realme: for I wyll go fight with Judas and them that are with him, as many as haue despised the kinges commaundement.

15 So he made him redy, and there went with him a great mightie hoast of the vngodly to stande by him, and to be auenged of the children of Israel. 16 And when they came nye vnto Bethoron, Judas went forth against them with a small companie.

17 And when his people sawe suche a great hoast before them, they sayde vnto Judas, How are we able, beyng so fewe, to fyght against so great a multitude and so strong, seeyng we be so weery, and haue fasted al this day?

18 But Judas sayde, It is a small matter for many to be ouercome with fewe: yea there is no difference to the God of heauen to deliuer by a great multitude, or by a small companie:

1. Re. 14. 8.

19 For the victorie of the battel standeth not in the multitude of the hoast, but the strength commeth from heauen. 20 Beholde they come against vs with a cruel and proude multitude, to destroy vs, our wyues, and our children, and to robbe vs: 21 But we wyll fyght for our lyues, and for our lawes, 22 And the Lorde him selfe shall destroye them before our face: therefore be not ye afrayde of them. 23 Assoone as he had spoken these wordes, he leapt sodenly vppon them: Thus was Seron smitten, and his hoast put to flight, 24 And Judas folowed vpon them beyonde Bethoron, vnto the plaine feelde, where there were slaine eyght hundreth men of them, and the residue fled into the lande of the Philistines. 25 Then all the heathen on euery side were afraide of Judas and his brethren:

2. Chr. 25. b

D

26 So that the * rumour of him came vnto the kinges eares, for all the gentiles coulde tell of the warres of Judas.

* or, fame

E

27 So when king Antiochus heard these tidynges, he was angry in his minde: wherefore he sent forth, and gathered an hoast of his whole realme, very strong armies: 28 And opened his treasurie, and gaue his hoast a yeres wages in hande, commaundyng them to be redie at all tymes. 29 Neuertheles when he saw that ther was not money enough in his treasuries, & that through the discorde & persecution which he made in the lande to put downe the lawes that had ben of old times, his customs & tributes of the land were minished:

30 He feared that he was not able for to beare the costes & charges any lenger, nor to haue such gifres to gene so liberally as he dyd afore, more then the kinges that were before him.

1. Mac. 6. 2.

31 Wherefore he was heauy in his minde, and thought to go vnto Persides for to take tributes of the land, and so to gather much money.

32 So he left Lysias a noble man of the kinges blood to ouersee the kinges businesse from the water Euphrates, vnto the borders of Egypt:

33 And

33 And to kepe well his sonne Antiochus tyll he came agayne. 34 Moreouer he gaue him halfe of his hoast, and Elephantes, and committed vnto him euery thyng, and gaue him the charge of all thynges that he wolde haue done, concernyng those which dwelt in Juda and Hierusalem:

35 That he should sende out an armie agaynst them, to destroy and to roote out the power of Israel, and the remnaunt of Hierusalem, to put out their memorial from that place: 36 To set straungers for to inhabite all their quarters, & to part their lande among them. 37 Thus the king toke the other part of the hoast, and departed from Antioche a citie of his realme, ouer the water Euphrates, in the hundred and fourtie and seuen yere, and went through the hye countreys.

38 And Lysias chose vnto him Ptolome the sonne of Dozymimus, Nicanor, & Gorgias, mightie men, and the kinges freendes. 39 These he sent with fourtie thousande footmen, and seuen thousand horsmen, for to go into the lande of Juda, and to destroy it, as the king cõmaunded. 40 So they went forth with all their power, and came to Emmaus into the playne feelde. 41 When the marchauntes of the countrey hearde the rumour of them, they and their seruauntes toke very much syluer and golde for to bye the children of Israel to be their bondmen: there came vnto them also yet mo men of warre on euery syde, out of Syria, and from the Palestines.

42 Nowe when Judas and his brethren sawe that trouble increased, and that the hoast drue nye vnto their borders, considering the kinges wordes which he commaunded vnto the people (namely) that they shoulde vtterly waste & destroy them: 43 They sayde one to another, Let vs redresse the decay of our people, let vs fyght for our folke, & for oure sanctuarie. 44 Then the congregation were soone redy gathered to fyght, to pray and to make supplication vnto God for mercie and grace. 45 As for Hierusalem it lay voyde, and was as it had ben a wilderneſſe: there went no man in nor out at it, and the sanctuarie was trode downe, the alauntes kept the castle, there was the habitation of the heathen, the mirth of Jacob was taken away, the pype & the harpe was gone from among them. 46 The Israelites gathered them together, and came to Maspha before Hierusalem: for in Maspha was the place where they prayed aforetyme in Israel. 47 So they fasted that day, & put sackclothes vpon them, cast ashes vpon their heades, rent their clothes, 48 And layde forth the bookes of the lawe, wherout the heathen sought to paynt the lykenes of their images: 49 And brought the prieſtes ornamentes, the firſtlynges, & the tithes: they set there also the Nazarites, which had accomplished their vowes before God:

50 And cryed with a loude voyce towarde heauen, saying, What shall we do with these? and whyther shall we cary them away? 51 For thy sanctuarie is troden downe and defyled, the prieſtes are come to heauineſſe & dishonour. 52 And beholde the heathen are come together for to destroy vs: thou knowest what thinges they imagine agaynst vs. 53 Howe may we stande before them, except thou (O God) be our helpe? 54 Then they blewe out the trumpet also with a loude voyce. 55 Then Judas ordeyned captaynes ouer the people, ouer thousandes, ouer hundredes, ouer fiftie, & ouer ten. 56 But as for such as builded them houses, marryed wyues, planted them vineyardes, and those that were fearefull, he commaunded them euery man to go home agayne, accordyng to the lawe. 57 So the hoast remoued, and pitched vpon the south syde of Emmaus. 58 And Judas sayde, Arme your selues, be strong O my children, make you redy agaynst to morowe in the morynng, that ye may fyght with these people, which are agreed together to destroy vs and our sanctuarie.

59 Better is it for vs to dye in battell, then to see our people and our sanctuarie in such a miserable case.

60 Neuertheleſſe as thy will is O God in heauen, so be it.

¶ The. iii. Chapter.

¶ Judas goeth agaynst Gorgias, which lyeth in wayte.

WHen toke Gorgias fiue thousand men of foote, and a thousande of the best horsemen, & remoued out of the campe by night, 2 To come nie where the Jewes hoast lay, & to slay them sodaynly: (Nowe the men that kept the castle, were the conueyers of them.) 3 Nowe when Judas hearde this, he remoued, and all the strong men

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Joseph. cap. 30. lib. anti.

1. Mac. 8. d

1. Mach. 1. d

1. Sam. 7. b

Num. 6. b

Or, dayes

Exod. 28. b

Deut. 20. a

Jud. 7. a

Mat. 6. b

Luk. 11. a

Joseph. 51. lib. 12. cap. 10.

men that were with him, to smite the
cheefe & principal of the kinges hoast
at Emmaus: 4 For the armie was
not yet come together. 5 In the meane
season came Gorgias by nyght into
Judas tentes, and when he founde no
man there, he sought them in the
mountaynes, & thought they had ben
fled away because of him. 6 But
when it was day, Judas shewed him
selfe in the feelde with three thousand
men only, which had neither harnesse,
W nor swordes to their myndes. 7 But
on the other side they saw that the hea-
then were mightie & well harnessed,
and their horsmen about them, and al
these well expert in feates of warre.
8 Then sayde Judas to the men that
were with him, Feare not ye the mul-
Exod.14.f titude of them, be not afrayde of their
violent runnyng. 9 Remember how
our fathers were deliuered in the red
sea, whē Pharao folowed vpon them
with a great hoast. 10 Euen so let vs
also crye nowe towarde heauen, and
the Lorde shall haue mercie vpon vs,
and remember the couenaunt of our
fathers, yea and destroy this hoast be-
fore our face this day: 11 And all the
heathen shall knowe that it is God
him selfe which deliuereth and saueth
Israel. 12 Then the heathen lyft vp
their eyes, and when they sawe that
they were commyng agaynst them,
13 They went out of their tentes in-
to the battell, and they that were with
2.Mac.7.d Judas blewe vp the trumpets.
14 So they buckled together, and the
heathen were discomfited, and fled
ouer the playne feelde: 15 But the
hinmost of them were slayne with the
sword: for they folowed them vnto
* Or, Ga-zeron. Azaremoth, and into the feeldes of
C Idumea toward Azot and Jamnia: so
that there were slayne of them vpon a
three thousande men. 16 So Judas
turned agayne with his hoast,
17 And sayd vnto the people, Be not
greedy of the spoyles, we haue yet a
battel to fight: 18 For Gorgias and
his hoast are here by vs in the mount-
taynes, but stande ye fast agaynst our
enemies, & ouercome them, then may
ye safely take the spoyles. 19 As Ju-
das was speakyng these wordes, be-
hold there appeared one part of them
vpon the mount. 20 But when Gor-
gias saw that they of his parte were
fled, and the tentes burnt vp (for by
the smoke they might vnderstande
what was done) they perceiuyng this
were very sore afrayde: 21 And when
they sawe also that Judas & his hoast
were in the feelde redy to strike battel.
22 They fled euery one into the land
of the heathen. 23 So Judas turned
agayne to spoyle the tentes, where
they gat much golde & siluer, precious
stones, purple, and great riches.
24 Thus they went home, and sung a
psalme of thankesgeuyng, and praysed Osa.107.8
God in heauen, For he is gracious, & Osa.118.8
his mercie endureth for euer. 25 And
so Israel had a great victorie in that
day. 26 Now al the heathen that es-
caped, came and tolde Lysias euery
thyng that had happened. 27 Wher-
fore Lysias was sore afrayd & greeued
in his mynde, because Israel had not
gotten such misfortune as he would
they shoulde, neither as the king com-
D maunded. 28 The next yere folowing
gathered Lysias three score thousande
chosen men of foote, & fiue thousande
horsmen, to fight against Hierusalem.
29 So they came into Iurie, and pit-
ched their tentes at Bethsoron: where
Judas came agaynst them with ten
thousand men. 30 And when he saw
so great and mightie an hoast, he made
his prayer, & sayde, Blessed be thou O 1.Sa.17.a
sauiour of Israel, which didst destroy
the violent power of the giaunt in the 1.Sa.14.b
hande of thy seruaunt Dauid, and ga-
uest the hoast of the heathen into the
hande of Jonathan the son of Saul,
& of his harnesse bearer: 31 Put this
hoast now into the hand of thy people
of Israel, & let them be confounded in
their multitude & horsmen. 32 Make
them afrayde, and discomfite the bold-
nesse of their strength, that they may
be moued through their destruction.
33 Cast them downe through the
swordes of thy louers, then shall all
they that knowe thy name, prayse thee
with thankesgeuyng. 34 So they
stroke the battell, & there were slayne
of Lysias hoast fiue thousande men.
35 Thē Lysias seyng the discomfiting
E of his men, and the manlinesse of the
Jewes, howe they were redy either to
lyue or to dye like men: he went vnto
Antioch, and chose out men of warre,
that when they were gathered toge-
ther, they might come againe into Iu-
rie. 36 Then sayd Judas and his bre-
thren, Beholde our enemies are dis-
comfited, let vs nowe go vp to cleanse
& to repaire the sanctuarie. 37 Vpon 2.Mac.10.a
this all the hoast gathered them toge-
ther, and went vp into mount Sion.
38 Nowe

38 Nowe when they sawe the sanctuarie layde waste, the aulter defiled, the dooꝛes brent vp, the shrubbes growyng in the courtes, like as in a wood oꝛ vpon mountaynes, yea and that the prieſtes chambers were brokē down: 39 They rent their clothes, and made great lamentation, cast asshes vpon their heades, 40 Fell downe flat to the grounde vpon their faces, made a great noyse with the trumpets, and cryed toward heauen. 41 Then Judas appoynted certayne men to fyght agaynſt thoſe which were in the caſtle, vntil they had clenſed the ſanctuarie.

42 So he choſe prieſtes that were vndefiled, ſuch as had pleaſure in the lawe of god: 43 And they clenſed the ſanctuarie, and bare out the defiled ſtones into an vncleane place. 44 And forſomuch as the aulter of burnt offerynges was vnhalowed, he toke aduiſement what he might do withall:

45 So he thought it was beſt to deſtroy it, leſt it ſhoulde happen to do them any ſhame, foꝛ the heathen had defiled it: and therfoꝛe they brake it downe. 46 As foꝛ the ſtones they layde them vp vppon the mountayne by the houſe in a conuenient place, vntil there came a prophete to ſhewe what ſhould be done with them.

47 So they toke whole ſtones accoꝛding to the lawe, & builded a newe aulter, ſuch one as was befoꝛe, 48 And made vp the ſanctuarie within & without, and halowed the houſe and the courtes: 49 They made newe holy ornamentes, and broughte the candleſticke, the aulter of incenſe, & the table into the temple. 50 The incenſe layde they vpon the aulter, & lyghted the lampes which were vppon the candleſticke, that they might burne in the temple: 51 They ſet the ſhewe bread vpon the table, & hanged vp the vayle, & finiſhed all the woꝛkes which they had begun to make. 52 And vpon the twentie and fifth day of the ninth moneth (which is called the moneth of Caſleu) in the hundꝛed fourtie & eyghte yeere: 53 They roſe vp betymes in the moꝛnyng, foꝛ to do ſacrifice accoꝛdyng to the lawe vpon the newe burnt offeryng aulter that they had made. 54 After the tyme & ſeaſon that the heathen had defiled it, the ſame day was it ſet vp agayne, with ſonges, pypes, harpes, and cymbales, 55 And all the people fell vpon their faces, woꝛſhipyng and thankyng the god of heauen, which had geuen them the victoꝛie. 56 So they kept the dedication of the aulter eyght dayes, offeryng burnt ſacrifices & thanke offerynges with gladnes: 57 They decket the foꝛefrunt of the temple alſo with crownes & ſhieldes of golde, and halowed the poꝛtes & celles, and hanged dooꝛes vpon them. 58 Thus there was very great gladneſſe among the people, becauſe the blaſphemie of the heathen was put away. 59 So Judas and his bꝛethren with the whole congregation of Iſrael oꝛdeyned, that the tyme of the dedication of the aulter ſhoulde be kept in his ſeaſon from yere to yere, by the ſpace of eyght dayes, from the twentie & fifth day of the moneth Caſleu with mirth and gladneſſe. 60 And at the ſame tyme builded they vp the mount Sion, with hye walles and ſtrong towꝛes rounde about, leſt the gentiles ſhoulde come & treade it downe, as they dyd afoze.

61 Therfoꝛe Judas ſet men of waꝛ in it to kepe it, & made it ſtrong foꝛ to defende Bethſura, that the people might haue a refuge agaynſt the Edomites.

¶ The. v. Chapter.

3 Judas vanquiſheth the heathen that go about to deſtroy Iſrael, and is holpen of his bꝛethren Simon and Ionathas.

IT happened alſo, that whē the heathen round about hearde howe that the aulter & the ſanctuarie were ſet vp in their old eſtate, it diſpleaſed them veꝛy ſoze, 2 Wherfoꝛe they thought to deſtroy the generatiō of Jacob that was among them: in ſo much that they began to ſlay & to perſecute certayne of the people. 3 Then Judas fought agaynſt the chyldꝛen of Eſau in Idumea at Arabathane: foꝛ they dwelt rounde about the Iſraelites, where he ſlue & ſpoyled a great multitude of them. 4 He thought alſo vpon the malice and vnfaythfulneſſe of the chyldꝛen of Bean, howe they were a ſnare and ſtop vnto the people, and how they layde wayte foꝛ them in the hie way: 5 Wherfoꝛe he ſhut them vp into towꝛes, & came vnto thē, beſieged them, & deſtroyed them vtterly, & bꝛent vp their towꝛes, with all that were in thē. 6 Afterward went he agaynſt the chyldꝛē of Ammon, wherof he found a mightie power & a great multitude of people with Timothi their captayne.

7 So he ſtroke many battels with thē, which were deſtroyed befoꝛe him.

8 And when he had ſlayne them, he

was

Exod. 20. d. Deut. 27. a. Joſu. 8. g.

1 Mac. 10. a

November

2. Chro. 7. k

John. 10. f

November

1. Mac. 6. b

Joſep. cap. 12. lib. 13.

Eze. 25. b and. 35. a.

wan Gazer the citie, with the townes belongyng therto, & so turned agayne into Jurie. 9 The heathen also in Galaad gathered them together agaynst the Israelites that were in their quarters, to slay them: but they fled to the castle of Datheman,

10 And sent letters vnto Judas and his brethren, saying The heathen that are about vs are gathered agaynst vs on euery side, to destroy vs. 11 And nowe they make them redy for to come & lay siege to the castle whervnto we are fled, & Timothi is captayne of their hoast: 12 Come therfore and deliuer vs out of their handes, for there is a great multitude of vs slaine alredy. 13 Yea and our brethren that were at Tubin are slayne & destroyed weinye a thousande men, and their wiues, their children & their goodes haue the enemies led away captiue.

C 14 While these letters were yet a readyng, beholde there came other messengers from Galilee with rent clothes, which tolde euen the same tydynges, 15 And sayde, that they of Ptolemais, of Tyrus and of Sidon were gathered agaynst them, and that all Galilee was filled with * enemies to destroy Israel. 16 When Judas & the people hearde this, they came together a great congregation, to deuise what they might do for their brethren that were in trouble and besieged of their enemies. 17 And Judas sayde vnto Simon his brother, Choose thee out certayne men, & go deliuer thy brethren in Galilee: as for me & my brother Jonathas, we will go into Galaaditim. 18 So he left Josephus the sonne of Zacharl, and Azarias, to be captaynes of the people, to kepe the remnaunt of the hoast in Jurie,

19 And commaunded them, saying, Take the ouerlight of this people, & see that ye make no warre agaynst the heathen, vntyl the tyme that we come againe. 20 And vnto Simon he gaue three thousand men for to go into Galilee: but Judas him selfe had eyght thousande in Galaaditim. 21 Then went Simon into Galilee, & stroke diuers battels with the heathen, whom he discomfited, 22 And followed vpon them into the port of Ptolemais: and there were slayne of the heathen almost three thousande men. 23 So he toke the spoyles of them, and caryed away the Israelites that were in Galilee and Arbatis, with their wiues, their children, and all that they had, & brought them into Jurie with great gladnes. 24 Judas Machabeus also and his brother Jonathas went ouer Jordane, and trauayled three dayes iourney in the wilderne: 25 Where the Nabathees met them, and receaued them louingly, & tolde them euery thyng that had happened vnto their brethrē in Galaaditim: 26 And how that many of them were besieged in Barasa, Bosor, Alimis, Casbon, Mageth, & Carnaim (all these are strong walled and mightie great cities)

27 And that they were kept in other cities of Galaaditim also, and to morowe they are appoynted to bryng their hoast vnto these cities, to take them, and to destroy them in one day.

28 So Judas & his hoast turned in al the haste in the wildernesse towarde Bosor, and wan the citie, slue all the males with the swoorde, toke all their goodes, and set fire vpon the citie:

29 And in the nyght they toke their iourney from thence, and came to the castle, 30 And betymes in the morning when they loked vp, beholde there was an innumerable people bearing ladders & other instrumentes of warre, to take the castel, and to ouercome them. 31 When Judas saw that the battell began, and that the noyse thereof went vp and rang into the heauen, and that there was so great a crye in the citie, 32 He sayde vnto his hoast, Fyght this day for your brethren: 33 And so came behynde their enemies in three companies, and blewe vp the trumpets, and cryed in their prayer to God. 34 But so soone as Timotheus hoast perceaued that Machabeus was there, they fled from him: and he slue them downe right fore, so that there were kylled of them the same day almost eyght thousande men. 35 Then departed Judas vnto Maspha, layde siege vnto it, and wan it, slue all the males in it, spoyled it, & set fire vpon it. 36 From thence went he and toke Casbon, Mageth, Bosor, & the other cities in Galaaditim. 37 After this gathered Timothi another hoast, which pitched their tentes before Raphon beyonde the water. 38 Judas also sent to spye the hoast, and they brought him worde agayne, saying, All the heathen that be rounde about vs are gathered vnto him, and the hoast is very great:

39 Yea they haue hired the Arabians

* Or, Strangers.

2. Mac. 8. c

2. Mac. 10. b

to

ed helpe them, and haue pitched their tentes beyonde the water, & are redie to come and fyght agaynst thee. So Judas went on to meete them.

40 And Timothi sayde vnto the captaynes of his hoast, When Judas and his hoast come nye the ryuer, yf he go ouer first, we shal not be able to withstande him: for why? he wyll be to strong for vs. 41 But yf he dare not come ouer, so that he pitch his tent beyonde the water: then wil we go ouer, for we shalbe strong enough agaynst him. 42 Nowe assoone as Judas came to the riuer, he appoynted certayne scribes of the people by the riuer, and commaunded them, saying, See that ye leaue none behinde vpon this side of the riuer, but let euery man come to the battell. 43 So he went first ouer vnto them, and all his people after him, and all the heathen were discomfited before him, and let their weapons fall, and ran into the temple that was at Carnaim,

44 Which citie Judas wanne, and brent the temple, with all that were in it: So was Carnaim subdued, & might not withstande Judas. 45 Then Judas gathered all the Israelites that were in Galaaditim, from the least vnto the most, with their wiues and their children, a very great hoast, for to come into the lande of Israel.

2. Mac. 7.c 46 So they came vnto Ephron, which was a mightie great and strong citie, and lay in their way: for they couldе not go by it neither on the right hand nor on the left, but must go through it. 47 Neuertheles they that were in the citie wouldе not let them go through, but walled vp the portes with stones: & Judas sent vnto them with peaceable wordes, saying, 48 Let vs passe through your lande, that we may go into our owne countrey, there shall no body do you harme, we wyll but onely go through on foote. But they would not let them in. 49 Wherefore Judas commaunded a proclamation to be made throughout the hoast, that euery man should assault the citie in his order. 50 And so they did their best, like valiaunt men: and Judas besieged the citie all that day, and all that night, and so wan it: 51 Where they slue as many as were males with the the edge of the swoorde, and destroyed the citie, and spoyled it, and went through all the citie ouer them that were slayne. 52 Then went they ouer Jordane into the playne feelde before Bethsan. 53 And Judas helped those forward that came behynde, and gaue the people good exhortation all the way through, tyll they were come into the land of Juda. 54 Thus they went vp vnto the mount Sion, where they offered whole burnt offerynges with mirth & thankesgeuyng, 2. Chr. 20.a because there were none of them slain, but came home agayne peaceably.

55 Nowe what tyme as Judas & Jonathas were in the lande of Galaad, and Simon their brother in Galilee before Ptolomais: 56 Then Josephus the sonne of Zachari & Azarias the captaynes, hearyng of the actes that were done, and of the battels that were striken, sayde, 57 Let vs get vs a name also, and go fyght agaynst the heathen that are rounde about vs.

58 So they gaue their hoast a commaundement, and went toward Jamnia. 59 Then came Gorgias and his men out of the citie to fyght agaynst them: 60 Josephus also and Azarias were chased vnto the borders of Jurie, and there were slayne that day of the people of Israel two thousande men: so that there was a great miserie 1 Mach. 5.b among the people of Israel. 61 And all because they were not obedient vnto Judas & his brethren, but thought they shoulde quite them selues manfullye. 62 Neuertheless they came not of the seede of these men by whō Israel was helped. 63 But the men that were with Judas were greatly commended in the sight of all Israel, and all the heathen whersoeuer their name was harde vpon. 64 And the people came vnto them, bydding them welcome. 65 After this went Judas foorth with his brethren, and fought agaynst the children of Esau in the lande that lyeth towarde the south, where he wan the citie of Hebron and the townes that lye beside it: and as for the walles and towres rounde about it, he brent them vp. 66 Then remoued he to go into the land of the Philistines, and went through Samaria. 67 At the same tyme were there (many) priestes slayne in the battell, which wylfully and without aduisement went out for to fyght to get them honour. 68 And when Judas came to Azor in the Philistines land, he brake downe their aulters, brent the images of their idols, spoyled the cities, and came agayne into the lande of Juda.

* Or, straungers.

Deut. 6.a

¶ The. vi. Chapter.

1 Antiochus wyllyng to rake the citie of Elymas for a pray, is driuen away of the citezins.

NOwe when king Antiochus trauayled thzough the hye countreys, he heardе that Elymas in Perſia was a noble and plenteous citie in ſiluer and golde, 2 And that there was in it a very riche temple, wherein were clothes, coate armours, and ſhieldes of gold, which Alexander the ſonne of Philip king of Macedonia that raigned firſt in Grecia had left behynde him. 3 Wherefore he went about to take the citie and to ſpoyle it, but he was not able: for the citezins were warned of it, & fought with him. 4 And ſo he fled, and departed with great heauines, and came
2. Mac. 3. e agayne into Babylon. 5 Moreouer there came one which brought him tydynges in Perſia, that his hoaſtes which were in the lande of Juda were driuen away: 6 And how that Lyſias went foozth firſt with a great power, and was driuen away of the Jewes, howe that they had won the victozie, and gotten great goodes out of the hoaſtes that perished: 7 How they
B 8. Mach. 1. f had broken downe the abomination which he ſet vp vpon the aulter at Hieruſalem, and fenced the ſanctuarie with hye walles, like as it was afoze, yea & Bethſura his citie alſo. 8 So it chaunced that when the king heard theſe wozdes, he was afrayde, & greeued very ſoze: wherfore he layde him downe vpon his bed, and fell ſicke foz very ſozowe, and all becauſe it had not hapned as he had deuiſed. 9 And there continued he long: foz his greefe was euer moze & moze, ſo that he ſaw he muſt needes dye. 10 Therfoze he ſent foz all his freendes, and layde vnto them, The ſleepe is gone fro myne eyes for the very ſozowe and vexation of heart that I haue.

11 Foz when I conſider in my mynde the great aduerſitie that I am come vnto, and the flooddes of beauineſſe which I am come in, whereas afozetyme I was ſo mery, and ſo greatly ſet by by reaſon of my power:

12 Agayne, conſideryng the euyll that I haue done at Hieruſalem, from whence I toke all the riches of golde and ſiluer that were in it, and ſent to deſtroy the inhabitours of Jurie without any reaſon why: 13 I know that theſe troubles are come vpon me foz the ſame cauſe: and behold I muſt die with great ſozowe in a ſtraunge lande.

14 Then called he foz one Philip a C freende of his, whom he made ruler of all his realme, 15 And gaue him the crowne, his robe, and his ryng, that he ſhoulde take his ſonne Antiochus vnto him, and bryng him vp, tyll he 2. Mac. 9. a Joſep. cap. 14. lib. 12. might raigne him ſelfe. 16 So the king Antiochus dyed there in the hundzed fourtie & nine yere. 17 When Lyſias knew that the king was dead, he ozdayned Antiochus his ſonne, whom he had brought vp, to raigne in his fathers ſteede, and called him Eupatoz. 18 Nowe they that were in the caſtle (at Hieruſalem) kept in the Jewes rounde about the ſanctuarie, & ſought euer ſtyll to do them harme, and the ſtrengthnyng of the heathen.

19 Wherfoze Judas thought to deſtroy them, and called all the people together, that they myght lay ſiege vnto them. 20 So they came together in the hundzed and ſixtie yere, and beſieged them, layng foozth their ozdinaunce & inſtrumentes of warre.

21 Then certayne of them that were D beſieged, went foozth: vnto whom ſome vngodly men of Iſrael ioyned themſelues alſo, 22 And went vnto the king, ſaying, Howe long wyll it be ozr thou punyſhe, and auenge our bzethren? 23 We haue euer ben minded to do thy father ſeruice, to walke in his ſtatutes, and to obey his cõmaundementes: 24 Therfoze our people fell from vs, and whoſoeuer they founde any of vs, they ſlue them, and ſpoyled our inheritaunce. 25 And they haue not only medled with vs, but with all our countreys. 26 And beholde this day are they beſiegyng the caſtle at Hieruſalem to take it, 1. Mac. 4. g and haue made vp the ſtrong holde in E Bethſura. 27 And yf thou doeſt not preuent them ryght ſoone, they wyll do moze then theſe, and thou ſhalt not 2. Mac. 13. d be able to ouercome them. 28 When the king hearde this, he was very angry, and called all his freendes, the captaines of his armie, & (all his footemen and) hozſemen: 29 He hired men of warre alſo, of other realmes pertaynyng to the kinges that were confederate with him, and of the Iles of the ſea, which came vnto him. 30 And the number of his hoaſt was an hundzed thouſande footmen, and twentie thouſand hozſemen, and thirtie & two Elephantes well exerciſed to battell.

31 Theſe

1.Mac.4.g 31 These came through Idumea vnto Bethsura, & besieged it a long season, & made diuers instrumentes of warre agaynst it: but the Iewes came out & brent them with fire, and fought lyke men. 32 Then departed Iudas from the castle (at Hierusalem) and remoued the hoast toward Bethzacharan, ouer against the kinges armie. 33 So the king arose before the day, and brought the power of his hoast into the way to Bethzacharan, where the hoastes made them redy to the battel, blowing the trumpets. 34 And to prouoke the Elephantes for to fyght, they shewed them the sappe of redde grapes, and mulberies. 35 And diuided the Elephantes among the hoast: so that by euery Elephant there stoode a thousande men wel harnessed, and helmets of steele vpon their heades: yea vnto euery one of the Elephantes also were ordayned fine hundred horsmen of the best, 36 Which wayted on the Elephant, going whersoeuer he went, & departed not from him. 37 Euery Elephant was couered with a strong towre of wood, fastened thereon with instrumentes, wherupon were thirtie and two valiaunt men with weapons to fyght, and within was a man of Inde, to rule the beast. 38 As for the remnaunt of the horsmen he set them vpō both the sides in two partes, with trumpets to prouoke the hoast, and to stirre vp such as were slowe in the armie. 39 And when the sunne shone vpon their shieldes of gold and steele, the mountaynes glistered agayne at them, and were as bryght as the flesters of fire. 40 The kinges hoast also was diuided, one part vpon the hye mountaynes, the other lowe beneath: so they went on, takyng good heede, and keping their order. 41 And all they that dwelt in the lande, were afrayde at the noyse of their hoast when the multitude went forth, and when the weapons smote together: for the hoast was both great & mighty. 42 Judas also and his hoast entred into the battell, and slue sixe hundred men of the kinges armie.

Or, Abaron. 43 Nowe when Eleazar the sonne of Saura did see one of the Elephantes decht with the kinges badge, and was a more goodly beast then the other, he thought the king shoulde be vpon him: 44 And iopparded him selfe to deliuer his people, and to get him a perpetuall name. 45 Wherfore he ranne with a courage vnto the Elephant in the middes of the hoast, smityng them downe on both the sides, & slue many about him. 46 So went he to the Elephantes feete, and gate him vnder him, (a) and slue him: then fell the Elephant downe vpon him, and there he dyed. 47 Judas also and his men seyng the power of the king and the mightie violence of his hoast, departed from them. 48 And the kinges armie went vp against them toward Hierusalem, and pitched their tentes in Jurie beside mount Sion.

(a) This example is not to be followed, because it is contrary to the commaundemēt.

49 Moreouer the king toke truce with them that were in Bethsura: but when they came out of the citie, because they had no vittels, but were shut vp within, and the lande lay vntylled, 50 The king toke Bethsura, and set men to kepe it, and turned his hoast to the place of the sanctuarie, 1.Mac.4.g

51 And layde siege to it a great while, where he made all maner ordinaunce, handbowes, sterie dartes, rachets to cast stones, scorpions to shoote arrowes, and slynges. 52 The Iewes also made ordinaunce agaynst theirs, and fought a long season. 53 But in the citie there were no vittels, for it was the seuenth yere of the warres: and those heathen that remayned in Jurie had eaten vp all their store.

54 And in the sanctuarie were fewe men left: for the hunger came so vpon them, that they were scattered abrode euery man to his owne place. 55 So when Lysias hearde that Philip (whom Antiochus the king whyle he was yet liuyng, had ordayned to bring vp Antiochus his son, that he myght be king) 56 Was come agayne out of Persia & Media with the kings hoast, and thought to obtayne the kingdome with the gouernaunce of all thynges: 57 He gate him to the king in all the haste, and to the captaynes of the hoast, and sayde, We decrease dayly, and our vittels are but smal: agayne, the place that we laye siege vnto is very strong, and it were our part to see for the realme: 58 Let vs agree with these men, and take truce with them, and with all their people, 2.Mac.6.b

59 And graunt them to lyue after their lawe, as they did afore: for they be grieued, and do all these thinges agaynst vs because we haue Or, bidden. despised their lawe. 60 So the king and the princes were content, and sent vnto thē to make peace: & they receaued it.

61 Nowe

61 Nowe when the king and the princes had made an othe vnto them, they came out of the castle, 62 And the king went vp to mount Sion: but when he sawe that the place was well fenced, he brake the othe that he had made, and commaunded to destroy the wall rounde about. 63 Then departed he in all the haste, and returned vnto Antiochie, where he founde Philip hauyng dominion of the citie: so he fought agaynst him, and toke the citie agayne into his handes.

¶ The. vii. Chapter.

1 Demetrius raigned after he had kylled Antiochus and Lysias.

IN the hundred sixtie and one yere came Demetrius the sonne of Seleuchus from the citie of Rome with a small companie of men, vnto a citie of the sea coast, and there he bare rule. 2 And when he came to Antiochie the citie of his progenitours, his hoast toke Antiochus and Lysias, to bryng them vnto him. 3 But when it was tolde him, he sayde, Let me not see their faces. 4 So the hoast put them to death. Nowe when Demetrius was set vpon the throne of his kingdome, 5 There came vnto him wicked and vngodly men of Israel, whose captayne was Alcimus, that woulde haue ben made hie priest. 6 These men accused the people of Israel vnto the king, saing, Judas and his brethren haue slayne all thy frendes, and driuen vs out of our owne lande. 7 Wherfore sende nowe some man to whom thou geuest credence, that he may go, and see all the destruction which he hath done vnto vs and to the kinges lande, and let him be punished, with al his frendes and fauourers. 8 Then the king chose Bacchides a freende of his, which was a man of great power in the realme beyonde the water, and faythfull vnto the king, and sent him (to see the destruction that Iudas had done:) 9 And as for that wicked Alcimus he made him hye priest, and commaunded him to be auenged of the children of Israel. 10 So they departed (from the king) and came with a great hoast into the lande of Juda, sendyng messengers to Judas & his brethren, and speakyng vnto them with peaceable wordes, but vnder disceipt. 11 Therfore Judas and his people beleeued not their saying: for they sawe that they were come with a great hoast. 12 After this came the scribes together vnto Alcimus and Bacchides, to entreate of reasonable couenauntes: 13 And the Assideans were the first among the children of Israel that required peace of them, 14 Saying, Alcimus the priest is come of the seede of Aaron, howe can he deceaue vs though he come with an armie? 15 So he gaue them louyng wordes, and swore vnto them, and sayde, We will do you no harme, neither your freendes. 16 And they beleeued him: but the very same day toke he threescore men of them, and slue them, accordyng to the wordes that are written, 17 They haue (cast) the fleshe of thy saintes and shed their blood rounde about Hierusalem, and there was no man that woulde burie them. 18 So there came a great feare and dread among all the people, saying, There is neither trueth nor righteousnesse in them: for they haue broken the appoyntment and othe that they made. 19 And Bacchides remoued his hoast from Hierusalem, and pitched his tent at Bethzecha, where he sent foorth, and toke many of them that had forsaken him: he slue many of the people also, and cast them into a great pit. 20 Then committed he the lande vnto Alcimus, and left men of warre with him to helpe him: and Bacchides him selfe went vnto the king. 21 And thus Alcimus defended his hye priesthood. 22 And all such as vexed Israel resorted vnto him: insomuch that they obtayned the lande of Juda, and dyd much euyll vnto the Israelites.

23 Nowe when Judas sawe all the mischeefe that Alcimus and his company had done (yea more then the heathen them selues) vnto the Israelites: 24 He went foorth rounde about all the borders of Jurie, and punished those vnfaythfull runagates, so that they came no more out into the countrey. 25 So when Alcimus sawe that Judas and his people had gotten the vpper hande, and that he was not able to abyde them: he went agayne to the king, & sayd al the worst of them that he coulde. 26 Then the king sent Nicanor, one of his cheefe princes, which bare euyll will vnto Israel, and commaunded him that he shoulde vtterly destroy the people.

27 So Nicanor came to Hierusalem with a great hoast, & sent vnto Judas and

1. Mach. 1. b

30 Psal. 79. a

2. Mac. 15. a

and

lyft vp his hande against Sion, and dested them with great pryde.

19 Then trembled their heartes and handes, so that they sorowed lyke a woman trauayling with chylde.

20 So they called vpon the Lorde whiche is merefull, and lyft vp their handes before hym: immediately the Lorde hearde them out of heauen.

21 He thought no more vpon their sinnes, nor gaue them ouer to their enemies: but delyuered them by the hande of Esaias. 22 He smote the hoast of the Assyrians, and his angell destroyed them. 23 For Ezechias had done the thing that pleased the Lorde, and remayned stedfastly in the way of Dauid his father, as Esaias the great and faythfull prophete in the sight of God had commaunded hym.

24 In his tyme the sunne went backwarde, and he lengthened the kynges lyfe. 25 With a right spirite prophecied he what should come to passe at the last: and to such as were sorowful in Sion, he gaue consolation, wherewith they might comfort them selues for euermore. 26 He shewed thinges that were for to come and secrete, or euer they came to passe.

The.xlix. Chapter.

Of Iosias, Ezechias, Dauid, Ieremie, Ezechiel, Zorobabel, Iesus, Nehemias, Enoch, and Ioseph.

THe remembraunce of Iosias, is like as when the apothecarie maketh many precious swerte smelling thinges together: his remembraunce shalbe sweete as hony in all mouthes, & as the playing of musicke at a banket of wine. 2 He was appointed to turne the people agayne, and to take away all abhominations of the vngodly. 3 He directed his heart vnto the Lorde, and in the tyme of the vngodly he set vp the worship of God agayne. 4 All kynges except (a) Dauid, Ezechias, and Iosias, committed wickednes: for euen the kings of Iuda also forsoke the lawe of God.

5 For they gaue their horne vnto other, their honour and worship also to a straunge people. 6 Therfore was the elect citie of the sanctuarie brent with fire, and the streetes therof layde desolate and waste in the hande of Ieremie. 7 For they entreated hym euyll, (b) whiche neuertheles was a prophete, ordayned from his mothers wombe, that he might roote out, breake of, and destroy: and that he might buylde vp, and plant agayne.

8 Ezechiel saw the glory of the Lord in a vision, whiche was shewed hym vpon the charet of the Cherubims.

9 For he thought vpon the enemies in the rayne, to do good vnto suche as had ordered their wayes aryght.

10 And the bones of the twelue prophetes florished from out of their place: for they gaue comfort and consolation vnto Iacob, and delyuered them faythfully. 11 How shall we prayse Zorobabel, whiche was as a ring on the right hande? 12 So was Iesus also the sonne of Iosedec: these men in their times buylded the house, and set vp the sanctuarie of the Lorde agayne, whiche was prepared for an euerlasting worship. 13 And among the elect was Nehemias, whose renowme was great, whiche set vp for vs the walles that were broken downe, made the portes and barres agayne, and buylded our houses a new.

14 But vpon the earth there is no man created like Enoch: for he was taken vp from the earth. 15 Neither was there a like man vnto Ioseph, which was lord of his brethren, and the vpholder of his people: (c) his bones were couered and kept.

16 Seth and Sem were in great honour among the people, and so was Adam aboue all the beastes when he was created.

The.l. Chapter.

1 Of Simon the sonne of Onias. 22 An exhortation to prayse the Lorde.

SImon the sonne of Onias the hye priest, whiche in his lyfe set vp the house agayne, and in his dayes made fast the temple. 2 The height of the temple also was founded of hym, the double buylding, and the hye walles of the temple. 3 In his dayes the welles of water flowed out, and were exceeding full as the sea.

4 He toke care for his people, and delyuered them from destruction: he kept his citie and made it strong, that it should not be besieged. 5 How honorable was his conuersation among the people, and when he came out of the house couered with the vayle? 6 He gaue light as the morning starre in the middest of the clowdes, and as the moone when it is full:

7 He shined as the sunne in the temple of God, he is as bright as the raynebowe in the fayre cloudes,

D

3. Kin. 22. b.

A

2. King. 22. a

(a) These also were sinners, but eyther they were not idolaters which here is cheefly counted sinne: or els they did repent, so that their sinnes were couered, for that they were enemies to Idolatrie.

(b) That is, according to the propheſie of Ieremie: for the hand in scripture is taken for any mans office, and function.

D

Agge. 1. a.

Agge. 2. a.

C

Gene. 5. e.

(c) For that he prophecied of the deliuerance of Israel from Egypt into Chanaan, and also of the resurrection to be made by Christe.

A

61 Nowe when the king and the princes had made an othe vnto them, they came out of the castle, 62 And the king went vp to mount Sion: but when he sawe that the place was well fenced, he brake the othe that he had made, and commaunded to destroy the wall rounde about. 63 Then departed he in all the haste, and returned vnto Antiochie, where he founde Philip hauyng dominion of the citie: so he fought agaynst him, and toke the citie agayne into his handes.

¶ The. vii. Chapter.

1 Demetrius raigned after he had kylled Antiochus and Lysias.

A In the hundred sixtie and one yere came Demetrius the sonne of Seleuchus from the citie of Rome with a small companie of men, vnto a citie of the sea coast, and there he bare rule. 2 And when he came to Antiochie the citie of his progenitours, his hoast toke Antiochus and Lysias, to bryng them vnto him. 3 But when it was tolde him, he sayde, Let me not see their faces. 4 So the hoast put them to death. Nowe when Demetrius was set vpon the throne of his kingdome, 5 There came vnto him wicked and vngodly men of Israel, whose captayne was Alcimus, that woulde haue ben made hie priest.

6 These men accused the people of Israel vnto the king, saing, Judas and his brethren haue slayne all thy frendes, and driuen vs out of our owne lande. 7 Wherfore sende nowe some man to whom thou geuest credence, that he may go, and see all the destruction which he hath done vnto vs and to the kinges lande, and let him be punished, with al his frendes and fauourers. 8 Then the king chose Bacchides a freende of his, which was a man of great power in the realme beyonde the water, and faythfull vnto the king, and sent him (to see the destruction that Judas had done:) 9 And as for that wicked Alcimus he made him hye priest, and commaunded him to be auenged of the children of Israel. 10 So they departed (from the king) and came with a great hoast into the lande of Juda, sentyng messengers to Judas & his brethren, and speakyng vnto them with peaceable wordes, but vnder disceipt. 11 Therefore Judas and his people beleeued not their saying: for they sawe that they were come with a great hoast. 12 After this came the scribes together vnto Alcimus and Bacchides, to entreate of reasonable couenaunces: 13 And the Assideans were the first among the children of Israel that required peace of them,

14 Saying, Alcimus the priest is come of the seede of Aaron, howe can he deceaue vs though he come with an armie? 15 So he gaue them louyng wordes, and swore vnto them, and sayde, We will do you no harme, neither your frendes. 16 And they beleened him: but the very same day toke he threescore men of them, and slue them, accordyng to the wordes that are written, 17 They haue (cast) the fleshe of thy saintes and shed their blood rounde about Hierusalem, and there was no man that woulde burie them. 18 So there came a great feare and dread among all the people, saying, There is neither trueth nor righteousnesse in them: for they haue broken the appoyntment and othe that they made. 19 And Bacchides remoued his hoast from Hierusalem, and pitched his tent at Bethzecha, where he sent foorth, and toke many of them that had forsaken him: he slue many of the people also, and cast them into a great pit. 20 Then committed he the lande vnto Alcimus, and left men of warre with him to helpe him: and Bacchides him selfe went vnto the king. 21 And thus Alcimus defended his hye priesthood.

22 And all such as vexed Israel resorted vnto him: insomuch that they obtayned the lande of Juda, and dyd much euyll vnto the Israelites.

23 Nowe when Judas sawe all the mischeefe that Alcimus and his company had done (yea more then the heathen them selues) vnto the Israelites: 24 He went foorth rounde about all the borders of Jurie, and punished those vnfaythfull runagates, so that they came no more out into the countrey. 25 So when Alcimus sawe that Judas and his people had gotten the vpper hande, and that he was not able to abyde them: he went agayne to the king, & layd al the wosse or them that he coulde. 26 Then the king sent Nicanor, one of his cheefe princes, which bare euyll will vnto Israel, and commaunded him that he shoulde vtterly destroy the people.

27 So Nicanor came to Hierusalem with a great hoast, & sent vnto Judas and

1. Mach. 7. b

Psal. 79. a

2. Mac. 15.

lyft vp his hande againſt Sion, and deſted them with great pryde.

19 Then trembled their hearres and handes, ſo that they ſorowed lyke a woman trauayling with chylde.

20 So they called vpon the Lorde whiche is mercyfull, and lyft vp their handes before hym: immediately the Lorde hearde them out of heauen.

21 He thought no more vpon their ſinnes, nor gaue them ouer to their enemies: but deliuered them by the hande of Eſaias. 22 He ſmote the hoaſt of the Aſſyrians, and his angell deſtroyed them. 23 For Ezechias had done the thing that pleaſed the Lorde, and remayned ſtedfaſtly in the way of Dauid his father, as Eſaias the great and faythful prophete in the ſight of God had commaunded hym.

24 In his tyme the ſunne went backwarde, and he lengthened the kynges lyfe. 25 With a right ſpirite prophecied he what ſhoulde come to paſſe at the laſt: and to ſuch as were ſorowful in Sion, he gaue conſolation, wherewith they might comfort them ſelues for euermore. 26 He ſhewed thinges that were for to come and ſecrete, or euer they came to paſſe.

The.xlix. Chapter.

Of Ioſias, Ezechias, Dauid, Ieremie, Ezechiel, Zorobabel, Ieſus, Nehemias, Enoch, and Ioſeph.

THe remembraunce of Joſias, is like as when the apothecarie maketh many precious ſweete ſmelling thinges together: his remembraunce ſhalbe ſweete as hony in all mouthes, & as the playing of muſicke at a banket of wine. 2 He was appoynted to turne the people agayne, and to take away all abhominations of the vngodly. 3 He directed his heart vnto the Lorde, and in the tyme of the vngodly he ſet vp the worſhip of God agayne. 4 All kynges except (a) Dauid, Ezechias, and Joſias, committed wickednes: for euen the kings of Juda alſo forſoke the lawe of God.

5 For they gaue their honne vnto other, their honour and worſhip alſo to a ſtraunge people. 6 Therfore was the elect citie of the ſanctuarie burnt with fire, and the ſtreetes therof layde deſolate and waſte in the hande of Ieremie. 7 For they entreated hym euyll, (b) whiche neuertheleſſe was a prophete, ordayned from his mothers wombe, that he might roote out, breake of, and deſtroy: and that he might buylde vp, and plant agayne.

8 Ezechiel ſaw the glory of the Lorde in a viſion, whiche was ſhewed hym vpon the charet of the Cherubims.

9 For he thought vpon the enemies in the rayne, to do good vnto ſuche as had ordered their wayes arryght.

10 And the bones of the twelue prophetes florriſhed from out of their place: for they gaue comfort and conſolation vnto Jacob, and deliuered them faythfully. 11 Howe ſhall we praiſe Zorobabel, whiche was as a ring on the right hande? 12 So was Jeſus alſo the ſonne of Joſedec: theſe men in their times buylded the houſe, and ſet vp the ſanctuarie of the Lorde agayne, whiche was prepared for an euerlaſting worſhip. 13 And among the elect was Nehemias, whoſe renowme was great, whiche ſet vp for vs the walles that were broken downe, made the portes and barres agayne, and buylded our houſes a new.

14 But vpon the earth there is no man created like Enoch: for he was taken vp from the earth. 15 Neither was there a like man vnto Joſeph, which was lord of his brethren, and the vpholder of his people: (c) his bones were couered and kept.

16 Seth and Sem were in great honour among the people, and ſo was Adam aboue all the beaſtes when he was created.

The.l. Chapter.

1 Of Simon the ſonne of Onias. 22 An exhortation to praiſe the Lorde.

SImon the ſonne of Onias the hye Prieſt, whiche in his lyfe ſet vp the houſe agayne, and in his dayes made faſt the temple. 2 The height of the temple alſo was founded of hym, the double buylding, and the hye walles of the temple. 3 In his dayes the welles of water flowed out, and were exceeding full as the ſea.

4 He toke care for his people, and deliuered them from deſtruction: he kept his citie and made it ſtrong, that it ſhoulde not be beſieged. 5 Howe honorable was his converſation among the people, and when he came out of the houſe couered with the vayle? 6 He gaue light as the morning ſtarre in the middeſt of the cloudes, and as the moone when it is full:

7 He ſhined as the ſunne in the temple of God, he is as bright as the raynebowe in the fayre cloudes,

2.King.23.b.

a 2.king.22.a (a) Theſe alſo were ſinners, but eyther they were not idolaters which here is cheefly counted ſinne: or els they did repent, ſo that their ſinnes were couered, for that they were enemies to idolatrie.

(b) That is, according to the propheſie of Ieremie: for the hand in ſcripture is taken for any mans office, and function.

b Agge. ii.a. Agge. i.a

c Gene.b.e. (c) For that he prophecied of the deliueraunce of Iſrael from Egypt into Chanaan, and alſo of the reſurrection to be made by Chriſte.

8 And flouriſheth as the floures and roſes in the ſpring of the yere, and as lylies by the riuers of water, like as the braunches vpon the mount Libanus in the tyme of ſommer: 9 As fire and incenſe that is kindled, like as an whole ornament of pure golde ſet with all maner of pretious ſtones, 10 And as an Oliue tree that is fruitfull, and as a Cypres tree which groweth vp an hye. 11 When he put on the garment of honour, and was clothed with all beautie, when he went to the holy aulter, he made the garment of holynes honorable.

12 When he toke the portions out of the prieſtes hande, he him ſelfe ſtoode by the hearth of the aulter, and his brethren rounde about in order: as the braunches of Cedar tree vpon the mount Libanus, ſo ſtoode they round about hym: 13 And as the braunches of the Oliue tree, ſo ſtoode al the ſonnes of Aaron in their glory, and the oblations of the Lorde in their handes before al the congregation of Iſrael. 14 And that he might ſufficiently perfourme his ſeruice vpon the aulter, and garniſhe the offering of the higheſt God, 15 He ſtretched out his hande, and toke of the drinke offering, and powred in of the wine: ſo he poured vpon the bottome of the aulter a good ſmell vnto the hygheſt prince. 16 Then began the ſonnes of Aaron to ſing, and to blowe with trumpets, and to make a great noyſe, for a remembraunce and prayſe vnto the Lorde. 17 Then all the people together were haſted, and fell downe to the earth vpon their faces to worſhip the Lorde their God, and to geue thankes to the almightie God.

18 They ſong goodly alſo with their voyces, ſo that there was a pleaſaunt noyſe in the great houſe of the Lorde. 19 And the people in their prayer beſought the Lorde the higheſt that he would be mercyfull, till the honour of the Lorde were perfourmed, and they had ended their miniſtration and ſeruice. 20 Then went he downe and ſtretched out his handes ouer the whole multitude of the people of Iſrael, that they ſhould geue prayſe and thankes out of their lippes vnto the Lorde, and to reioyce in his name.

21 He began yet once alſo to pray, that he myght openly ſhewe the thankeſgeuing before the hyghest,

22 (Namely thus) O geue prayſe and thankes all ye vnto the Lorde our God, which hath euer done noble and great thinges, whiche hath increaſed our dayes from our mothers wombe, and dealt with vs according to his mercy, 23 That he wyll gene vs the ioyfulneſſe of heart, and peace for our tyme in Iſrael: 24 Whiche faythfully keepeth his mercy for vs euermore, and alway deliuereth vs in due ſeaſon. 25 There be two maner of people that I abhorre from my heart, as for the thirde whom I hate, it is no people: 26 They that ſit vpon the mountayne of Samaria, the Philiſtines, and the foolyſhe people that dwell in Sichimis. 27 I Ieſus, the ſonne of Sirach Eleazarus, of Hieruſalem, haue tokened vp theſe informations and documentes of wyſdome and vnderſtanding in this booke, and poured out the wyſdome of my heart.

28 Bleſſed, is he that exerciſeth hym ſelfe therein: and who ſo taketh ſuch to heart, ſhalbe wyſe for euer. 29 If he do theſe thinges, he ſhalbe ſtrong in all: for the light of the Lorde leadeth hym, whiche geueth wyſdome to the godly: The Lorde be prayſed for euermore, ſo be it, ſo be it.

The li. Chapter.

The prayer of Ieſus the ſonne of Sirach.

I Wyll thanke thee O Lorde and kyng, and prayſe thee O God my ſauiour: I wyll yeelde prayſe vnto thy name. 2 For thou art my defender and helper, and haſt preſerued my body from deſtruction, from the ſnares of trayterous tongues, and from the lippes that are occupied with lyes.

3 Thou haſt ben my helper from ſuch as ſtoode vp againſt me, and haſt deliuered me after the multitude of thy mercy, and for thy holy names ſake, from the roaring of them that prepared them ſelues to deuour me, out of the handes of ſuch as ſought after my lyfe, from the multitude of them that trouble me, 4 And from them that went about to ſet fire vpon me on euery ſide, ſo that I am not brent in the middeſt of the fyre: 5 From the deepe of hell, from an vncleane tongue, from lying wordes, from falſe accuſation to the kyng, from an vnrighteous tongue. 6 My ſoule ſhall prayſe the Lorde vnto death: for my lyfe draweth nye vnto hell downeward.

7 They compaſſed me rounde about on euery ſide, and there was no man

to

B to helpe me: I looked about me if there were any man that would succour me: but there was none: 8 Then thought I vpon thy mercy O Lorde, and vpon thy actes that thou hast done euer of olde: (namely) that thou deliuerest suche as put their trust in thee, & raddest them out of the handes of the heathen. 9 Thus lyft I vp my prayer from the earth, and prayed for deliueraunce from death. 10 I called vpon the Lord the father of my Lorde, that he wouldnot leaue me without helpe in the day of my trouble, & in the tyme of the proude. 11 I wil prayse thy name continually, yeelding honour & thankes vnto it: and so my prayer was heard. 12 Thou sauedst me from destruction, and deliueredst me from the vnrighteous tyme: therfore wyll I acknowledge & prayse thee, & magnifie the name of the lord.

C (a) Wysdome is obtayned by one of these three meanes: first by prayer, as Solomon did and Iacob: secondly, by diligent reading of gods booke, wher in wysdome is contayned Pſal. 19. Sa. 6. Thirdly, by godly conuersation and continuing in the feare of god. Prou. 2. Iohn. 7. If any man wyll do my wyll, he shall knowe my doctrine.

13 When I was yet but young, or euer I went astray, I desired (a) wysdome openly in my prayer. 14 I came therfore before the temple and sought her vnto the last: then flourished she vnto me, as a grape that is soone ripe. 15 My heart reioyced in her, then went my foot the right way: yea from my youth vp sought I after her. 16 I bowed downe myne eare and receaued her: I founde me much wysdome, and prospered greatly in her. 17 Therfore wyll I ascribe the glorie vnto him that geueth me wysdom. 18 For I am aduised to do therafter, I wyll be geloug to cleaue vnto the thing that is good, so shall I not be confounded. 19 My soule hath wrestled with her, and I haue ben diligent to be occupied in her: I lyft vp mine handes on hye, then was my soule lightened through wisdome, and I knowledged my foolishnesse.

20 I ordered my soule after her, she and I were one heart from the beginning, and I founde her in cleannesse, and therfore shall I not be forsaken. 21 My heart longed after her, and I gat a good treasure. 22 Thyough her the Lorde hath geuen me a newe tongue, wherwith I wyll prayse hym.

23 O come vnto me ye vnlearned, Eſai. 55. a. and dwell in the house of wysdome.

24 Withdraw not your selues from her, but talke and commune of these thinges: for your soules are very thirstie. 25 I opened my mouth, and spake, O come and bye wysdome without money. 26 Bowe downe your necke vnder her yoke, and your soule shall receaue wysdome: she is harde at hande, and is content to be founde. 27 Beholde with your eyes, howe that I haue had but litle labour, and yet haue found much rest. Eccle. 51. c.

28 O receaue wysdome, and ye shall haue plentie ousnesse of siluer and gold in possession. 29 Let your myndе reioyce in his mercy, and be not ashamed of his prayse. 30 Worke his worke betymes, and he shall geue you your rewarde in due season.

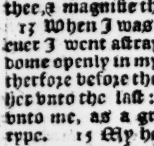
The ende of the booke of Iesus the sonne of Sirach, which is called in Latine Ecclesiasticus.

The booke of the prophete Baruch.

The first Chapter.

1 Baruch wrote a booke during the captiuitie of Babylon, whiche he read before Iechonias and all the people. 10 The Iewes sent the booke with money vnto Hierusalem to their other brethren, to the entent that they should pray for them.

A (a) Baruch was secretarie to Ieremie the prophet, of who in Ieremie is ofte made mention.



ND these are the wordes of the booke, which were (a) written by Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedechias, the sonne of Helchias, at Babylon, 2 In the fifth yere, and in the seuenth day of the moneth, what time as the Chaldees toke Hierusalem, and brent it vp with fire. 3 And Baruch dyd reade the wordes of this booke, that Iechonias the sonne of Joachin kyng of Iuda myght heare, and in the presence of all the people that were come to heare the booke, 4 And before all the nobles, the kynges sonnes, and before the elders, and before the whole people, from the lowest

vnto the highest: before all them that dwelt at Babylon, by the water of Sody, 5 Whiche when they heard it, wept, fasted, and prayed before the Lorde. 6 They made a collection also of money, according to euery mans power: 7 And sent it to Hierusalem vnto Joachin the sonne of Helchia, the sonne of Salom priest, with the other priestes, and to all the people which were with hym at Hierusalem,

8 (What time as they had gotten the vessels of the temple of the Lorde that were taken away out of the temple, that they might bring them againe into the land of Juda the tenth day of the moneth (b) Siuan (namely) siluer vessels which Sedechias the sonne of Josias kyng of Juda had made,)

9 After that Nabuchodonozor kyng of Babylon had taken Jechonias, with all his princes, lordes, and al the people, and led them captiue from Hierusalem vnto Babylon: 10 And they sayde, Beholde, we haue sent you money to bye you burnt offringes and incense withall, prepare a meate offering, and offer for sinne vpon the aulter of the Lorde our God: 11 And (c) pray for the prosperitie of Nabuchodonozor kyng of Babylon, and for the welfare of Balthasar his sonne, that their dayes may be vpon earth as the dayes of heauen: 12 That God also may geue vs strength, and lighten our eyes, that we may liue vnder the defence of Nabuchodonozor kyng of Babylon, and vnder the protection of Balthasar his sonne, that we may long do them seruice, and finde fauour in their sight. 13 Pray for vs also vnto the Lorde our God: for we haue sinned against the Lord our God, and vnto this day is not his wrath turned yet away from vs. 14 And see that ye reade this booke, whiche we haue sent vnto you to be rehearsed in the temple of the Lorde vpon the hye dayes, and at tyme conuenient.

15 Thus shall ye say, The Lorde our God is righteous, but we are worthy of confusion and shame, lyke as it is come to passe this day vnto all Juda, and to euery one that dwelleth at Hierusalem, 16 To our kinges, princes, priestes, prophetes, & to our fathers. 17 We haue sinned before the Lorde our God, we haue not put our trust in him, nor geuen him credence, 18 We haue not obeyed hym, we haue not hearkened vnto the voyce of the Lord our God, to walke in the commandementes that he gaue vs openly.

19 Since the day that he brought our forefathers out of the land of Egypt, vnto this present day, we haue ben euer a misbeleuing and an vnfaythful people vnto the Lorde our God, destroying our selues vtterly, and shunning bache, that we should not heare his voyce. 20 Wherefore there are come vpon vs great plagues and diuers curses, like as the Lorde deuised by Moyses his seruaunt, whiche brought our fathers out of the lande of Egypt, to geue vs a land that floweth with mylke and hony, like as it is to see this day. 21 Neuertheles, we haue not hearkened vnto the voyce of the Lorde our God, according to all the wordes of the prophetes, whom he sent vnto vs (and to our rulers:)

22 But euery man followed his owne minde and wicked imagination, to offer vnto straunge gods, and to do euyl in the sight of the Lorde our God.

The.ii. Chapter.

1 The Iewes confesse that they iustly suffer for their sinnes. 12 The Lorde wyll that we obey vnto princes, although they be euyll.

FOr the whiche cause the Lorde our God hath performed his deuice, whereof he certified vs, and our heades that ruled in Hierusalem, yea and our kynges, our princes, with all Israel and Juda: 2 And suche plagues hath the Lord brought vpon vs, as neuer came to passe vnder the heauen, lyke as it is fulfilled in Hierusalem, according as it is written in the lawe of Moyses, 3 That a man should eate the flesche of his owne sonne, and the flesche of his owne daughter. 4 Moreouer, he hath deliuered them into the handes of all the kynges that are rounde about vs, to be confounded and desolate, and scattered them abrode in all landes and nations. 5 Thus are we brought beneath and not aboue, because we haue sinned against the lord our God, and haue not ben obedient vnto his voyce. 6 Therefore the Lorde our God is righteous, and we with our fathers (as reason is) are brought to open shame, as it is to see this day.

7 And as for these plagues that are come vpon vs alredy, the Lorde had deuised them for vs. 8 Yet wouldst we not pray vnto the Lorde our God, that we myght euery man turne

* Or, Sud.

(b) Siuan contayneth part of May, and part of Iune, it is the thirde moneth after the reckoning of the Iewes.

Deut.14.c.

1.Tim.ii.b.

(c) By this example we are taught to pray for kinges and princes as 1. Tim. ii.

Baru.ii.d.

Leuit.26.

Exod.xiii.

A Dan.ix.b.

Deut.28.d.

Baruc.i.d. B

turne from his vngodly waies. 9 So the Lord hath caused such plagues to come vpon vs: for he is righteous in all his workes whiche he hath commaunded vs: 10 Which we also haue not done, nor hearkened vnto his voyce for to walke in the commaundementes of the Lorde, that he hath geuen vnto vs. 11 And now O Lord God of Israel, thou that hast brought thy people out of the lande of Egypt Dan. ix. c. Exod. viii. d. with a mighty hande, with tokens & wonders, with thy great power and outstretched arme, and hast gotten thy self a name, as it is come to passe this day: 12 O Lorde our God, we haue sinned, we haue done wickedly, we haue behaued our selues vngodly in all thy righteousnesse. 13 Turne thy wrath from vs (we beseche thee) for we are but a fewe left among the heathen where thou hast scattered vs.

14 Heare our prayers O Lorde, and our petitions, & for thine owne sake, deliuer vs out of captiuitie C
& graunt vs fauour in the sight of them whiche haue led vs away: 15 That all landes Par. vi. c may knowe that thou art the Lorde our God, and that Israel and his generation calleth vpon thy name.

16 O Lord looke downe from thy holy house vpon vs, encline thyne eare Deut. 26. c. and heare vs. 17 Open thyne eyes, and behold: for the dead that be gone downe to their graues, & whose soules Psal. cxiiii. c are out of their bodyes, ascribe vnto the Lorde neither prayse nor righteousnes: 18 But the soule that is vexed for the multitude (of her sinnes) which goeth on heauyly and weakely, whose eyes begin to fayle, yea such a soule ascribeth prayse and righteousnesse vnto the Lorde. 19 For we poure out our prayers before thee, and require mercy in thy sight O Lord our God, not for any godlynes of our fathers: 20 But because thou hast sent out thy wrath and indignation vpon vs, according as thou diddest threaten vs by thy seruauntes the prophetes, saying, 21 Thus saith the Lorde, Bowe downe your shoulders and neckes, and serue the kyng D
of Babylon: so shall ye remayne styll Jer. xxviii. a in the lande that I gaue vnto your fathers. 22 But if ye wyll not heare the voyce of the Lorde your God, to serue the king of Babylon, 23 I wyl destroy you in the cities of Juda within Hierusalem and without: I wyl also take from you the voyce of myrth, and the voyce of ioy, the voyce of the bridegrome, & the voyce of the bryde, and there shall no man dwell more in the lande. 24 But they would not hearken vnto thy voyce to do the king of Babylon seruice: and therfore hast thou performed the words that thou spakest by thy seruauntes the prophetes: (namely) that the bones of our kynges, and the bones of our fathers should be translated out of their places: 25 And lo, nowe are they layde out in the heate of the sunne, and in the colde of the night, and dead in great miserie, with hunger, with swoorde, (with pestilence) and are cleane cast foorth. 26 As for the E
temple wherein thy name was called vpon, thou hast layde it waste, as it is to see this day, and that for the wickednesse of the house of Israel, and the house of Juda. 27 O Lorde our God, thou hast intreated vs after all thy goodnes, and according to all that great louing mercy of thyne, 28 Like as thou spakest by thy seruaunt Moyses, in the day when thou diddest commaunde hym to write thy lawe before the chyldren of Israel, saying, 29 If ye wyll not hearken vnto my voyce, Deut. xxxi. d. then shal this great multitude be turned into a very small people among the nations, for I will scatter them abroode. 30 Notwithstanding, I am sure that this folke wyl not heare me, for it is an harde necked people: but in the lande of their captiuitie they shall remember them selues, 31 And learne to knowe that I am the Lorde their god, when I geue them an heart F
to vnderstande, and eares to heare.

32 Then shall they prayse me in the lande of their captiuitie, and thinke vpon my name. 33 Then shall they turne them from their harde backes, and from their vngodlinesse: then shal they remember the thinges that happened vnto their fathers whiche sinned against me. 34 So wyll I bryng them againe into the lande whiche I promised with an oth vnto their fathers Abraham, Isahac, and Jacob, and they shalbe lordes of it, yea I wyl encrease them, and not minishe them. 35 And I wyll make another couenaunt with them, such one as shal en- Hebr. viii. e
dure for euer: (namely) that I wyll be their God, and they shalbe my people: and I wyll no more driue my people the chyldren of Israel out of the lande that I haue geuen them.

The. iii. Chapter.

36 Only God was the finder of wysdome. 37 Of the incarnation of Christ.

A AND nowe, O Lorde almightie, thou god of Israel, the soule that is in trouble, and the spirite that is vexed crieth vnto thee: 2 Heare vs O Lorde, and haue pitie vpon vs, for thou art a mercifull God: be gracious vnto vs, for we haue sinned before thee. 3 Thou endurest for euer: shoulde we then vtterly perishe?

Ephe. ij. a. Dan. iii. c. Jere. ii. e. iii. e. f. b. c.

4 O Lord almightie, thou God of Israel, heare now the prayer of the dead Israelites and of their children, which haue sinned before thee, and not hearkened vnto the voyce of the Lorde their God, for the whiche cause these plagues hang nowe vpon vs. 5 O Lorde remember not the wickednesse of our forefathers, but thinke vpon thy power & name nowe at this time:

B

Nu. xiiii. a. Psal. 77. a.

6 For thou art the Lorde our God, and thee O Lorde will we prayse. 7 For thou hast put thy feare in our heartes, to the intent that we shoulde cal vpon thy name, and prayse thee in our captiuitie, & that we might turne from the wickednesse of our forefathers that sinned before thee. 8 Behold, we are yet this day in our captiuitie, where as thou hast scattered vs to be an abhomination, curse, and subiect to exactions: like as it hath happened vnto our fathers also, because of all their wickednesse and departing from thee O Lorde our God.

Psal. 79. a.

9 O Israel heare the cõmaundements of lyfe, ponder them well with thyne eares, that thou mayest learne wysdome. 10 But how happeneth it Israel that thou art in thyne enemies land? thou art waxen old in a straunge countrey, and defiled with the dead.

Jere. ii. b.

11 Why art thou become lyke them that go downe to their graues? 12 Euen because thou hast forsake the well of wisdome. 13 For if thou hadst walked in the way of God truely, thou shouldest haue remayned styll safe in thyne owne lande. 14 O learne then where is wisdome, where * vertue is, where vnderstanding is: that thou mayest know also from whence commeth long continuaunce and lyfe, the light of the eyes, and quietnesse.

C

Prou. iii. a. and. iii. a. * Or, Strength. Psal. xxx. b. and, cxix. a.

15 Who euer founde out her place? or who came euer into her treasures? 16 Where are the princes of the heathen become, and such as ruled the beastes vpon the earth, 17 They that had their pastime with the fowles of the ayre, they that hoorded vp siluer and golde wherein men trust so much, and made no ende of their gathering?

18 What is become of them that coyned siluer, and were so carefull, and could not bring their workes to passe? 19 They be rooted out, & gone downe to hell, and other men are come vp in their steades. 20 Young men haue seene light, and dwelt vpon earth: but the way of reformation haue they not

D

knowen. 21 Nor vnderstande the pathes thereof: neither haue their children receaued it, yea right farre is it from them. 22 It hath not ben heard of in the land of Chanaan, neither hath it ben seene at Theman.

23 The Agarenes sought after wysdome, but that whiche is earthly, like as the marchauntes of the lande dot they of Theman are cunning also, they labour for wysdome and vnderstanding: but the way of true wysdome they knowe not, neither do they thinke vpon the pathes thereof.

24 O Israel howe great is the house of God? and howe large is the place of his possession? 25 Great is he, and hath none ende: yea hye and vnmeasurable. 26 What is become of those famous giauntes, that were so great of bodyes, and so worthy men of warre? 27 Those hath not the Lord chosen, neither haue they founde the way of reformation: 28 Therefore were they destroyed, and for so muche

Deut. iiii. f. Jer. xxiii. b. Psal. cxlv. a

E

as they had no wysdome, they perished because of their foolishnesse.

29 Who hath gone vp into heauen to take wysdome there, and brought her downe from the cloudes?

30 Who hath gone ouer the sea to finde her, and hath chosen her aboue golde, and so brought her hyther?

31 No man knoweth the wayes of wysdome, neither is there any that can seeke out her pathes. 32 But he that woteth all thinges knoweth her, and hath founde her out with his forekno wledge: this same is he whiche prepared the earth at the beginning, and filled it with all maner of fowles and beastes. 33 When he sendeth out the light, it goeth: and when he calleth it agayne, it obeyeth him with feare. 34 The starres kepe their watche and geue their light, yea and that gladly: When he calleth them, they say, Here we be: and so with chearfulnesse they shewe light vnto hym that made them. 35 This

Gene. i. d. Jos. i. c. Esa. xl. b. Eccl. xlvi. a Psal. xcvii. a Deu. iiii. a.

is

is our God, and there shal none other be compared vnto hym. 36 It is he that hath found out all wysedome, and hath geuen her vnto Jacob his seruaunt, and to Israel his beloued.
Johñ.i.a. 1.Johñ.i.a.
37 Afterward did he shewe hym selfe vpon earth, and dwelt among men.

The.iii.Chapter.

1 The rewarde of them that kepe the lawe, and the punishment of them that despise it.

A THis is the booke of the commaundementes of God, and the lawe that endureth for euer: all they that kepe it shall come to lyfe, but such as forsake it shall come to death. 2 Turne thee O Jacob, and take holde of it, walke by this way thorowe his brightnesse and shyne.
3 Geue not thyne honour to another, and thy worshyp to a straunge people. 4 O Israel, howe happy are we, seeing that God hath shewed vs such thinges as are pleasaunt vnto hym? 5 Be of good cheare thou people of God, O thou auncient Israel.
Psa.xciii.b
6 Nowe are ye solde among the heathen, howbeit not for your vtter destruction: but because ye prouoked God the Lorde to wrath and displeasure, therefore were ye delyuered vnto your enemies. 7 For ye displeased the euerlasting God that made you, offering vnto deuils, and not to God.
4.Reg.17.b and.25.
B 8 Ye haue forgotten him that brought you vp, and ye haue grieued Hierusalem that nursed you. 9 When she sawe that the wrath of God was comming vpon you, she sayd, Hearken O ye that dwell about Sion, for God hath brought me into great heauinesse. 10 And why? I see the captiuitie of my people, of my sonnes and daughters, which the euerlasting God wyll bryng vpon them. 11 With ioy did I nourishe them: but nowe must I leaue them with weeping and sorow.
12 Let no man reioyce ouer me wyddowe and forsaken, whiche for the sinnes of my chyldren am desolate of euery man: For why? they departed from the lawe of God. 13 They
C would not knowe his righteousnesse, nor walke in the wayes of his commaundements: and as for the pathes of trueth and godlynesse, they had no lust to go in them. 14 O ye dwellers about Sion, come and let vs call to remembraunce the captiuitie that the euerlasting God hath brought vpon my sonnes and my daughters. 15 He hath brought a people vpon them from farre, an vncurteous people, and of a straunge language, which neither regarde the olde, nor pitie the young.
Deut.28.c. Jere.b.b.
16 These haue caryed away the deare beloued of the widdowes, leauing me alone both desolate and chyldelesse.
17 But alas, what can I helpe you?
18 Nowe he that brought these plagues vpon you, deliuer you also from the handes of your enemies.
19 Go your way O my chyldren, go your way: for I am desolate and forsaken. 20 I haue put of the clothing of peace, and put vpon me the sacke cloth of prayer, and for my tyme I wyll call vpon the most highest.
Deut.xxx.b and.xxx.a. Psal.cxxx.a
21 Be of good cheare O my children, crye vnto the Lorde, and he shall deliuer you from the power of the princes your enemies. 22 For verely I haue euer a good hope of your prosperous
D health, yea a very gladnesse is come vpon me from the holy one, because of the mercy that ye shall haue of our euerlasting sauiour. 23 With mourning and weeping dyd I let you go fro me: but with ioy and perpetuall gladnesse shall the Lorde bryng you agayne vnto me. 24 Lyke as the neighbours of Sion sawe your captiuitie from God: euen so shall they also see shortly your health in God, whiche shall come on you with great honour and euerlasting worshyp.
25 O my chyldren, suffer pacyently Es.Sa.xxx.b
the wrath that shall come vpon you: for the enemie hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.
26 My dearlinges haue gone rough harde wayes, for they are led away as a flocke that is scattered abrode with the enemies. 27 But be of good comfort O my chyldren, and crye vnto the Lorde: for he that led you away, hath you yet in remembraunce.
E 28 And lyke as ye haue ben minded Esai.l.c.b.
to swarue from your God: so shall ye nowe endeuour your selues ten times more to turne agayne, and to seeke hym. 29 For he that hath brought these plagues vpon you, shall bryng you euerlasting ioy agayne with your health. 30 Take a good heart vnto thee O Hierusalem: for he whiche gaue thee that name, exhorteth thee so to do. 31 The wicked doers Jere.l.a.
that nowe put thee to trouble, shall perishe: and suche as haue reioyced at thy fall, shalbe punished.

32 The cities whom thy chyldren serue, and that haue caryed away thy sonnes shalbe corrected. 33 For like
F as they be now glad of thy decay, and reioyce at thy fal: so shal they mourne in their owne destruction. 34 The ioy of their multitude shalbe taken away, and their cheare shalbe turned to sorowe. 35 For a fire shall fall vpon them from the euerlasting God long to endure, and it shall be inhabited of deuyls for a great season. 36 O Hierusalem, looke about thee toward the east, and behold the ioy that commeth vnto thee from God. 37 For lo, thy sonnes whom thou hast forsaken, and that were scattered abrode, come gathered together from the east and west, reioycing in the worde of the holy one, vnto the honour of God.

The.v. Chapter.

1 Hierusalem is moued vnto gladnesse for the returne of her people, and vnder the figure therof, the Church.

A PVt of thy mourning clothes O Hierusalem and thy sorowe, and decke thee with the worshyp and honour that commeth vnto thee from God with euerlasting glory. 2 God shall put the garment of righteousnesse vpon thee, and set a crowne of euerlasting worshyp vpon thyne head:
3 For vpon thee wyll God declare his brightnesse, that is vnder the heauen. 4 Yea an euerlasting name shall be geuen thee of God, with peace of righteousnes, and the honour of gods feare. 5 Arise O Hierusalem, stande vp on hye, looke about thee towarde the east, and behalde thy chyldren gathered from the east vnto the west, whiche reioyce in the holy worde, hauing God in remembraunce. 6 They departed from thee on foote, and were led away of their enemies: but nowe
B shal the Lord bring them caryed with honour, as chyldren of the kingdome.
7 For God is purposed to bryng downe all stonte mountaines, yea and all hye rockes, to fill the valleys, and so to make them euen with the grounde, that Israel may be diligent to lyue vnto the honour of God.
8 The woods and all pleasaunt trees, shall ouershadowe Israel at the commaundement of God. 9 For hyther shall God bryng Israel with ioyfull myrth, and in the light of his maiestie, with the mercy and righteousnes that commeth of him selfe.

The.vi. Chapter.

A copie of the epistle that Ieremie sent vnto the Iewes, whiche were led away prisoners by the kyng of Babylon: wherin he certifieth them of the thing that was commaunded him of God.

In this chapter are the makers and maintayners of images mightyly confuted.

BEcause of the sinnes that ye haue done against God, ye shalbe led a-
A way captiue vnto Babylon, euen of Nabuchodonosor the kyng of Babylon. 2 So when ye be come into Babylon, ye shall remayne there many yeres, & for a long season (namely) (a) seuen generations: and after that wyll I bryng you away peaceably from thence. 3 Nowe shall ye see in Babylon gods of golde, of siluer, of wood, and of stone, borne vpon mens shoulders, to cast out a fearefulnesse before the heathen. 4 But looke that ye do not as the other: be not ye afraide, and let not the feare of them ouercome you. 5 Therfore when ye see the multitude of people worshipping them behinde and before, say ye in your heartes, O Lorde, it is thou that oughtest only to be worshipped.
6 Myne angell also shalbe with you, & I my selfe wil care for your soules.
7 As for the " timber of those gods, the carpenter hath pulliſhed them: yea gilted be they and layed ouer with siluer, yet are they but vayne thinges, and can not speake. 8 Like as a wench that loueth paramours is trimly decht: euen so are these made & hanged with golde. 9 Crownes of golde verily haue their gods vpon their heades: so the priestes them selues take golde & siluer from them, and put it to their owne vses: 10 Yea they geue of the same vnto harlottes, and trimme their whores withall: againe, they take it from the whores, and decke their gods therewith:
11 Yet can not these gods deliuer them selues from rust and mothes.
12 When they haue couered them with clothing of purple, they wype their faces for the dust of the temple, wherof there is much among them.
13 One hath a scepter in his hand as though he were iudge of the countrey, yet can he not slay such as offende him. 14 Another hath a sworde or an axe in his hande: for all that he is neither able to defend him selfe from battayle, nor from murtherers.
15 By this ye may vnderstande that they be no gods: therefore see that ye neither

(a) That is, seuentie yeres.

Deut.vii.c.

" Or, tongue.

Jere.x.a.

neither worship them, nor feare them.
16 For like as a vessell that a man vseth is nothing worth when it is broken, euen so is it with their gods: when they be set vp in the temple, their eyes be full of dust through the feete of those that come in. 17 And like as the doores are shut in rounde about hym that hath offended the king, or as it were a dead body kept beside the graue: euen so the priestes kepe the doores with barres and lockes, lest their gods be spoyled with robbers. 18 They set vp candels before them, yea verily and that many, whereof they can not see one: but euen as blockes, so stande they in the temple. 19 It is sayde, that the serpentes & wormes whiche come of the earth gnawe out their beartes, eatyng them and their clothes also, and yet they feele it not. 20 Their faces are blacke, through the smoke that is in the temple. 21 The owles, swalowes, and birdes flee vpon them, yea and the cattes ranne ouer their heades.

22 By this ye may be sure that they are not gods therfore feare them not.

23 The golde that they haue is to make them beautifull: for all that, except some body digbt of their rust they wil geue no shine, and when they were cast into a fourme, they felt it not.

24 They are bought for money, and haue no breath of lyfe within them.

Wisd. 44. c. 25 They must be borne vpon mens shoulders as those that haue no feete, whereby they declare vnto men that they be nothing worth: confounded be they then that worship them. 26 For if they fal to the grounde, they can not ryse vp agayne of them selues: yea though one helpe them vp & set them vpright, yet are they not able to stande alone, but must haue proppes set vnder them like dead men. 27 As for the thing that is offred vnto them, their priestes sell it, and abuse it, yea the priestes wiues take thereof: but vnto the sicke and poore they geue nothyng of it. 28 The women with childe, and the menstruous lay handes of their offrings: By this ye may be sure that they are no gods, therefore be not ye afrayde of them. 29 From whence commeth it then that they be called gods? because women "sit before the gods of siluer, gold, & wood? 30 And the priestes sit in their temples, hauing "open clothes, whose heades & beardes are shauen, and haue nothyng vpon their heades, 31 Roaring and crying vpon their gods, as men do at the feast when one is dead. 32 The priestes also take away the garments of the images, and decke their wiues and children withall. 33 Whether it be good or euill that any man do vnto them, they are not able to recompence it: they can neither set vp a kyng, nor put hym downe. 34 In like maner, Eccle. 5. a. they may neither geue eyther, nor reuarde euyll: though a man make a bowe vnto them and kepe it not, they wil not require it. 35 They can saue no man from death, neither deliuer the weake from the mightie. 36 They can not restore a blynde man to his sight, nor helpe any man at his neede. 37 They can shewe no mercie to the widowe, nor do good to the fatherlesse. 38 Their gods of wood, stone, golde, and siluer, are but euen as other stones that be hewen of the mountayne: they that worship them, shalbe confounded. 39 Howe shoulde they then be taken for gods? yea how dare men cal them gods? "40 And though the Chaldees worshipped them not, hearing that they were but dumbe and coulde not speake: 41 yet they them selues offer vnto Bel, and woulde fayne haue hym to speake: as who say they coulde feele that may not moue. 42 But when these men come to vnderstandyng, they shall forsake them, for they gods haue no feeling. 43 A great sort of women girde with coardes, & sit in the streetes, & burne "olyue beries: Now if one of them be conueied away, and lie with such as come by, she casteth her neighbours in the teeth, because she was not worthyly reputed, nor her coarde broken. 44 What so euer is done for them, it is but in vayne and lost: How may it then be thought or sayde that they are gods? 45 Carpenters and goldesmithes make them: neither be they any other thyng but euen what the workmen wil make of them. 46 Yea the goldsmithes them selues that make them are of no long continuaunce: howe shoulde then the thynges that are made of them be gods? 47 Vayne therefore are the thinges, yea very shame is it that they leaue behynde them for their posteritie. 48 For alsoone as there commeth any warre or plague vpon them, then the priestes imagine where they may hyde them selues with them.

49 Howe

"or reade, 40 The Chaldees also dishonour them, the which, yf they shall see a dumbe one that can not speake, do present it to Bel, & do require that it may speake.

"or, brawe

"or, hyring lyters.

"or, rent.

49 Howe can men then thynke that they be gods, which neither may defende them selues from warre, nor deliuer them from misfortune?

50 For seeyng they be but of wood, (of stone) of siluer, and of gelde, all people and kynges shall knowe hereafter that they be but dayne thynges: yea it shalbe openly declared that they be no gods, but euen the very worckes of mens handes. and that God hath no thing to do with them. 51 It is manifest then that they are no gods, but the worckes of mens handes, and no worcke of God in them. 52 They can set no king in the lande, nor geue raine vnto men. 53 They can geue no sentence of a matter, neither defende the land from wrong: for they are not able to do so much as a crowe that fleeth betwixt heauen and earth. 54 When there happeneth a fire into the house of those gods of wood, and siluer, and of golde, the priestes will escape and saue them selues, but the gods burne as the balkes therin. 55 They can not withstande any kyng or battell: howe may it then be thought or graunted that they be gods? 56 Moreouer, these gods of wood, of stone, of golde and siluer, may neither defende them selues from theeues nor robbers:

57 Yea the very wycked are stronger then they: these stryp them out of their apparell that they be clothed withall, these take their golde and siluer from them, and so get them away, yet can they not helpe them selues.

58 Therefore it is muche better for a man to be a king, and so to shewe his power, or els a profitable vessell in a house, wherin he that owneth it might haue pleasure, yea or to be a doore in a house, to kepe such thynges safe as be therein: then to be suche a dayne god.

59 The sunne, the moone, and all the starres, seing they geue their shine and lyght, are obedient, and do men good.

60 When the lyghtning glitteeth, all is cleare. 61 The winde bloweth in euery countrey: & when God commaundeth the cloudes to go rounde about the whole worlde, they do as they are bidden. 62 When the fire is sent downe from aboue and commaunded, it burneth vp hilles and woodes: but as for those gods, they are not like one of these thynges, neither in beautie, neither in strength. 63 Wherefore men should not thinke nor say that they be gods, seyng they can neither geue sentence in iudgement, nor do men good.

64 For so muche nowe as ye are sure that they be no gods, then feare them not: 65 For they can neither speake euil nor good of kings. 66 They can shewe no tokens in heauens for the heathen, neither shyne as the sunne, nor geue light as the moone: 67 yea the vnreasonable beastes are better then they: for they can get them vnder the roofe, and do them selues good.

68 So can ye be certified by no maner of meanes that they be gods, therefore feare them not. 69 For lyke as a scarrow in a garden of hearbes keepeth nothing: euen so are their gods of wood, of siluer, and golde. 70 And like as a white thorne in an orchard that euery birde sitteth vpon, yea lyke as a dead body that is cast in the darke: euen so is it with those gods of wood, siluer, and golde. 71 By the purple & scarlet which they haue vpon them and soone fadeth away, ye may vnderstande that they be no gods: yea they them selues shalbe consumed at the last, which shalbe a great confusion of the land. 72 * Blessed is the godly man that hath no images (and vvorshyppeth none:) for he shalbe farre from reproofe.

* or, better

¶ The ende of the booke of the prophete Baruch.

¶ The song of the three children,

which were put into the hot burning euen. The common translation readeth this song in the iii. Chapter of Daniel.

25 The prayer of Azarias. 46 The cruelty of the kyng. 48 The flame deuoureth the Chaldeans. 49 The angel of the lord was in the furnace.

AND they walked in the myddes of the flame, prayeng God and magnifyng the Lorde. 25 Then Azarias stoode vp, and prayed in this maner, euen in the middest of the fyre opened he his mouth, and sayde, 26 Blessed be thou O Lorde God of our fathers, right

eight worthy to be prayſed and honoured is that name of thine for euermore: 27 For thou art ryghteous in all the thinges that thou haſt done to vs, yea faythfull are all thy workes, thy wayes are ryght, and al thy iudgementes true. 28 In all the thynges that thou haſt brought vpon vs, and vpon the holy citie of our fathers, euen Hierusalem, thou haſt executed true iudgement: yea accordyng to right and equitie haſt thou brought all theſe thinges vpon vs because of our ſinnes. 29 For why? we haue offended and done wickedly, departing from thee. 30 In all thynges haue we treſpaſſed, and not obeyed thy commaundements, nor kept them, neither done as thou haſt bidden vs, that we may proſper. 31 Wherefore all that thou haſt brought vpon vs, and euery thyng that thou haſt done to vs, thou haſt done them in true iudgement:

Dani.ix.c.

Baruc.3.b

32 As in deliuering vs into the hands of our enemies, among vngodly and wycked abhominations, and to an vnryghteous kyng, yea the moſte frowarde vpon earth. 33 And nowe we may not open our mouthes, we are become a ſhame and reproofe vnto thy ſeruauntes, and to them that worſhyp thee. 34 Yet for thy names ſake (we beſeeche thee) geue vs not vp for euer, breake not thy couenaunt. 35 And take not away thy mercie from vs for thy beloued Abrahams ſake, for thy ſeruaunt Iſhacs ſake, & for thy holy Iſraels ſake: 36 To whom thou haſt ſpoken and promiſed that thou woulddeſt multiplie their ſeede as the ſtarres of heauen, and as the ſand that lyeth vpon the ſea ſhore. 37 For we O lord, are become leſſe then any people, and be kept vnder this day in all the worlde, becauſe of our ſinnes.

Gen.15.c. Deut.7.b.

38 So that nowe we haue neither prince, duke, prophete, burnt offeryng, ſacrifice, oblation, incenſe, nor ſanctuarie before thee. 39 Neuertheleſſe, in a contrite heart and an humble ſpirite let vs be receaued, that we may obtayne thy mercie. 40 Lyke as in the burnt offeryng of rammes and bullockes, and lyke as in thouſandes of fat lammes: ſo let our offeryng be in thy ſight this day, that it may pleaſe thee: for there is no confuſion vnto them that put their truſt in thee.

1.Pet.ii.a. Rom.x.c. Eſai.28.b. Rom.9.g.

41 And nowe we folowe thee with all our heart, we feare thee, and ſeeke thy face. 42 Put vs not to ſhame: but deale with vs after thy louing kindnes, and according to the multitude of thy mercies. 43 Deliuer vs by thy miracles O Lorde, and get thy name an honour, that all they which do thy ſeruauntes euyl, may be confounded:

44 Let them be aſhamed through thy almightie power, & let their ſtrength be broken: 45 That they may know how that thou only art the Lord God, and honour worthy throughout al the worlde. 46 And the kings ſeruauntes that put them in, ceaſſed not to make the ouen hot with (a) wylde fyre, dyre ſtrawe, pitche, towe, and faggottes:

47 So that the flame went out of the ouen vpon a fourtie and nyne cubites: 48 Yea it toke away and brent vp thoſe Chaldees that it gat holde vpon beſide the ouen. 49 But the angel of the Lorde came downe into the ouen to Azaria and his felowes, and ſmote the flame of the fire out of the ouen, 50 And made the middes of the ouen as it had ben a colde wynde blowyng: ſo the fyre neither touched them, greeued them, nor did them hurt.

(a) whiche is called Naphtha, which is a certaine kinde of fat and chalkie clay.

51 Then theſe three as out of one mouth prayſed, honoured, and bleſſed God in the furnace, ſaying. 52 Bleſſed be thou O Lorde God of our fathers: for thou art prayſe and honour worthy, yea and to be magnified for euermore. 53 Bleſſed be the holy name of thy glorie, for it is worthy to be prayſed and magnified in all worldes. 54 Bleſſed be thou in the holy temple of thy glorie: for aboue al things thou art to be prayſed, yea and more then worthy to be magnified for euer. 55 Bleſſed be thou in the throne of thy kingdome: for aboue all thou art worthy to be well ſpoken of, and to be more then magnified for euer.

1.Mac.4.b.

Pſal. 72.c.

56 Bleſſed be thou that looketh through the deepe, and ſitteſt vpon the Cherubims: for thou art worthy to be prayſed, and aboue all to be magnified for euer. 57 Bleſſed be thou in the firmament of heauen: for thou art prayſe and honour worthy for euer.

58 O al ye workes of the lord, ſpeake good of the lord: prayſe him & ſet him vp for euer. 59 O ye angels of the Lord ſpeake good of the Lord: prayſe him, and ſet him vp for euer. 60 O ye heauens ſpeake good of the Lord: prayſe him, and ſet him vp for euer.

Pſal. cli.c. and. 149. b.

61 O all ye waters that be aboue the firmament

firmament ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.
62 O all ye powers of the Lorde ſpeake good of the Lorde: prayſe him, and ſet hym vp for euer. 63 O ye
Pſal. 149.a ſunne and moone ſpeake good of the lord: prayſe him, & ſet him vp for euer.
64 O ye ſtarres of heauen ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer. 65 O ye ſhowres and
Pſal. 136.a deaw ſpeake good of the Lord: prayſe hym and ſet hym vp for euer. 66 O all ye windes of God, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer. 67 O ye fire & heate ſpeake good of the Lorde: prayſe him, and ſet hym vp for euer. 68 O ye winter and ſommer ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.
69 O ye deawes and froſtes ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer. 70 O ye froſt and colde ſpeake good of the Lord: prayſe hym, and ſet hym vp for euer. 71 O ye yce and ſnowe ſpeake good of the Lorde: prayſe him, and ſet hym vp for euer. 72 O ye nyghtes and dayes ſpeake good of the Lorde: prayſe him, and ſet hym vp for euer. 73 O ye light and darkneſſe ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer. 74 O ye lightninges & cloudes ſpeake good of the Lorde: prayſe him, and ſet him vp for euer. 75 O let the earth ſpeake good of the Lorde: yea let it prayſe him, and ſet him vp for euer. 76 O ye mountaines and hilles ſpeake good of the Lorde: prayſe him, and ſet him vp for euer. 77 O all ye greene thinges vpon the earth ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer. 78 O ye welles ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer. 79 O ye ſeas and fluddes ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer. 80 O ye whales and all that moue in the waters ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer. 81 O all ye foules of the ayre ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer. 82 O all ye beaſtes and cattell ſpeake good of the Lorde: prayſe hym, and ſet him vp for euer. 83 O ye chyldren of men ſpeake good of the Lorde: prayſe him, and ſet him vp for euer. 84 O let Iſrael ſpeake good of the Lorde: prayſe him, and ſet him vp for euer. 85 O ye prieſtes of the lord ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer. 86 O ye ſeruauntes of the lord ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer. 87 O ye ſpirites and ſoules of the righteous ſpeake good of the Lorde: prayſe him, and ſet hym vp for euer. 88 O ye holy and humble men of heart, ſpeake ye good of the Lorde: prayſe hym, and ſet hym vp for euer. 89 O Anania, Azaria, and Miſael, ſpeake ye good of the Lorde, prayſe ye hym, and ſet hym vp for euer: whiche hath deliuered vs from the hell, kept vs from the hande of death, ryd vs from the middeſt of the burnyng flame, and ſaued vs euen in the middeſt of the fyre. 90 O geue thankes therefore vnto the Lorde, for he is hynde hearted, and his mercie endureth for euer. 91 O all deuout men ſpeake ye good of the Lorde, the God of all gods: O prayſe hym and geue hym thankes, for his mercie endureth worlde without ende.

Pſal. 148.a

Jere. 10.c

Pſal. 117.a

¶ The ſtory of Suſanna, which is the thirteenth Chapter of Daniel after the Latine.

2 The two gouernours are taken with the loue of Suſanna. 19 They take her alone in the garden. 20 They entice her to wickednes. 23 She choſeth rather to obey god, though it be to the daunger of her lyfe. 34 She is accuſed. 45 Daniel doth deliuer her. 62 The gouernours are put to death.

2 THere dwelt a man in Babylon, called Joacim, 2 That toke a wyfe whoſe name was Suſanna, the daughter of Helcia, a very fayre woman, and fuch one as feared God. 3 Her father & her mother alſo were good people, and taught theyr daughter accordyng to the lawe of Moyſes. 4 Nowe Joacim (her husband) was a great ryche man, and had a faire orchard ioynyng vnto his houſe: and to hym reſorted the Jewes commonly, becauſe he was a man of reputation among them.
5 The ſame yere were there made two

two iudges, suche as the Lorde speaketh of. The wyckednes of Babylon commeth from the elders (that is) from the iudges which seeme to rule the people. 6 These came oft to Joacims house: and all suche as had any thing to doo in the lawe, came thither vnto them. 7 Nowe when the people departed away at noone, Susanna went into her husbandes orchard to walke. 8 The two elders seeyng this, that she went in dayly and walked, they burned for lust to her,

9 yea they were almost out of theyr wittes, and cast downe their eyes, that they shoulde not see heauen, nor remember that God is a ryghteous iudge. 10 For they were both wounded with the loue of her, neither durst one shewe an other his greefe:

11 And for shame they durst not tell her theyr inordinate lust, that they would fayne haue had to do with her: 12 Yet they layde wayte for her earnestly from day to day, that they might (at the least) haue a sight of her. 13 And the one sayde to the other, Vp, let vs go home, for it is dinnertime. So they went theyr way one from another.

14 When they returned agayne, they came together, enquiring out the matter betwixt them selues, yea the one tolde the other of his wicked lust: Then appoynted they a time when they myght take Susanna alone.

15 It happened also that they spyed out a conuenient time when she went foorth to walke, as her maner was, and no body with her but two maydens, and thought to wash her selfe in the garden: for it was an hot season.

Exod. 2. c. 16 And there was not one person there, except the two elders that had hid them selues to behold her. 17 So she sayde to her maydens, Go fet me oyle and sope, and shut the orcharde dooze, that I may washe me. 18 And they did as she bad them, and shut the orcharde dooze, and went out them selues at a backe dooze to fetche the thing that she had commaunded: * but Susanna knewe not that the elders lay there hid within. 19 Now when the maydens were gone foorth, the two elders gat them vp, and ran vpon her, saying, 20 Nowe the orcharde doores are shut that no man can see vs, we haue a lust vnto thee, therefore consent vnto vs, and lye with vs:

21 If thou wilt not, we shall byrng a testimoniall agaynst thee, that there was a young felowe with thee, & that thou hast sent away thy maydens from thee for the same cause. 22 Then Susanna sighed, and sayde, Alas, I am in trouble on euery side: though I followe your minde, it will be my death: and yf I consent not vnto you, I can not escape your handes. 23 Well, it is better for me to fall into your hand without the deede doing, then to sinne in the sight of the lord. 24 And with that she cryed out with a loude voyce: the elders also cryed out agaynst her.

25 Then ran there one to the orchard dooze, and smote it open. 26 Nowe when the seruauntes of the house heard the crie in the orchard, they rushed in at the backe dooze to see what the matter was. 27 So when the elders tolde them, the seruauntes were greatly ashamed: for why? there was neuer such a report made of Susanna.

28 On the morowe after came the people to Joacim her husbande, and the two elders came also full of mischeuous imaginations agaynst Susanna, to bring her vnto death,

29 And spake thus before the people: Sende for Susanna the daughter of Helchias, Joacims wyfe. And immediatly they sent for her. 30 So she came with her father and mother, her children and all her kindred.

31 Now Susanna was a tender person, and marueylous fayre of face.

32 Therefore the wycked men commaunded to take her clothes from her face (for she was couered) that at the least they might so be satisfied in her beautie. 33 Then her freendes, yea and all they that knewe her, began to weepe. 34 These two elders stoode vp in the middes of the people, & laide Leuit. 24. c. 14. theyr handes vpon the head of Susanna, 35 Which wept, and loked vp toward heauen: for her heart had a sure trust in the Lord. 36 And the elders sayde, As we were walking in the orchard alone, this woman came in with her two maydens, whom she sent away from her, and sparred the orchard doores: 37 With that a young felowe which there was hid, came vnto her, and lay with her. 38 As for vs, we stoode in a corner of the orcharde: and when we sawe this wyckednesse, we ranne to them, and we sawe them as they were together. 39 But we could not hold him, for he was stronger then we. Thus he opened the dooze, and gat him away. 40 Nowe when

* or, but they sawe not the elders because they were hyd.

when we had taken this woman, we aſked her what young felowe this was, but ſhe woulde not tell vs. This is the matter, and we be wytneſſes of the ſame. 41 The common ſort beleued them, as thoſe that were the elders and iudges of the people, and ſo they condempned her to death.

Deu. 4. c.

42 Suſanna cryed out with a loude voyce, and ſayde, O euerlaſtyng God, thou ſearcher of ſecretes, thou that knoweſt all thinges before they come to paſſe: 43 Thou woteſt that they haue borne falſe witneſſe agaynſt me, and beholde I muſt dye, whereas I neuer did any ſuche thinges as theſe men haue maliciouſly inuented againſt me. 44 And the lord heard her voyce. 45 For when ſhe was led forth to death, the lord rayſed vp the ſpirite of a yong childe, whoſe name was Daniel, 46 Which cryed with a loude voyce, I am cleane from this blood. 47 Then al the people turned towarde him, and ſayde, What meane theſe wordes that thou haſt ſpoken?

2. Sam. 3. f.

48 Daniel ſtoode in the myddeſt of them, and ſayde, Are ye ſuch fooles O ye children of Iſrael, that ye can not diſcerne & knowe the trueth? Ye haue here condempned a daughter of Iſrael vnto death, and knowne not the trueth wherefore? 49 Go ſit in iudgement agayne: for they haue ſpoken falſe witnes agaynſt her. 50 Wherefore the people turned agayne in al the haſte: & the elders (that is the principall heades) ſaid vnto him, Come ſit downe here among vs, & ſhewe vs this matter, ſeeyng God hath geuen thee as great honour as an elder. 51 And Daniel ſayde vnto them, Put theſe two aſide one from an other, and then ſhall I examine them. 52 When they were put aſunder one from another, he called one of them, & ſaid vnto him, O thou olde rankarde carle that haſt vſed thy wickednes ſo long, thine vngracious deedes which thou haſt done afore, are now come to light, 53 For thou haſt geuen falſe iudgementes, thou haſt oppreſſed the innocent, and letten the giltie go free: where as yet the Lorde ſayth, The innocent and righteous ſee thou ſlay not. 54 Well then, if thou haſt ſeene her, tel me vnder what tree ſaweſt thou them companying together? He aunſwered, vnder a * Mulbery tree. 55 And Daniel ſayd, Very well, nowe thou lyeſt euen vpon thine head: lo, the meſſenger of the lord hath receaued the ſentence of hym, to cut thee in two. 56 Then put he him aſide, and called for the other, and ſaide vnto him, O thou ſeede of Chanaan, but not of Iuda, fayrenelle hath deceaued thee, and luſt hath ſubuerted thine heart. 57 Thus dealt ye afore with the daughters of Iſrael, & they for feare conſented vnto you: but the daughter of Iuda woulde not abide your wickednes. 58 Now tell me then vnder what tree diddeſt thou take them companying together? He aunſwered, Vnder a * Pomegranate tree. 59 Then ſaid Daniel vnto him, Very well, nowe thou lyeſt alſo euen vpon thine head: the meſſenger of the lord ſtandeth waytyng with the ſword to cut thee in two, and ſlay you both.

* or, a Lentiſke tree.

* or, a pyne tree, or a mittel tree.

60 With that all the whole multitude gaue a great ſhowte, and prayſed god which alway deliuereth them that put their truſt in him. 61 And they came vpon the two elders, whom Daniel had conuict with their owne mouth that they had geuen falſe witneſſe, 62 And dealt with them euen lykewyſe as they woulde haue done with their neyghbours, yea they dyd according to the lawe of Moyſes, and put them to death: Thus the innocent blood was ſaued the ſame day.

Pſal. 17. a.

Deut. 19. d.

63 Then Helcias and his wife prayſed God for their daughter Suſanna, with Joacim her huſband, and all the kinred, that there was no diſhoneſtie founde in her. 64 From that day forth was Daniel had in great reputation in the ſight of the people.

65 And king Aſtyages was laid with his fathers, and Cyrus of Perſia raigned in his ſtede.

¶ The ende of the ſtory of Suſanna.

¶ The ſtory of Bel & of the Dragon,

which is the fourteenth Chapter of Daniel after the Latine.

1 DAniel did eate at the kinges table, and was had in reuerence aboue all his freendes.

2 There was at Babylon an image called Bel, and there were ſpent vpon hym euery day twelue cakes, fourtie sheepe, and ſyx great pottes of wyne. 3 Him dyd the kyng worſhip hym ſelfe, and went dayly to honour him, but Daniel worſhipped

worshipped his owne God: And the king saide vnto him, Why doest not thou worship Bel? 4 He answered and sayde, Because I may not worshyp thynges that be made with handes, but the liuing god which made heauen and earth, and hath power vpon all flesshe. 5 The kyng sayde vnto him, Thinkest thou not that Bel is a liuing God? or seest thou not howe muche he eateth and drynketh euery day?

6 Daniel smyled and sayde, O kyng deceaue not thy selfe: for this is but made of clay within, and of brasse without, neither eateth he euer any thyng. 7 Then the kyng was wroth, and called for his priestes, and sayde vnto them, If ye tell me not who is this that eateth vp these expences, ye shall dye: 8 But if ye can certifie me that Bel eateth them, then Daniel shall dye: for he hath spoken blasphemie against Bel. And Daniel said vnto the king, Let it so be, according as thou hast said. 9 The priestes of Bel were three score and ten, besides theyr wyues and chyldren: And the kyng went with Daniel into the temple of Bel. 10 So Bels priestes sayde, Lo, we wyll go out: & set thou the meate there O kyng, and powre in the wine, then shut the doore fast, and seale it with thine owne signet: 11 And to morowe when thou comest in, yf thou findest not that Bel hath eaten vp all, we will suffer death: or els Daniel, that hath lyed vpon vs. 12 The priestes thought them selues sure inough: for vnder the *auter they had made a priuy entraunce, and there went they in euer, & dyd eate vp what there was. 13 So when they were gone forth, the kyng set meates before Bel: Nowe Daniel had commaunded his seruauntes to bryng asshes, and these be *syfted throughout all the temple, that the king might see: then went they out & sparred the doore, sealing it with the kings signet, and so departed. 14 In the night came the priestes, with their wyues and chyldren as they were wont to do, and did eate and drinke vp all. 15 In the morning betymes at the breake of the day the kyng arose, and Daniel with him. 16 And the king said, Daniel are the seales whole yet? He answered, yea O kyng, they be whole. 17 Nowe assoone as he had opened the doore, the king looked vnto the *auter, & cryed with a loude voyce, Great art thou O Bel, and with thee is no deceipt. 18 Then laughed Daniel, and held the king that he shoulde not go in, and sayd, Behold the pauement, marke wel whose foot steppes are these? 19 The king said, I see the foatsteps of men, women, and children. 20 Therefore the king was angry, and tooke the priestes, with theyr wyues and chyldren: and they shewed hym the priuie doores where they came in, and dyd eate vp suche thynges as were vpon the auter:

21 For the which cause the kyng slue them, and deliuered Bel into Daniels power, whiche destroyed hym and his temple. 22 And in that same place there was a great Dragon, which they of Babylon worshypped. 23 And the kyng sayde vnto Daniel, Sayest thou that this is but a god of brasse also? Lo, he liueth, he eateth and drinketh, so that thou canst not say that he is no lyuyng God: therefore worship him. 24 Daniel sayde vnto the king, I will worshyp the Lorde my God, he is the true lyuyng God: as for this he is not the God of lyfe. 25 But gene me leaue O king, and I shall destroy this Dragon without swoorde or staffe. The king sayd, I gene thee leaue. 26 Then Daniel tooke pitche, fat, and heary woolle, and dyd seeth them together, & made lumpes thereof: this he put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel sayde, Lo, there is he whom ye worshypped. 27 When they of Babylon heard that, they tooke great indignation, and gathered them together against the kyng, saying, The kyng is become a Jewe, and he hath destroyed Bel, he hath slayne the Dragon, and put the priestes to death. 28 So they came to the kyng, and sayde, Let vs haue Daniel, or els we wyll destroy thee and thyne house. 29 Nowe when the kyng sawe that they rushed in so sore vpon him, and that necessitie constrayned hym, he deliuered Daniel vnto them:

30 Whiche cast hym into the lions denne, where he was sixe dayes.

31 In the denne there were seuen lions, and they had geuen them euery day two bodyes and two sheepe: whiche then were not geuen them, to the intent that they myght deuoure Daniel. 32 There was in Jurie a prophete called Habacuc, whiche had made potage,

and

Eccle. 30.c. B

*or, table.

*or, stro: wed.

C

*or, table.

D Jere. 51. g. Esai. 46. a

Daniel. 6. b

E

and broken hand in a boule, and was going into the feelde for to bryng it to the reapers. 33 But the angel of the Lord sayd vnto Habacue, Go carry the meate that thou hast into Babylon vnto Daniel whiche is in the lions den. 34 And Habacue sayde, Lord, I neuer sawe Babylon, & as for the den I know it not. 35 Then the angel of the Lorde tooke him by the coppe, and bare him by the heere of the head, and through a mightie winde set hym in Babylon vpon the denne. 36 And Habacue cryed, saying, O Daniel thou seruaunt of God, haue, take the * breakfast that God hath sent thee. 37 And Daniel sayde, O God, hast thou thought vpon me? wel, than neuer fayleste them that loue thee. 38 So Daniel arose and did eate. And the angel of the Lorde set Habacue in his owne place agayne immediatly. 39 Vpon the seuenth day, the kyng went to bewepe Daniel: and when he came to the denne, he loked in, and beholde, Daniel sate (in the middest of the lions.) 40 Then cryed the kyng with a loude voyce, saying, Great art thou O lord God of Daniel, and there is none other besides thee. 41 And he drewe hym out of the lions den, and cast those that were the cause of his destruction into the den, & they were deuoured in a moment before his face. 42 After this, wrote the kyng vnto al people, kinredes and tongues, that dwelt in all countreys, 43 Saying, Peace be multiplied with you: My commaundement is in al the dominion of my realme, that men feare and stand in awe of Daniels God, for he is the lyuyng God, which endureth euer: 44 His kingdome abideth incorrupt, and his power is euerlasting. 45 It is he that can deliuer and saue, he doth wonders and marueylous workes in heauen and in earth: for he hath saued Daniel from the power of the lions.

Exeeh. 8.a.

2. king. 17.a

* or, dinner

G

Jere. 17.b.

The prayer of Manasses king of Iuda, when he was holden captiue in Babylon.

O Lorde almyghtie, God of our fathers, Abraham, Isahac, & Jacob, and of the rygheteous seede of them: which hast made heauen and earth, with all the ornament thereof, whiche hast * aideyned the sea by the worde of thy commaundement, which hast shut vp the deepe, and hast sealed it for thy fearefull and laudable name, which all men feare, and tremble before the face of thy power, and not for the anger of thy threatnyng, the which is importable to sinners, but the mercy of thy promise is great & vnsearchable: for thou art the Lorde God most high & of all the earth, long suffering, and exceeding mercifull, and repenteste vpon the malice of men: Thou Lorde after thy goodnes hast promised repentaunce of the remission of sinnes, and thou that art the God of the rygheteous, hast not put repentaunce to the righteous Abraham, Isahac, and Jacob, vnto them that haue not sinned against thee: but because I haue sinned aboue the number of the sandes of the sea, and that mine iniquities are multiplied, I am * humbled with many bandes of iron, and there is in me no breathyng, I haue prouoked thyne anger, and haue done euyll before thee, in committyng abhominations, and multiplying offences: and nowe I bowe the knees of my heart, requiring goodnes of thee O Lorde. I haue sinned Lord, I haue sinned, and knowe myne iniquitie, I beseche thee by prayer O Lorde forgeue me, forgeue me, and destroy me not with myne iniquities, neither do thou alwayes remember myne euyls to punyshe them: but saue me (which am vnworthy) after thy great mercie, and I will praise thee euerlastyngly all the dayes of my lyfe: for all the powre of heauen praiseth thee, and vnto thee belongeth glory, worlde without ende, Amen.

* or, bound the sea.

* or, crudled

and his brethren with frendly wordes: but vnder disceipt, saying.
28 There shall be no warre betwixt me and you, I wyll come with a fewe men, to see howe ye do with frendshyp.
29 Vpon this he came vnto Judas, and they saluted one another peaceably: but the enemies were appoynted to take Judas by violence. 30 Nevertheless it was told de Judas that he came vnto hym but vnder disceipt: wherefore he gate hym away from hym, and would see his face no more.
31 When Nicanor perceaued that his counsell was bewrayed, he went out to fight against Judas beside "Caphar salama: 32 Where there were slayne of Nicanors hoast fiue thousand men, and the residue fled vnto the castle of Dauid. 33 After this came Nicanor vp vnto mount Sion, and the priestes with the elders of the people went forth to salute hym peaceably, and to shew hym the whole burnt sacrifices that were offered for the kyng. 34 But he laughed them & the people to scorne, mocked them, defiled their offeringes, and spake disdaynefully: 35 Yea and swore in his wrath, saying. If Judas and his hoast be not deliuered now into my handes, assoone as euer I come agayne & fare well, I shall burne vp this house. With that went he out in a great anger. 36 Then the priestes came in, and stoode before the auter of the temple, weeping, and saying, 37 Forsomuch as thou O Lorde hast chosen this house, that thy name myght be called vpon therin, and that it shoulde be an house of prayer and petition for thy people: 38 Be auenged of this man and his hoast, and let them be slayne with the sworde: remember the blasphemies of them, and suffer not them to continue any longer.
39 When Nicanor was gone from Hierusalem, he pitched his tent at Bethoron, and there an hoast met him out of Syria. 40 And Judas came to Adarsa with three thousande men, and made his prayer vnto God, saying, 41 O Lorde, because the messengers of kyng Sennacherib blasphemed thee, the angell went forth and slue an hundred fourscore and fiue thousande of them: 42 Euen so destroy thou this hoast before vs to day, that other people may knowe howe that he hath blasphemed thy sanctuarie, and punishe hym accordyng to his malicious nes. 43 And so the hoastes stroke the feelde the thirteenth day of the moneth Adar: & Nicanors hoast was discomfited, and he him selfe was first slayne in the battayle. 44 When Nicanors men of warre sawe that he was kylled, they cast away their weapons and fled: 45 But the Jewes folowed vpon them a whole dayes iourney from Adazer vnto Gazara, blowing with the trumpets, and making tokens after them. 46 So the Jewes came forth of all the townes rounde about, and blewe out their hornes vpon them, & turned agaynst them: thus were they all slayne, and not one of them left. 47 Then they toke their substaunce for a pray, and smote of Nicanors head, & his ryght hande which he helde vp so proudely, and brought it with them, and hanged it vp afore Hierusalem. 48 Wherefore the people were exceedingly reioyced, & passed ouer that day in great gladnesse. 49 And Judas ordayned that the same day (namely) the thirteenth day of the moneth Adar, should be kept in myrth euery yere.
50 Thus the lande of Juda was in rest a litle whyle.

The. viii. Chapter.

2 Iudas consydering the power and goodly pollicie of the Romanes, maketh peace with them. 22 The reiscript of the Romanes sent vnto the Iewes.

IVdas heard also the fame of the Romanes that they were mightie and valiaunt men, and agreeable to all thinges that are required of them, and make peace with all men whiche come vnto them, 2 And howe they were doughtie men of strength: besides that, it was told hym of their battayles and noble actes which they dyd in "Galatia, howe they had conquered them, and brought them vnder tribute, 3 And what great thinges they had done in Spayne: howe that with their wysdome and sober behauiour they had wonne the mines of siluer and golde that are there, 4 And obtayned all the lande, with other places farre from them: howe they had discomfited and slayne downe the kings that came vpon them from the vttermost part of the earth, and howe other people gaue them tribute euery yere: 5 Howe they had slayne and ouercome Philip and Perses kynges of "Cethim and other mo in battaile, whiche had brought their ordinaunce

"Or, Caphasalama.

1.Mac.14.c

Esai.lvi.b.

Esai.37.f.

6 Februari. 2.Mac.15.d

2.Mac.14.c

"Or, Fraunce.

"Or, the Macedonians.

against them: 6 Howe they discomfited great Antiochus kyng of Asia that wolde needes fight with them, hauing an hundred and twentie Elephantes, with horsemen, charets, and a very great hoast: 7 Howe they toke hym selfe alyue, and ordayned hym, with such as should raigne after hym, to pay them a great tribute, yea and to finde them good sureties and pledges beside all this: 8 Howe they had taken from hym India, Media, and Lydia, his best landes, and geuen them to kyng Eumenus.

9 Agayne, howe they perceaued that the Grekes were comming to vexe them, 10 Sent against them a captayne of an hoast, whiche gaue them battayle, slue many of them, led away their wiues and children captiue, spoyled them, toke possession of their lande, & destroyed their strong holdes, and subdued them to be their bondmen vnto this day. 11 Moreouer, howe that as for other kyngdomes and Iles which sometime withstoode them, they destroyed them, & brought them vnder their dominion: 12 But kept amitie with their owne frendes, and those that were confederate with them, and conquered kingdomes both farre and nye: and that whosoeuer heard of their renowme was afraide of them. 13 For whom they woulde helpe to their kingdomes, those raigned: and whom it liked not them to raigne, they put them downe: And howe they were come to great preheminence, 14 Hauing no kyng among them, neither any man clothed in purple to be magnified therethrough:

15 But had ordayned them selues a " parliament, wherin there sate three hundred and twentie senatours dayly vpon the counsell, to dispatch euer the businesse of the people, & to kepe good order: 16 And howe that euery yere they chose a " Ruler to haue the gouernaunce of all their lande, to whom euery man was obedient, and there was neither cuyll wyll nor distention among them. 17 Then Judas chose Eupolemus the sonne of John the sonne of " Jacob, and Jason the sonne of Eleazar, and sent them to Rome for to make frendshyp and a bonde of loue with them, 18 That they might take from them the bondage of the Grekes: for the Jewes sawe that the Grekes would subdue the kyngdome of Israel. 19 So they went vnto Rome a very great iourney, and came vnto the " parliament, & sayd, 20 Judas Machabeus, with his brethren, and the people of the Jewes, hath sent vs vnto you, to make a bond of frendshyp and peace with you, and ye to note vs as your louers and frendes.

" Or, a counsell, or senate house.

" Or, one man.

" Or, Aedus.

" Or, senate house.

21 And that matter pleased the Romanes ryght well. 22 Wherfore it was written vp: of the which the Romanes made a writing in tables of brasse, and sent it to Hierusalem, that they might haue by them a memoriall of the same peace and bonde of frendshyp, after this maner: 23 God saue the Romanes and the people of the Jewes both by sea and by lande, and kepe the sworde & enemie from them for euermore: 24 If there come first any warre vpon the Romanes, or any of their frendes throughout all their dominion, 25 The people of the Jewes shall helpe them, as the tyme requireth, & that with al their hearts.

26 Also they shall neither gene nor sende vnto their enemies victayles, weapons, money, nor shippes: but fulfil their couenauntes at the Romanes pleasure, taking nothing of them therfore. 27 Agayne, if the people of the Jewes happen first to haue warre, the Romanes shall stande by them with a good wyll, according as the tyme will suffer: 28 Neither shall they gene vnto the Jewes enemies victayles, weapons, money, or shippes: Thus are the Romanes content to do, and shall fulfill their charge without any disceipt. 29 According to these articles the Romanes made the bonde with the Jewes. 30 Nowe after these articles (sayde they) if any of the parties wil put to them, or take any thing frō them, they shal do it with the consent of both: & whatsoeuer they adde vnto them, or take from them, it shall stande fast. 31 And as touching the cuyll that Demetrius hath done vnto the Jewes, we haue written vnto him, saying, Wherfore layest thou thy heauie yoke vpō the Jewes our frendes & louers? 32 If they make any complaint of thee againe vnto vs, we shall defende them, and fight with thee by sea and by lande, according to iustice.

The ix. Chapter.

1 After the death of Nicanor, Demetrius sendeth his armie against Iudas.
18 Iudas is slayne.

IN the meane season when Demetrius heard that Nicanor and his hoast

hoast was slayne in the feelde, he proceeded further to sende Bacchides and Alcimus agayne into Jurie, and the chiefe strength of his hoast with them. 2 So they went forth by the way that leadeth vnto Galgala, and pitched their tentes before Masaloth (whiche is in Arbellis) and wan the citie, and slue much people. 3 In the first moneth of the hundred fiftie and two yere, they brought their hoast and layde their siege against Hierusalem: 4 But rayling their campe, they came to Berea with twentie thousand footemen, and two thousand horsemen. 5 Nowe Judas had pitched his tent at *Laisa, with three thousande chosen men, 6 And when thei saw the multitude of the other armie that it was so great, they were sore afraide, & many conueyed them selues out of the hoast, insomuch that there abode no mo of them but eyght hundred men. 7 When Judas sawe that his hoast fayled him, and that he must needes fight, it brake his heart, that he had no tyme to gather them together: wherefore the man was in extreme trouble. 8 Nenertheleste he sayde vnto them that remayned with hym, Vp, let vs go against our enemies, peraduenture we shal be able to fight with them. 9 But they would haue stopped hym, saying, We shall not be able: therfore nowe let vs saue our lines, and turne agayne to our brethren: for shoulde we fight against them, beyng so fewe? 10 And Judas sayde, (a) God forbyd that we shoulde flee from them: wherfore if our tyme be come, let vs dye manfully for our brethren, and let vs not stayne our honour. 11 Then the hoast remoued out of the tentes, and stoode against them, and the horsemen were diuided in two partes: and sling casters and archers went before the hoast, and all the mightie men were formost in the feelde. 12 Bacchides him selfe was in the ryght wyng of the battayle, and the hoast drue nye in two partes, and blewe the trumpets. 13 They of Judas side blewe the trumpets also, and the earth shooke at the noyse of the hoastes: and they strake a feelde from the morowe tyll night. 14 And when Judas saw that Bacchides hoast was strongest of the right side, he toke with him al the hardie men, 15 And brake the right wyng of their order, and followed vpon them vnto mount Azot.

16 Nowe when they which were the left wyng, sawe that the right side was discomfited, they persecuted Judas and them that were with hym harde at the heeles. 17 Then was there a sore battayle: for many were slayne and wounded on both the partes.

18 Judas also him selfe was kylled, and the remnaunt fled. 19 So Jonathas & Simon toke Judas their brother, and buryed hym in his fathers sepulchre in the citie of Modin.

20 And all the people of Israel made great lamentation for him, and mourned long, saying, 21 Alas that this worthy should be slaine, which deliuered the people of Israel. 22 As for other thinges pertayning to the battayles of Judas, the noble actes that he did, and of his worthynes, they are not written, for they were very many.

23 Nowe after the death of Judas, wicked men came vp in all the coastes of Israel, and there arose all such as dyd worke vngodlinesse. 24 In those dayes was there a great dearth in the lande, and all the countrey gaue ouer them selues and theirs vnto Bacchides. 25 So Bacchides chose wicked men, & made them lordes in the lande. 26 These sought out and made search for Judas freendes, and brought them vnto Bacchides, whiche auenged him selfe vpon them with great dispite.

27 And there came so great trouble in Israel, as was not since the tyme that no prophete was seene there.

28 Then came all Judas freendes together, and sayde vnto Jonathas:

29 Forsomuch as thy brother Judas is dead, there is none like hym to go forth against our enemies, against Bacchides and suche as are aduersaries of our owne people: 30 Wherefore this day we choose thee for hym to be our prince and captayne to order our battayle. 31 And Jonathas toke the gouernance vpon hym at the same tyme, and ruled in steade of his brother Judas. 32 When Bacchides gat knowledge thereof, he sought for to slay him. 33 But Jonathas & Simon his brother perceauing that, fled into the wyldernesse of Thecua with all their company, & pitched their tentes by the water poole of Asphar. 34 Which when Bacchides vnderstoode, he came ouer Jordane with all his hoast vpon the Sabbath day. 35 Nowe had Jonathas sent his brother (Iohn) a captayne of the people, to pray his freendes the Nabathites, that they

L iij would

*Or, Elesa.

(a) He which was wont to pray & ouercome, is ouercome when he trusteth in his strength and omitteth prayer.

Josephus. cap. iii. lib. xiii. ant.

woulde lende them their ordinaunce, for they had much. 36 So the chyldren of " Jambri came out of Madaba, and toke John and all that he had, and went their way withal when they had taken it. 37 Then came worde vnto Jonathas and Simon his brother, that the children of Jambri made a great mariage, and brought the bride from Madaba with great pompe: for she was daughter to one of the noblest princes of Chanaan. 38 Wherfore they remembred the blood of John their brother, and went vp, and hyd them selues vnder the shadowe of the mountayne. 39 So they lift vp their eyes, and looked, and beholde there was much a do and great preparation: for the bridegrome came forth, and his freendes and his brethren met them with tympanies, instrumentes of musicke, and many weapons.

40 Then Jonathas and they that were with hym rose out of their lurking places against them, and slue many of them: and the remnaunt fled into the mountaines, and they toke al their substaunce. 41 Thus the mariage was turned to mourning, and the noyse of their melodie into lamentation. 42 And so when they had reuenged the (a) blood of their brother, they turned agayne vnto Jordane.

43 Bacchides hearing this, came vnto the very border of Jordane with a great power vpon the Sabbath day.

44 And Jonathas sayde to his company, Let vs get vp, and fight against our enemies: for it standeth not with vs to day, as in tyme past. 45 Beholde, our enemies are in our way, the water of Jordane vpon the one side of vs, with banckes, fennes, and woods on the other side, so that there is no place for vs to depart vnto.

45 Wherfore crye nowe vnto heauen, that ye may be deliuered from the power of your enemies: So they stroke the battayle. 47 And Jonathas stretched out his hande to smyte Bacchides, but he fled backwarde.

48 Then Jonathas and they that were with hym, leapt into Jordane, and swimmed ouer Jordane vnto the further banke: but the other wolde not passe ouer Jordane after hym.

49 And there were slayne of Bacchides syde that day a thousande men.

50 Therefore Bacchides with his hoast turned agayne to Hierusalem, and buylt vp the castles and strong holdes that were in Iurie, Jericho, Emaus, Bethoron, Bethel, Thamnata, " Phara, and " Thopo, with hye walles, with portes, and with lockes:

51 And set men to kepe them, that they might vse their malice vpon Israel. 52 He walled vp the citie Bethsura, Gazara, and the castle, and prouided them with men and vittayles.

53 He toke also the cheefest mens sonnes in the countrey for pledges, and put them in the castle at Hierusalem to be kept. 54 Afterwarde in the hundred fiftie and three yere, in the seconde moneth, Alcimus commaunded that they should destroy the walles of the inwarde court of the sanctuarie, and he pulled downe and began to destroy the monumentes of the prophetes. 55 But at the same tyme Alcimus was plagued and smitten with a palsie, and his enterprises were hindered, and his mouth was stopped (by God) so that he coulde no more speake nor commaunde any of his house concerning his businesse.

56 Thus dyed Alcimus in great misserie at the same time. 57 And when Bacchides sawe that Alcimus was dead, he turned agayne to the kyng: and so the land was in rest two yeres.

58 Then all the vngodly men helde a counsell, saying, Beholde, Jonathas and his company are at ease, and dwel without care, wherefore let vs bring Bacchides hyther, and he shall take them all in one night. 59 So they went and gaue Bacchides this counsell. 60 Whiche arose to come with a great hoast, and sent letters priuily to his adherentes which were in Jurie, to take Jonathas and those that were with hym: but they myght not, for the other had gotten knowledge of their deuice. 61 And Jonathas tolde fiftie men of the countrey, which were the ringleaders of them, & slue them.

62 Then Jonathas and Simon with their company departed vnto the citie " Bethbasin, whiche lyeth in the wildernesse, and repayred the decay thereof, and made it strong. 63 When Bacchides knewe this, he gathered al his hoast, and sent worde to them that were in Jurie. 64 Then came he and layde syege to Bethbasin, and fought against it a long season, & made instruments of warre. 65 Now Jonathas left his brother Simon in the citie, & went forth him self into the countrey, and came with a certayne number,

66 And

" Or, Ambri.

" Or, Phasarathoni.

" Or, Tephon.

" Or, Bethbesten.

(a) Blood doth require blood.

2. Mac. 4. b. 2. Chro. 7. a

66 And slue * Odomeras and his brethren, and the chyldren of Phaseron in their tentes, so that he began to be strong, and to increase in power.

67 As for Simon and his company they went out of the citie, and brent vp the instrumentes of warre. 68 And fought against Bacchides, and discomfited hym: & Bacchides was sore vexed, because his counsell and trauayle was in vayne. 69 Wherfore he was wroth at the wicked men (a) that gaue hym counsell to come into their lande, and slue many of them: then purposed he with his company to go away into his owne countrey.

70 Whereof when Jonathas had knowledge, he sent ambassadours vnto hym for to make peace with hym, and that he shoulde deliuer hym his prisoners agayne. 71 To the which Bacchides consented gladly, and dyd according to his desire: yea and made an othe that he shoulde neuer do hym harme all the dayes of his lyfe.

72 So he restored vnto hym all the prisoners that he had taken out of the lande of Juda, and then turned and went his way into his owne lande, neither proceeded he any further to come vnto the borders of Juda.

73 Thus Israel had no more warre, and Jonathas dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

The. x. Chapter.

4 Demetrius desireth to haue peace with Ionathas. 48 Alexander moueth warre against Demetrius. 50 Demetrius is slayne. 51 The freendship of Ptolomeus and Alexander.

IN the hundred and threescore yere came Alexander the sonne of noble * Antiochus, and toke Ptolemais, whose citizins receaued hym, & there he raigned. 2 When Demetrius heard thereof, he gathered an exceeding great hoast, and went forth against hym to fight. 3 Wherefore Demetrius sent letters vnto Jonathas with louing wordes, & praysed hym greatly.

4 For he sayde, We will first make peace with hym, before he bynde hym selfe with Alexander against vs:

5 Els he shal remember the euil that we haue done against hym, his brother, & his people. 6 And so he gaue Jonathas leaue to gather an hoast, to make weapons, and to be confederate with hym, and commaunded the pledges that were in the castle to be deliuered vnto him. 7 Then came Jonathas to Jerusalem, and read the letters in the audience of all the people, and of them that were in the castle.

8 And therfore were they sore afraid, because they hearde that the kyng had geuen him licence to gather an hoast.

9 Thus were the pledges deliuered vnto Jonathas, whiche restored them to their parentes. 10 Jonathas also dwelt at Jerusalem, and began to buylde vp and to repayre the citie:

11 Commaunding the workemen to wall it and the mount Sion rounde about with free stone, to be a strong holde: and so they dyd. 12 As for the heathen that were in the castles whiche Bacchides had made vp, they fled: 13 So that euery man left the place, & went into his owne countrey.

14 Only at Bethsura remayned certayne of the Jewes, whiche had forsaken the lawe and commaundementes of God, for Bethsura was their refuge. 15 Nowe when kyng Alexander heard of the promises that Demetrius had made vnto Jonathas, and when it was told him of the battailes and noble actes which he and his brethren had done, and of the great trauayles that they had taken, 16 He said, Where shal we finde such a man? well, we will make hym our freende, and be confederat with him. 17 Vpon this he wrote a letter vnto hym, with these wordes: 18 Kyng Alexander saluteth his brother Jonathas.

19 We haue heard of thee that thou art a valiaunt man, and meete to be our freende: 20 Wherfore this day we ordayne thee to be the hye priest of thy people, and to be called the kinges freende (Vpon this he sent him a purple clothing, and a crowne of golde) that thou mayest consider what is for our profite, and kepe freendship towarde vs. 21 So in the seuenth moneth of the hundred & threescore yere, vpon the solempne feast day of the tabernacles, Jonathas put the holy rayment vpon hym: then gathered he an hoast, and prepared many weapons. 22 Whiche when Demetrius heard, he was maruelous sory, 23 And sayde, Alas what haue we done, that Alexander hath preuented vs, in getting the freendship of the Jewes for his owne defence? 24 Yet wyll I wryte louingly vnto them also, yea and promise them dignities

* Or, Odarth.

(a) Wicked counsell falleth on the counsellours

* Or, Epiphanes.

and rewardes, that they may be of my ſide. 25 Wherypon he wrote vnto them theſe wordes, Kyng Demetrius ſendeth greeting vnto the people of the Jewes: 26 Whereas ye haue kept your couenaunt toward vs, and continued in our freendſhip, not inclining to our enemies, we were glad when we hearde thereof.

27 Wherefore remayne ſtyll and be faythfull to vs, and we ſhall well recompence you for the thinges that ye haue done on our partie: 28 We ſhall releaſſe you of many charges, and gene you rewardes. 29 And now I diſcharge you & all the Jewes from tributes, I forgeue you the cuſtomes of ſalt, and releaſſe you of the crowne taxes, of the thirde part of ſeede,

30 And halfe the fruite of trees, whiche is myne owne duetie, I do releaſſe them from this day forth, ſo that they ſhall not be taken of the lande of Juda, nor of the three cities whiche are added therunto out of Samaria and Galilee, from this day forth, for euermore. 31 Hieruſalem alſo, with all thinges belonging thereto ſhalbe holy and free, yea the tythes and tributes ſhall pertayne vnto it. 32 As for the power of the caſtle whiche is at Hieruſalem, I remit and gene it vnto the high prieſt, that he may ſet in it ſuche men as he ſhall chooſe to kepe it. 33 I freely deliuer all the Jewes that are priſoners throughout al my realme, ſo that euery one of them ſhalbe free from paying any tribute, yea euen of their cattell. 34 All the ſolemne feaſtes, Sabbathes, newe moones, the dayes appoynted, the three dayes before and after the feaſt, ſhalbe free for all the Jewes in my realme. 35 So that in them no man ſhall haue power to do any thing, or to vexe any of them in any maner of cauſe. 36 There ſhal thirtie thouſand alſo of the Jewes be written vp in the kynges hoaſt, and haue their wages payed as all other men of warre of the kynges ſhoulde haue: and of them ſhalbe ordayned certayne to kepe the kynges ſtrong holdes, 37 Yea and ſome of them ſhalbe ſet ouer the kynges ſecrete affaires: and their gouernours & princes ſhalbe of them ſelues, and liue after their owne lawes, as the kyng hath commaunded in the lande of Juda. 38 And the three cities that are fallen vnto Jurie from the countrey of Samaria, ſhalbe taken as Jurie, and be vnder one, neither be ſubiect to any ſtraunge lord, but to the hye prieſt.

39 As for Ptolemais and the lande pertayning thereto, I gene it vnto the ſanctuarie at Hieruſalem, for the neceſſarie expences of the holy thinges.

40 Moreouer, I will gene euery yere fyfteene thouſande ſicles of ſiluer of the kynges reuennes, out of the places appertayning vnto me. 41 And all the ouerplus which they haue not payde for thinges due, as they dyd in the former yeres, from henceforth they ſhall gene it to maede the workes of the temple. 42 And beſides this, the fiue thouſand ſicles of ſiluer which they receaued yerely of the accompe appoynted for the intertaynement of the ſanctuarie theſe yeres paſſed, euen theſe thinges ſhalbe releaſſed, becauſe they appertayne to the prieſtes that miniſter. 43 Item, whoſoeuer they be that flee vnto the temple at Hieruſalem, or within the liberties thereof, where as they are fallen into the kinges daunger for any maner of buſineſſe, they ſhalbe pardoned, and all the goodes that they haue in my realme ſhalbe free. 44 For the buylding alſo and repayring of the workes of the ſanctuarie, expences ſhalbe gonen out of the kynges reuennes:

45 Yea and for the making of the walles rounde about Hieruſalem, for the breakyng downe of the olde, and for the ſetting vp of the ſtrong holdes in Jurie, ſhall the coſtes and charges be geuen out of the kynges reuennes.

46 But when Jonathas and the people hearde theſe wordes, they gaue no credence vnto them, neither receaued them: for they remembred the great wickednes that he had done vnto Iſrael, and how ſore he had vexed them.

47 Wherefore they agreed vnto Alexander, for he was a prince that had deale freendly with them, and ſo they ſtoode by hym alway. 48 Then gathered kyng Alexander a great hoaſt, and brought his armie againſt Demetrius: 49 So the two kynges ſtroke battayle together, but Demetrius hoaſt fled, and Alexander folowed after and fell vpon them. 50 A mightie fore feelde was it, continuing tyll the ſunne went downe: and Demetrius was ſlayne the ſame day. 51 And Alexander ſent ambaſſadours vnto Ptolome the kyng of Egypt, with theſe wordes, ſaying, 52 Forſomuch

1. Mac. viii

Joſep. ca. vi lib. xiii.

as I am come agayne to my realme, and am set in the throne of my progenitours, & haue gotten the dominion, ouercommed Demetrius, 53 Conquered our lande, and striken a feelde with hym, so that we haue discomfited both hym and his hoast, and sit in the throne of his kyngdome: 54 Let vs nowe make freendship together, geue me thy daughter to wyfe, so shall I be thy sonne in lawe, and both geue thee rewardes and her according to thy dignitie. 55 Ptolome the kyng gaue answere, saying, Happy be the day wherein thou art come agayne to the lande of thy progenitours, and set in the throne of their kingdome. 56 And nowe wyll I fulfill thy wryting: but meete me at Ptolemais, that we may see one another, and that I may mary my daughter vnto thee according to thy desire. 57 So Ptolome went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundred threescore and two yere,

58 Where kyng Alexander met hym: and he gaue Alexander his daughter Cleopatra, and maryed them at Ptolemais with great worshyp, like as the maner of kinges is to be. 59 Then wrote king Alexander vnto Jonathas, that he shoulde come and meete hym. 60 So he went honorably vnto Ptolemais, & there he met the two kinges and gaue them & their freendes great presents of gold and siluer, and found fauour in their sight. 61 And there came together against Jonathas certayne wicked men & vngracious persons of Israel, makyng complaynes of hym: but the kyng regarded them not. 62 As for Jonathas, the kyng commaunded to take of his garmentes, and to clothe him in purple: and so they dyd. Then the kyng appoynted hym to sit by hym, 63 And sayd vnto his princes, Go with him into the middest of the citie, and make a proclamation, that no man complayne against hym of any matter, and that no man trouble hym for any maner of cause. 64 So it happened, that when his accusers sawe the worshyp whiche was proclaymed of hym, and that he was clothed in purple, they fled euery one. 65 And the kyng made muche of hym, wrote hym among his cheefe freendes, made him a duke, and partaker of his dominion. 66 Thus Jonathas went agayne to Hierusalem with peace and gladnesse. 67 In the hundred threescore and fift yere, came Demetrius, the sonne of Demetrius from Creta, into his fathers lande: 68 Wherof when Alexander heard tell, he was syght sory, and returned vnto Antioch. 69 And Demetrius chose Apollonius, which had the gouernaunce of Celosiria to be his captayne: so he gathered a great hoast, and came vnto Jamnia, and sent word vnto Jonathas the hygh priest, saying, 70 Darest thou withstand vs thy selfe alone? As for me, I am but laughed to scorne and shamed, because thou diddest daunte thy strength against vs in the mountaynes. 1. Mac. xiii. a

71 Nowe therfore if thou trustest in thyne owne strength, come downe to vs into the playne feelde, and there let vs trye the matter together, for thou shalt knowe that I haue the strength of many cities. 72 And shalt know who I am, and the other that stand by me, which say, That your foote is not able to stande before our face, for thy fathers haue ben twise chased in their owne lande. 73 And nowe howe wylt thou be able to abyde so great an hoast of horsemen and footemen in the feelde, where as is neither rocke, stone, nor place to flee vnto?

74 When Jonathas heard the words of Apollonius, he was moued in his mynde, wherefore he chose ten thousande men, and went out of Hierusalem: and Simon his brother met him for to helpe hym. 75 And they pitched their tentes at Joppa: but the citie kept hym fourth, for Apollonius garrison was in Joppa.

76 Then Jonathas layde syege to it, and they that were in the citie for very feare let hym in: and so Jonathas wanne Joppa. 77 Apollonius hearing of this, toke three thousande horsemen, with a great hoast on foote, and went to Azotus as though he woulde go further, and came immediatly into the playne feelde, because he had so many horsemen, and put his trust in them. 78 So Jonathas folowed vpon hym to Azotus, and the armye skirmished with his rereward, and there they stroke the battayle. 79 Nowe had Apollonius left a thousande horsemen behynde them priuily in the tentes. 80 And when Jonathas knewe that suche wayte was layde behynde them, they went rounde about the enemies hoast, and shot dartes at the peo-

Ioseph. antiqui. lib. xiii.

and rewardes, that they may be of my syde. 25 Wherupon he wrote vnto them these wordes, kyng Demetrius sendeth greeting vnto the people of the Iewes: 26 Whereas ye haue kept your couenaunt toward vs, and continued in our freendship, not inclining to our enemies, we were glad when we hearde thereof.

27 Wherefore remayne styll and be faythfull to vs, and we shall well recompence you for the thinges that ye haue done on our partie: 28 We shall release you of many charges, and geue you rewardes. 29 And now I discharge you & all the Iewes from tributes, I forgeue you the customes of salt, and release you of the crowne taxes, of the thirde part of seede.

30 And halfe the fruite of trees, whiche is myne owne duetie, I do release them from this day forth, so that they shall not be taken of the lande of Iuda, nor of the three cities whiche are added therunto out of Samaria and Galilee, from this day forth, for euermore. 31 Hierusalem also, with all thinges belonging therto shalbe holy and free, yea the tythes and tributes shall pertayne vnto it. 32 As for the power of the castle whiche is at Hierusalem, I remit and geue it vnto the high priest, that he may set in it suche men as he shall choose to kepe it. 33 I freely deliuer all the Iewes that are prisoners throughout al my realme, so that euery one of them shalbe free from paying any tribute, yea euen of their cattell. 34 All the solemne feastes, Sabbathes, newe moones, the dayes appoynted, the three dayes before and after the feast, shalbe free for all the Iewes in my realme. 35 So that in them no man shall haue power to do any thing, or to vexe any of them in any maner of cause. 36 There shal thirtie thousand also of the Iewes be written vp in the kynges hoast, and haue their wages payed as all other men of warre of the kynges shoulde haue: and of them shalbe ordayned certayne to kepe the kynges strong holdes. 37 Yea and some of them shalbe set ouer the kynges secrete affaires: and their gouernours & princes shalbe of them selues, and liue after their owne lawes, as the kyng hath commaunded in the lande of Iuda. 38 And the three cities that are fallen vnto Iurie from the countrey of Samaria, shalbe taken as Iurie, and be vnder one, neither be subiect to any straunge lord, but to the hye priest.

39 As for Ptolemais and the lande pertayning therto, I geue it vnto the sanctuarie at Hierusalem, for the necessarie expences of the holy thinges.

40 Moreouer, I will geue euery yere fifteene thousande sicles of siluer of the kynges reuennes, out of the places appertayning vnto me. 41 And all the ouerplus which they haue not payde for thinges due, as they dyd in the former yeres, from henceforth they shall geue it towarde the workes of the temple. 42 And besides this, the fiue thousand sicles of siluer which they receaued yerely of the accompt appoynted for the intertaynement of the sanctuarie these yeres passed, euen these thinges shalbe released, because they appertayne to the priestes that minister. 43 Item, whosoeuer they be that flee vnto the temple at Hierusalem, or within the liberties therof, where as they are fallen into the kinges daunger for any maner of busnesse, they shalbe pardoned, and all the goodes that they haue in my realme shalbe free. 44 For the buylding also and repayring of the worke of the sanctuarie, expences shalbe geuen out of the kynges reuennes:

45 Yea and for the making of the walles rounde about Hierusalem, for the breaking downe of the olde, and for the setting vp of the strong holdes in Iurie, shall the costes and charges be geuen out of the kynges reuennes.

46 But when Ionathas and the people hearde these wordes, they gaue no credence vnto them, neither receaued them: for they remembred the great wickednesse that he had done vnto Israel, and how sore he had vexed them. 1. Mac. viii

47 Wherefore they agreed vnto Alexander, for he was a prince that had deale freendly with them, and so they stoode by hym alway. 48 Then gathered kyng Alexander a great hoast, and brought his armie against Demetrius: 49 So the two kynges stroke battayle together, but Demetrius hoast fled, and Alexander folowed after, and fell vpon them. 50 A mightie sore feelde was it, continuing till the sunne went downe: and Demetrius was slayne the same day. 51 And Alexander sent ambassadours vnto Ptolome the kyng of Egypt, with these wordes, saying, 52 Forsomuch Ioseph. ca. vi lib. xiii.

as I am come agayne to my realme, and am set in the throne of my progenitours, & haue gotten the dominion, ouercommed Demetrius. 53 Conquered our lande, and striken a feelde with hym, so that we haue discomfited both hym and his hoast, and sit in the throne of his kyngdome: 54 Let vs nowe make freendshyp together, geue me thy daughter to wyfe, so shall I be thy sonne in lawe, and both geue thee rewardes and her according to thy dignitie. 55 Ptolome the kyng gaue answere, saying, Happy be the day wherein thou art come agayne to the lande of thy progenitours, and set in the throne of their kingdome. 56 And nowe wyll I fulfill thy wryting: but meete me at Ptolemais, that we may see one another, and that I may mary my daughter vnto thee according to thy desire. 57 So Ptolome went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundred threescore and two yere.

58 Where kyng Alexander met hym: and he gaue Alexander his daughter Cleopatra, and maryed them at Ptolemais with great worshyp, like as the maner of kinges is to be. 59 Then wrote king Alexander vnto Jonathas, that he shoulde come and meete hym. 60 So he went honorably vnto Ptolemais, & there he met the two kinges and gaue them & their freendes great presents of gold and siluer, and found fauour in their sight. 61 And there came together against Jonathas certayne wicked men & vngracious persons of Israel, makyng complayntes of hym: but the kyng regarded them not. 62 As for Jonathas, the kyng commaunded to take of his garmentes, and to clothe hym in purple: and so they dyd. Then the kyng appoynted hym to sit by hym. 93 And sayd vnto his princes, Go with him into the middest of the citie, and make a proclamation, that no man complayne against hym of any matter, and that no man trouble hym for any maner of cause. 64 So it happened, that when his accusers sawe the worshyp whiche was proclaymed of hym, and that he was clothed in purple, they fled euery one. 65 And the kyng made muche of hym, wrote hym among his cheefe freendes, made hym a duke, and partaker of his dominion. 66 Thus Jonathas went agayne to Hierusalem with peace and gladnesse. 67 In the hundred threescore and fift yere, came Demetrius, the sonne of Demetrius from Creta, into his fathers lande: 68 Wherof when Alexander heard tell, he was syght sory, and returned vnto Antioch. 69 And Demetrius chose Apollonius, which had the gouernaunce of Celosiria to be his captayne: so he gathered a great hoast, and came vnto Jamnia, and sent word vnto Jonathas the hygh priest, saying, 70 Darest thou withstand vs thy selfe alone? As for me, I am but laughed to scorne and shamed, because thou diddest daunte thy strength against vs in the mountaynes. 1. Mac. iii. a

71 Nowe therfore if thou trustest in thyne owne strength, come downe to vs into the playne feelde, and there let vs trye the matter together, for thou shalt knowe that I haue the strength of many cities. 72 And shalt know who I am, and the other that stand by me, which say, That your foote is not able to stande before our face, for thy fathers haue ben twise chased in their owne lande. 73 And nowe howe wylt thou be able to abyde so great an hoast of horsemen and footemen in the feelde, where as is neither rocke, stone, nor place to flee vnto?

74 When Jonathas heard the words of Apollonius, he was moued in his mynde, wherefore he chose ten thousande men, and went out of Hierusalem: and Simon his brother met him for to helpe hym. 75 And they pitched their tentes at Joppa: but the citie kept hym fourth, for Apollonius garrison was in Joppa.

76 Then Jonathas layde syege to it, and they that were in the citie for very feare let hym in: and so Jonathas wanne Joppa. 77 Apollonius hearing of this, toke three thousande horsemen, with a great hoast on foote, and went to Azotus as though he woulde go further, and came immediatly into the playne feelde, because he had so many horsemen, and put his trust in them. 78 So Jonathas folowed vpon hym to Azotus, and the armye skirmished with his rereward, and there they stroke the battayle. 79 Nowe had Apollonius left a thousande horsemen behynde them priuily in the tentes. 80 And when Jonathas knewe that suche wayte was layde behynde them, they went rounde about the enemies hoast, and shot dartes at the peo-

Ioseph. lib. xiii. antiqui.

pie from the morning to the euening.
81 As for Jonathas people, they kept
their order as he had commaunded
them, and the enemies horses were
weery. 82 Then brought Simon
forth his hoast and set them against
the footemen (for the horsemen were
weery alredy:) so he discomfited
them, and they fled. 83 And they that
were scattered in the feelde, gat them
to Azotus, and came into the temple
of Dagon their idoll, that they myght
there saue their liues. 84 But Jo-
6. Mac. xi. a. nathas set fire vpon Azotus and all
the cities rounde about it, and take
their goodes, and brent vp the temple
of Dagon, with all them that were
fled into it. 85 Thus were slayne &
brent weinye eyght thousande men.
86 So Jonathas remoued the hoast
from thence, and brought them to As-
calon, where the men of the citie came
forth, and met hym with great wor-
ship. 87 After this went Jonathas
and his hoast agayne to Hierusalem,
with great substaunce of good.
88 And when kyng Alexander heard
these thinges, he thought to do Jona-
thas more worship: 89 And sent
him a coller of golde, as the vse is to
be geuen vnto suche as are of the
kynges next blood: he gaue hym also
the citie of Accaron, with the landes
belonging thereto in possession.

The. xi. Chapter.

3 The discention betwixt Ptolome
and Alexander his sonne in Lawe.
17 The death of Alexander.

A NOw the kyng of Egypt gathered
an hoast like the sande that lyeth
Iose. ca. vii. lib. xiii. vpon the sea shore, and many
shippes, and went about therewe de-
ceipt to obtayne the kyngdome of A-
lexander, & to ioyne it vnto his owne
realme. 2 Wpon this he take his
iourney into Syria, vsing gentle
wordes, so that he was letten into the
cities, and men came forth to meete
hym: for kyng Alexander had com-
maunded them so to do, because he
was his father in lawe. 3 Nowe
when Ptolome entred into any citie,
he left men of warre to kepe it: and
this he did throughout all the cities.
11. Mac. x. c. 4 And when he came to Azotus, they
shewed hym the temple of Dagon and
Azotus that was brent vp, with the
other thinges whiche were destroyed,
the dead bodyes cast abrode, and the
graues that they had made by the way
side for suche as were slayne in the
feelde. 5 And tolde the kyng that
Jonathas had done all these thinges,
to the intent they myght get hym euyl
will: but the kyng sayde not one
worde therto. 6 And Jonathas met
the kyng with great honour at Joppa,
where they saluted one another, and
take their rest. 7 So when Jona-
thas had gone with the king vnto the
water that was called Eleutherus, he
turned agayne to Hierusalem.
8 Nowe Ptolome had gotten the do-
minion of the cities vnto Seleucia
vpon the sea coast, imagining wicked
counsels against Alexander, 9 And
sent ambassadours vnto Demetrius,
saying, Come, let vs make a bonde
betwixt vs, so shall I geue thee my
daughter that Alexander hath, and
thou shalt raigne in thy fathers
kyngdome. 10 I repent that I gaue
Alexander my daughter, for he goeth
about to slay me. 11 And thus he
slaundered Alexander, because he
would haue had his realme. 12 Thus
he take his daughter from hym, gaue
her vnto Demetrius, and forsoke
Alexander: so that his malice was o-
penly knowen. 13 And Ptolome
came to Antioch, where he set two
crownes vpon his owne head, the
crowne of Egypt, and of Asia. 14 In
the meane season was kyng Alexan-
der in Cilicia: for they that dwelt in
those places had rebelled against him.
15 But when Alexander hearde of
this, he came to warre against hym:
so kyng Ptolome brought forth his
hoast, and met hym with a mightie
power, and chased hym away.
16 Then fled Alexander into Ara-
bia, there to be defended: and kyng
Ptolomeus honour increased.
17 And Zabdiel the Arabian smote
of Alexanders head, and sent it vn-
to Ptolome. 18 But the thirde
day after dyed kyng Ptolome hym-
selfe, and they whom he had set in the
strong holdes were slayne one of ano-
ther. 19 And Demetrius raigned
in the hundred threescore and seuenth
yere. 20 At the same tyme gathe-
red Jonathas them that were in Iu-
rie, to lay siege vnto the castle whiche
was at Hierusalem, and so they made
many instruments of warre against it.
21 Then went there certaine vngodly
persons which hated their owne peo-
ple vnto kyng Demetrius, and tolde
him that Jonathas besieged the castle,
22 So

41 So when he heard it, he was angry, and immediatly came vnto Ptolemais, & wrote vnto Jonathas that he shoulde not lay siege to the castle, but come and speake with hym at Ptolemais in al haste. 43 Neuertheless, when Jonathas hearde this, he commaunded to besiege it: he chose also certaine of the elders & priestes of Israel, and put him selfe in perill, 44 And toke with him golde, syluer, clothyng, and dyuers presentes, and went to Ptolemais vnto the king, and founde him gracious. 45 And though certayne vngodly men of his owne people made complaintes vpon him, 46 Yet the king intreated him like as his predecessours had done before, and promoted him in the syght of all his freendes, 47 Confirmed hym in the hye priesthood with al the worshyp that he had afore, and made him his cheefe freend. 48 Jonathas also desyred the kyng that he woulde make Jurie free, with the three head cities of Samaria, and the landes pertayning thereto: vpon this did Jonathas promise him three hundred talentes. 49 Wherunto the king consented, and gaue Jonathas wryting of the same, conteynyng these wordes, 50 King Demetrius sendeth greeting vnto his brother Jonathas, and to the people of the Jewes. 51 We sende you here a copie of the letter whiche we did wryte vnto our cosin Lasthenus concernyng you, that ye shoulde knowe it. 52 King Demetrius sendeth greeting vnto Lasthenus his father. 53 For the kyndhulnesse that our freendes the people of the Jewes kepe vnto vs, and for the louing kindnesse whiche they beare towarde vs, we are determined to do them good. 54 Wherfore we assigne vnto the coastes of Judea the three gouernments, Apherema, Lydda, & Ramatha, whiche are added vnto Jurie from Samaria, and all the landes pertayning therunto, to be freely separated for such as do sacrifice in Hierusalem, both concerning the payments which the king toke yerely afore time, & the fruite also of the earth and trees: 55 As for other tithes and tributes that belonged vnto vs, we discharge them therefrom this time forth. 56 In like maner we graunt vnto them all the customes of salt, and crowne rates which were brought vnto vs: & this freedome shall they haue stedfast from this time forth for euermore. 57 Therfore see that ye make a copy of these our letters, and deliuer it vnto Jonathas, that it may be set vpon the holy mount in a conuenient place. 58 After this, when Demetrius the king saw that his land was in rest, and that no resistaunce was made against him, he sent away all his hoast, euery man to his owne place, except certayne bandes of straungers whom he brought from the Iles of the heathen: wherfore al his fathers hoast hated hym. 59 Now was there one Tryphon that had ben of Alexanders part afore, whiche when he sawe that all the hoast murmured against Demetrius, he went to Simalcue the Arabian, that brought vp Antiochus the sonne of Alexander, 60 And lay fore vpon hym to delyuer hym this young Antiochus, that he might raigne in his fathers steade: he told him also what great euyl Demetrius had done, and how his men of warre loued him not: and so remained there a long season. 61 And Jonathas sent vnto king Demetrius to dryue them out which were in the castle at Hierusalem, and those that were in the fortresses, for they did Israel great harme. 62 So Demetrius sent worde vnto Jonathas, saying, I will not only do these things for thee and thy people: but at time conuenient I will do both thee & thy people great worshyp. 63 But nowe thou shalt do me a pleasure yf thou wylt sende me men to helpe me: for all myne armie is gone fro me. 64 So Jonathas sent him three thousand strong men vnto Antioch, & they came vnto the king, wherfore the king was very glad at their commyng.

65 But they that were of the citie, euen an hundred and twentie thousand men, gathered them together in the middest of the citie, & would haue slayne the kyng: 66 Which fled into his court, and the citizens kept the streetes of the citie, & began to fight.

67 Then the kyng called for the Jewes helpe, whiche came vnto hym altogether, and went abroade through the citie, 68 And slue the same day an hundred thousande men, set fire vpon the citie, and gat many spoiles in that day, and delyuered the kyng. 69 So when the citizens sawe that the Jewes had gotten their will of the citie, and they therin selues disapointed of their purpose, they made their supplication

1. Mach. 10. d

1. Mach. 5. d.

1. Mach. 5. c. and 31. d.

supplication vnto the kyng, saying,
50 Graunt vs peace, & let the Jewes ceasse from troubling vs and the citie.
51 And vpon this they cast away their weapons: thus they made peace, and the Jewes gat great worshyp in the sight of the king and in the sight of all that were in his realme, and were spoken of throughout the kyngdome: 52 so they came agayne to Hierusalem with great goodes.
52 So the king Demetrius sate in the throne of his kingdome, and had peace in his lande. 53 Neuertheleſſe he dissembled in al that euer he spake, and withdrewe him selfe from Jonathas, neither rewarded him according to the benefites whiche he had done for him, but troubled him very sore.
54 After this came Tryphon againe with yonng Antiochus, which raigned & was crowned kyng. 55 Then there gathered vnto him all the men of war whom Demetrius had put away, these fought agaynst Demetrius: whiche fled and turned his backe.
56 So Tryphon toke the Elephantes, & wan Antioche, 57 And young Antiochus wrote vnto Jonathas, saying, I confirme thee in thy priesthood, and make thee ruler of foure countreys, that thou mayest be a freend of the kynges. 58 Vppon this he sent hym golden vessels to be serued in, & gaue him leaue to drinke in golde, to be clothed in purple, and to were a coller of gold. 59 He made his brother Simon also captayne from the coastes of Tyrus vnto the borders of Egypt. 60 Then Jonathas toke his iourney, and went through the cities beyonde the water of Jordane, and all the men of warre of Syria gathered them vnto him for to helpe hym: so he came vnto Ascalon, and they of the citie receaued hym honourably.
61 And from thence went he to Gaza, but they would not let hym in: wherefore he layed siege vnto it, burnyng vp and spoylyng the places that were about the citie. 62 And the citizens of Gaza submitted them selues vnto Jonathas, whiche made peace with them: but toke of their sonnes to pledge, sent them to Hierusalem, and went through the countrey vnto Damascus. 63 Nowe when Jonathas heard that Demetrius princes were come into Cades whiche is in Galilee with a great hoast, purposyng to driue him out of the countrey:
64 He came agaynst them, and left Simon his brother in the lande.
65 And Simon came to Bethsura, and layed siege to it a long season, and discomfited them. 66 So they desired to haue peace with him: whiche he graunted them, and afterward put them out from thence, toke the citie, and set men to kepe it. 67 And Jonathas with his hoast came to the water of Genesar, and betimes in the morning gat them to the plaine feelde of Asor: 68 And behold, the hoastes of the heathen met them in the feeld, and laid watch for them in the mountaynes: 69 So that when Jonathas came agaynst them, the other whiche were layde to watche rose out of theyr places and fought. 70 And they that were of Jonathas side fled euery man, and there was not one of them left, except Mathathias the son of Absalomus, and Judas the sonne of Calphi the captayne of the hoaste.
71 Then Jonathas rent his clothes, layde earth vpon his head, (a) made his prayer, 72 And turned againe to them in the feeld, where they fought, togethet, and he put them to flyght.
73 Nowe when his owne men that were fled sawe this, they turned agayne vnto him, and helped him to follow vpon all their enemies vnto their tentes at Cades, and there they camped. 74 So there were slayne of the heathen the same day three thousande men, and Jonathas turned agayne to Hierusalem.

(a) Beholde the effect of prayer.

The, xii, Chapter.

1 Jonathas sendeth ambassadours to Rome, 2 and to the people of Sparta to renue theyr couenaunt of frendship. 20 Ionathas putteth to flight the princes of Demetrius. 40 Tryphon taketh Ionathas by deceipt.

IOnathas seeyng that the tyme was meete for hym, chose certayne men, and sent them to Rome for to stablyshe and to renue the frendshyp with them: 2 He sent letters also vnto Sparta, and to other places in lyke maner. 3 So they went vnto Rome, and entred into the "counsell, and sayde, Jonathas the hye priest and the people of the Jewes, sent vs vnto you for to renue the olde frendshyp and bonde of loue. 4 Vppon this the Romanes gaue them free pas-

1. Mac. 7. 8.

" or, Senate

paſportes, that men ſhoulde leade them home into the lande of Juda peaceably. 5 And this is the copie of the letters that Jonathas wrote vnto the Spartians, 6 Jonathas the hye prieſt, with the elders, prieſtes, and the other people of the Jewes, ſende greetyng vnto the Spartians their brethren. 7 There were letters ſent
b or, Darius. long ago vnto Onias the hye prieſte from "Arius which raigned then among you, that ye are our brethren, as the copie here vnder wrytten doth ſpecifie. 8 And Onias entreated the Ambaſſadour that was ſent honourably, and receaued the letters, wherein there was mention made of the bonde of loue and freendſhip. 9 But as for vs, we neede no ſuche wrytynges, for why? we haue the holy bookes of ſcripture in our handes to our comfort. 10 Neuertheleſſe, we had rather ſende you for the renuyng of the brotherhood and freendſhip, leſt we ſhoulde be ſtraunge vnto you: for it is long ſince the time that ye ſent wo3de vnto vs. 11 Wherefore in the ſacrifices that we offer, and other ceremonies vpon the hie ſolemne dayes, and other, we alwap remember you without ceaſſyng, lyke as reaſon is, and as it becommeth vs to thynke vpon our brethren, 12 yea, and are
c ryght glad of your proſperous honour. 13 And though we haue had great troubles and warres, ſo that the kynges about vs haue fought agaynſt vs: 14 Yet woulde we not be greeuous vnto you, nor to other of our louers and freendes in theſe warres.
d 15 For we haue had helpe from heauen that hath ſuccoured vs, ſo that we are deliuered, and our enemies ſubdued. 16 Wherefore we choſe Numenius the ſonne of Antiochus, and Antipater the ſonne of Jaſon, and ſent
e or, league them vnto the Romanes for to renue the olde "bond of freendſhip and loue with them. 17 We cõmaunded them alſo to come vnto you, to ſalute you, & to delyuer you our letters concernyng the renouation of our brotherhod.

18 And nowe ye ſhall do ryght wel to geue vs an aunſwere therevnto.

19 And this is the copie of the wrytting which Arius the kyng of Sparta ſent vnto Onias. 20 Arius the kyng of the Spartians ſendeth greetyng vnto Onias the hye prieſte:
f 21 It is founde in wrytyng, that the Spartians and Jewes are brethren, and come out of the generation of Abraham: 22 And nowe forſomuche as this is come to our knowledge, ye ſhall do well to write vnto vs of your proſperitie. 23 As for vs we haue written our minde vnto you, our cattayle and goods are yours, and yours ours: theſe thinges haue we commaunded to be ſhewed vnto you.

24 When Jonathas hearde that Demetrius princes were come forth to fight againſt him with a greater hoaſt then afore, 25 He went from Hieruſalem, and met them in the lande of Hemath: for he gaue them not ſpace to come into his owne countrey.

26 And he ſent ſpies vnto their tentes, which came agayne and tolde him that they were appointed to come vpon him in the night ſeaſon.

27 Wherefore when the ſunne was gone downe, Jonathas commaunded his men to watch all the nyght, and to be readie with weapons for to fight, and ſet watchemen rounde about the
g hoaſt. 28 But when the aduerſaries heard that Jonathas waſt redye with his men to the battayle, they feared, and were afrayde in their heartes, and kyndled fyres in their tentes, drake vp, and gat them away. 29 Neuertheleſſe Jonathas and his compaby knewe it not tyll the mornyng, for they ſawe the fires burnyng.

30 Then Jonathas followed vppon them, but he myght not ouertake them, for they were gone ouer the water Eleutherus. 31 So Jonathas departed vnto the Arabians, whiche were called Zabadei, ſlue them, and toke their goodes. 32 He proceeded further alſo, and came vnto Damaſcus, and went through all the countrey. 33 But Simon his brother toke his iourney, and came to Aſcalon, and to the next ſtrong holdes, departyng vnto Joppa, and wan it,
h 34 (For he hearde that they woulde delyuer the holde to them that toke Demetrius parte) wherefore he ſet men of warre in the citie to kepe it.

35 After this came Jonathas home agayne, and called the elders of the people together, and deuyſed with them for to buylde vp the ſtrong holdes in Jurie, 36 And to make the walles of Hieruſalem hygher, to ſet vp an hye wal betwixt the caſtle and the citie, for to ſeparate it from the citie, that it might be alone, & that men ſhoulde neither bye nor ſell in it.

37 Where

37 Vpon this they came together for to build vp the citie, & for somuche as the wall vppon the brooke of the east side, called Cephetetah was fallen downe, they repayred it. 38 And Simon set vp Adiada in Sephela, & made it strong, setting gates and lockes vpon it. 39 Nowe when Tryphon purposed to raigne in Asia, to be crowned, and to slay the kyng Antiochus:

1. Mac. xi. c.

40 He was afrayde that Jonathas would not suffer him, but fight against him: wherfore he went about to take Jonathas and to kyll hym: so he departed, and came vnto Bethsan.

41 Then went Jonathas forth against him to the battaile with fourtie thousand chosen men, and came vnto Bethsan also: 42 But when Tryphon sawe that Jonathas came with so great an hoast to destroy hym, he was afrayde: 43 And therefore he receaued him honourably, commended him vnto all his freendes, and gaue hym rewardes, and commaunded his men of warre to be as obedient vnto hym, as to hym selfe: 44 And sayde vnto Jonathas, Why hast thou caused this people to take suche trauayle, seeyng there is no warre betwixt vs?

45 Therefore sende them home againe, & choose certaine men to wayte vpon thee, and come thou with me to Ptolemais: for I will geue it thee, with the other strong holdes, men of warre, and they officers: as for me, I must depart, this is only the cause of my commyng. 46 Jonathas beleued hym, and did as he sayde, puttyng away his hoast, whiche went into the lande of Juda. 47 He kept but three thousand by him, wherof he sent two thousand into Galilee, and one thousand went with hym selfe. 48 Nowe assoone as Jonathas entred into Ptolemais, the citizens sparred the gates of the citie, and toke him, & slue all them with the swoorde that came in with him. 49 Then sent Tryphon an hoast of footmen and horsmen into Galilee, & into the great plaine feelde, to destroy all Jonathas company:

50 But when they knewe that Jonathas was taken, & all they slaine that wayted vpon him, they tooke counsell together, and encouraged one another, and came forth against them redy to fight. 51 So when they which followed vpon them saw that it was a matter of lyfe, they turned backe againe. 52 As for the other, they went into the lande of Juda peaceably, and bewayled Jonathas and them that were with hym right sore: and Israel made great lamentation. 53 Then al the heathen that were rounde about them sought to destroy them: 54 For they sayde, Nowe haue they no captaine, nor any man to helpe them, therefore let vs ouercome them, and roote out they name from among men.

¶ The. xiii. Chapter.

1 After Ionathas was taken, Simon is chosen captayne, 17 Of whom Tryphon taking his children & money for the redemption of Ionathas, kylleth hym and his chyldren.

NOwe when Simon heard that A Tryphon gathered a great hoast to come into the lande of Juda, and to destroy it, 2 And sawe that the people was in great fearfulnesse and care: he came vp to Hierusalem, and gathered the people together,

3 And gaue them exhortation, saying, Ye know what great battayles I and my brethren and my fathers house haue fought for the law and the sanctuarie, and what maner of troubles we haue seene. 4 Through occasion wherof, all my brethren are slayne for Israels sake, and I am left alone.

1. Mac. 6. c.

5 And nowe let me not spare myne owne lyfe in any maner of trouble, for I am no better then my brethren:

6 But will auenge my people and the sanctuarie, our chyldren and our wyues: for all the heathen are gathered together to destroy vs of very malice. 7 At these wordes the heartes B of the people were kyndled together,

8 So that they cryed with a loude voyce, saying, Thou shalt be our captayne in steade of Judas and Jonathas thy brethren: 9 Order thou our battayle, and whatsoeuer thou commaundest vs we shal do it. 10 So he gathered al the men of warre, making haste to finishe al the walles of Hierusalem, which he made strong rounde about. 11 Then sent he Jonathas the sonne of Absolomus with a freshe hoast vnto Joppa, which drone them out that were in the castle, and remayned there hym selfe. 12 Tryphon also remoued from Ptolemais with a great armie, to come into the land of Juda, and Jonathas with hym in warde. 13 And Simon pitched his tentes at *Addus before the playne feelde. 14 But when Tryphon knew this,

* or, Adi.

that

that Simon stoode vp in steade of his brother Jonathas, and that he would warre agaynst hym, he sent messengers vnto him, saying, 15 Whereas we haue kept Jonathas thy brother, it is for money that he is owing in the kynges accompt, concernyng the busines that he had in hande.

19 Wherefore, sende now an hundred talentes of siluer, and his two sonnes for suretie (that when he is letten foorth, he shal not forsake vs) and we shall sende him agayne. 17 Neuertheles, Simon knew that he dissembled in his wordes: yet commaunded he the money and children to be deliuered vnto hym, lest the Israelites might haue hated hym, 18 And sayd, Because he sent hym not the money & the children, therefore is Jonathas dead. 19 So Simon sent hym the children and an hundred talentes: but he dissembled, and would not let Jonathas go. 20 Afterward came Tryphon into the lande to destroy it, and went rounde about by the way that leadeth vnto Ador: but whersoeuer they went, thyther went Simon and his hoast also. 21 Nowe they that were in the castle, sent messengers vnto Tryphon, that he should make haste to come by the wyldernesse, and to send them victuales. 22 And Tryphon made redye all his horsemen to come the same nyght: neuertheles it was a very great snowe, so that he came not because of the snowe, but he remoued and went into the countrey of Galaad. 23 And when he drue nie Bascama, he slue Jonathas and his sonnes there, 24 And then turned for to go home into his owne lande.

25 Then sent Simon for to fetch his brothers dead coarse, and buried it in Modin his fathers citie. 26 So all Israel bewayled him with great lamentation, and mourned for him very long. 27 And Simon made vpon the sepulchre of his father and his brethren a buyldyng, hye to looke vnto, of free stone behinde and before.

28 And set vp seuen pillers vpon it one agaynst another, for his father, his mother, and foure brethren,

29 And set great pillers rounde about them, with armes vpon them for a perpetuall memorie, and carued shyppes before the armes, that they myght be seene of men saylyng in the sea. 30 This sepulchre which he made at Modin, standeth yet vnto this day.

31 Nowe as Tryphon went forth to walke with the young kyng Antiochus, he slue hym traytorously,

Joseph. cap. 1. lib. xiii.

32 And raigned in his steade, crowned him selfe king of Asia, & dyd much euyll in the lande. 33 Simon also buylt vp the castles in Jurie, makyng them strong with hye towres, great walles, portes and lockes, and layde vp victuales in the strong holdes.

34 And Simon chose certayne men, and sent them to kyng Demetrius, to desire him that he would discharge the lande from all bondage, for Tryphon had spoyled it very sore. 35 Wherevpon Demetrius the king aunswered hym, and wrote vnto hym after this maner, 36 Demetrius the kyng sendeth greetyng vnto Simon the hye priest his freende, with the elders and people of the Jewes: 37 The golden crowne and precious stone that ye sent vnto vs, haue we receaued, and are redy to make a stedfast peace with you, yea and to write vnto our officers for to release you concernyng the thynges wherein we made you free.

38 And the appoyntment that we make with you, shalbe sterne and stable: the strong holdes which ye haue buylded, shalbe your owne. 39 As for any ouersight or fault committed vnto this day, we forgeue it, and the crowne taxe that ye ought vs also: and where as was any other tribute in Hierusalem, it shall now be no tribute: 40 And loke who are meete among you to be in our court, let them be written vp, that there may be peace betwixt vs. 41 Thus the yoke of the heathen was taken from Israel, in the hundred & seuentith yere. 42 And the people of the Jewes began to wryte in their letters & acres on this maner, In the first yere of Simon the hye priest, a gouernour and prince of the Jewes. 43 In those dayes went Simon vnto Gaza, and besieged it rounde about, where he set vp ordinaunce of warre, and wan a towre, which he toke. 44 So they that gat into the towre, lept into the citie, which was in a great feare: 45 Insomuche that the people of the citie rent their clothes, and climed vp vppon the walles, with their wiues and children, beseechyng Simon to be at one with them, saying, 46 O rewarde vs not after our wyckednesse, but be gracious vnto vs, (and we shall do thee seruice,) 47 Then Simon for very pitie

pitie wouldē fight no more agaynst them, but put them out of the citie, and caused the houses wherein the images were to be clensed, and so entred the citie with psalmes of prayse, geuyng thankes vnto the Lorde.

48 So when he had cast all abhominations out of the citie, he set suche men in it as kept the law (of God) and made the citie strong, and buylded a dwelling place for him selfe.

49 Nowe when they in the castle at Hierusalem were kept so straytghtly that they could not come forth nor go into the countrey, and myght neither bye nor sell, they were very hungry, and many of them famished to death:

50 Insomuche that they besought Simon to be at one with them, which he graunted them: so he put them out from thence, and clensed the castle from filthinesse. 51 And vppon the twentie and thyrd day of the seconde moneth, in the hundred thyrtie score and eleuenth yere, they entred into it with thankesgeuyng, and braunches of pawme trees, with harpes, crowdes, cymbales, and lutes, synging psalmes and songes of prayse vnto God, for that the great enemie of Israel was ouercome. 52 And Simon ordeyned that the same day should be kept euery yere with gladnesse, 53 And made strong the hyll of the temple that was beside the castle, where he dwelt hym selfe with his company. 54 Simon also perceauyng that John his sonne was a myghtie man of armes, made hym captaine of all the hoastes, and caused hym to dwell at "Gaza.

" or, Gazara.

The. xiiii. Chapter.

1 Demetrius is ouercome of Arsaces. 11 Simon beyng captaine, there is great quietnesse in Israel. 18 The couenaunt of frendshyp with the Romanes and with the people of Sparta is renued.

IN the hundred thyrtie score and twelfth yere gathered hyng Demetrius his hoast, and departed vnto Media to get hym helpe for to fyght agaynst Tryphon. 2 Nowe when Arsaces the kyng of Persia and Media heard that Demetrius was entred within his borders, he sent one of his princes to take hym alyue, (and to bring him vnto him.) 3 So he went and slue Demetrius hoast, toke hym selfe, brought hym to Arsaces, whiche kept him in ward. 4 And all the land of Iuda was in rest so long as Simon lyued, for he sought the wealth of his people, therfore were they glad to haue hym for theyr ruler, and to da hym worshyp alway. 5 Simon wan the citie of Joppa also for an hauen towne, and made it an entraunce into the Iles of the sea: 6 He enlarged the borders of his people, and conquered them more lande: 7 He gathered vp many of theyr people that were prisoners, he had the dominion of Gaza, Bethsura, and the castle which he clensed from filthinesse, and there was no man that resisted hym.

8 So that euery man tylled his grounde in peace, the lande of Iuda and the trees gaue their fruite and increase. 9 The elders sate al in iudgement, and tooke theyr deuice for the wealth of the lande, the young men put on worshippe and harnesse vppon them. 10 He prouided victuales for the cities, and made goodly strong holdes of them, so that the fame of his worshyp was spoken of vnto the ende of the worlde. 11 For he made peace throughout the lande, and Israel was ful of mirth and ioy. 12 Euery man sate vnder his vyne and figge trees, and there was no man to fraye them away. 13 There was none in the lande to fyght agaynst them, for then the kynges were ouercome.

14 He helped those that were in aduersitie among his people, he was diligent to see the law kept: as for such as were vngodly and wicked he tooke them away: 15 He set vp the sanctuarie, and increased the holy vessels of the temple. 16 When the Romanes and Spartians had gotten worde that Jonathas was dead, they were ryght sory: 17 But when they heard that Simon his brother was made hye priest in his steade, and how he had wonne the lande agayne with the cities in it: 18 They wrote vnto hym in tables of brasse, to renue the frendshyp and bonde of loue whiche they had made afore with Judas and Jonathas his brethren. 19 Whiche writinges were read before the congregation at Hierusalem. And this is the copy of the letters that the Spartians sent. 20 The Senatours and citizens of Sparta sende greeting vnto Simon the great priest, with the elders, priestes, and the other people of the Iewes theyr brethren:

21 When your Ambassadours that were sent vnto our people certified vs of your worshyp, honour, and prosperous

Leuit. 26.6

1. Mac. 8.c. and. 12.a.

perons wealth, we were glad of theyr comming. 22 And haue written the ambassage in the publique recordes in this maner: (namely) that Numenius the sonne of Antiochus, and Antipater the sonne of Jason the Jewes ambassadours, are come vnto vs for to renue the olde frendshyp with vs.

23 Vpon this the people consented that the men shoulde be honorably intreated, and that the copie of theyr ambassage shoulde be written in the special bookes of the people for a perpetual memorie vnto the Spartians: yea and that we should sende a copie of the same vnto Simon the great priest. 24 After this did Simon send Numenius vnto Rome with a golden shielde of a thousande pounde wayght to confirme the frendshyppe E with them. 25 Which when the Romanes vnderstoode, they sayde, What thankes shall we recompence agayne vnto Simon and his children?

26 For he and his brethren and the house of his father hath stablished Israel, & ouercommed theyr enemies, wherefore they graunted him to be free, and confirmed the libertie therefor: therfore they wrote this in tables of brasse, and set it vppon pillers in mount Sion. 27 The copie of the writing is this, The eighteenth day of the moneth Elul, in the hundred three score and twelfth yere, in the thyrde yere of Simon the hye priest, 28 In the great congregation of the priestes, rulers of the people, and elders of the countrey at * Saramel, were these wordes openly declared: 29 Forsomuch as there was muche warre in our lande, therefore Simon the sonne of Mathathias come of the children of Jarib, and his brethren put themselues in perill, & resisted the enemies of theyr people, that theyr sanctuarie and law might be maintained, and did their people great worshyp. 30 Jonathas in like maner, after that he had gouerned his people and ben their hie priest, dyed, and lieth buryed beside his elders. 31 After that F would the their enemies haue troden their holy things vnder foote, destroyed their land, and vtterly wasted their sanctuarie. 32 Then Simon withstoode them, and fought for his people, spent muche of his owne money, weaponed the valiaunt men of his people, gaue them wages, 33 Made strong the cities of Juda, with Bethsura that lyeth vpon the borders of Jurie, where the ordinaunce of theyr enemies lay sometime, and set Jewes there for to kepe it. 34 He made fast Joppa also which lyeth vpon the sea, and * Gaza that bordereth vpon Azotus, where the enemies dwelt afore, and there he set Jewes to kepe it: and whatsoeuer was meete for the subduyng of the aduersaries, that layde he therin. 35 Nowe when the people sawe the noble actes of Simon, and what worshyp he purposed to do for them, his godly behauour and faythfulnes which he kept vnto them, and how he sought by alwayes the wealth of his people: because he dyd al this, therefore they chose hym to be theyr prince and hye priest. 36 And in his tyme they prospered well by hym, so that the heathen were taken out of theyr lande, and they also which were in the citie of Dauid at Hierusalem in the castle, where they went out and defiled al thynges that were about the sanctuarie, and did great harme vnto cleanlinesse: 37 And Simon put men of the Jewes in it for the defence S of the lande and citie, and set vp the walles of Hierusalem. 38 And kyng Demetrius confirmed him in his hye priesthood 39 For these causes: made him his freende, & did him great worshyp: 40 For he hearde that the Romanes called the Jewes theyr freendes, louers, and brethren: howe honourably they receaued Simons ambassadours: 41 Howe the Jewes and priestes consented that he shoulde be their prince and hye priest perpetually, tyll God rayse vp the true prophete: 42 And that he should be their captaine, to care for the sanctuarie, and to set officers vpon the workes thereof, ouer the lande, ouer the weapons, ouer the houses of defence, to make prouision for the holy thynges:

43 And to be obeyed of euery man, and all the writynges of the lande to be made in his name, that he shoulde be clothed in purple and golde:

44 And that it shoulde be lawfull for none of the people nor priestes to breake any of these thynges, to withstande his wordes, nor to call any congregation in the lande without hym: that he shoulde be clothed in purple, and were a coller of golde.

45 And yf there were any whiche disobeyed or brake this ordinaunce, that he shoulde be punyshed.

46 So

* or, Hierusalem.

* or, Gaza: vij.

46 So all the people consented to allowe Simon, and to do accordyng to these wordes: 47 Simon also hym selfe toke it vpon hym, and was content to be the hie priestе, the captaine and prince of the Jewes and priestes, and to gouerne them all. 48 And they commaunded to make this wrytyng in tables of brasse, and fasten it vnto the wal that compasseth the sanctuarie in an open place: 40 And to lay vp a copie of the same in the treasurie, that Simon and his posteritie myght haue it.

¶ The.xv. Chapter.

15 The Romanes wryte letters vnto kynges and nations in the defence of the Iewes.

A MOreouer kyng Antiochus the sonne of Demetrius sent letters from the Iles of the sea, vnto Simon the hye priestе and prynce of the Jewes, and to all the people,

2 Concernyng these wordes, Antiochus the kyng sendeth greetyng vnto Simon the hye priest, and to the people of the Jewes. 3 Forsomuche as certayne wycked men haue gotten the kyngdome of our progenitours, I haue purposed to chalenge the realme agayne, and to restore it to the olde estate: Wherefore I haue gathered a great hoast, and made shyppes of warre: 4 That I may go thyough the countrey, & be auenged of them which haue destroyed our lande, and wasted many cities in my realme. 5 And therefore nowe I make thee free also from al the tributes wherof al kings my progenitours haue discharged thee, and from other customes wherefrom they haue released thee, whatsoeuer they be: 6 Yea, I geue thee leaue to smyte money of thine owne withyn B thy lande. 7 As for Hierusalem I wyl that it be holy and free, and al the weapons & houses of defence whiche thou hast buylded and kepest in thyne handes (halbe thyne. 8 Whereas any thyng is or (halbe owyng vnto the king, I forgeue it thee, from this time forth for euermore. 9 And when we haue obteyned our kyngdome, we shall do thee, thy people, and the temple great worshyp: so that your honour shalbe knowen throughout the whole worlde. 10 In the hundred threescore and fourteenth yere went Antiochus into his fathers land, and all the men of warre came together vnto him, so that fewe were left with Tryphon. 11 So the king Antiochus folowed vpon hym: but he fled vnto Doza, whiche lyeth by the sea syde:

12 For he sawe that there was mischiefe comming vnto him, and that his hoast had forsaken him. 13 Then came Antiochus vnto Doza with an hundred and twentie thousande men of armes on foote, and eight thousand horsemen: so he compassed the citie round about, and the shippes came by C the sea. 14 Thus they vexed the citie by lande and by water, insomuch that they suffered no man to go in nor out.

15 In the meane season came Numenius, and they that had ben with him, from the citie of Rome, hauing letters wrytten vnto the kinges and prouinces, wherein were conteyned these wordes, 16 Lucius the consull of Rome, sendeth greeting vnto Ptolome the king, 17 The Ambassadours of the Jewes our freendes being sent from Simon the hye priest, and from the people of the Jewes, came vnto vs for to renue the olde freendship and bonde of loue, 18 Brought a shielde of golde weying a thousande pounde. 1 Mac. 14. d.

19 Wherfore we thought it good to write vnto the kinges and prouinces to do them no harme, nor to take part agaynst them, their cities, nor countreys, neither to maintaine their enemies agaynst them. 20 And we were content to receaue of them the shield.

21 If there be any wycked persons D therfore fled from their countrey vnto you, deliuer them vnto Simon the hye priest, that he may punyshe them accordyng to their owne law. 22 The same wordes wrote the Romanes also vnto Demetrius the kyng, to Attalus, Araba, Arsaces, 23 And to al regions: as Samsames, to them of Spartia, "Delo, "Mydo, Sicyon, Caria, Samos, Pamphilia, Lycia, Alicarnassem, and to the Rhodes, to Faselidis, Coo, Side, Arado, Cozyna, Gnidum, to Cypres, and Cyren.

" or, Delus
" or, Mydus.

24 And of euery letter they sent a copye to Simon the hye priestе.

25 So Antiochus the kyng brought his hoast vnto Doza the seconde tyme to take it, where he made dyuers ordinaunce of warre, and kept Tryphon in that he shoulde not get either in or out. 26 Then sent Simon vnto Antiochus two thousande chosen men to helpe him, with golde, syluer, and other plenteous thynges.

27 Neuer-

27 Neuertheleſſe he wouldē not re-
ceaue them, but brake al the couenant
whiche he made with Simon afore,
and withdrewe him ſelfe from him.
28 He ſent Athenobius alſo a friende
of his vnto Simon for to reaſon with
him, ſaying, Ye withholde from
me Joppa and Gaza, with the caſtle
that is at Hieruſalem, whiche are ci-
ties of my realme: 29 Whoſe bor-
ders ye haue deſtroyed, and done great
euyll in the lande, hauing the domin-
ion in many other places of my king-
dome. 30 Wherefore deliuer now the
cities whiche ye haue taken, with the
tributes of the places that ye haue
rule vpon without the borders of Ju-
rie: 31 Or elſe geue me fiue hundred
talentes of ſiluer, yea & for the harme
that ye haue done in the cities, and for
the tributes of the ſame other fiue
E hundred talentes: yf no, we ſhall come
and fyght againſt you. 32 So Athe-
nobius the kinges friende came to
Hieruſalem, and when he ſawe the
great worſhip and honour of Simon
in golde, ſiluer, and ſo great plentie of
ornamentes, he marueiled: and tolde
Jud.11.d. Simon as the king cōmaunded him.
33 Then anſwered Simon and ſaide
vnto him, As for vs, we haue neither
taken other mens landes, nor with-
holden them: but only our fathers he-
ritage, which our enemies had vnright-
eouſly in poſſeſſion a certayne tyme.
34 This heritage of our fathers haue
we chalenged in proceſſe of tyme.
35 And where as thou complayneſt
concernyng Joppa and Gaza, they dyd
great harme to our people and in our
lande, yet wyll we geue an hundred ta-
lentes for them. Neuertheleſſe Athe-
nobius anſwered him not one worde:
36 But turned agayne wrothfully vn-
to the king, and tolde him all theſe
wordes, and the great dignitie of Si-
mon, with all that he had ſeene: and
F the kyng was very angry. 37 And
in the meane time fled Tryphon by
ſhip vnto Orthoſias. 38 Then the
kyng made Cendebeus captayne of
the ſea coaſt, and gaue him an hoaſt of
footemen and horſemen, 39 Com-
maundyng him to remoue the hoaſt
towarde Jurie, and to builde vp the
citie of Cedron, to make vp the por-
tes, and to warre agaynſt the people
of the Jewes: as for the king him
ſelfe he folowed vpon Tryphon.
20 So Cendebeus came vnto Jam-
nia, and began to vexe the people, to
treade downe Jurie, to take the peo-
ple priſoners, to ſlay them, 41 And to
builde vp Cedron: where he ſet horſe- 1.Mac.16.b
men and other men of warre, that
they myght come forth, and go thor-
owe the ſtreetes of Jurie, like as the
kyng had commaunded him.

The .xvi. Chapter.

1 Cendebeus the captayne of Antiochus
hoaſt, is put to flight of the ſonnes of
Simon.

THen came John vp from Gaza, A
and tolde Simon his father what 1.Mac.13.f
Cendebeus had done (among their
people.) 2 Vpon this called Simon
two of his eldeſt ſonnes Judas and
John, and ſaide vnto them, I and my
brethren, and my fathers houſe haue
euer from our youth vp vnto this day
foughten agaynſt the enemies of Iſ-
rael: and god gaue vs good fortune to
deliuer Iſrael oftentimes. 3 And
nowe foraſmuch as I am olde, and ye
by gods goodneſſe are of a ſufficient
age, be ye in ſteade of me and my bro-
ther, to go forth and fight for our
people: and the helpe of God be with
you. 4 So he choſe twentie thouſand
fighting men of the countrey, with
horſemen alſo, whiche went forth a-
gaynſt Cendebeus, and reſted at Mo-
din. 5 In the morning they aroſe
and went into the playne feelde, and
beholde a mightie great hoaſt came a-
gaynſt them, both of footemen and
horſemen: nowe was there a water
broke betwixt them, 6 And John re-
moued the hoaſt toward them: and
when he ſawe that the people was a-
fraide to go ouer the water broke, he
went ouer firſt him ſelfe: and the men
ſeeyng this, folowed him. 7 Then
B John ſet his horſemen and footemen
in order the one by the other: for their
enemies horſemen were very many.
8 But when they blewe vp the * prie- * Or, holy-
ſtes trumpettes, Cendebeus fled with
his hoaſt: whereof many were ſlayne,
and the remnaunt gat them to their
ſtrong holdes. 9 Judas alſo Johns
brother was wounded at the ſame
tyme, and John folowed ſtill vppon 1.Mac.15.f
the enemies, tyll he came to Cedron
which Cendebeus had buylded.
10 They (enemies) fled alſo vnto the
towres that were in the feeldes of A-
zotus, and thoſe dyd John burne vp
with fyre: thus there were ſlaine two
thouſand men of them, and John tur-
ned agayne peaceably into Jurie.
11 And in the feelde of Jericho was

Mm iij Ptolome

Ptolome the sonne of Abobus made captayne: which, because he had aboũdaunce of siluer and golde, 12 (For he had married the daughter of Simon the hie priest) 13 Waxed proude in his minde, and thought to conquere the lande, imagining falshood agaynst Simon and his sonnes, to destroye them. 14 Now as Simon was going about throughe the cities that were in the countrey of Iurie, & caring for them, he came downe to Iericho with Mathathias and Judas his sonnes, in the hundred threescore and seuentenerth yere, in the eleuenth moneth, called Sabat. 15 Then (Ptolome) the sonne of Abobus receaued them, but with decepte, into a strong house of his, called Dochus, which he had builded, where he made them a banket, & had hyd men there. 16 So when Simon and his sonnes were merry, and had dronken well, Ptolome stoode vp with his men (whom he had hid there) and toke their weapons, entred into the banket house, and slue Simon with his two sonnes, and certayne of his seruauntes. 17 Such great vnfaythfulnesse dyd Ptolome in Israel, and recompenced euyll for good.

18 Then wrote Ptolome these thinges, and sent vnto kyng (Antiochus) requiring him that he should send him an hoast to helpe him: and so shoulde he deliuer him the lande, with the cities and tributes of the same. 19 He sent other men also vnto Gaza for to take John, and wrote vnto the captaynes to come to him, and he shoulde geue them siluer, golde, and rewardes. 20 And to Hierusalem he sent other to take it, and the sanctuarie. 21 Then ran there one before, and tolde John in Gaza, that his father and his brethren were slayne, and how that Ptolome had sent to slay him also.

22 When John hearde this, he was sore abashed, and layd handes of them that were come to destroy him, & slue them: for he knewe that they went about to kyll him. 23 As for other thinges concerning John, of his warres, of his noble actes wherein he behaued him selfe manfully, of the buyldyng of walles whiche he made, and other of his deedes, 24 They are written in the chronicles of his priesthood, from the time forth that he was made hye priest after his father.

The end of the first booke of the Machabees.

The second booke of the Machabees.

The first Chapter.

1 An epistle of the Iewes that dwelt at Hierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to geue thankes for the death of Antiochus. 19 Of the fyre that was hyd in the pit. 24 The prayer of Nehemias.

THe brethren of the Iewes which be at Hierusalẽ, & in the land of Iuri, wishe vnto these brethren of the Iewes that are throughout Egypt health & peace.

Deut. 30. b. 2 God be gracious vnto you, & thinke vpon his couenant that he made with Abraham, Isahac, & Jacob, his faithfull seruauntes: 3 And geue you all such an heart that ye may loue & serue him, yea and performe his wyl with an whole heart and a willyng minde: 4 He open your heartes vnto his lawe, and in his commaundementes, and send you peace, 5 Heare your prayers, be at one with you, and neuer forsake you in tyme of trouble.

6 Forsomuch as nowe we here be praying for you. 7 What time as Demetrius raigned in the hundred threescore and nine yere, we Iewes wrote vnto you in the trouble and violence that came vnto vs in those yeres, after that Jason departed out of the holy lande and kingdome,

8 They brent vp the portes, and shed innocent blood: then made we our Leu. 23. f. prayer vnto the Lord, and were heard, we offered vp sacrifices & fine floure, & lighted the lampes, & set forth the Nouembre bread. 9 And nowe come ye vnto the feast of tabernacles in the moneth Callen. 10 In the hundred fourescore & eyghteene yere, the people that was at Hierusalem & in Iurie, the counsel, and Judas him selfe, sent this wholsome salutation vnto Aristobulus kyng Ptolomes maister whiche came of the generation of the annoynted priestes, and to the Iewes that were in Egypt: 11 Insomuch as god hath deliuered

delyuered vs from great perils, we thanke him highly, no lesse as all then if we had banquished the kyng in battell. 12 For when he with those that had fought agaynst the holy citie dyd set vpon Persia: 13 For as he was in Persia (namely) the captayne with the great hoast, he perished in the temple of Nanea, beyng deceaued thorowe the deuice of Nanea priestes.

14 For when Antiochus, as he that shoulde marry with her, came, and his frendes with him, into the place to receaue by name of dowrie the money which the priestes of Nanea had set foorth: 15 He entred with a small companie into the compasse of the temple, and so they shut the temple.

16 Nowe when Antiochus entred by openyng the priuie entraunce of the temple, the priestes stoned the captayne to death, hewed them in peeces that were with him, smote of their heades, and threwe them out. 17 In all thinges God be prayesd whiche hath delyuered the wicked into our handes (to be punished.) 18 Where as we are nowe purposed to kepe the purification of the temple vpon the twentie and fyue day of the moneth Casleu, we thought necessarie to certifye you thereof: that ye also myght kepe the tabernacles feast day, and the day of the fyre whiche was geuen vs when Nehemias offered, after that he had set vp the temple and the aulter.

19 For what time as our fathers were led away vnto Persia, the priestes which then fought the honour of god, toke the fyre priuilie from the aulter, and hyd it in a valley; where as was a deepe dyre pit: and therein they kept it, so that the place was vnknowe to euery man. 20 Now after many yeres, when it pleased God that Nehemias should be sent from the kyng of Persia, he sent the chyldren chyldren of those priestes which had hyd the fyre, to seeke it: and as they tolde vs they founde no fyre, but thicke water.

21 Then cõmaunded he them to drawe it vp, and to bryng it him, and the offerynges withall: Nowe when the sacrifices were layed on and ordred, Nehemias commaunded the priestes to sprinckle them and the wood with water. 22 When this was done, and the time come that the sunne shone which afore was hid in the cloude, there was a great fyre kindled, insomuch that euery man maruayled. 23 Nowe all the priestes prayed whyle the sacrifice was a making: Jonathas prayed fyrst, and the other gaue aunswere. 24 And Nehemias prayer was after this maner, O Lorde God, maker of all thinges, thou fearefull and strong, thou righteous and mercifull, thou that art only a gracious kyng, only liberal, only iust, almightie and euerlasting, thou that deliuerest Israel from all trouble, thou that hast chosen the fathers and halowed them fauorably: 26 Receaue the offering for thy whole people of Israel, preserue thyne owne portion, and halowe it, 27 Gather those together that are scattered abrode from vs, deliuer them that are vnder the heathens bondage, loke vpon them whiche are despised and abhorred: that the heathen may knowe and see howe that thou only art God, which art our God. 28 Punish them that oppresse and proudly put vs to dishonour. 29 Set thy people agayne in thyne holy place, lyke as Moyses hath spoken. 30 And the priestes song Psalmes of thankesgeuing so long as the sacrifice endured. 31 Now when the sacrifice was brent, Nehemias cõmaũded the great stones to be sprinckled with the residue of the water. 32 Which when it was done, there was kindled a flame of them also: but it was consumed through the lyght that shined from the aulter.

33 So when this matter was knowen, it was tolde the kyng of Persia that in the place where the priestes whiche were led away had hyd fyre, there appeared water, and that Nehemias and his companie had purified the sacrifices withall. 34 Then the kyng considering and ponderyng the matter diligently, inclosed the place, and consecrated a temple, to proue the thing that was done: 35 And when he founde it so in deede, he gaue the priestes many giftes and diuers rewardes, yea he toke them with his owne hande, and gaue them. 36 And Nehemias called the same place (a) Nephthar, whiche is as much to say as a clensing: but many men call it Nephi.

(a) Ephthar, which is to say, a shining: it is also called Nephi or Nephthar, whiche is a clensing.

Leu. 23. f. Num. 29. b 3. Esd. 5. f.

Leuit. 6. a. 10. a. 19. f.

Deut. 30. a.

Iud. 6. d. 1. King. 18. c. Eccle. 48. a. E

The .ii. Chapter.

4 Howe Ieremie hyd the tabernacle, the arke, and the aulter in the hill. 21 Of the fyue bookes of Iason conteyned in one.

IT is found also in the wrytynges of Ieremie the prophete, that he

commaunded them whiche were carryed away to take fyre, as it is sayde afore. 2 He commaunded them also that they shoulde not forget the lawe and commaundementes of the Lord, and that they should not erre in their myndes, when they see images of syluer and golde, with their ornamentes.

3 These and such other thinges commaunded he them, and exhorted them that they shoulde not let the lawe of God go out of their heartes. 4 It is written also, howe the prophete at the commaundement of god charged them to take the tabernacle & the arke with them: and he went forth vnto the mountayne where Moyses clymed vp, and sawe the heritage of God.

5 And when Jeremi came there, he founde an open caue, wherein he layd the tabernacle, the arke, and the aulter of incense, and so stopped the doore.

6 There came certayne men together also, folowing him to marke the place, but they coulde not finde it.

7 Whiche when Jeremie perceaued, he reproued them, saying, As for that place it shalbe vnknowen, vntyll the tyme that God gather his people together againe, and receaue them vnto mercie. 8 Then shall God shew them these thinges, and the maiestie of the Lorde shal appeare, and the cloude also lyke as it was shewed vnto Moyses: and lyke as when Solomon desired that the place might be honorably sanctified, and it was shewed him.

9 For he beyng a wyse man, handled honorably and wyttily, offering vnto God in the halowyng of the temple when it was finished. 10 And like as when Moyses prayed vnto the Lord, the fyre came downe from heauen, and consumed the burnt offering: euen so prayed Solomon also, & the fyre came downe from heauen, & consumed the whole burnt offering. 11 And Moyses sayde, Because the sinne offering was not eaten, therefore it is consumed. 12 In like maner Solomon kept the dedication (or halowyng) eyght dayes. 13 In the annotations and writings of Jeremi were these thinges put also: and howe he made a librarie, and how he gathered out of all countreys the bookes of the kinges, and of the prophetes, and of Dauid, and the epistles of the kinges concernyng the holy gyftes. 14 Euen so Judas also, like what he learned by experience of warre, and such thinges as hath happened vnto vs, he gathered them altogether, and so we haue them by vs. 15 If ye nowe desire to haue the same, sende some body to fetche them vnto you. 16 Where as we then are about to celebrate the purification, we haue written vnto you: therfore ye shall do wel yf ye kepe the same dayes. 17 We hope also that the God whiche delyuered his people, and gaue them all the heritage, kyngdom, priesthod, & sanctuarie, 18 That he promised them in the lawe, shall shortly haue mercie vpon vs, and gather vs together from vnder the heauen into his holie place: for he hath saued vs from great perils, and hath clensed the place. 19 As concernyng Judas Machabeus and his brethren, the purification of the great temple, the dedication of the aulter:

20 Yea and of the warres that concerne noble Antiochus and Eupator his sonne: 21 And the miracles shewed from heauen by the valiaunt actes of those whiche defended the Jewes religion, so that a fewe ranne through the whole countrey, and draue away the barbarous armies: 22 Repaired agayne the temple that was spoken of throughout all the worlde, delyuered the citie, doyng their best that the lawe of the Lorde which was put downe, might with all tranquillitie be restored agayne vnto the Lord that was so mercifull vnto them: 23 As touchyng Jason also of Cyren, we haue vndertaken compendiously to bryng into one booke the thinges that were comprehended of him in fyue.

24 For we considering the multitude of the bookes, and how hard it should be for them that woulde meddle with storyes and actes, and that because of so diuers matters: 25 Haue vndertaken so to comprehende the storyes, that suche as are disposed to reade, might haue pleasure & passtime therein, and that they which are diligent in such thinges, myght the better thinke vpon them: yea and that wholesome reade them, myght haue profite thereby. 26 Neuertheleſſe we our selues that haue medled with this matter for the shortenyng of it, haue taken no small labour, but great diligence, watchinges, and trauayle. 27 Lyke as they that make a feast, would fayne do other men pleasure: euen so we also for many mens sakes, are very well content to take the labour:

28 Where

2. Mac. 1. c.
Jer. 29. b.
Baruc. 6. a.
Deut. 34. a.
Exod. 13. d.
2. Sam. 8. b
Leuit. 9. d.
2. Chr. 7. a.
Some reade, Nehemias
Deut. 30. a.
1. Mac. 6. a

28 Where as we may shortly comprehend the thinges that other men haue truely wrytten. 29 For he that buildeth an house a new, must prouide for many thinges to the whole buyldyng: but he that paynteth it afterward, seeketh but only that is comely, meete and conuenient to garnishe it withall.

30 Euen so do we also in lyke maner: and why? He that beginneth first to wryte a storie, must with his vnderstandyng gather the matter together, set his wordes in order, and diligently seeke out euery part. 31 But he that afterwarde wyll shorten it, vseth fewe wordes, and toucheth not the matter at the largest: let this be sufficient for a prologue. 32 Nowe wyll we begyn to shewe the matter: for it is but a foolishe thing to make a long prologue, and to be short in the storie it selfe.

The .iii. Chapter.

1 Of the honour done vnto the temple by the kynges of the gentiles. 6 Simon vttereth what treasure is in the temple.

A WHat tyme as the holy citie was inhabited in all peace & wealth, and when the lawes were yet very well kept: for so was it ordeyned through the godlynesse of Onias the hye priest, and other godly men that were enemies to wickednesse, 2 It
1.Mac.1.b. came thereto, that euen the kynges and princes them selues dyd the place great worship, and garnished the temple with great giftes: 3 Insomuch that Seleucus kyng of Asia, of his owne rentes bare all the costes be-
2.Mac.3.a. longing to the seruice of the offrings. 4 Then Simon of the tribe of Beniamin being ruler of the temple, vpon a bargaunce risen betweene him and the high priest for wickednesse that was
2.Mac.3.b. done in the citie, 5 For that he could not ouercome Onias, he gat him to Apollonius the sonne of Tharsia, which then was chiefe lorde in Celosyria and Phenices, 6 And tolde him that the treasurie in Hierusalem was full of innumerable money, and how that the common goodes whiche belonged not vnto the offeringes, were exceedyng great also: yea and howe it were possible that all these
B might come vnder the kynges power. 7 Now when Apollonius had shewed the kyng of the money, as it was tolde him: the kyng called for Heliodorus his treasurer, and sent him with a commaundement to bryng him the same money. 8 Immediatly Heliodorus toke his iourney, but vnder a colour as though he would go through Celosyria and Phenices to visite the cities, but his purpose was to fulfyll the kinges pleasure. 9 So when he came to Hierusalem, and was louingly receaued of the hye priest into the citie, he tolde what was determined concernyng the money, and shewed the cause of his comming: he asked also if it were so in deede. 10 Then the hie priest tolde him, that there was such money layed vp for the vpholdyng of wydowes and fatherlesse children, 11 And howe that a certayne of it belonged vnto Hircanus the sonne of Tobias a noble man, and that of al the money (and not as that wicked C Simon had reported) there were foure hundred talentes of siluer, and two hundred of golde: 12 Yea and that it were vnpossible for those mens meanyng to be deceaued that had put assured confidence in the holynesse of the place, and in the maiestie and vndoubted safetie of the temple, which is had in worship through the whole world, for the mayntenaunce and honour of the same. 13 Whervnto Heliodorus aunswered, that the kyng had commaunded him in any wyse to bryng him the money. 14 So at the day appoynted Heliodorus entred into the temple to order this matter: wherfore there was no small feare throughout
Exod.22.b. the whole citie. 15 The priestes fell downe before the aulter in their vestmentes, and called vnto heauen vpon him whiche had made a lawe concernyng stuffe geuen to kepe, that they D should be safely preserued for such as committed them vnto keping.

16 Then who so had loked the hye priest in the face, it would haue greeued his heart: for his countenaunce and the chaunging of his colour, declared the inwarde sorowe of his mynde. 17 The man was all in heauinesse, and his body in feare: whereby they that loked vpon him myght perceaue the griefe of his heart.

18 The other people also came out of their houses by heapes vnto the common prayer, because the place was lyke to come into confusion. 19 The women came together through the streetes with heery clothes about their breastes: the virgins also that were kept in ran to Onias, some of them ran to the gates, some vp vpon

the walles, other some loked out at the windowes. 20 Yea they all held vp their handes towarde heauen, and prayed. 21 A miserable thing was it to loke vpon the common people, and the hye priest beyng in such trouble.

22 But they besought almightie god, that the goodes whiche were committed vnto them, myght be kept whole for those that had deliuered them vnto their keping. 23 Neuertheleſſe the thing that Heliodorus was determined to do, that perfourmed he in the same place, he him selfe personally beyng about the treasurie with his men of warre. 24 But the spirite of almightie god shewed him selfe openly, so that all they which presumed to obey Heliodorus, fell through the power of God into a great fearefulnesse and dread. 25 For there appeared vnto the an horse with a terrible man sitting vpon him, decked in goodly array, and the horse smote at Heliodorus with his forefeete: nowe he that sate vpon the horse, had harneſſe of golde vppon him. 26 Moreouer there appeared two fayre and beautifull young men of notable strength in goodly array, whiche stoode by him, scourged him of both the sides, and gaue him many stripes without ceasing. 27 With that fell Heliodorus sodenly vnto the ground, so they toke him vp beyng compaſſed about with great darkneſſe, and bare him out vpon a beere. 28 Thus he that came with so many runners and men of warre into the sayde treasurie, was borne out, where as no man myght helpe him, beyng destitute of harneſſe and weapons: and so the power of God was manifest and knowen.

29 He lay still dumbe also by the power of god, destitute of all hope and lyfe. 30 And they prayſed the Lord, that he had shewed his power vppon his place, and temple which a litle afore was full of feare and trouble, and that through the reuelation of the almightie Lorde it was fylled with ioy and gladneſſe. 31 Then certayne of Heliodorus freendes prayed Onias that in all haſte he would call vppon God, to graunt him his lyfe whiche was gesting vp the ghoſt. 42 So the hye priest fearing lest the kyng should suſpect that the Iewes had done Heliodorus some (a) euyll, he offered an offering for his health. 33 Nowe when the hie priest had obtayned his petition, the same young men in the same clothing appeared, and stoode beſide Heliodorus, saying, Thanke Onias the hie priest: for, for his sake hath the Lorde graunted thee thy lyfe. Act. 27. c.

34 Therefore seeyng that God hath scourged thee, geue him prayſe and thankes, and shewe euery man his might & power. And when they had spoken theſe wordes, they appeared no more. 35 So Heliodorus offered vnto God, made great vowes vnto him which had graunted him his life, thanked Onias, toke his hoaſt, and went agayne to the kyng. 36 Then testified he vnto euery man of the great workes of god that he had seene with his eyes. 37 And when the kyng asked Heliodorus who were meete to be sent yet once agayne to Hierusalem, he saide, 38 If thou hast any enemie or aduerſarie vnto thy realme, send him thyther, and thou shalt haue him punished, yf he escape with his lyfe: for in that place (no doubt) there is a speciall power and working of God. 39 For he that dwelleth in heauen, visiteth and defendeth that place, and all that come to do it harme he punisheth and plagueth them. 40 This is nowe the matter concernyng Heliodorus, & the keping of the treasurie (at Hierusalem)

2. Mac. 5. c. and 11. b.

3. Mac. 6. c.

The .iiii. Chapter.

1 simon reporteth euill of Onias. 7 Iason desiring the office of the hie priest, corrupted the kyng with rewardes.

THis Simon nowe (of whom we spake afore) being a bewrayer of the money, and of his owne naturall countrey, reported the worſt of Onias, as though he had moued Heliodorus vnto this, & as though he had ben a bringer vp of euyll. 2 Thus was he not ashamed to call him an enemie of the realme, that was so faythfull an ouerseer and defender of the citie and of his people, yea and so feruent in the lawe of God. 3 But when the malice of Simon increased so farre, that through his freendes there were certayne manslaughters committed: 4 Onias conſydered the perill that myght come through this stryfe, and howe that Apollonius the chiefe Lorde in Celosyria and Phenices was all set vppon tyrannie, and Simons malice increased the same,

5 He gat him to the kyng, not as an accuſer of the citezins, but as one that by him ſelfe intended the com-

(a) In working some trecherie, or ſorcerie against him.

mon

mon wealth of the whole multitude.

6 For he sawe it was not possible to lyue in peace, neither Simon to leaue of from his foolishnesse, except the kyng dyd loke thereto. 7 But after the dearth of Seleucus, when Antiochus whiche is called the noble toke the kyngdome, Jason the brother of Onias laboured to be hye priest:

8 For he came vnto the kyng, & promised him three hundred and three score talentes of siluer, and of the other rentes foure score talentes.

9 Besides this, he promised him yet an hundred & fifte more, yf he might haue licence to set vp a scoole and an exercise of weapons, & that he might call them of Hierusalem Antiochians. 10 Whiche when the kyng had graunted, and he had gotten the superiorite, he began immediatly to draw his kinsmen to the custome of the heathen, 11 Put downe the thinges that the Jewes had set vp of loue by John the father of Eupolonius, whiche was sent ambassadour vnto Rome for to make the bonde of frendship and loue, he put downe all the lawes and liberties of the Jewes, and set vp the wicked statutes. 12 For when he had made a scoole of fence vnder the castle, he drewe all the cheefest young men on his side, and trayned them to were (a) hattes. 13 And there was such a feruent desire to come to the maners of the heathen, and to take vp newe straunge fashions brought in through the vngratious and vnheard wickednes of Jason, which shouldnot be called a priest, but an vngodly person: 14 Insomuch that the priestes were now no more occupied about the seruice of the aulter: but despised the temple, regarded not the offeringes, yea gaue their diligence to learne to fyght, to wrastle, to leape, to daunce, and to cast the stone: 15 Not setting by the honour of the fathers, but lyked the glorie of the Grekes best of all: 16 For the which they strone perylously, and were greedy to folowe their statutes, yea their lust was in all thinges to be lyke them, which afore were their enemies and destroyers.

17 Howbeit to do wickedly agaynst the lawe of God, shall not escape vnpunished, but of this we shall speake hereafter. 18 What time as the * Olimpians sportes were played at Tyrus, the kyng him selfe beyng present, 19 This vngratious Jason sent wicked men, bearing from them of Hierusalem (which nowe were called Antiochians) three hundred drachmes of siluer for an offering to Hercules: these had they that caryed them desired vnder such a fashion as though they should not haue ben offered, but bestowed to other vses. 20 Neuertheles he that sent them, sent them to the intent that they should be offered vnto Hercules: but because of those that were present, they were geuen as to the making of shippes.

21 And Apollonius the sonne of Menestheus was sent into Egypt, because of the noble men of king Ptolome Philometor. Now when Antiochus perceaued that he was put out from (b) medling in the realme, he sought his owne profite, departed from thence, came to Joppa, and then to Hierusalem, 22 Where he was honorably receaued of Jason, & of the citie, and was brought in with torche lyght and with great prayse: and so he turned his hoast vnto Phenices.

23 After three yeres Jason sent Menelaus (the foresaid Simons brother) to beare the money vnto the king, and to bring him aunswere of other necessarie matters. 24 But he when he was commended to the king for magnifying of his power, turned the priesthood vnto him selfe, laying vp three hundred talentes of siluer for Jason.

25 So when he had gotten commaundementes from the kyng, he came, hauing nothing that becommeth a priest, but bearing the stomache of a cruell tyraunt, and the wrath of a wylde bruite beast.

26 Then Jason which had deceaued his owne brother, seeing that he him selfe was begiled also, was fayne to flee into the land of the Ammonites, 27 And Menelaus gat the dominion: but as for the money that he had promised vnto the kyng, he dyd nothyng therin, albeit Sostratus the ruler of the castle required it of him. 28 For Sostratus was the man that gathered the customes: wherfore they were both called before the king. 29 Thus was Menelaus put out of the priesthood, and Lysimachus his brother came in his steade, and Sostratus left Crates ouerseer of the (c) Cyprians.

30 It happened in the meane season that the Tharsians and Mallotians made insurrection, because they were geuen for a present vnto Antiochis the kynges concubine.

(a) These hattes were tokens of wantonnes that the gentiles vsed.

* These were kept euery fifthy yere.

(b) From his honour and gaynes.

2. Mac. 4. b

1. Mac. 3. b

(c) That is, of them that meatured the corne.

31 Then came the kyng in all haſt to ſtill them agayne, and to pacifie the matter, leauing Andronicus there to be his deputie, as one meete therfore.
32 Nowe Menelaus ſuppoſing that he had gotten aright conuenient time, ſtole certayne veſſels of golde out of the temple, and gaue them to Andronicus for a preſent: and ſome he ſolde at Tyrus, and in the cities thereby.
33 Whiche when Onias knewe of a ſurete, he reproued him: but he kept him in a ſanctuarie beſide Daphnis, that lyeth by Antioche. 34 Wherfore Menelaus gat him to Andronicus, and prayed him that he would ſlay Onias. So when he came to Onias, he counſeled him craftely to come out of the ſanctuarie, geuing him his hande with an oth, (how be it he ſuſpected him) and then he ſlue Onias, without any regarde of righteouſnes. 35 For the which cauſe not only the Iewes, but other nations alſo, toke indignation, and were diſpleaſed for the vnrighteous death of ſo godly a man.
36 And when the kyng was come agayne from Cilicia, the Iewes and certayne of the Grekes went vnto him, complayning for the vnrighteous death of Onias. 37 Yea Antiochus him ſelfe was ſory in his minde for Onias, ſo that it pitied him: and he wept, remembryng his ſoberneſſe and manerly behauiour. 38 Wherefore he was ſo kindled in his minde, that he commaunded Andronicus to be ſtripped out of his purple clothing, and ſo to be led throughout the citie, yea and the vngratious man to be ſlayne in the ſame place where he committed his wickedneſſe vpon Onias: thus the Lorde rewarded him his puniſhment, as he had deſerued. 39 Nowe when Lyſimachus had done many wicked deedes in the temple through the counſell of Menelaus, and the noyce came abrode: the multitude gathered them together againſt Lyſimachus, for he had caryed out now much gold. 40 So when the people aroſe, and were full of diſpleaſure, Lyſimachus armed three thouſand vnthryfte to defende him, a certayne tyraunt beyng their captayne, which was grown both in age and woodnes. 41 They therfore ſeeing the enterpriſe of Lyſimachus, caught vp ſome ſtones, ſome blockes endes, and ſome handfulles of duſt that was nere at hande, and threwe them vpon the rebels of Lyſimachus bande that had ſet vpon them. 42 Thus there were many of them wounded, ſome beyng ſlaine, and all the other chaſed away: but as for the wicked churche robber him ſelfe they kylled him beſide the treaſurie.
43 Of theſe matters therefore there was kept a court againſt Menelaus.
44 Now when the kyng came to Tyrus, three men that were ſent from the ſenate pleaded his cauſe before the kyng. 45 But Menelaus beyng nowe conuict, went and promyſed Ptolome the ſonne of Dorymenes to geue him much money, yf he would pacifie the kyng toward him. 46 So Ptolome went to the kyng into a coort, where as he was ſet to coole him, & brought him out of that minde: 47 Inſomuch that he diſcharged Menelaus from the accuſations, that notwithſtandyng was cauſe of al miſchiefe: and thoſe poore men which yf they had tolde their cauſe, yea before the Scythians, they ſhould haue ben iudged innocent, them he condempned to death. 48 Thus were they ſoone puniſhed whiche ſolowed vpon the matter for the citie, for the people, and for the holy veſſels. 49 Wherefore they alſo of Tyrus, moued with hatred of that wicked deede, cauſed them to be very honorably buried. 50 And ſo through the couetouſneſſe of them that were in power, Menelaus remained ſtill in auctoritie, encreaſyng in malice, to the hurt of the citezins.

The .v. Chapter.

1 Of the ſignes and tokens ſeene in Hieruſalem, 6 Of the ende and office of Iaſon. 11 The purſute of Antiochus againſt the Iewes.

ABout the ſame tyme Antiochus vndertooke his ſeconde viage into Egypt. 2 And then were there ſeene throughout all the citie (of Hieruſalem) fourtie dayes long horſemen runnyng in the ayre, with robes of golde, and as bandes of ſpeare men,
3 And as troupes of horſemen ſet in aray, incounteryng and courſing one againſt another, with ſhakyng of ſhieldes and multitude of dartes, and drawyng of ſwordes, and ſhooting of arrowes, and the glitteryng of the golden armour ſeene, and harneſſe of all ſortes. 4 Wherefore euery man prayed that thoſe tokens myght turne to good. 5 Nowe when there was gone forth a falſe rumour, as though Antiochus had ben

ben dead, Jason toke a thousande men, and came sodenly vpon the cittie: the citezins ranne vnto the walles, at the last was the cittie taken, and Menelaus fled into the castle. 6 As for Jason he sparednot his owne citezins in the slaughter, neither consydered he what great evyl it were to destroy the prosperitie of his owne kinsmen: but did as one that had gotten the victory of his enemies, & not of his freendes.

B 7 For all this gat he not the superioritie, but at the last receaued confusion for his malice, and fled agayne lyke a bacabounde into the lande of the Ammonites. 8 Finally, for a rewarde of his wickednesse he was accused before Aretha the king of the Arabians, insomuch that he was fayne to flee from citie to citie, beyng despised of euery man as a forsaker of the lawes, and an abominable person: and at the last as an open enemie of his owne naturall countrey & of the citezins he was driuen into Egypt. 9 Thus he that afore put many out of their owne native lande, perished from home him selfe: he went to Lacedemon, thinkyng there to haue gotten succour by reason of kinrede. 10 And he that afore had cast many one out vnburyed, was thrown out him selfe, no man mournyng for him, nor puttyng him in his graue: so that he neither enioyed the buryall of a straunger, neither was he partaker of his fathers sepulchre. 11 Nowe when this was done, the king suspected that the Jewes wolde haue fallen from him, wherefore he came in a great displeasure out of Egypt, and toke the cittie by violence. 12 He commaunded his men of warre also, that they shoulde kyll & not spare: but slay downe such as withstoode them, or clymed vp vpon the houses. 13 Thus was ther a great slaughter of young men, olde men, women, children, and virgins.

C 14 In three dayes were there slayne fourscore thousande, fourtie thousand put in prison: and there were as many solde as were slayne. 15 Yet was he not content with this, but durst go into the most holy temple of all the worlde, Menelaus that traytour to the lawes and to his owne naturall countrey beyng his guide. 16 And with his wicked handes toke the holye vessels, which other kinges & cities had geuen thyther for the garnishing & honour of the place, them toke he in his handes vnworthyly, and defiled them. 17 So mad was Antiochus, that he consydered not how that God was not a litle wroth for the sinnes of them that dwelt in the cittie, for the which such confusion came vpon that place. 18 And why? yf it had not happened them to haue ben lapped in many sinnes, this Antiochus alloone as he had come, had sodenly ben punished and shut out of his presumption, lyke as Heliodorus was, whom Seleucus the king sent to rob the treasurie. 19 Neuertheleese God hath not chosen the people for the places sake: but the place for the peoples sake. 20 And therefore is the place become partaker of the peoples trouble, but afterwarde shall it enioy the wealth of them: and lyke as it was nowe forsaken in the wrath of Almightie God: so when the great God is reconciled, it shalbe set vp in hye worship agayne. 21 So when D Antiochus had taken a thousande and eyght hundred talentes out of the temple, he gat him to Antioche in all the haste, thinkyng in his pride that he myght make men sayle vpon the drye lande, and to go vpon the sea, such an hye mynde had he. 22 He left deputies there to vexe the people: at Hierusalem left he Philip a Phrygian, in maners more cruel then him selfe that set him there: 23 At Garizim he left Andronicus & Menelaus, which were more greeuous to the citezins then other. 24 Nowe as he was thus set in malice agaynst the Jewes, he sent Apollonius a cruell prince with an armie of twentie and two thousande, commaundyng him to slay those that were of perfect age, and to sel the women, and the younger sort. 25 When he came nowe to Hierusalem, he fayned peace, and kept him still vntyll the sabbath day: and then he commaunded his men to take them to their weapons, for the Jewes kept holy day: 26 And so he slue all them that were gone foorth to the open play, runnyng (here and there) through the citie with his men weaponed, & murthered a great number.

27 But Judas Machabeus which was the tenth, fled into the wildernesse, led his life there with his companie among wylde beastes and vpon the mountaynes, dwellyng there, and eatyng hearbes, lest they shoulde be partakers of the filthynesse.

¶ The

a. Mac. 4. f

1. Mac. 1. c

Judi. 5. b.

2. Mac. 3. b.

1. Mac. 1. c

¶ The.vi. apter.

1 The Iewes are compelled to leaue the lawe of God, 4 The temple is defiled. 12 The readers are admonished that they shall not abhorre the aduersitie wherwith the Lorde afflicteth them. 28 The greeuous payne of Eleazarus.

NOt long after this sent the king an olde man of Antioche for to compel the Iewes to transgresse the ordinaunces of the fathers, and of the lawe of God, 2 To defile the temple that was at Hierusalem, and to call it the temple of Iupiter Olympius: and that they shoulde be in Garizim, as those which dwell at the place of Iupiter the harberous.

3 This wicked sedition of the vngodlye was heauie vpon all the people:

4 For the temple was full of voluptuousnesse, bybbyng and bollyng of the heathen, of rybaudes and harlottes together: the women went into the holy place, and bare in that was not lawfull. 5 The aulter also was full of vnlawfull thynges, which the lawe forbiddeth to lay vpon it,

6 The sabbathes were not kept, the other solempne feastes of the lande were not regarded: to be playne, there durst no man be knowen that he was a Iewe. 7 In the day of the kinges birth they were compelled perforce to offer, and when the feast of Bacchus was kept, they were constrayned to were garlandes of yuie, and so to go about to the honour of Bacchus.

8 Moreouer through the counsell of Ptolomeus, there went out a commaundement vnto the next cities of the heathen agaynst the Iewes, that the lyke custome and "banketting shoulde be kept. 9 And who so would not conforme them selues to the maners of the Gentiles, shoulde be put to death: then mygbt a man haue seene the present miserie. 10 For there were two women accused to haue circumcized their sonnes: whom when they had led rounde about the citie the babes hangyng at their brestes, they cast them downe headlonges ouer the walles. 11 Some that were crept in dennes, and had kept the sabbath, were accused vnto Philip, and brent in the fire, because that for the feare of God they kept the commaundement so stylly, and would not defende them selues.

12 Nowe I beseche all those which reade this booke, that they refuse it not for these falles of aduersitie, and iudge the thinges that are happened for no destruction, but for a chastenyng of our people. 13 And why? When God suffereth not sinners long to folowe their owne mynde, but shortly punisheth them, it is a token of his great louyng kindnesse. 14 For this grace haue we of God more then other people, that he suffereth not vs long to sinne vnpunished, lyke as other nations: 15 That when the day of iudgement commeth, he may punishe them in the fulnesse of their sinnes. 16 If we sinne, he correcteth vs, but he neuer withdraweth his mercie from vs: and though he punishe with aduersitie, yet doth he neuer forsake his people. 17 But let this that we haue spoken nowe with fewe wordes, be for a warnyng and exhortation "of the heathen: nowe wyll we come to the declaryng of the matter. 18 Eleazar one of the principall scribes, an aged man, and of a well fauoured countenaunce, was constrayned to gape with open mouth, & to eate swynes flesche. 19 But he dessyryng rather to dye gloriously then to lyue with shame, offered him selfe wyllyngly to the warfarebome.

20 Nowe when he sawe that he must needes go to it, he toke it patiently: for he was at a poynt with him selfe, that he woulde not consent to any vnlawfull thyng for any pleasure of life.

21 They that (a) shoode by, beyng moued with pitie (but not a ryght) for the olde freendshyp of the man, toke him aside priuilie, and prayed him that he woulde let such flesche be brought him as were lawfull to eate, and then to make a countenaunce as though he had eaten of the flesche of the sacrifice, like as the king commaunded.

22 For so he might be deliuered from death: and so for the olde freendshyp of the man, they shewed him this kindnesse. 23 But he began to consyder discretly, and as became his age and the excellencie of his auncient yeres, and the honour of his gray heeres wherunto he was come, and his most honest conuersation from his childhood, but cheefely the holy lawe made and geuen by God, therefore he aunswered consequently, and wylled them strayghtwayes to sende him to the graue: 24 For it becommeth not myne age, sayde he, in any wyse to dissemble, whereby many young

A

* Or, Athens.

* Or, eatyng of the flesche that was sacrifised.

Iosue.3.b

C

* Or, but to vs.

Leui.11.8

D

(a) They that had the charge of that wicked banket.

young persons myght thynke that Eleazar beyng fourescore yeres olde and ten, were nowe gone to a straunge religion: 25 And so through myne hypocrisie for a litle tyme of a transitorie lyfe, they myght be deceaued: by this meanes also shoulde I defile myne age and make it abominable.

26 For though I were nowe deliuered from the tormentes of men, yet shoulde I not escape the hande of Almightie God neither aliue nor dead.

27 Wherefore I will dye manfully, and do as it becommeth myne age:

Amos. 1.8 28 Whereby I may peraduenture leaue an example of stedfastnesse for such as be young, yf I with a redye mynde and manfully dye an honest death for the most worthy and holy lawes. When he had sayde these wordes, immediatly he was drawen to the torment. 29 Nowe they that led him, and were mylde a litle afore, began to take displeasure because of the wordes that he sayde: for they thought he had spoken them of an hye mynde. 30 But when he was in his martirdome, he mourned, and sayde, Thou O Lorde which hast the holy knowledge, knowest openly that where as I myght be deliuered from death, I suffer these sore paynes of my body: but in my mynde I am well content to suffer them because I feare thee. 31 Thus this man dyed, leauyng the memoriall of his death for an example, not only vnto young men, but vnto all the people, to be stedfast and manly.

¶ The. vii. Chapter.

The punishment of the seuen brethren and of their mother.

A IT happened also that there were seuen brethren with their mother taken, and compelled by the king agaynst the lawe to eate swynes flesshe (namely) with scourges and letherne whippes. Leuit. 11.8

2 And one of them which was the cheefe, sayde, What seekest thou, and what requirest thou of vs? As for vs we are redy rather to suffer death, then to offende the lawes of God and the fathers.

3 Then was the king angry, and bad heate caudrons and brasen pottes: which when they were made hot,

4 Immediatlye he commaunded the tongue of him that spake first to be cut out, to pull the skinne ouer his head, to pare the edges of his handes and feete, yea and that in the syght of his mother and the other of his brethren. 5 Nowe when he was cleane mangled, he commannded a fire to be made, and so (whyle there was any breath in him) to be fryed in the caudron: In the which when he had ben long payned, the other brethren with their mother exhorted him to dye manfully, saying, 6 The Lorde God shall regarde the truethe, and comfort vs, lyke as Moyses testifieth and declareth in his song (saying) And he Deut. 32.6 wyll haue compassion on his seruauntes. 7 So when the first was B dead after this maner, they brought the seconde to haue him in derision, pulled the skinne with the heere ouer his head, and asked him yf he would eate swines flesshe or he were payned in the other members also throughout his body. 8 But he answered in his owne language, and sayde, I wyll not do it: and so he was tormented lyke as the first. 9 And when he was euen at the geuyng vp of the ghost, he sayd, Thou most vngratious person puttest vs nowe to death: but the king of the worlde shall rayse vs vp which dye for his lawes, in the resurrection of euerlastyng lyfe.

10 After him was the thirde had in derision, and when he was required he put out his tongue, and that ryght soone, holdyng forth his handes manfully: 11 And spake with a stedfast fayth, These haue I of heauen, but nowe for the lawes of God I despise them: for my truste is that I shall receaue them of him agayne. 12 In somuch that the king and they which were with him marueyled at the young mans boldnesse, that he no- C thyng regarded the paynes. 13 Now when he was dead also, they vexed the fourth with tormentes in like maner.

14 So whe he was now at his death, he sayd, It is better that we being put to death of men haue our hope & truste in God, for he shal raise vs vp againe: Joh. 5.c. as for thee thou shalt haue no resurrection to lyfe. 15 And when they had spoken to the fifth, they tormented him. 16 Then loked he vnto the king, and sayde, Thou hast power among men, for thou art a mortal man also thy selfe to do what thou wylt: but thynke not that God hath forsaken our generation. 17 Abyde thee, tary styll a whyle, and thou shalt see the great power of God, howe he

he wyll punisshe thee and thy seede.
18 After him they brought the first, which beyng at the poynt of death, sayde, Be not deceaued O king: for this we suffer for our owne sakes, because we haue offended our God, and therefore marueylous thynges are shewed vpon vs. 19 But thinke not thou which takest in hande to strue agaynst God, that thou shalt escape vnpunished. 20 This excellent mother worthy to be well reported of & had in remembraunce, sawe her seuen sonnes dye in one day, and suffered it patiently because of the hope that she had in god. 21 Yea she exhorted eueryS one of them in her countrey language, and that boldly and stedfastly with perfect wisdome, wakyng vp her wimishe thought with a manlye stomache, and said vnto them, 22 I can not tel howe ye spyang in my wombe: for I neither gaue you breath, nor soule, nor life, it is not I that ioyned the members of your bodyes together, 23 But the maker of the world which fashioned the birth of man, and began all thynges: euen he also of his owne mercie shal geue you breath and life agayne, like as ye now regard not your owne selues for his lawes sake. 24 Now thought Antiochus that she had despised him, therefore he let her go with her reproches, and began to exhort the youngest sonne which was yet left, not only with wordes, but swore vnto him with an othe, that he should make him a riche and wealthy man, if he would forsake the lawes of his fathers: yea and that he shoulde geue him whatsoeuer were necessarie for him. 25 But when the young man wouldе not be moued for all these thynges, he called his mother and counselled her to sane her sonnes life. 26 And when he had exhorted her with many wordes, she promised him that she wouldе speake to her sonne.
27 So she turned her vnto him, laughyng the cruel tyraunt to scorne, and spake in her countrey language, O my sonne, haue pitie vpon me, that bare thee nine monethes in my wombe, that gaue thee sucke, nourtshed thee, and brought thee vp vnto this age: 28 I beseche thee my sonne loke vpon heauen and earth, and all that is therin, and consider that God made them and mans generation of naught: 29 So shalt thou not feare this hangman, but suffer death thoughtfully, like as thy brethren haue done: that I may receaue thee agayne in the same mercie with thy brethren.
30 While she was yet speakyng these wordes, the young man sayde, Whom loke ye for? (wherfore do ye tary?) I wyll not obey the kinges commaundement, but the lawe that God gaue vs by Moyses. 31 As for thou that imaginest all mischeefe agaynst the "Iewes, thou shalt not escape the hande of God. 32 For we suffer these thynges because of our sinnes.
33 And though the lyuyng Lorde be angry with vs a litle whyle for our chastenyng and reformation, yet shall he be at one agayne with his seruauntes. 34 But thou O godlesse man, & of all other the most wicked, pride not thy selfe through vayne hope, in being so malicious vpon the seruauntes of God: 35 For thou hast not yet escaped the iudgementes of God, which is Almightie, and seeth all thynges.
36 My brethre that haue suffred a litle payne, are nowe vnder the couenaunt of euerlastyng lyfe: but through the iudgement of God, thou shalt be punished ryghteously for thy pryde.
37 As for me, lyke as my brethren haue done I offer my "soule and my bodye for the lawes of our fathers, callyng vpon God that he wyll soone be mercifull vnto our people, yea and with payne and punishment to make thee graunt that he only is God.
38 In me nowe and in my brethren the wrath of Almightie God is at an ende, which ryghteously is fallen vpon all our people. 39 Then the kyng beyng kindled in anger, was more cruell vpon him then vpon all the other, and toke indignation that he was so lightly regarded. 40 So this young man dyed vndefiled, and put his trust stylle in the Lorde. 41 Last of all, after the sonnes was the mother put to death also. 42 Let this nowe be inough spoken concernyng the offerynges and extreme cruelnesse.

¶ The.viii. Chapter.

1 Iudas gathereth together his hoast.
9 Nicanor is sent agaynst Iudas.
27 The Iewes geueth thankes after they haue put their enemies to flight, diuidyng the spoyles vnto the fatherlesse and vnto the widowes.

Then Iudas Machabeus and they that were with him, went priuilie into the townes, called their kinsfolkes

F Leui. 11. 8

" Or, the Iewes.

" Or, lyfe.

G 2. Mac. 2. 8

folkes and freendes together, toke vnto them all such as continued yet in the layth & lawe of the Jewes, and brought foorth sixe thousande men.

2 So they called vpon the Lord, that he wolde haue an eye vnto his people which was troden downe of euery man, to be gracious vnto the temple that was defiled of the vngodly.

3 To haue compassion vpon the destruction of the citie which was shortlye like to be layde waste, to heare the voyce of the blood that cryed vnto him: 4 To remember the most vnryghteous deathes of young innocent children, the blasphemies also done vnto his name, and to punishe them.

5 Nowe when Machabeus had gathered this multitude together, he was to mightie for the heathen: for the wrath of the Lord was turned into mercie. 6 He fel vpon the townes & cities vnwares, brent them, toke the most commodious places, and slue many of the enemies. 7 But specially he made such chases by nyght, insomuch that his manlines was spoken of euery where. 8 So when Philip sawe that the man encreased by litle & litle, and that the matter prospered with him for the most part: he wrote vnto Ptolome which was a captayne in Celosyria and Phenices, to helpe him in the kinges businesse. 9 Then sent he Nicanor the sonne of Patroclus a special freende of his in all the haste, and gaue him of the common sort of the heathen no lesse then twentie thousande harnelled men, to roote out the whole generation of the Jewes, hauyng to helpe him one Gorgias a man of warre, which in matters concernyng battels had great experience. 10 Nicanor ordayned also the tribute which the Romanes shoulde haue had, to be geuen vnto the king out of the captiue of the Jewes (namelye) two thousande talentes. 11 And immediatly he sent to the cities of the sea coast, requiryng them for to bye Jewes to be their seruauntes & bondmen, promisyng to sell them fourscore and ten for one talent: but he considered not the wrath of Almightie God that was to come vpon him.

12 When Judas knewe of this, he tolde the Jewes that were with him of Nicanors commyng. 13 Nowe were there some of them fearfull, not trustyng vnto the vprighteousnesse of God, and fled their way, and abode not in that place: 14 But the other solde all that they had left, and besought the Lord to deliuer them from that wicked Nicanor, which had solde them or euer he came nye them:

15 And though he wolde not do it for their sakes, yet for the couenaunt that he made with their fathers, and because they called vpon his holy and glorious name. 16 And so Machabeus called his men together (namely) about sixe thousande, exhortyng them not to agree vnto their enemies, neither to be afrayde for the multitude of their aduersaries comming agaynst them vnryghteously, but to fyght manly, 17 Considering the reproofe that they had done to the holy place without cause, howe they had despised & oppressed the citie, yea and destroyed the lawes of the fathers. 18 For they, sayde he, trust in their weapons, and boldnes: but our confidence is in the Almightie Lorde, which in the twinklyng of an eye may both destroy them that come agaynst vs, and all the worlde. 19 He exhorted them also to call to remembraunce the helpe that God shewed vnto their fathers, as when there perished an hundred fourscore and fiue thousande of Sennacheribs people: 20 And of the battel that they had in Babylon agaynst the Galathians: howe all the Macedonians that came to helpe them, beyng foure thousande, soode in feare: and howe they beyng only but " sixe thousande, slue an hundred & twentie thousande through the helpe that was geuen them from heauen, whereby they also had receaued many benefites.

21 Through these wordes the men toke good heartes vnto them, redie to dye for the lawe and the countrey.

22 So he set vpon euery companie a captayne, one of his owne brethren, Simon, Joseph, and Jonathas, geuyng eche one fifteene hundred men.

23 He caused " Esdras also to reade the holy booke vnto them, and to geue them a token of the helpe of God: then he him selfe beyng captaine in the forefront of the battell, buckled with Nicanor. 24 And God was their helpe, insomuch that they slue aboue nine thousand men, & compelled the more part of Nicanors hoast to flee, they were so wounded & feeble.

25 Thus they toke the money from those that came to bye them, and followed vpon them on euery syde.

29 But

1. Mac. 2. a

1. Mac. 3. c

1. Mac. 5. b

Deu. 20. a

Jere. 19. b

" Or, eyghe thousande.

" Or, Eleazarus.

1. Mac. 4. b

27 So they toke their weapons, and
spoyles, and kept the sabbath, geuyng
thankes vnto the Lorde which had
deliuered them that day, and shewed
them the begynnyng of his mercie.
Num.31.d 28 After the sabbath, they distributed
the spoyles to the sicke, to the father-
lesse, and to widowes, and the residue
had they them selues, with theirs.
29 When this was done, and they all
had made a generall prayer, they be-
sought the mercifull Lorde to be at
one with his seruauntes. 30 Of those
also that were with Timotheus and
Bacchides, whiche fought agaynst
them, they slue twentie thousande,
wan hygh and strong holdes, and de-
uided mo spoyles, euer geuyng an e-
qual portion vnto the sicke, to the fa-
therlesse, to widowes, and to aged per-
sons. 31 And when they had dili-
gently gathered their weapons toge-
ther, they laide them all in conuenient
places, & the remnaunt of the spoyles
brought they to Hierusalem:
32 They slue also Philarches that
wicked person, which was with Ti-
motheus, and had vexed many Jewes.
33 And when they helde the thanke-
geuyng at Hierusalem for the victory,
they brent those that had set fire on
the portes of the temple (namely) Ca-
listhenes, which was fled into an
house, and so they gat a worthy re-
warde for their wickednesse. 34 As
for that most vngratious Nicanor,
which had brought a thousande mar-
chauntes to bye the Jewes, 35 He
was through the helpe of the Lorde
brought downe, euen of them whom
he regarded not: insomuch that he put
of his glorious rayment, fled by sea,
and came alone to Antioche with
great shame and dishonour, which he
gat through the destruction of his
hoast. 36 Thus he that promised the
Romanes to pay them their tribute
when he toke Hierusalem, began now
to say playnly, that God was the de-
fender of the Jewes, and therfore not
possible to wounde them, because they
folowed the lawes which God had
made.

¶ The.ix. Chapter.

1 Antiochus wyllyng to spoyle Perse-
polis is driuen to flyght. 9 As he perse-
cuted the Iewes, he is striken of the
Lorde. 13 The fayned repentaunce of
Antiochus. 28 He dyeth.

AT the same time came Antiochus
agayne with dishonour out of
Persia. 2 For when he came to
Perse polis, and vndertoke to rob the
temple, & to subdue the citie, the peo-
ple ran together and defended them
selues, insomuch that he and his were
fayne to flee with shame: and so after
that flyght it happened that Antio-
chus came agayne with dishonour.
3 But when he came to Egbatana,
he gat knowledge what was happe-
ned vnto Nicanor and Timotheus.
4 Nowe as he was auaunsyng him
selfe in his wrath, he thought he was
able to auenge the iniurie that was
done to them vpon the Jewes: and
therefore commaunded to make redy
his charret, hastyng on his iourney
without ceassyng, the iudgement of
God prouokyng him, because he had
spoken so proudly, that he woulde
come to Hierusalem, and make it a
graue of the Jewes. 5 But the
Lorde God of Israel that seeth all
thynges, smote him with an vncura-
ble and inuisible plague (which no man
coulde heale:) For assoone as he had
spoken these wordes, there came vp-
on him an horrible payne of his bow-
els, and a sore greefe of the inner
partes, 6 And that was but ryght:
for he had martired other mens bow-
els with diuers and straunge tor-
mentes. 7 Howbeit he woulde in
no wyse ceasse from his malice: yea
he was yet the prouder and more ma-
litious agaynst the Jewes: but whyle
he was commaundyng to make haste
in the matter, it happened that he fell
downe violently from the charret
that ran swiftly, so that it bruised his
body, and dyd him great payne.
8 And so he that thought a litle be-
fore he myght commaunde the floods
of the sea (so proude was he beyonde
the condition of man) and to weye
the hye mountaynes in a payre of ba-
launce, was nowe brought downe to
the grounde, and caryed vpon a horse-
lyter, knowledgyng the manifest
power of God vppon him: 9 So
that the wormes came out of the bo-
dye of this wicked man in aboun-
daunce: and whyles he was alyue,
his flesche fell of for payne and tor-
ment, and all his armie was greeued
at his * smel. 10 Thus he that a Or, rot-
tennesse.
litle afore thought he myght reache
to the starres of heauen, him myght
no man nowe abyde nor beare, for
the

1. Mac.6.

vehemencie of stincke. 11 Therefore he beyng brought from his great pryde, began for to come to the knowledge of him selfe: for the punishment of God warned him, and his payne encreased euer more and more.

12 And when he him selfe myght not abyde his owne stincke, he sayde these wordes, It is reason to be obedient vnto God, and that a man which is mortall, thinke not through pryde him selfe to be equall vnto God.

13 This wicked person prayed also vnto the Lorde, who nowe woulde C haue no mercie vpon him: 14 And as for the citie that he came vnto so hastily to bryng it downe to the grounde, and to make it a graue for dead men, nowe he decreeth to deliuer it free:

15 And as touchyng the Iewes, whom he had iudged not worthy to be buryed, but woulde haue cast them out with their children for to be deuoured of the fowles & wylde beastes, (saying that he woulde haue destroyed both olde and young:) nowe he promised to make them lyke the citezins of Athens: 16 And where as he had spoyled the holy temple afore, nowe he maketh promise to garnische it with great gyftes, to encrease the holye ornamentes, and of his owne rentes to beare the costes and charges belongyng to the offerynges:

17 Yea and that he woulde also become a Iewe him selfe, to go through euery place of the worlde that was inhabited, and to preache the power of God. 18 But when his paynes woulde not ceasse, (for the righteous iudgement of God was come vpon him) out of a very dispaire he wrote vnto the Iewes a letter of intercession, containyng these wordes,

19 The king and prince Antiochus, witherto vnto the vertuous citezins of the Iewes much healthe and good prosperitie. 20 If ye and your children fare well, and yt all thynges go after your mynde, we geue great D thankes. 21 In my sickneſſe also do I remember you louyngly: for as I came out of Persia, and was taken with sore disease, I thought it necessarye to care for the common wealthy: 22 Neither dispaire I in my selfe, but haue a good hope to escape this sickneſſe. 23 But consyderyng that my father led an hoast sometyme in the hygher places, and shewed who shoulde raigne after him, 24 That yf there happened any controuersie, or any harde thyng were declared, they in the lande myght knowe their cheefe Lorde, that there shoulde be no insurrection. 25 Agayne, when I ponder with my selfe howe that all the mightie men and neyghbours rounde about are layng wayte, and loke but for opportunitie to do harme: I haue ordeyned that my sonne Antiochus shall raigne after me, whom I oft commended to many of you when I was in the hyghest kingdomes, and haue written vnto him as it followeth hereafter. 26 Therfore I pray you, E and require you to remember the benefites that I haue done vnto you generally and in especiall, and that euery man wyll be faythfull to me and my sonne. 27 For I hope that he shalbe of sober and louyng behauiour, and yf he folowe my deuice, he shalbe indifferent vnto you.

28 Thus that murtherer and blas- Deut. 8.c
phemer of God was sore smitten: and lyke as he had intreated other men, so he dyed a miserable death in a straunge countrey vpon a mountayne. 29 And his body dyd Philip that went with him carry away, whiche fearyng the sonne of Antiochus, went into Egypt to Ptolome Philometor.

¶ The. x. Chapter.

1 Iudas Machabeus taketh the citie and the temple. 10 He begynneth to shewe the actes of Eupator. 29 Fiue men appeare in the ayre to the helpe of the Iewes. 39 Timothi is slayne.

MAchabeus nowe and his F
companie thorowe the 1. Mac. 4.c
helpe of the Lorde wan the temple and the citie agayne,

2 Destroyed the aulters and chappels that the heathen had builded through the streetes, 3 Clensed the Exod. 20.8
temple, made another aulter of bricke stone, and after two yeres they offered sacrifices, set foorth the incense, the lyghtes, and shewe bread.

4 When that was done, they fell downe flat vpon the grounde, and besought the Lorde that they myght come no more into such trouble: but if they sinned any more agaynst him, he him selfe to chasten them with mercy, & not to come into the handes of those aliaunces and blasphemous men.

5 Nowe

5 Nowe vpon the same day that the straungers polluted the temple, it happened that on the very same day it
1. Mach. 4. f was clensed agayne: (namely) the twentie and fifth day of the moneth called
November Casleu. 6 They kept eyght dayes in gladnesse, like as in the feast of the tabernacles, remembryng that not long afore they helde the feast of the tabernacles vpon the mountaynes and in
B dennes lyke beastes. 7 And for the same token they bare greene bowes, braunches, and palmes, and song psalmes before him that had geuen them good successe to clense his place.

8 They agreed also together, & made a statute that euery yere those dayes should be solemply kept of al the people of the Iewes. 9 Now Antiochus then that was called the noble dyed, it is sufficiently tolde. 10 Nowe wyll we speake of Eupator the sonne of that wicked Antiochus howe it happened with him, and so with fewe wordes to comprehende the aduersitie that chaunced in the warres. 11 Whē he had taken in the kingdome, he made one Lysias which had ben cap-
* Or, Celosyria. tayne of the hoast in Phenices and * Syria, ruler ouer the matters of the realme. 12 For Ptolome that was called Macron, beyng a ruler for the Iewes, & specially to sit in iudgement for such wrong as was done vnto them, vndertoke to deale peaceablye with them. 13 For the which cause he was accused of his freendes before Eupator: and when he was suspect to be a traytour, because he had left Cypres that Philometor had committed vnto him, & because he departed from noble Antiochus that he was come vnto, he poysoned him selfe, and dyed.

C 14 Nowe when Gorgias was gouernour of the same places, he toke straungers, and vndertoke oft tymes to warre with the Iewes. 15 Moreouer, the Idumeans that helde the strong holdes, receaued those that were dryuen from Hierusalem, and
2. Mac. 5. a toke in hande to warre also. 16 But they that were with Machabeus besought & prayed vnto the Lorde that he woulde be their helper, and so they fell vpon the strong holdes of the Idumeans, 17 And wan many places by strength: such as came agaynst them they slue, and kylled no lesse of all together then twentie thousande.

18 Neuertheles some, no lesse then nine thousande, were fled into two strong towres hauyng all maner of ordinaunce to withstand them. 19 Then Machabeus leauyng Simon, Iosephus, Zacheus, and those that were with them, which were very many, went to besege them, & to fight where most neede was. 20 Nowe they that were with Simon beyng led with couetousnesse, were intreated for money through certayne of those that lay in the castles: and toke threescore and ten thousande (a) dragmas, and let some of them escape. 21 But when it was tolde Machabeus what had happned, he called the captaynes of the people together, accusyng those persons that they had sold the brethren for money, and let their enemies go. 22 So he slue those traytours, and immediatly went in hande with the two castles.

(a) A dragma is, the eyght part of an ounce, which is about three pence.

D 23 And when they had ordered themselues manly with their weapons and handes, they slue in the two castles
1. Mac. 5. b. 2. Mac. 8. no then twentie thousand. 24 Nowe Timotheus whom the Iewes had ouercome afore, gathered a multitude of straunge people, brought an hoast also of horsemen of the Asians to wyn Iurie by strength. 25 But when
2. Mac. 11. b he dyne nye, Machabeus and they that were with him fell to their prayer, sprinkled ashes vpon their heades, beyng girded with heery cloth about their loynes, 26 Fell downe before the auiter, and besought the Lorde that he woulde be mercifull to them, but an enemie vnto their enemies, and to take part agaynst their
Deut. 28. a aduersaries, accordyng as it is promised in the lawe. 27 So after the prayer, they toke their weapons and went on further from the citie: and whē they came nye the enemies, they prepared them selues agaynst them.

E 28 And betymes in the morning at the breake of the day, both the hoastes
Jere. 17. d 2. Chr. 32. d buckled together: the one part had the Lorde for their refuge, which is the gouer of prosperitie, strength, and victory: the other had a manly stomache, which is a captayne of warre. 29 The
1. king. 6. a 1. Mac. 3. a and. 11. b battel nowe beyng great, there appeared vnto the enemies from heauen fiue goodly men vpon horsebackes, with bridels of golde, leadyng the Iewes: 30 And two of them hauyng Machabeus betwixt them, that kept him safe on euery side with their weapons, but shot dartes and lightninges vpon the enemies, wherethrough they were confounded with blyndnesse, and so

so sore afrayde that they fell downe.
31 There were slayne of footemen twentie thousande and fiue hundzeth, and sixe hundzeth hozsemen. 32 As foz Timotheus hym selfe, he fled vnto Gazara, a very strong holde, wherin Chereas was captayne. 33 But Machabeus and his companie layde siege to it chearefully foure dayes.

34 Now they that were within, trusting to the strength of the place, cursed and banned exceedingly, and made great craking with wicked wozdes.

35 Neuertheleße, vpon the fift day in the mozning, twentie young men of Machabeus company, beyng set on fire in their myndes because of the blasphemie, came manfully vnto the wall, and with bolde stomackes smote downe those that they met.

36 Others also clymed vp vpon the towzes, vndertaking to set fire vpon the poztes, and to burne those blasphemous persons quicke with the fires that they had made, others brake open the gates, and receaued the rest of the armie, and tohe the citie.

37 Two dayes were they destroying the castle, whiche when they founde Timotheus that was crept in a cozner, they kylled him, and slue Chereas his brother in like maner, with Apollophanes. 38 When this was done, they song psalmes with prayses and thankesgeuing vnto the Lozde, which had done so great thinges foz Israel, and geuen them the victozie.

The xi. Chapter.

1 Lysias goeth about to ouercome the Iewes. 8 Succour is sent from heauen vnto the Iewes.

NOt long after this, Lysias the kynges stewarde and a kinsman of his, whiche had the gouernaunce of his matters, toke soze displeasure foz the thinges that had happened, 2 And when he had gathered fourescoze thousande men of foote, with all the hoast of the hozsemen, he came against the Jewes, thinking to winne the citie, to make it an habitation foz the heathen: 3 And the temple woulde he haue to be an house of lucre, like as the other gods houses of the heathen are, and to sel the priestes office euery yere, 4 Not consydering the power of God, but was wylde in his mynde, trusting in the multitude of footemen, in thousandes of hozsemen, and in his fourescoze Elephants.

5 So he came into Jurie, and then to Bethsura, a castle of defence, lying in a narowe place fiue furlonges from Hierusalem, and layde soze siege vnto it. 6 Nowe when Machabeus and his company knewe that the strong holdes were besieged, they fell to their prayers with weeping and teares before the Lozde: and all the people in like maner besought hym that he woulde sende a good angell to deliuer Israel. 7 Machabeus hym selfe was the first that made hym redy to the battayle, exhozting the other that were with hym to ieoparde themselues, and to helpe their brethren.

8 And when they were goyng foozth of Hierusalem together with a redy and willing minde, there appeared before them vpon hozsbacke a man in white clothing, with harneße of gold, shaking his speare. 9 Then they praysed the Lozde all together whiche had shewed them mercy, & were comfozted in their mindes, insomuch that they were redy not only to fight with men, but with the most cruel beastes, yea and run thozowe walles of iron.

10 Thus they went on willingly, hauing an helper from heauen, and the Lozde mercifull vnto them. 11 They fell mightely vpon their enemies like lions, slue eleuen thousand footemen, sixteene hundzed hozsemen, and put all the other to flight, 12 Many of them beyng wounded, and some gat away naked: yea Lysias him selfe was fayne to flee shamefully, and so to escape.

13 Neuertheleße that man was not without vnderstanding, but consydered by hym selfe that his power was minished, & pondzed howe the Jewes beyng defended by the helpe of almightie god, were not able to be ouercome: wherfoze he sent them wozde, 14 And promised that he would consent to all thinges whiche were reasonable, and to make the kyng their freende. 15 To the which prayer of Lysias Machabeus agreed, seeking in all thinges the common wealth: and whatsoeuer Machabeus wrote vnto Lysias concerning the Jewes, the kyng graunted it. 16 Foz there were letters written vnto the Jewes from Lysias, conteyning these wozdes, Lysias sendeth greeting to the people of the Jewes. 17 John and "Absalon which were sent from you, deliuered me writinges, and required me to fulfill the thinges concerning their errande. 18 Therefoze looke

F

John.17.b.

Esai.36.b.

ii. Mac.5.c.

B

2. Mac.3.b.

C

"Or, Absalom.

what myght be graunted, I certified the kyng therof: and whatsoeuer was conuenient, he agreed therto. 19 If ye now wyll be faythfull in these matters, I shall endeuour my selfe hereafter also to do you good. 20 As concerning these thinges by every article thereof, I haue committed them to your messengers, to those whom I sent vnto you to commune with you of the same particularly. 21 Fare ye well. In the hundred fourtie and eyght yere, the twentie and fourth day of the moneth Dioscorinthius.

22 Now the kinges letter conteyned these wordes, Kyng Antiochus sendeth greeting vnto his brother Lysias. 23 Forsomuch as our father is nowe translated vnto the gods, our wyll is that they whiche are in our realme liue without any insurrection, and euery man to be diligent in his owne matters: 24 We vnderstand also that the Iewes wouldе not consent to our father for to be brought vnto the customе of the gentiles, but styfly to kepe their owne statutes, for the whiche cause they require of vs also to let them remayne styll after their owne lawes. 25 Wherfore our mynde is that this people shalbe in rest: we haue concluded and determined also to restore them their temple agayne, that they may lyue according to the vse and customе of their forefathers. 26 Thou shalt do vs a pleasure therfore, if thou sende vnto them, & graunt them peace: that when they are certified of our minde, they may be of good cheare, & looke to their owne wealth. 27 And this was the letter that the kyng wrote vnto the Iewes, Kyng Antiochus sendeth greeting vnto the counsell, and the other people of the Iewes. 28 If ye fare well, we haue our desire: as for vs we are in good health. 29 Menelaus came and tolde vs howe that your desire was to returne home, and peaceably to enioy your owne possessions.

30 Wherefore, those that wyll come, we geue them free libertie vnto the thirtie day of the moneth of * Apzil, 31 That they may vse the meates of the Iewes and their owne lawes lyke as afore: and none of them by any maner of wayes to haue harme for thinges done in ignorance. 32 I haue sent also Menelaus, that he may comfort you. 33 Fare ye well. In the hundred fourtie and eyght yere, the fifteenth day of the moneth of Apzil.

34 The Romanes also sent a letter, conteyning these wordes, Quintus Memmius, and Titus Manilius ambassadors of the Romanes, sende greeting vnto the people of the Iewes. 35 Looke what Lysias the kynges kynsman hath graunted you, we graunt you the same also. 36 But as concerning the thinges whiche he referred vnto the kyng, sende hyther some with speede, and ponder the matter diligently among your selues, that we may * cal the best to your profite: for we must depart nowe vnto Antioche. 37 And therfore wryte shortly againe, that we may know your mind.

38 Fare well. In the hundreth fourtie and eyght yere, the fifteenth day of the moneth of Apzil.

The. xii. Chapter.

1 Timotheus troubleth the Iewes.
3 The wicked deede of them of Ioppa against the Iewes.

When these couenauntes were made, Lysias went vnto the kyng: and the Iewes tilled their grounde. 2 But Timotheus and Apollonius the sonne of Gennei, Ierome, and Demophon (the proude) Nicanor the captayne of Cypers, and they that lay in those places, wouldе not let them liue in rest and peace.

3 They of Ioppa also dyd euen such a shamefull deede: they prayed the Iewes that dwelt among them to go with their wyues and chyldren into the shippes which they had prepared, and did with them as though they had ought them no enyll wyll: 4 Forsomuch then as there was gone foorth a generall proclamation throwe the citie because of peace, they consented therto, and suspect nothing: but when they were gone foorth into the deepe, they drowned no lesse then two hundred of them. 5 When Judas knewe of this cruelte shewed vnto his people, he commaunded those that were with him to make them redy, 6 Exhorting them to call vpon God the righteous iudge, went foorth against those murtherers of his brethren, set fire in the hauen by night, brent vp the shippes: and those that escaped from the fire, he slue (with the sworde.)

7 And when he had done this he departed, as though he wouldе come agayne and roote out all them of Joppa. 8 But when he had gotten word that the Jamnites were mynded to do

* Zaufhkus.

* Or, consult the best

in the maner vnto the Iewes whiche dwelt among them, 9 He came vpon the Iamnites by night, and set fire on the hauen with the whyppes: so that the light of the fire was seene at Hierusalem vpon a two hundred and fourtie furlonges. 10 Nowe when they were gone from thence nine furlonges in their iourney towarde Timotheus, fiue thousand men of foote, and fiue hundreth horsemen of the Arabians fought with hym. 11 So when the battayle was earnest, and prospered with Iudas thorowe the helpe of God, the residue of the (a) Arabians beyng ouercome, besought Iudas to be at one with them, and promised to geue hym certayne * pastures, and to do hym good in other thinges. 12 Iudas thinking that they should in deede be profitable concerning many thinges, promised them peace: whervpon they shoke handes, and so they departed to their tentes.

13 Iudas went also vnto a citie, whiche was very fast kept with bydges, fensed rounde about with walles, and diuers kindes of people dwelling therein, called Calpin. 14 They that were within it put such trust in the strength of the walles and in their store of battayles, that they were the slacker in their doynges, cursing and reuiling Iudas with blasphemies, and speaking suche wordes as it becommeth not. 15 But Machabeus callyng vpon the great prince of the worlde, (whiche without any battayle rammes or ordinaunces of warre did cast downe the walles of Iericho in time of Iosuah) fel manfully vpon the walles, 16 Toke the citie, & thorowe the helpe of the Lorde made an exceeding great slaughter: insomuch that a lake of two furlongs byde which lay therby, seemed to flow with the blood of the slaine. 17 Then departed they from thence seuen hundred and fiftie furlonges, and came to * Taraca vnto the Iewes that are called Tubianei.

18 But as for Timotheus they could not get hym there: for (not one matter dispatched) he was departed from thence, and had left certayne men in a very strong holde. 19 But Dositheus and Sosipater, whiche were captaynes with Machabeus, slue those that Timotheus had left in the house of defence, more then ten thousande men. 20 And Machabeus prepared him with the fire thousande men that were about hym, set them in order by companies, and went forth agaynst Timotheus, whiche had with him an hundred and twentie thousand men of foote, two thousand and fiue hundred horsemen. 21 When Timotheus had knowledge of Iudas comming, he sent the women, children, and the other baggage vnto a castle called Carnion: for it coulde not be wonne, and was hard to come vnto, the wayes of the same places were so narrowe.

22 And when Iudas his first bande came in sight, the enemies were smytten with feare through the presence of God which seeth all thynges: insomuche that they fleeyng one here, another there, were rather discomfited of their owne people, and wounded with the strokes of their owne swordes. 23 Iudas also was verye earnest in folowyng vpon them, punishing those vngodly, and slue thirtie thousand men of them. 24 Timotheus also him selfe fell into the handes of Dositheus and Sosipater, whom he besought with much craft to let hym go with his lyfe, because he had many of the Iewes fathers and brethren in prison, which if they put him to death should be despised. 25 So when he had promised faythfully to deliuer them agayne according to the condition made, they let hym go without harme, for the health of the brethren.

26 Then Machabeus marched forth to Carnion and Atargation, and there slue twentie and fiue thousande men. 27 Nowe after that he had chased away and slayne his enemies, he remoued the hoast towarde Ephron a strong citie, wherein was Lysias and a great multitude of diuers nations: and the strong young men kept the walles, defending them mightyly: In this citie was much ordinaunce and prouision of darres.

28 But when Iudas and his company had called vpon almightie God, whiche with his power breaketh the strength of the enemies, they wanne the citie, and slue twentie and fiue thousande of them that were within.

29 From thence went they to the citie of the * Scythians, whiche lyeth fiue hundred furlonges from Hierusalem. 30 But when the Iewes whiche were in the citie, testified that the citizens deale louingly with them, yea and intreated them kyndly in the tyme of their aduersitie, 31 Iudas and his company gaue thankes,

(a) The Nomades of Arabia, so called because they were sheepheardes.

* Or, cattel

Ioſu. vi. c.

* Or, Chabata.

Iud. vii. f. 1. Sam. 14. c. 2. Chr. 20. d

1. Mach. v. e

* Or, Scythopolis.

thankes, desiring them to be frendly styll vnto them: and so they came to Hierusalem, the hie feast of the weekes beyng at hande. 32 And after the feast of Pentecost they went forth against Gorgias the gouernour of Idumea, 33 Who came out with three thousande men of foote, and foure hundred horsemen. 34 Which when they met together, it chaunced a fewe of the Iewes to be slayne. 35 And Dositheus one of the Bacenors, a mightie horseman, toke holde of Gorgias, and woulde haue taken hym quicke: but an horseman of Thracia fell vpon him and smote of his arme, so that Gorgias escaped and fled into * Mozesa. 36 When they now that were of * Gorgias side had foughten long and were weerie, Iudas called vpon the Lord that he would be their helper, and captayne of the feelde:

* Or, Marcsa.
* Or. Esdrin.

37 And with that he began in his owne language, and song Psalmes with a lowde voyce, insomuch that he made the enemies afrayde, and Gorgias men of warre take their flight.

38 So Iudas gathered his hoast, and came into the citie of Odolla: & when the seuenth day came vpon them, they cleansed them selues as the custome was, and kept the Sabbath in the same place. 39 And vpon the day following, as necessitie required, Iudas and his company came to take vp the bodyes of them that were slayne, and to burie them in the fathers graues.

Deu. xxi. d. Iosu. viii. a.

40 Nowe vnder the coates of certayne Iewes whiche were slayne, they founde iewels that they had taken (out of the temple and) from the idoles of the Iamnites, whiche thing is forbidden the Iewes by the lawe: then euery man sawe that this was the cause wherefore they were slayne.

41 And so euery man gaue thankes vnto the Lorde for his righteous iudgement, whiche had opened the thing that was hyd. 42 They fell downe also vnto their prayers, and besought God that the fault which was made myght be put out of remembraunce: Beside that, Iudas exhorted the people earnestly to kepe them selues from such sinne, forsomuch as they sawe before their eyes that these men were slayne for the same offence.

43 So he gathered of euery one a certayne, and sent two thousande drachmes of siluer vnto Hierusalem, that there myght a sacrifice be offered for the misdeede: in the whiche he dyd well and right, for he had some consyderation and pondring of the lyfe that is after this tyme. 44 For if he had not thought that they which were slayne shoulde rise agayne, it had ben superfluous and vayne to make any powe or sacrifice for them that were dead. 45 But forsomuch as he sawe that they which die in the fauour and beleefe of God, are in good rest and ioy, he thought it to be good and honorable for a reconsiling, to do the same for those whiche were slayne, that the offence might be forgeuen.

The. xii. Chapter.

1 The comming of Eupator into Iurie.
4 The death of Menelaus.

IN the hundred fourtie and nine yere gat Iudas knowledge that Antiochus Eupator was comming with a great power into Iurie, 2 And Lysias the stewarde and ruler of his matters with hym, hauing an hundred and ten thousand men of foote of the Grettans, fiue thousande horsemen, twentie & two Elephantes, and three hundred charets set with hookes. A

3 Menelaus also ioyned hym selfe with them, but with great diseipt spake fayre to the kyng, not for any good to the countrey, but because he thought to haue ben made some great man of authoritie. 4 But the kyng of kinges moued Antiochus minde against this vngodly person, and Lysias enformed the kyng that this Menelaus was the cause of all mischiefe: so that the king commaunded to bring hym vnto Berea, and as the maner of them is, to put hym vnto death in the same place. 5 There was also in the same place a towre of fiftie cubites hye, heaped with asshes: and it had an instrument that turned rounde, and on euery side it rouled downe into the asshes, and there whosoeuer was condempned of sacriledge, or of any other greeuous crime, was cast of all men vnto the death. 6 Whereinto the kyng commaunded that shameful person to be cast among the asshes, as one that was cause of all vngratiousnesse. 7 And reason it was that the vnthrift shoulde dye such a death, and not to be buried: 8 For he had done muche mischiefe vnto the aulter of God, whose fire and asshes were holy: therefore was it ryght that he hym selfe also should be destroyed with asshes. 9 But the kyng was wood

B

in

in his mynde, and came to shewe hym selfe moze cruel vnto the Iewes, then his father was. 10 Whiche when
1. Mac. 19. Iudas perceaued, he commaunded the people to call vpon the Lozde nyght and day, that he woulde nowe helpe them also like as he had done alway: foz they were afraide to be put from their lawe, from their naturall countrey, and from the holy temple:

11 And not to suffer the people which a litle whyle afoze began to recouer, to be subdued agayne of the blasphemous nations. 12 So when they had done this together, and besought the Lozde foz mercy, with weeping and fasting three dayes long flat vpon the ground, Iudas exhozted them to make them selues redy. 13 But he and the eldest together deuised to go foozth (first with the people) afoze the kyng brought his hoast into Iurie, and afoze he besieged the citie, and so to commit the matter vnto God.

C 14 Wherfoze he committed the charge of all thinges vnto God the maker of all the wozlde, exhozting his people to fight manfully, yea euen vnto death, foz the lawes, the temple, the citie, their owne native countrey, and to defende the citezins: and he set his hoast before Modin. 15 He gaue them also that were with hym a token of the victozy of God, choosing out the manlyest young men, went by
1. Mac. vi. k. nyght into the kynges pauilion, slue of the hoast fourteene thousand men, and the greatest of the Elephantes, with those that sate vpon them.

16 Thus when they had brought a great feare and rumour among the tentes of their enemies, and all thinges went prosperously with them,

17 They departed in the breake of the day, God beyng their helper and defender. 18 Nowe when the kyng perceaued the manlynesse of the Iewes, he went about to take the strong places by craft, 19 And remo-
2. Mac. xi. a ued his hoast vnto Bethsura, whiche was a well kept house of defence of
D the Iewes: but they were chased away, hurt, and discomfited. 20 And Iudas sent vnto them that were in it, such thinges as were necessary.

21 In the Iewes hoast also there was one Rhodochus, which tolde the enemies their secretes: but they sought hym out, and when they had gotten hym, they put hym in pryson.

22 After this did the kyng commune with them that were in Bethsura, toke truice with them, departed, and stroke a battayle with Iudas, whiche ouercame hym. 23 But when he
E vnderstoode that Philip whom he had left to be ouerseer of this busi-
nesse at Antioch began to rebell against hym, he was astonied in his minde, so that he yeelded himselfe to the Iewes, and made them an othe to do whatsoeuer they thought ryght.

24 Nowe when he was reconciled with them, he offered, made muche of the temple, gaue great gyftes vnto it,

25 Embzaced Machabeus, makyng hym captayne and gouernour from Ptolemais vnto the Gerrhenes.

26 Neuertheleste when he came to Ptolemais, the people of the citie were not content with the bonde of frendship: foz they were afraide that he woulde breake the couenaunt.

27 Then went Lysias vp into the iudgement seate, and excused the fact as well as he could, and enfozmed the people, shewed them the cause why, and pacified them: so he came agayne to Antioch. This is nowe the matter concerning the kynges iourney, and his returne.

The. xiiii. Chapter.

1 By the motion of the Lorde, Demetrius sendeth Nicanor to kil the Iewes.

AFter three yeres was Iudas in-
A fourmed howe that Demetrius the sonne of Seleucus was come vp with a great power and shippes, through the hauen of Tripolis, 2 To take certayne commodious places and countreys against Antiochus and his captayne Lysias. 3 Nowe Alcimus whiche had ben hye priest, and wylfully defiled hym selfe in the tyme of the mixting, seeyng that by no meanes he coulde be helped, noz haue any moze entraunce to the aulter.

4 He came to kyng Demetrius in the hundzed fiftie and one yere, presenting vnto him a crowne of golde, a paulme, and an oliue tree, whiche as men thought belonged to the temple: and that day helde his tongue. 5 But when he had gotten opoztunitie foz his madnesse, Demetrius called hym to counsell, & asked hym what thinges oz counsels the Iewes leaned vnto?

6 He aunswered, The Iewes that be called Assidei (whose captayne is Iudas Machabeus) maintayne warres, make insurrections, and wyll not let the realme be in peace. 7 Foz I be-

B yng deprined of my fathers honour (I meane the hye prieſthood) am come hyther: 8 Partly because I was faythfull vnto the king, and partly because I sought the profite of myne owne cuntrey: And why? all our people thyrough the wickednesse of them are not a litle troubled. 9 Wherefore I beseche thee O kyng, consyder all these thinges diligently, and then make some prouision for the land and the people accordyng to the kindnesse that thou hast offered vnto them.

10 For as long as Judas liueth, it is not possible that men can liue in peace. 11 When he had spoken these wordes, other freendes also hauing euyll will at Judas, set the kyng Demetrius on fire (against hym.)

1. Mac. viii. c 12 Which immediatly sent Nicanor ruler of the Elephantes a captayne into Jurie, 13 Commaunding hym to slay Judas, and to scatter them that were with hym, and to make Alcimus hye priest of the great temple.

C 14 Then the heathen whiche fled out of Jurie from Judas came to Nicanor by flockes, thinking the harme and decay of the Jewes to be their welfare. 15 Nowe when the Jewes heard of Nicanors comming, and the gathering together of the heathen, they sprinckled them selues with

11. Mac. x. c. earth, and besought hym which made them his people, and euer defended his owne portion with euident tokens, that he would preserue thē styll.

16 So at the commaundement of the captayne they remoued straight wayes from thence, and came to a towne called Wellan. 17 And Simon Judas brother fell in hande with Nicanor: but thyrough the sodayne "comming of the enemies he was afraide.

" Or, Iealence.

18 Neuertheleſſe Nicanor hearing the manlinesse of them that were with Judas, and the bolde stomackes that they had to fight for their naturall countrey, durst not prone the matter with bloodshedding. 19 Wherfore he sent Posidonius, "Theodotus, & Matthathias before, to geue and to take peace. 20 So when they had taken long aduisement therupon, and the captayne shewed it vnto the multitude, they were agreed in one mynde to haue peace. 21 And they appointed a day to sit vpon these matters quietly among them selues, and for euery one stooles also were brought and set forth. 22 Neuertheleſſe Judas commaunded certayne men of armes to wayte in conuenient places, lest there shoulde sodenly aryse any euil thyrough the enemies: and so they communed reasonably together.

" Or, Theodotus, Matthias.

23 Nicanor whyle he abode at Hierusalem ordered hym selfe not vnreasonably, but sent away the people that were gathered together. 24 He loued Judas euer with his heart, and fauoured hym. 25 He prayed hym also to take a wyfe, and to bryng forth chyldren. So he maryed, lined in rest, and they led a common lyfe. 26 But Alcimus perceauing the loue that was betwixt them, and how they were agreed together, came to Demetrius, and tolde hym that Nicanor had taken straunge matters in hande, and ordayned Judas an enemie of the realme to be the kinges successour.

27 Then the kyng was sore displeased, & thyrough the wicked accusations which Alcimus made of Nicanor he was so prouoked, that he wrote vnto Nicanor, saying that he was very angrye for the frendship and agreements whiche he had made with Machabeus, neuertheleſſe he commaunded hym in all the haste that he shoulde take Machabeus prysoner, and sende hym to Antioch. 28 Whiche (letters) when Nicanor had seene, he was at his wittes ende and sore greeued, that he shoulde breake the thinges wherin they had agreed, specially seeyng Machabeus was that man that neuer did hym harme. 29 But because he myght not withstande the kyng, he sought opportunitie to fulfill his commaundement. 30 Notwithstanding when Machabeus sawe that Nicanor began to be churlishe vnto hym, and that he entreated hym more roughly then he was wont, he perceaued that suche vnkyndnesse came not of good, and therefore he gathered a fewe of his men, and withdrewe hym selfe from Nicanor. 31 Whiche when he knewe that Machabeus had manfully preuented hym, he came into the great and most holy temple, and commaunded the priestes whiche were doyng their vsuall offeringes to deliuer hym the man. 32 And when they sware that they coulde not tell

1. Mac. viii. c where the man was whom he sought, 33 He stretched out his right hande towarde the temple, and made an oth, saying, If ye will not deliuer me

Judas

Judas captiue, I shall remoue this temple of God into the playne feelde, I shall breake downe the aulter, and consecrate this temple vnto Bacchus.

34 After these wordes he departed. Then the priestes lift vp their handes towarde heauen, and besought hym that was euer the defender of theyr people, saying, 35 Thou O Lorde of all, which hast nede of nothing, wouldest that the temple of thy habitation shoulde be among vs: 36 Therefore
1.Mac.4.6. nowe O most holy Lorde kepe this house euer vndefiled, whiche lately was cleansed, and stop all the mouthes of the vnryghteous. 37 Nowe was there accused vnto Nicanor one Razis an alderman of Hierusalem, a louer of the whole citie, and a man of good reporte, which for his kinde heart that he bare vnto the people, was called a father of the Jewes. 38 This man oft times when the Jewes were minded to kepe them selues vndefiled, defended and deliuered them, being content stedfastly to spend his body and his life for his people. 39 So Nicanor wyllyng to declare the hate that he bare to the Jewes, sent fyue hundred men of warre to take hym:

40 For he thought if he gat hym, he shoulde bryng the Jewes in great decay. 41 Nowe when the people began to rushe in at his house, to breake the doores, & to set fyre on it, he beyng nowe taken, (c) fell vpon his sworde,

(c) This facte is not to be approued, for that it is contrary to gods commaundement, thou shalt not kyll. Exod. 20. Deut. 5.

42 Choosing rather to dye manfully, then to yeelde hym selfe to those wicked doers: and because of his noble stocke, he had rather haue ben put to extreme cruelties. 43 Notwithstanding, what time he myssed of his stroke for haste, and the multitude rushed in violently betwixt the doores, he ranne boldely to the wall, and cast him selfe downe manfully among the heape of them: 44 Which gaue soone place to his fall, so that he fell vpon his belly. 45 Neuertheleste whyle ther was yet breath within him, being kindled in his mind he rose vp, & while his blood gushed out exceedingly (for he was very sore wounded) he ranne through the middest of the people, and gat hym to the top of a rocke.

46 So when his blood was nowe gone, he tooke out his owne bowels, and with both his handes threwe them vpon the people, callyng vppon the Lorde of lyfe and spirite to reward hym this againe: and so he died.

The. xv. Chaptet.

2 Nicanor goeth about to come vpon Iudas on the sabbath day. 5 The blasphemie of Nicanor.

NOwe when Nicanor knewe that A
Judas and his company were in 1.Mac. 7.b
the countrey of Samaria, he thought with all his power to stryke a feelde with him vppon a Sabbath day. 2 Neuertheleste the Jewes that were compelled to go with him, sayd, O do not so cruelly and vnkyndly, but halowe the Sabbath day, and worshyppe hym that seeth all thynges:
3 (For all this) yet sayde the vngratious person, Is there a mightie one in 1.king.20.c
heauen that commaunded the Sabbath day to be kept? 4 And when they sayd, Yea the lyuyng God, the mightie Lorde in heauen commaunded the seuenth day to be kept: 5 He said, And Exod.20.b.
I am mightie vppon earth to commaund them for to arme them selues, and to performe the kinges busines. Notwithstandyng he myght not haue his purpose. 6 Nicanor had deuised with great pride to ouercome Judas, B
and to bring away the victory: 7 But Machabeus had euer a fast confidence and a perfect hope in God that he woulde helpe him: 8 And exhorted his people not to be afrayde at the comming of the heathen: but alway to remember the helpe that had ben shewed vnto them from heauen, yea and to be sure nowe also that almyghtie God woulde geue them the victorie. 9 He spake vnto them out of the lawe and prophetes, puttyng them in remembraunce of the battayles that they had stryken afore, and made them to be of good courage. 10 So when theyr hearties were pluckt vp, he shewed them also the deceitfulnesse of the heathen, and howe they woulde kepe no couenaunt nor othe.
11 Thus he weaponed them not with the armoure of shielde and speare, but with wholsome wordes and exhortations, he shewed them a dreame also worthy to be beleued, whereby through he made them all glad,

12 Which was this; He thought that he sawe Onias whiche had ben hye priest, a vertuous and louing man, sad and of honest conuersation, well spoken, and one that had ben exercised in goodlines from a chyld, holding vp his handes towarde heauen, and praying for his people. 13 After this there appeared vnto hym another man, whiche

whiche was aged, honourable, and glorious. 14 And Onias sayde, This is a louer of the brethren, and of the people of Israel: this is he that prayeth much for the people and for al the holy citie, Jeremie the prophete of God. 15 He thought also that Jeremie held out his right hand, and gaue vnto Judas a swoorde of golde, saying, 16 Take this holy swoorde a gyft from God, wherwith thou shalt smite downe the enemies of the people of Israel. 17 And so they were well comforted through the wordes of Judas, which were very sweete and able to stirre vp their courage, and tooke courage vnto them, so that the young men were determined in their mindes to fight, and to abide stifly at it: insomuche that in the thinges which they toke in hande, their boldnesse shewed the same, because the holy citie, the sanctuarie, and the temple were in perill: 18 For the whiche they tooke more care, then for their wyues, children, brethren, and kinsfolkes. 19 Againe, they that were in the citie, were most carefull for those which were to fight. 20 Nowe when they were al in a hope that the iudgement of the matter was at hand, and the enemies drue nye, the hoast beyng set in aray, the Elephantes and horsemen euery one standyng in his place: 21 Machabeus consydering the comming of the multitude, the ordinaunce of dyuers weapons, the crueltie of the beastes, helde vp his handes towarde heauen, callyng vpon the Lorde that doth wonders, whiche geueth not the victorie after the multitude of weapons and power of the hoaste, but to them that please him, accordyng to his owne wyll. 22 Therefore in his prayer he said these wordes, O Lorde, thou that diddest sende thine angel in the time of Ezechias kyng of Juda, and in the hoast of Sennacherib slewest an hundred fourescore and fyue thousande: 23 Send nowe also thy good angel before vs O Lorde of heauens in the fearfulnesse and dreade of thy mightie arme, 24 That they whiche come against thy holy people to blaspheme them, may be afrayde. And so he made an ende of his wordes.

2. Chr. 14. c. Jud. 7. b.

2. kin. 19. g.

25 Then Nicanor and they that were with him drue nie, with trumpets and showtynges for ioy: 26 But Judas and his companye, with prayer and callyng vpon God, encountred with the enemies. 27 With their handes they smote, but with their hearties they prayed vnto the Lord, and slue no lesse then thirtie and fyue thousande men: for through the present helpe of God they were gloriously comforted.

28 Now when they left of, and were turning againe with ioy, they vnderstoode that Nicanor hym selfe was slayne with the other for all his armour. 29 Then they gaue a great shout and a crye, prayesyng the almightie Lorde in their owne language.

30 And Judas which was euer redy to spend his body and life for his citizens, commaunded to smyte of Nicanors head, with his arme and hande, and to be brought to Hierusalem.

31 When he came there, he called all the people and the priestes to the aulter, with those that were in the castle, 32 And shewed them Nicanors head, and his wycked hande whiche he had presumptuously holden vp againste the temple of God. 33 He caused the tongue also of that vngodly Nicanor to be cut in litle peeces, and to be cast to the foules, and that cruell mans hand to be hanged vp before the temple. 34 So euery man gaue thankes vnto the Lorde, saying, Blessed be he that hath kept his place vndefiled.

35 As for Nicanors head he hanged it vp vpon the hie castle, for an euident and plaine token of the helpe of God.

36 And so they agreed altogether to kepe that day holy, (namely) the thirteenth day of the moneth Adar, "Febru-arie.

37 Whiche in the Syrians language is called the next day before Mardocheus day. 38 Thus was Nicanor slayne, and from that time foorth the Jewes had the citie in possession: and here will I nowe make an ende.

39 If I haue done well, and as the storie required, it is the thyng that I desired: but if I haue spoken slenderly and barely, I haue done that I coulde. 40 For as it is hurtfull to drynke wine alone, and then agayne water, and as wine tempred with water is pleasant and delyteth the taste: so the setting out of the matter delighteth the eare of them that reade the storie: And here shalbe the ende.

¶ The ende of the seconde booke of the Machabees.

The description of the holy lande, conteynyng the places mentioned in the foure Euangelistes, with other places about the sea coastes: wherein may be seene the wayes and iourneyes of Christe and his apostles in Iudea, Samaria, and Galilee; for into these three partes this lande is diuided.

¶ A Table to make playne the difficultie that is founde in S Matthewe and S. Luke, touching the generation of Iesus Christ the sonne of Dauid, and his ryght successour in the kyngdome: which description begynneth at Dauid and no higher, because the difficultie is only in his posteritie.

Saint Matthewe.		Saint Luke.
Dauid begat		
Solomon kyng.		Nathan the kings
Roboam.	The posteritie of	brother.
Abia.	Solomon left in	Mathatha.
Asa.	Ochosias, whereby	Memna.
Iosaphat.	the kingdome was	Melcha.
Ioram.	transported to the	Eliacim.
Ochosias.	ligne of Nathan in	Iona.
	the person of Ioa-	Ioseph.
	sonne to Juda. *	Iuda.*
Simeon called Ioas, whiche begat		
Amasias.	The names here	Leui.
Azarias.	contayned aswell	Matthath.
Ioatham.	on the left side as	Ioram.
Achaz.	on the right, ryssing	Eliezer.
Ezechias.	from Ioas, haue di-	Iesu.
Manasses.	uers names, and	Her.
Amon.	yet are all one per-	Holmadã.
Iosias.	son. Therefore note	Cosan.
Achaz.	that the persons	Addi.
Ioacim.	on the left side na-	Melchi.
Iechonias	named by S. Mat-	Neri.
Salathiel.	thewe, are the ve-	Salathiel.
	ry same that are	
	otherwyse named	
	by S. Luke on the	
	ryght side, vyz Sala-	
	thiel.	
Zorobabel whiche begat		
Abiud.	After the people	Resa, whi-
	were returned into	che gouer-
Eliacim.	the land with Zoro-	ned. 68.
	babel, being deliue-	yeres.
	red frõ the captiui-	Ioanna.
Azor.	tie of Babylon, he	53. yeres.
	gouerned the same	Iuda. 14.
	people. 58. yeres, &	Ioseph. 7
Sadoc.	left diuers chyl-	Semei. 11.
	dren, among whom	Matha-
Achin.	Resa & Abiud were	thias, 12.
	the chiefe. So the	Nahat. 9
Eliud.	gouernment & rule	Nagge. 10
	ouer the people re-	Heli. 8.
	mayned to Resa	Naum. 7.
Eleazar.	and his posteritie,	Amos, 14
	vntyll Ianne, and	Matha-

For better vnderstandyng of the contentes of this Table, ye shal note that the Euangelistes S. Matthew and S. Luke haue diuersly recited the generation of our sauioure Christe according to the flesshe, and yet tend both to one end: that is, to proue, that (according to that which is written of him in the prophecies) he is descended of the royall blood of Dauid, and ryghtly succeeded hym in the kyngdome. So the diuersitie of the sayde recitall consisteth in this: that S. Matthewe setteth forth the sayd generation descending from father to sonne, and S. Luke ascendeth from sonne to father, whiche comes all to one ende. But to shewe the agreement of S. Luke with S. Matthewe, we haue here set forth the generation by hym described, descendyng after the order of S. Matthewe, to thende that the one may be conferred with the other. Furthermore, S. Matthewe describeth the generation of Joseph, though it belong nothyng to Jesus Christe after the flesshe, and S. Luke that of the virgin Marie: for it was here necessarie to recite both, forasmuche as women were commonly reputed of the ligne or kinred of theyr husbandes: And so aswell on her husbandes syde, as on her owne of spryng, it is manifest that she was of the royall ligne of Dauid.

* Juda of the ligne of Nathan engendred Simeon called Joas, which came to the royall seate because the posteritie of Solomon fayled in Ochosias: and therefore the kyngdome belonged to Nathans posteritie, according to the ordinaunce of Dauid, as Philo recyteth, that is, the youngest of the children of Bersabe (which was Solomon) shoulde raigne after hym, and that, if the posteritie fayled, the kyngdome shoulde come to the posteritie of the next younger, which was Nathan: and therefore Nathan was called Ahiscar, that is to say, Brother of the prince, and they of his posteritie Ahiscarim, that is to say, Brothers of the prince, and Mathitim, whiche signifieth, gyuen to succeede. The sayde Philo recyteth that the posteritie of the sayde Nathan was so honoured of the kyng Josaphat, that he called his children the brothers of Joram his sonne, and their children the brothers of Ochosias his nephewe: and this is the cause why the scripture sayth that Joas was the sonne of Ochosias, though he were not his naturall sonne, but the sonne of Juda descended from Nathan.

Note that S. Matthewe goyng about to describe the generation by fourteenes, dyd fayle out Joas, Amasias, and Azarias, whiche are set in betweene Ochosias the last of the race of Solomon and Joathan. Further, he hath left out Jehoas, and Joacim, placed betweene Josias and Jechonias. All whiche we haue here set in theyr order, to make the same description more perfect and playne.

For:

Nathan.

Iacob.

Ioseph the husband of Marie the virgin, mother to our sauiour Christ.

thence descended the virgin Marie, as is declared in the generation described by S. Luke, and Ioseph her husband descended frō the sayd Zorobabel by Abiud brother to Resa, as S. Matthewe declareth in the generation by him described.

thias, 10.
Ioseph 66
Ianne. 16.
Melchi.
Leui.
Matthath.
* Heli, called Ioachim.
Marie the mother of Christe.

* Forasmuche as it seemeth that S. Luke maketh no mencion of the generacion of Marie, but rather of Joseph: for he wseth these wordes, that Jesus was counted the sonne of Joseph, whiche was of Heli, that is to say, the sonne of Heli: we must vnderstande that in this place, the name of sonne is taken for the name of sonne in lawe, and that S. Luke meaneth that Joseph was the sonne in lawe to Heli, for that he toke to wyfe the virgin Marie daughter to the sayde Heli, whiche maner of speache is common in the scripture: for we fynde that Noemi calleth Ruth her daughter, whiche was but her stepdaughter, her sonnes wyfe.

Jesus Christe.

Peter Borton his Booke payed for it
Twelue shillings, at

Peter Borton his Booke
Payed for it Twelf
shillinges at Redleim
by the 1 6 3 2
26 daye of desember
by me John Newe

Christ Church his booke 1632
for it Twelf Shilling at
1 6 3 2

The second Lay after — 33 li.
for the order of them with the
33 li. 6s. 8d. be for malsides
the money lefte to 101 li. stableth
the maysters plaine declaracion
that it shall be imployed
and sherte

for the Lathe of Glasfrome
beginninge of the monethe
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Henry Lewis's book being the gift
of Mr. Mordecai Thomas.

¶ The newe Testament of our Lorde and sauiour Iesus Christ.

1569.

Cum priuilegio.

1804

Robert Morgan's book, the gift of Mr. Lewis
Antiost of the above H. Lewis of Lantwit Glamorganshire
12 December 1818

Mathew Hoykind was buried the 17 day of October
in the yeare of our lord god 1677

Katherine Gray was buried ye eight of
September in ye yeare of our lord god
one thousand six hundred & six

William Bodley was buried
the 27 of February in ye yeare of
our lord 1677

The (a) Gospell by Saint Matthewe.

¶ The first Chapter.

¶ 1 The genealogie of Christ from Abraham. 18 The mariage of his mother Marie. 20 The angel satisfieth Iosephes mynde. 21 The interpretation of Christes names.

This (b) is the boke of the generatiõ of Jesus Christe, the sonne of Dauid, the sonne of Abrahã.

2 Abraham begat Isahac, Isahac begat Jacob, Jacob begat Judas and his brethren. 3 Judas begat Phares and Zara of Thamar, Phares begat Estrom, Estrom begat Aram. 4 Aram begat Aminadab, Aminadab begat Naasson, Naasson begat Salmon. 5 Salmon begat Boos of Rachab, Boos begat Obed of Ruth, Obed begat Jesse. 6 Jesse begat Dauid the kyng, Dauid the kyng begat Solomon of her that was (the wyfe) of Vrie. 7 Solomon begat Roboam, Roboam begat Abia, Abia begat Asa. 8 Asa begat Josaphat, Josaphat begat Joram, Joram begat Ozias. 9 Ozias begat Joatham, Joatham begat Achas, Achas begat Ezechias. 10 Ezechias begat Manasses, Manasses begat Amon, Amon begat Josias. 11 Josias begat Jechonias and his brethren, about the tyme they were caryed away to Babylon. 12 And after they were brought to Babylon, Jechonias begat Salathiel, Salathiel begat Zorobabel.

13 Zorobabel begat Abiud, Abiud begat Eliacim, Eliacim begat Azor. 14 Azor begat Sadoc, Sadoc begat Achim, Achim begat Eliud. 15 Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Jacob. 16 Jacob begat Joseph the husband of Marie, of whom was borne Jesus, that is called Christ. 17 And so all the generations from Abraham to Dauid, are fourteene generations: and from Dauid vntill the caryng away into Babylon, are fourteene generations: and from the caryng away into Babylon vnto Christ, are fourteene generations. 18 The birth of Jesus Christ was on this wyse. When as his mother Marie was betrothed to Joseph (before they came together) she was founde with chylde of the holy ghost. 19 Then Joseph her husband beyng a righteous man, and not wyllyng to make her a publique example, was minded priuily to put her away.

20 But whyle he thought these thinges, behold the angel of the Lord appeared vnto him in a dreame, saying, Joseph thou sonne of Dauid, feare not to take (vnto thee) Marie thy wife: for that wheth is conceaued in her, is of the holy ghost. 21 Shee shal bring foorth a sonne, and thou shalt call his name Jesus: for he shall saue his people from theyr sinnes. 22 (All this was done that it myght be fulfylled which was spoken of the Lord by the prophete, saying. 23 Beholde a virgin shalbe with chylde, and shall bryng foorth a sonne, and they shall cal his name Emmanuel, which is by interpretation, God with vs.)

24 Then Joseph, beyng rayſed from sleepe, did as the angel of the Lorde had bydden hym, and hoe tooke his wyfe: 25 And (c) knewe her not tyll she had brought foorth her first borne sonne, and called his name Jesus.

The .ii. Chapter.

1 The time and place of Christes birth. 14 Christ fleeth into Egypt.

When Jesus was borne in Bethlehem (a citie) of Jurie, in the dayes of Herode the kyng, behold there came wyse men from the east to Hierusalem, 2 Saying, Where is he that is borne king of the Jewes? For we haue seene his starre in the east, and are come to worshyp hym. 3 When Herode the kyng had heard (these thynges) he was troubled and all (the citie of) Hierusalem with hym.

4 And when he had gathered all the cheefe priestes and Scribes of the people

(a) Gospell, that is, tidinges of our saluation by Christe.

(b) That is, the rehearsal of Christes lineage & life.

Gen. 21.a. Iosue. 24.a. Gen. 25.b. Gen. 38.g. Gen. 46.b. 1.Par. 2.a. Ruth. 4.b. 1.Par. 2.b. Num. 1.a. Ruth. 4.b. 1.Reg. 16.a. 2.Reg. 12.f. 1.Par. 3.b. 2.Par. 11.b. 2.Par. 14.a. 3.Reg. 15.f. 2.Par. 17.a 2.Par. 21.a. 4.Reg. 11.a. Some rede, Iosias begate Jacim, Jacim begate Jechonias. 1.Par. 3.b. Hagge. 1.a. 1.Esd. 3.a. 1.Par. 3.b. 4.Reg. 18.b.

Phil. 2.b. Acte. 4.b.

Esai. 7.f. (c) This phrase doth not import that he knew her afterwarde: as the lyke phrase vsed Mar. v. xxviii.d. and Psal. Cx. or that shee had any mo children.

Num. 24.f.

ple together, he demaunded of them where Christ shoulde be borne. 5 And they sayd vnto hym, At Bethlehem in Iurie: for thus it is written by the Miche.v.a. prophete, 6 And thou Bethlehem John.vii.f. (in) the lande of Iuda, art not the least among the princes of Iuda: for out of thee shall there come a captayne, that shall gouerne my people Israel.

B

7 Then Herode when he had priuily called the wise men, enquired of them diligently what time the starre appeared. 8 And he sent them to Bethlehem, and sayde, Go, and searche diligently for the young childe: and when ye haue founde hym, bring me worde agayne, that I may come and worship him also. 9 When they had heard the kyng, they departed: and loe, the star which they sawe in the east, went before them, tyll it came and stoode ouer (the place) wherin the young child was. 10 When they sawe the starre, they reioyced exceedingly with great ioy. 11 And went into the house, and Psal.62.d. founde the young childe with Marie Esai.60.b. his mother, and fell downe, and worshipped hym: and opened their treasures, and presented vnto him gyftes, golde, and frankensence, and myrrhe. 12 And after they were warned of God in a dreame that they shoulde not go agayne to Herode, they returned into their owne countrey another way. 13 When they were departed, beholde the angel of the Lorde appeared to Ioseph in a dreame, saying, Aryse, and take the young childe and (a) his mother, and flee into Egypt, and be thou there tyll I bring thee worde: for it will come to passe that Herode shall seeke the young childe to destroy hym. 14 When he arose, he toke the young childe and his mother by nyght, and departed into Egypt, 15 And was there vnto the death of Herode: that it might be fulfilled which was spoken of the Lorde by the prophete, saying, Out of Egypt haue I called my sonne. 16 Then Herode, when he sawe that he was mocked of the wyse men, was exceedyng wroth, and sent foorth, and slue all the children that were in Bethlehem, and in all the coastes thereof, as many as were two yere olde & vnder, according to the tyme whiche he had diligently searched out of the wise men. 17 Then was fulfilled that whiche was spoken by Ieremie the prophet, saying, Ierem.31.c. 18 In Rama was there a

C

(a) Ioseph was not the father of Christe, els the angel woulde not haue sayde, Take the child & his mother, but rather, Take thy childe.

voyce hearde, lamentation, weepyng, and great mournyng, Rachel weeping (for) her children, and would not be comforted, because they were not.

19 But when Herode was dead, beholde, an angel of the Lorde appeared to Ioseph in a dreame in Egypt, 20 Saying, Arise and take the young childe and his mother, and go into the lande of Israel: for they are dead which sought the young childes lyfe. 21 And he rose, and toke the young childe and his mother, and came into the lande of Israel. 22 But when he heard that Archelaus did raigne in Iurie in the roome of his father Herode, he was afrayde to go thyther: notwithstanding, after he was warned of god in a dreame, he turned aside into the parties of Galilee, 23 And went (and) dwelt in a citie whiche is called Nazareth: that it might be fulfilled which was spoken by the prophetes, He shalbe called a Nazarite.

D

The. iii. Chapter.

1 Iohns preaching, office, lyfe and baptisme. 13 Baptizing of Christ in Iordan.

IN those daies came John the Baptist, preaching in the wildernesse of Iurie, 2 And saying, Repent: (a) for the kyngdome of heauen is at hande. 3 For this is he of whom it is spoken by the prophete Esaias, saying, The voyce of one crying in the wildernes, Prepare ye the way of the Lorde, make his pathes straight.

4 This John had his rayment of Camels heere, and a girdle of a skin about his loynes: his meate was locustes and wylde hony. 5 Then went out to him Hierusalem, and al Iurie, and all the region rounde about Iordane, 6 And were baptized of him in Iordane, confessyng their sinnes.

7 But when he sawe many of the Pharisees and Sadducees come to his baptisme, he sayde vnto them, O generation of vipers, who hath warned you to flee from the anger to come? 8 Bring foorth therefore fruites meete for repentaunce. 9 And be not of such minde that ye would say within your selues, We haue Abraham to (our) father: For I say vnto you, that God is able of these stones to rayse vp children vnto Abraham. 10 Euen now is the axe also put vnto the roote of the trees: Therefore euery tree which bringeth not foorth good fruite, is hewen downe, and cast into the fyre. 11 I baptize you in water vnto repentaunce;

D

Mar. i.b. Luk.iii.d. John.i.d.

A

Mar. i.a. Luk.3.a. John.3.d. Mar.1.c. (a) This worde is, after a fault to be wise, with a mynde to amende.

4.Reg.18.b. Mar.1.a. 1.Reg.14.d.

B

Luk.3.b.

Mat.3.c. Luk.3.b.

Mark.i.a. John.i.d. Luke.iii.c.

pentaunce: but he that shall come after me, is mightier then I, whose shooes I am not worthy to beare. he shall baptize you with the holy ghost, and with fire. 12 Whose fanne is in his hande, and he wyll purge his flooze, and gather his wheate into (his) garner, but wyll burne vp the chaffe with vnquenchable fire.

C Mark.i.b.

13 Then commeth Jesus from Galilee to Jordane vnto John, to be baptized of him. 14 But John forbade him, saying, I haue neede to be baptized of thee, & commest thou to me? 15 Jesus aunswering, sayde vnto him, Suffer it to be so nowe: for thus it becommeth vs to fulfill all righteousnes. Then he suffred him.

Mark.i.b. Luke.iii.d. John.i.e.

16 And Jesus when he was baptized, came straightway out of the water: and loe the heauens were open vnto hym, and (John.) sawe the spirite of God descendyng lyke a done, and lyghtyng vppon hym. 17 And loe there (came) a voyce from the heauens, saying, This is my beloued sonne, in whom I am well pleased.

Esai.xlii.a. Mark.i.b. ii.Pet.i.d.

The .iiii. Chapter.

1 Christ fasteth, and is tempted. 18 He calleth Peter, Andrewe, Iames, & Iohn.

A

Then was Jesus led away of the spirite into wyldernes, to be tempted of the deuyll. 2 And when he had fasted fourtie dayes and fourtie nyghtes, he was afterwarde an hungred. 3 And when the temptet came to hym, he sayde, yf thou be the sonne of God, commaunde that these stones be made bread. 4 But he aunswered, & said, It is written, Man shal not lyue by bread onlye, but by euery worde that proceedeth out of the mouth of God. 5 Then the deuyll taketh him vp into the holy citie, and setteth him on a pinacle of the temple: 6 And sayth vnto hym, If thou be the sonne of God, cast thy selfe downe: For it is written, He shall geue his angels charge ouer thee, and with their handes they shall lift thee vp, lest at any tyme thou dashe thy foote agaynst a stone. 7 And Jesus sayde vnto him, It is written agayne, Thou shalt not tempt the Lorde thy God. 8 Agayne the deuyll taketh him vp into an exceeding high mountayne, and sheweth him all the kyngdomes of the worlde, and the glory of them: 9 And sayth vnto hym, All these wyll I geue thee, yf thou wylt fal downe and worship me. 10 Then

Deut.vi.a. Luke.iiii.a. Sapi.xvi.c

Deut.viii.c. Luke.iiii.b. 28

Psal.xcii.e

Deut.vi.c. Luke.iiii.b.

Jesus sayth vnto hym, Auoyde Satan: for it is written, Thou shalt worship the Lorde thy God, and hym only shalt thou serue. 11 Then the deuyll leaueth hym: and beholde, the angels came and ministred vnto him.

Deut.vi.c. Luke.iiii.b. i.Reg.xix.a

12 When Jesus had heard that John was (a) deliuered vp, he departed into Galilee. 13 And left Nazareth, and went and dwelt in Capernaum whiche is (a citie) vppon the sea coast, in the borders of Zabulon and Nepthali. 14 That it myght be fulfilled whiche was spoken by Esaias the prophete, saying, 15 The land of Zabulō & the land Nepthali (by) the way of the sea beyonde Jordane, Galilee of the Gentiles: 16 The people whiche sate in darknes, sawe great lyght: and to them which sate in the region and shadowe of death, lyght is spryng vp. 17 From that tyme Jesus began to preache, and to say, Repent: for the kingdome of heauen is at hande. 18 And Jesus walking by the sea of Galilee, sawe two brethren, Simon which was called Peter, and Andrewe his brother, casting a net into the sea (for they were fishers.) 19 And he sayth vnto them, Folowe me; and I wyll make you fishers of men. 20 And they straight way left their nettes, and folowed hym. 21 And when he was gone foorth from thence, he sawe other two brethren, James the sonne of Zebedee, and John his brother in the ship with Zebedee their father, mendyng their nettes: and he called them. 22 And they immediatlie left the ship and their father, and folowed hym. 23 And Jesus went about all Galilee, teachyng in their synagogues, and preachyng the Gospel of the kingdome, and healing all maner of sickenesse, and all maner of disease among the people,

Mark.i.b. (a) That is, cast in prysō. C

Esai.ix.a.

Math.iii.a. Mark.i.a.

Jere.xvi.d. Ezech.47.b D

Luk.v.b.

24 And his fame spread abrode throughout all Syria: & they brought vnto hym all sicke people that were taken with dyuers diseases, and grypinges, and them that were possessed with deuils, and those whiche were lunatike, and those that had the palsie: and he healed them. 25 And there folowed him great multitudes of people from Galilee, and from the (b) ten cities, and from Hierusalem, and from Jurie, and from (the regions that lye) beyonde Jordane,

Mark.iii.b (b) A countrey conteynyng ten cities.

The .v. Chapter.

In this Chapter and in the two next folowyng, is conteyned the most excellent & lounglermõ of Christ in the mount, which sermon is the very key that openeth the vnderstandyng into the lawe. In this fifth Chapter especially, he preacheth of the eyght beatitudes or blessinges, 21 of manslaughter, 22 wrath, and anger, 33 of swearyng. &c.

A

When he sawe the multitude, he went vp into a mountayne: and when he was set, his disciples came to hym. 2 And he opened his mouth, and taught them, saying,

Luk.vi.d. Esai.xlvi.a

3 Blessed (are) the poore in spirite: for theirs is the kyngdome of heauen.

4 Blessed (are) they that mourne: for they shalbe comforted. 5 Blessed (are) the meeke: for they shall inherite the earth. 6 Blessed (are) they which do hunger and thirst (after) righteousnes: for they shalbe satisfied. 7 Blessed (are) the mercifull: for they shall obtayne mercie. 8 Blessed (are) the pure in heart: for they shall see God.

Jer.xxxi.e.

B

9 Blessed (are) the peace makers, for they shalbe called the children of god.

10 Blessed (are) they whiche suffer persecution for righteousnes sake: for theirs is the kyngdome of heauen.

1.Pet.iii. iii.iiii.c.

11 Blessed are ye when (men) reuile you, and persecute (you,) and lying, shall say all maner of euyll saying against you for my sake. 12 Reioyce and be glad, for great is your rewarde in heauen: for so persecuted they the prophetes which (were) before you.

Acteș.v.g.

Mark.ix.g. Luk.xiii.g. Leuit.ii.e.

13 Ye are the salt of the earth: but yf the salt become vnsauerie, wherein shall it be salted? It is thence forth good for nothyng, but to be cast out, and to be troden vnder foote of men.

14 Ye are the lyght of the worlde. A citie that is set on an hyll, can not be hyd. 15 Neither do men light a candle, and put it vnder a bushell: but on a candelsticke, and it geueth lyght vnto all that are in the house. 16 Let your lyght so shine before men, that they may see your good workes, and glorifie your father whiche is in heauen. 17 Thynke not that I am come to destroy the lawe, or the prophetes: I am not come to destroy, but to fulfill. 18 For truely I say vnto you, tyll heauen and earth passe, one iote or title of the lawe shall not scape, till all be fulfilled. 19 Whosoeuer therefore breaketh one of these leaste commaundementes, and teacheth men so, he shalbe called the least in the kyngdome of heauen: but whosoeuer doeth and teacheth (so) the same shalbe called great in the kingdome of heauen. 20 For I say vnto you, except your righteousnes exceede the righteousnes of the Scribes & Pharisees, ye shal not enter into the kingdome of heauen. 21 Ye haue heard that it was sayde to them of old time, Thou shalt not kyll: whosoeuer kylleth, shalbe in daunger of iudgement. 22 But I say vnto you, that whosoeuer is angry with his brother vnadvisedly, shalbe in daunger of iudgement: And whosoeuer shall say vnto his brother racha, shalbe in daunger of a counsell: but whosoeuer shall say (thou) foole, shalbe in daunger of hel fyre. 23 Therfore if thou bryng thy gift to the aulter, and there remembrest that thy brother hath ought agaynst thee: 24 Leaue there thy gyft before the aulter, and go thy way: first be reconciled to thy brother, and then come and offer thy gyft.

James.ii.b Eze.xviii.b

Exod.xx.c. Luk.xvii.d Deut.v.b. D

25 Agree with thine aduersarie quickly whyles thou art in the way with hym: lest at any tyme the aduersarie deliuer thee to the iudge, & the iudge deliuer thee to the minister, and then thou be cast into prison. 26 Verely I say vnto thee, thou shalt not come out thence, tyl thou hast payde the vttermost farthing. 27 Ye haue heard that it was sayde vnto them of olde tyme, Thou shalt not commit adultery. 28 But I say vnto you, that whosoeuer loketh on a woman to lust after her, hath committed adulterie with her alredy in his heart. 29 If thy eyght eye offende thee, plucke it out, and cast it from thee: For better it is vnto thee that one of thy members perishe, then that thy whole body shoulde be cast into hell. 30 And yf thy eyght hande offende thee, cut it of, and cast it from thee: For better it is vnto thee that one of thy members perishe, then that all thy body shoulde be cast into hell. 31 It is sayd, Whosoeuer putteth away his wyfe, let him gene her a writing of diuorcement.

Job.xlii.b.

Luk.xii.g.

Exod.xx.c. Rom.xiii.c. Eccle.xli.c.

Job.xxxi.a.

E

Mark.ix.g.

Deut.xxiv.a.

32 But I say vnto you, that whosoeuer doth put away his wyfe, except it be for fornication, causeth her to commit adulterie: and whosoeuer marieth her that is diuorced, committeth adulterie. 33 Agayne, ye haue heard that it was sayde vnto them

Mat.xix.a. Mark.x.b.

Luk.xix.e.

of

of olde tyme, Thou shalt not forswear thy selfe, but shalt performe vnto the Lord thyne othes. 34 But I say vnto you, sweare not at all, neither by heauen, for it is gods seate:

35 Nor by the earth, for it is his footestoole: neither by Hierusalem, for it is the citie of the great king.

36 Neither shalt thou sweare by thy head, because thou canst not make one heere white or blacke. 37 But let your cõmunication be, Yea, yea: nay, nay: For what soeuer is more then these, commeth of euyll. 38 Ye haue hearde that it is sayde, An eye for an eye, and a tooth for a tooth. 39 But I say vnto you, that ye resist not euill: but whosoeuer smyteth thee a blowe on thy right cheeke, turne to him the other also. 46 And yf any man wyll sue thee at the law, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer wyll compel thee to go a myle, go with him twayne.

42 Geue to him that asketh thee: and from him that wolde borowe of thee, turne not thou away. 43 Ye haue hearde that it is sayde, Thou shalt loue thy neighbour, and hate thyne enemie: 44 But I say vnto you, Loue your enemies, bielle them that curse you, do good to them that hate you, pray for them whiche hurt you, and persecute you: 45 That ye may be the children of your father which is in heauen: for he maketh his sunne to ryse on the euyll and on the good, and sendeth rayne on the iust and on the vniust. 46 For yf ye loue them whiche loue you, what rewarde haue ye? Do not the Publicanes euen the same? 47 And if ye salute your brethren onlye, what singuler thing do ye? Do not also the Publicanes lykewyse? 48 Ye shall therefore be perfect, euen as your father whiche is in heauen is perfect.

James.v.d
Esai.lxvi.a
Mat.13.c.

Exod.21.c.
Deut.19.d.
Leuit.24.d.
Luk.6.d.

Leuit.19.d
Math.22.d

Rom.12.c.
Leuit.19.d.

Luke.6.c.

* Greete, with impacyng.
Leuit.19.c.

The .vi. Chapter.

1 Of almes, 6 prayer, 16 and fasting.
19 He forbiddeth the carefull seking of worldly thinges.

TAke heede to your almes that ye geue it not in the syght of men, to the intent that ye would be seene of them: or els ye haue no reward of your father whiche is in heauen.

2 Therefore when thou geuest thine almes, thou shalt not make a trumpet to be blowen before thee, as hypocrites do in the synagogues and in the streetes, that they myght be esteemed of men: Verily I say vnto you they haue their reward. 3 But when thou doest almes, let not thy left hand knowe what thy right hande doeth,

4 That thyne almes may be in secrete: and thy father whiche seeth in secrete shall rewarde thee openlye.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they loue to stand praying in the synagogues and in the corners of the streetes, that they may be seene of men: Verily I say vnto you, they haue their reward. 6 But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray to thy father which is in secrete: and thy father which seeth in secrete, shall rewarde thee openly. 7 But when ye pray, babble not much as the heathen do: for they thinke that they shall be heard for their much babblinges sake. 8 Be not ye therefore lyke vnto them: for your father knoweth what thinges ye haue neede of, before ye aske of hym. 9 After this maner therefore pray ye, O our father which art in heauen, halowed be thy name. 10 Let thy kingdome come. Thy wyll be done aswell in earth, as it is in heauen. 11 Geue vs this day our dayly bread. 12 And forgeue vs our debtes, as we forgeue our debters. 13 And leade vs not into temptation, but deliuer vs from euyll. For thyne is the kyngdome, and the power, and the glorie for euer. Amen. 14 For if ye forgeue men their trespalles: your heauenly father shall also forgeue you. 15 But if ye forgeue not men their trespalles: no more shall your father forgeue (you) your trespalles. 16 Moreouer, when ye fast, be not of an heauy countenaunce as hypocrites are: for they disfigure their faces, that they might apeare vnto men to fast: Verily I say vnto you they haue their rewarde.

17 But thou when thou fastest, annoynt thyne head, and washe thy face: 18 That thou appeare not vnto men to fast, but vnto thy father which is in secrete: and thy father whiche seeth in secrete, shall rewarde thee openly. 19 Heaype not vp for your selues treasures vppon earth, where the moth and rust doth corrupt, and where theeues breake through & steale. 20 But lay vp for you treasures in heauē, where neither

3. King.18.c
Esai.29.d.

4. Reg.4.f.

B
Esai.1.d.

Rom.8.d.

Math.18.d
Mark.11.d

Esai.57.a.
Math.9.d.
Jer.17.b.
C

Luk.12.d.
Eccle.12.b.

moth nor rust doth corrupt, & where theeues do not breake through nor
W steale. 21 For where your treasure
Luk.xi.c. is, there will your heart be also.
22 The light of the body is the eye: wherefore if thyne eye be single, al thy body shalbe full of light. 23 But and yf thyne eye be wicked, al thy body shalbe full of darknes. Wherefore if the light that is in thee be darknes, how great is that darknes? 24 No
Luk.xvi.c. man can serue two maisters: for either he shall hate the one and loue the other, or els leane to the one and despise the other. Ye can not serue God and(a)Mammon. 25 Therefore I say vnto you, Be not carefull for your life what ye shall eate or drynke, nor yet for your body what ye shall put on: Is not the lyfe more worth then meate? and the body then rayment?
(a) In the Syrian tongue it signifieth money and lucre.
Luk.xii.c. 26 Beholde the foules of the ayre:
E for they sowe not, neither do they reape, nor carry into the barnes, yet your heauenly father feedeth them. Are ye not much better then they?
27 Which of you by takyng of care-
Luk.xii.d. full thought, can adde one cubite vnto his stature? 28 And why care ye for
Lylies. rayment? Learne of the Lylies of the feelde howe they growe: they weery not (them selues) with labour, neither (do they) spinne: 29 And yet I say vnto you, that euen Solomon in all his royaltie was not arayed like one of these. 30 Wherefore if God so clothe the grasse of the feelde, whiche though it stande to day, is morowe cast into the ouen: shall he not muche more (do) the same for you (O) ye of litle faith? 31 Therefore take no thought, saying, What shall we eate? or, what shal we drinke? or, wherwith
F shall we be clothed? 32 (For after al these thinges do the gentiles seke:) for your heauenly father knoweth that ye haue neede of al these thinges.
33 But rather seke ye first the kingdome of God, and his righteousnes, and all these thinges shalbe ministred vnto you. 34 Care not then for the morowe: for the morowe shall care for it selfe: (b) Sufficient vnto the day is the euyll thereof.
(b) That is, the present day hath enough of his owne greefe or affliction.

The .vii. Chapter.

1 He forbiddeth foolishe and rashe iudgement, 5 he reproueth hypocrisie.

A
Luk.vi.f. Rom.ii.a. IVdge not, that ye be not iudged.
2 For with what iudgement ye iudge, ye shalbe iudged: & with what measure ye meate, it shalbe measured to you againe. 3 Why seest thou a mote in thy brothers eye, but perceiuest not the beame that is in thyne owne eye? 4 Or, how sayest thou to thy brother, Suffer me, I wyll plucke out a mote out of thyne eye: and beholde, a beame is in thyne owne eye?
Luk.vi.f.
5 Thou hypocrite, first cast out the beame out of thyne owne eye, & then shalt thou see clearely to plucke out the mote that is in thy brothers eye.
6 Geue not (that) which is holy vnto dogges, neither cast ye your pearles before swyne: lest they treade them vnder their feete, & turnyng againe al to rent you. 7 Aske, and it shalbe geuen you: seeke, & ye shall finde: knocke, and it shalbe opened vnto you.
B
Jer.xxix.c. John.xvi.f. Luk.xi.b.
8 For he that asketh, receiueth: and he that seeketh, findeth: and to hym that knocketh, it shalbe opened. 9 Is there any among you, whiche yf his sonne aske him bread, wyl geue him a stone? 10 Or if he aske fishe, wyl he geue him a serpent? 11 If ye then being euyll, know to geue your children good gyftes: howe muche more shall your father which is in heauen, geue good thinges to them that aske hym?
Eccl.xxxi.b Tob.iiii.b. Luke.vi.c.
12 Therefore all thinges what soeuer ye would that men shoulde do to you, do ye euen so to them: For this is the lawe and the prophetes. 13 Enter in at the straite gate: for wyde is the
Luk.xiii.c. gate and brode is the way that leadeth to destruction, and many there be which go in thereat. 14 Because straite is the gate and narowe is the
C way which leadeth vnto life, and fewe there be that finde it. 15 Beware of
Deut.xiii.a i.John.i.a. false prophetes which come to you in sheepes clothyng, but inwardly they are rauenyng woolues. 16 Ye shall
Luk.vi.g. knowe them by their fruites: Do men gather grapes of thornes? or figges of thistles? 17 Euen so, euery good tree bryngeth foorth good fruite: but a corrupt tree bringeth foorth euyll fruite. 18 A good
Math.xii.c Math.iii.b tree can not bryng foorth bad fruite, neither can a bad tree bryng foorth good fruite. 19 Euery tree that
Luk.iii.b. bryngeth not foorth good fruite, is hewen downe, and cast into the fire. 20 Wherefore by their fruites ye shall knowe them. 21 Not euery
Mat.xvi.b Luk.vi.g. and.xiiii.c. one that sayth vnto me, Lord Lorde, shall enter into the kingdome of heauen: but he that doth the wyll of my father whiche is in heauen.
22 Many

D 22 Many wyll say to me in that
day, Lorde, Lorde, haue we not
Act 19.c. prophecied (through) thy name? and
(through) thy name haue cast out de-
Psal.6.b. uils? and done many great workes
Luk.13.d. (through) thy name? 23 And then
wyll I confesse vnto them, I ne-
Luk.6.g. uer knew you: depart from me ye that
worke iniquitie. 24 Therfore whoso-
euer heareth of me these sayinges, and
doeth the same, I wyll liken him vnto
a wise man, which built his house vp-
on a rocke: 25 And the rayne descen-
ded, and the fludds came, and the
windes blewe, & beat vpon that house:
and it fel not, because it was grounded
James.1.b. on a rocke. 26 And euery one that
Ezech.13.b. heareth of me these sayinges, and
doth them not, shalbe likened vnto a
foolishe man, which built his house
vpon the sande: 27 And the rayne
descended, & the fludds came, and the
windes blewe, and beat vpon that
house: and it fell, and great was the
fall of it. 28 And it came to passe
Mar. 1.c. when Iesus had ended these sayinges,
Luk. 4.c. the people were astonyed at his doc-
trine. 29 For he taught them as one
hauyng power, & not as the Scribes.

The .viii. Chapter.

2 Christe cleanseth the leper, 24 stylleth the sea & the wind, 28 and driueth the deuils out of the possessed into swine.

A When he was come downe from
the mountayne, great multitudes
Luk. 5.c. followed him: 2 And beholde,
Mark.1.d. there came a leper and worshipped
him, saying, Lorde, if thou wylt, thou
canst make me cleane. 3 And Iesus
put foorth his hand, and touched him,
saying, I wyll: be thou cleane. And im-
mediatly his leprosie was cleansed.
Leuit.14.a. 4 And Iesus saith vnto him, See
thou tell no man: but go, shewe thy
selfe to the priest, and offer the gyft
that Moyses commaunded, for a wit-
nesse vnto them. 5 And when Iesus
was entred into Capernaum, there
Luk.7.a. came vnto him a Centurion, bese-
Joh.4.g. chyng him, 6 And saying, Lorde, my
seruaunt lyeth at home sicke of the
B palsie, grieuously payned. 7 And
Psal.107.c Iesus saith to him, When I come,
I wyll heale him. 8 The Cen-
turion answered and sayde, Lorde, I
am not worthy that thou shouldest
come vnder my roofe: but speake the
worde only, and my seruaunt shalbe
healed. 9 For I also my selfe am a
man (set) vnder auctoritie, and haue
souldiers vnder me: and I say to
this man, Go, and he goeth: and to
another, Come, and he commeth: and
to my seruaunt, Do this, and he doeth
it. 10 When Iesus hearde (these
thynges) he marueyled, and sayde to
them that folowed, Verely I say vn-
to you, I haue not founde so great
fayth in Israel. 11 I say vnto you
Luk.13.f. that many shall come from the east
Esai.49.g. and west, and shall rest with Abraham,
and Isahac, and Jacob, in the kyng-
dome of heauen: 12 But the children
of the kingdome shalbe cast out into
vtter darknesse: there shalbe weepyng
and gnashing of teeth. 13 And Iesus
sayde vnto the Centurion, Go thy
way, and as thou hast beleued, so be it
vnto thee. And his seruaunt was hea-
led in the selfe same houre. 14 And
C when Iesus was come into Peters
Mark. 1.c. house, he sawe his wyues mother lay-
Luk. 4.f. ed, and sicke of a feuer: 15 And he tou-
ched her hande, and the feuer left her:
and she arose, and ministred vnto
them. 16 When the euen was come,
they brought vnto him many that
were possessed with deuils: and he cast
out the spirites with a worde, and
healed all that were sicke. 17 That it
Esai.53.b. might be fulfylled which was spoken
1.Pet.2.d. by Esaias the prophete, saying, He
tooke on him our infirmities, and bare
(our) sicknesses. 18 When Iesus
sawe great multitudes about him, he
commaunded that * they shoulde go
ouer (the vvater.) 19 And a certayne
* his disciples. Scribe came, and sayde vnto him,
Luk.9.g. Maister, I wyll folowe thee whyther
so euer thou goest. 20 And Iesus
saith vnto him, The foxes haue
hooles, and the birdes of the ayre
haue nestes: but the sonne of man
hath not where to rest his head.
D 21 And another of his disciples sayd
vnto him, Lorde, suffer me first to go,
and bury my father. 22 But Iesus
sayde vnto him, Folowe me, and let
the dead bury their dead. 23 And
when he entred into a shippe, his dis-
ciples folowed him. 24 And beholde,
there arose a great tempest in the sea,
insomuch that the shippe was couered
with waues: but he was a sleepe.
25 And his disciples came to him,
and awoke him, saying, Lorde saue
vs: we perishe. 26 And he saith vn-
to them, Why are ye fearfull (O) ye of
Job.26.d. litle faith? Then he arose and rebuked
Psal.107.c the windes and the sea: and there
followed

folowed a great calme. 27 But the men marueyled, saying, What maner of man is this, that both wyndes and sea obey him? 28 And when he was come to the other side, into the countrey of the Gergesenes, there met him two possessed with deuyls, which came out of the graues, and were very fierce, (so) that no man myght go by that way. 29 And beholde they cryed out, saying, O Iesu thou sonne of God, what haue we to do with thee? Art thou come hyther to torment vs before the tyme? 30 And there was a good way of from them an hearde of many swyne feedyng. 31 So the deuyls besought him, saying, If thou cast vs out, suffer vs to go away into the heard of swyne. 32 And he sayde vnto them, Go. Then went they out, and departed into the heard of swyne: and beholde, the whole heard of swine rushed headlong into the sea, and perished in the waters. 33 Then they that kept them fledde, and went their wayes into the citie, and telde euery thyng, and what was done of the possessed with the deuyls. 34 And beholde, the whole citie came out to meete Iesus: and when they sawe him, they besought him that he would depart out of their coastes.

Mar. 5.c. Luk. 8.d.

Mat. 5.a. Luk. 8.d. 2.Cor.6.c.

Mark.8.d.

Act.16.g.

¶ The.ix. Chapter.

2 He healeth the paulsie, 9 and calleth Matthewe from the custome.

A 1 AND he entred into a shippe, and passed ouer, and came into his owne citie. 2 And beholde, they brought to him a man sicke of the paulsie lying in a bedde: and when Iesus sawe the fayth of them, he sayd vnto the sicke of the paulsie, Sonne be of good cheare, thy sinnes be forgeuen thee. 3 And beholde, certayne of the Scribes sayd within them selues, This man blasphemeth. 4 And when Iesus sawe their thoughtes, he sayde, Wherfore thynke ye euyll in your hartes? 5 Whether is easier to say, Thy sinnes be forgeuen thee: or to say, Aryse and walke? 6 But that ye may knowe that the sonne of man hath power to forgeue sinnes in earth (then sayde he to the sicke of the paulsie) Aryse, take vp thy bedde, and go vnto thyne house. 7 And he arose, and departed to his house.

Luk. 5.c.

8 But when the multitudes sawe (it) they marueyled, and glorified God which had geuen such power vnto men. 9 And as Iesus passed forth from thence, he sawe a man named Matthewe, sitting at the receipt of custome: and he saith vnto him, Followe me. And he arose, and folowed him. 10 And it came to passe, as Iesus sate at meate in his house, beholde, many publicans also and sinnes came, and sate downe with Iesus and his disciples. 11 And when the pharisees sawe (it) they sayde vnto his disciples, Why eateth your maister with publicanes and sinners? 12 But when Iesus heard (that) he sayde vnto them, They that be whole, neede not the physition, but they that are sicke. 13 Go ye and learne what that meaneth, I will mercie, and not sacrifice: for I am not come to call the righteous, but sinners to repentaunce. 14 Then came the disciples of Iohn vnto him, saying, Why do we and the pharisees fast oft, but thy disciples fast not? 15 And Iesus sayde vnto them, Can the children of the (a) bride chaumber mourne, as long as the bridegrome is with them? But the dayes will come when the bridegrome shalbe taken from them, and then shall they fast. 16 No man putteth a piece of [a] newe cloth in an olde garment: for then the piece taketh away (somethyng) from the garment, and the rent is made worse. 17 Neither do men put newe wine into olde vessels: els the vessels breake, and the wine runneth out, and the vessels perishe: but they put newe wine into newe vessels, and both are preserued together.

B Publicanes eate with Iesus.

C

Osee.6.c. Mat.12.a

Mat. 11.b Mark. 2.c. Luk. 5.f.

(a) That is, ministers attendyng in the bride chaumber.

[a] Or, rawe.

18 Whyle he spake these thynges vnto them, beholde there came a certayne ruler (of the synagogue) and worshipped him, saying, My daughter is euen nowe dead: but come, and lay thy hande vpon her, and she shall lyue. 19 And Iesus arose, and folowed him, and (so did) his disciples. 20 (And beholde a woman which was diseased with an issue of blood twelue yeres, came behynde him, and touched the hemme of his vesture. 21 For she sayde within her selfe, If I may touche but euen his vesture only, I shalbe safe. 22 But Iesus turned him about, and when he sawe her, he sayde, Daughter be of good comfort, thy fayth hath made thee safe. And the woman was made whole from that same houre.) 23 And when Iesus came into the rulers house (of

C

Mar. 5.c.

Mark.5.c. Luk. 8.f. Luk.18.c

(of the synagogue) and sawe the minstrels and the people makyng a noyse,
24 He sayde vnto them, Geue place: for the mayde is not dead, but sleepeth. And they laughte him to scorne.
Joh.11.b. 25 But when the people were put forth, he went in, and toke her by the hande: and the mayde arose.
26 And this fame went abrode into all that lande. 27 And when Jesus departed thence, two blynde men folowed him, crying and saying, O thou sonne of Dauid haue mercie on vs. 28 And when he was come into the house, the blynde came to him: and Jesus saith to them, Beleue ye that I am able to do this? They sayde vnto him, Yea Lorde. 29 Then touched he their eyes, saying, Accordyng to your faith be it vnto you. 30 And their eyes were opened: and Jesus straytely charged them, saying, See that no man knowe(it.) 31 But they when they were departed, spread abrode his name in all that lande.
Mark.7.d Luk.11.b. 32 As they went out, beholde they brought to him a dumbe man possessed with a deuyll. 33 And when the deuyll was cast out, the dumbe spake: and the multitudes marueyled, saying, It was neuer so seene in Israel.
Mat.12.b. Mark.3.b. Luk.11.b. 33 But the pharisees sayde, He casteth out deuyls through the prince of deuyls. 35 And Jesus went about all cities and townes, Mark.6.b teachyng in their synagogues, and preachyng the Gospell of the kingdome, and healyng euery sickneße and euery diseaße among the people.
Mark.6.b 36 But when he sawe the multitudes, he was moued with compassion on them, because they were destitute and scattered abrode as sheepe hauyng no sheepheарde. 37 Then saith he vnto his disciples, The haruest truely is plenteous, but the labourers are fewe. 38 Pray (ye) therfore the Lorde of the haruest, that he wyll thrust forth labourers into his haruest.

¶ The.x. Chapter.

5 Christ sendeth out his twelue apostles to preache in Iurie.

AND when he had called his twelue disciples, he gaue them
Mark.6.b Luk.6.b. power (agaynst) vncleane spirites, to cast them out, and to heale all maner of sickneße and all maner of diseaße. 2 The names of the twelue apostles are these: The first, Simon which is called Peter, and Andrewe his brother, James (the sonne) of Zebedee, and John his brother: 3 Philip, and Bartholomewe, Thomas, and Matthewe which (had ben) a publicane, James (the sonne) of Alphee, and Lebbeus whose surname was Taddeus: 4 Simon (the) Chananite, and Judas Iscariot, which also betrayed him. 5 Jesus sent forth these Mark.6.f twelue, whom he commaunded, saying, Go not into the way of the gentiles, and into the cittie of the Samaritanes enter ye not: 6 But go rather to the lost sheepe of the house of Israel. 7 As ye go, preache, saying, The kingdome of heauen is at hande.
B
8 Heale the sicke, cleanse the lepers, Act.8.d. rayse the dead, cast out deuyls: freely ye haue receaued, freely geue. 9 Possesse not golde, nor siluer, nor braße in your purses: Mark. 6.b Luk. 9.a. 10 Nor yet scrippe towardes your iourney, neither two coates, neither shoes, nor yet a staffe: 1.Tim.5.c (for the workeman is worthy of his meate.) 11 But to whatsoeuer cittie or towne ye shall come, inquire who is worthy in it: and (a) there abyde tyll ye go thence. 12 And when ye (a) Shift not your lodging vntyll ye go out of the cittie. come into an house, salute the same.
13 And yf the house be worthy, let your peace come vpon it: but yf it be not worthy, let your peace returne to you agayne. 14 And whosoeuer shall Mark.6.b not receaue you, nor wyll heare your Act.13.g. preachyng: when ye depart out of that house or that cittie, shake of the dust of your feete. 15 Verely I say vnto you, it shalbe easier for the lande of the Sodomites and Gomorrheans in the day of iudgement, then for that cittie. 16 Beholde I sende you forth Luk.10.a as sheepe in the middes of woolues: be ye therfore wise as serpentes, and harmeleße as doues. 17 But beware C of men: for they shall deliuer you vp to the counsels, and shall scurge you in Mark.13.c in their synagogues. 18 And ye shalbe Luk.12.c. brought to the head rulers and kinges Joh.16.b. for my sake, * in witneße to them & to the gentiles. 19 But when they * That this may be a deliuer you vp, take ye no thought witneße to them. &c. howe or what ye shall speake: for it Mark.13.b shalbe geuen you in that same Luk.12.a. houre what ye shall speake. 20 For it Exod.4.b. is not ye that speake, but the spirite of your father (he it is) which speaketh in you. 21 The brother shal deliuer vp the Mich.7.b brother to death, and the father the sonne: & the children shall rise agaynst

their

their fathers and mothers, and shall put them to death. 22 And ye shalbe hated of all men for my names sake: but he that endureth to the ende shalbe saued. 23 But when they persecute you in this citie, flee ye into another: for verily I say vnto you, ye shall not ende all the cities of Israel, tyl the sonne of man be come. 24 The disciple is not aboue the maister, nor the seruaunt aboue his Lorde. 25 It is enough for the disciple that he be as his master is, and (that) the seruaunt (be) as his Lorde is. If they haue called the lorde of the house Beelzebub, howe much more shall they call them of his householde?

Mat. 2.c. Mar. 8.a.

Luk. 6. f. Disciple.

Mar. 4.c. Luk. 8.c. and. 12.a.

26 Feare them not therfore: for there is nothyng close, that shall not be opened: and nothyng hyd, that shall not be knowen. 27 What I tell you in darknesse, that speake ye in lyght: and what ye heare in the eare, that preache ye on the houses. 28 And feare (ye) not them which kyll the bodye, but are not able to kyll the soule: but rather feare him which is able to destroy both soule and body in hell.

Luk. 12.a. Feare. Mar. 8.d. Luk. 12.c. and. 12.b.

29 Are not two litle sparowes solde for a farthyng: and one of them shall not light on the grounde without your father? 30 Yea, euen all the heeres of your head are numbred. 31 Feare ye not therefore: ye are of more value then many sparowes. 32 Euery one therfore that shall confesse me before men, him wyll I confesse also before my father which is in heauen. 33 But whosoeuer shall deny me before men, him wyll I also deny before my father which is in heauen. 34 Thinke not that I am come to send peace into the earth: I came not to sende peace, but a swoorde. 35 For I am come to set a man at variaunce against his father, and the daughter against her mother, and the daughter in lawe against her mother in lawe: 36 And a mans foes (shalbe they) of his owne houshold. 37 He that loueth father or mother more then me, is not worthy of me: and he that loueth sonne or daughter more then me, is not worthy of me. 38 And he that taketh not his crosse and followeth me, is not worthy of me. 39 (b) He that findeth his life shall lose it: and he that loseth his lyfe for my sake, shall finde it.

Sparowes.

Luk. 12.a.

Mich. 7.a.

Luk. 14.c.

(b) That is, he that wyll saue his life.

Mat. 16.d. Mark. 8.d. Luk. 12.b.

40 He that receaueth you, receaueth me: and he that receaueth me, receaueth him that sent me. 41 He that receaueth a prophete in the name of a prophete, shall receaue a prophetes rewarde: and he that receaueth a righteous man in the name of a righteous man, shall receaue a righteous mans rewarde. 42 And whosoeuer shal geue vnto one of these litle ones to drynke a cup of colde water only in the name of a disciple, verily I say vnto you he shall not lose his rewarde.

Mark. 9.f.

The. xi. Chapter.

1 Christe preacheth. 2 Iohn Baptist sendeth his disciples vnto him. 7 Christes testimonie concernyng Iohn.

AND it came to passe, that when Iesus had made an ende of commaundyng his twelue disciples, he departed thence to teache and to preach in their cities. 2 When Iohn beyng in prison hearde the workes of Christe, he sent two of his disciples, 3 And sayde vnto him, Art thou he that shoulde come? or do we looke for another? 4 Iesus answered and sayde vnto them, Go and shewe Iohn agayne what ye haue heard and seene. 5 The blynde receaue their syght, the hault do walke, the lepers are cleansed, and the deafe heare, the dead are raysed vp, and the poore receaue the Gospell. 6 And happy is he that is not offended in me. 7 And as they departed, Iesus began to say vnto the people concernyng Iohn, What went ye out into the wildernesse for to see? A reede shaken with the wynde? 8 Or what went ye out for to see? A man clothed in soft rayment? Behold, they that were soft (clothyng) are in kinges houses. 9 But what went ye out for to see? A prophete? yea I say vnto you, & more then a prophete. 10 For this is he of whom it is written, Beholde I sende my messenger before thy face, which shall prepare thy way before thee. 11 Verily I say vnto you, Among them that are borne of women arose not a greater then Iohn the Baptist: notwithstandyng, he that is lesse in the kingdome of heauen, is greater then he. 12 From the dayes of Iohn the Baptist vntill nowe, the kingdome of heauen suffereth violence, & the violent pluche it. 13 For all the prophetes & the law it selfe prophecied vnto Iohn. 14 And if ye wyl receaue it, this is Elias which was for to come. 15 He that hath eares to heare, let him heare. 16 But wherunto shall I liken this gene-

A

Esai. 35.b.

Esai. 61.a. & Luk. 11.d.

Mala. 3.a. Mark. 1.a.

Luk. 16.d.

Luk. 1.b. Mal. 3.d. Iohn. 1.c. Luk. 7.c.

generation? It is lyke vnto litle chil-
dren which sit in the marketes, and
call vnto theyr felowes, 17 And say,
We haue piped vnto you, and ye haue
not daunced: we haue (a) mourned vnto
you, and ye haue not sorowed. 18 For
John came neither eating nor drynk-
yng, and they say, He hath the deuil.
19 The sonne of man came eating and
drinking, and they say, Behold a glut-
ton and an (vnmeasurable) dronker of
wine, and a freende vnto publicanes
and sinners. And wisdome is iustified
of her chyldren. 20 Then began he
(thus) to vpbrayde the cities whiche
most of his mightie workes were
done in, because they repented not.
21 Wo vnto thee Chorazin, wo vnto
thee Bethsaida: for yf the myghtie
workes which were shewed in you had
ben done in Tyre & Sidon, they had re-
pented long ago in sackcloth & ashes.
22 Neuertheles I say vnto you, It
shalbe easier for Tyre and Sidon at
the day of iudgement, then for you.
23 And thou Capernaum, whiche art
lyft vp vnto heauen, shalt be brought
downe to hell: for if the myghtie
workes which haue ben done in thee
had ben done among them of So-
dome, they had remayned vntyll this
day. 24 Neuertheles I say vnto you,
that it shalbe easier for the land of So-
dome in the day of iudgement, then for
thee. 25 At that tyme Jesus answe-
red and sayde, I thanke thee O father,
lord of heauen and earth, because thou
hast hid these thynges from the wyse
and prudent, and hast shewed them vn-
to babes. 26 Euen so O father, for so
was it thy good pleasure. 27 All
thynges are geuen vnto me of my
father: and no man knoweth the son,
but the father: neither knoweth any
man the father, saue the sonne, and he
to whomsoeuer the sonne wyll open
(him.) 28 Come vnto me all ye that
labour sore, and are laden, and I wyll
ease you. 29 Take my yoke vpon you,
and learne of me, for I am meeke and
lowly in heart: and ye shall finde rest
vnto your soules. 30 For my yoke
is easie, and my burden is light.

(a) We haue
song mour-
ning songes
vnto you.

Luk. 7. c.

D

Mat. 28. d.
Luk. 1. d.
John. 3. d.
John. 7. d.
and. 8. f.

Eccle. 6. d.

1. John. 5. a.

The .xii. Chapter.

3 Christ excuseth his disciples whiche
plucke the eares of corne,

A

Mar. 2. d.

Deut. 23. d.

AT that tyme Jesus went on the
sabbath dayes through the corne:
& his disciples were an hungred,
and began to plucke the eares of corne,
and to eate. 2 But when the Pha-
risees sawe (them) they sayd vnto him,
Beholde thy disciples do that whiche
is not lawfull to do vpon the sabbath
day. 3 But he sayd vnto them, Haue
ye not read what Dauid did when he
was an hungred, and they that were
with hym: 4 Howe he entred into
the house of god, and did eate the shew
bread, which was not lawfull for hym
to eate, neither for them whiche were
with hym, but only for the priestes?
5 Or haue ye not read in the lawe,
howe that on the sabbath dayes the
priestes in the temple (a) prophane the
sabbath, and are blameles? 6 But
I say vnto you, that in this place is
(one) greater then the temple.
7 Wherefore yf ye wist what this
meaneth, I wyll mercy, & not sacrifice:
ye would not haue condempned the
giltles. 8 For the sonne of man also
is Lorde euen of the sabbath daye.
9 And he departed thence, and went
into their synagogue. 10 And be-
holde there was a man whiche had
his hande dryed vp, and they asked
hym, saying, Is it lawfull to heale vp-
on the sabbath dayes? that they
might accuse him. 11 And he said vn-
to them, What man of you wyll there
be that shall haue a sheepe: and if it
fall into a pit on the sabbath day, will
he not take holde of it, and lift it out?
12 Howe much more then is a man
better then a sheepe? Wherefore it is
lawfull to do a good deede on the
sabbath dayes. 13 Then saith he to
the man, Stretche forth thy hande.
And he stretched it forth: and it was
made whole lyke as the other.
14 Then the Pharisees went out, and
helde a counsayle agaynst hym, howe
they might destroy him. 15 But when
Jesus knewe (it,) he departed thence:
and great multitudes followed hym, &
he healed them all, 16 And charged
them that they shoulde not make him
knowen: 17 That it might be fulfil-
led which was spoken by Esaias the
prophet, saying, 18 Behold my childe
whom I haue chosen, my beloued in
whom my soule well delighteth: I
wyll put my spirite vpon hym, and he
shall shew iudgement to the gentiles.
19 He shall not stryue, nor cry, nei-
ther shall any man heare his voyce in
the streetes 20 A bruised reede shal
he not breake, and smokyng flaxe shal
he not quenche, tyll he sende forth
iudgement vnto victorie: 21 And
in his name shall the gentiles trust.

1. Sam. 21. a

(a) That is,
do vncleane
workes.

B

Mar. 11. b.
Ozee. 6. b.

Mar. 3. a.
Luk. 6. b.

Luk. 14. a.

Deut. 22. a.

C

Mar. 3. a.
Joh. 5. g.

Esai. 42. a.

D

22 Then

22 Then was bronght to hym one poſſeſſed with a deuil blynd & dumbe: and he healed hym, insomuch that the blind and dumbe both spake and saw.
23 And all the people were amased and sayde, Is not this that sonne of Dauid? 24 But when the pharisees Mat.12.d. Mar.3.c. Luk.11.c. hearde (it,) they sayde, This dryueth the deuils no other way out, but by Beelzebub the prince of the deuyls.
25 But when Jesus knewe theyr thoughtes, he said vnto them, Euery kyngdome diuided agaynst it selfe, shalbe brought to naught: and euery citie or house diuided agaynst it selfe, shall not stand. 26 And if Satan cast out Satan, then is he diuided agaynst hymselfe: howe shall then his kyngdome endure? 27 Also if I by Beelzebub cast out deuils, by whom do your children cast them out? Therfore they shalbe your iudges. 28 But if I caste out the deuyls by the spirite of God, then is the kyngdome of God come Luk.xi.c. vpon you. 29 Or els howe can one enter into a strong mans house, and spoyle his goodes: except he firste bynde the strong man, and then spoyle his house? 30 He that is not with me, is agaynst me: and he that gathereth not with me, scattereth abroade.
31 Wherfore I say vnto you, all maner of sinne and blaſphemie are forgeuen vnto men: but the blaſphemie a- Mar.4.c. gaynst the (holy) spirite shal not be for- Luk.12.b. geuen vnto men. 32 And whosoeuer speaketh a worde agaynst the sonne of man, it shalbe forgeuen hym: but whosoeuer speaketh agaynst the holy ghost, it shall not be forgeuen hym neither in this worlde, neither in the Mat.xii.c. worlde to come. 33 Either make the tree good, and his fruite good: or els Luk.6.f. make the tree euil, and his fruite euil: For the tree is knowen by his fruite.
34 O generation of vipers, howe can ye speake good thinges, when ye your Psal.xi.b. selues are euil? For out of the abound- Luk.vi.g. dance of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good thinges: and an euil man out of euyll treasure bryngeth forth euyll thinges. 36 But I say vnto you, of euery idle worde that men shal speake, they shall geue accompt thereof in the W day of iudgement. 37 For of thy 2.Reg.1.e. wordes thou shalt be iustified, & of thy Luk.15.d. wordes shalt thou be condempned. Mar.8.b. Luk.11.d.
38 Then certaine of the Scribes and of the Pharisees aunswered hym, saying, Maister, we will see a signe of thee.
39 But he aunswered & said to them, Mat.16.a. The euill and aduouterous generation Mar.8.b. seeketh a signe, & there shal no signe be Luk.11.d. geuen to it, but the signe of the prophet Jonas. 40 For as Jonas was three Jonas.2.a. dayes & three nightes in the whales belly: so shal the sonne of man be three dates and three nightes in the heart of the earth. 41 The men of Ninine shall ryse in the iudgement with this nation, and condempne it: because they repented at the preaching of Jonas, and Jonas.3.c. beholde here (is) one greater then Jonas. 42 The Queene of the south shal Jonas.3.c. rise in the iudgement with this gene- Luk.11.d. ration, and shall condempne it: for she 3.Reg.10.a came from the vttermost partes of the 2.Par.9.a. earth to heare the wisdome of Solomon, and behold in this place (is) one greater then Solomon. 43 When the Luk.xi.d. vncleane spirite is gone out of a man, he walketh throughout drie places, seking rest, and findeth none. 44 Then he sayth, I wyl returne into my house from whence I came out. And when he is come, he findeth it emptie, swepe, and garnished. 45 Then goeth he, and taketh vnto hym seuen other spirites worse then hym selfe, & they enter in, and dwell there: And the ende of that 2.Peter.1.d man is worse then the beginning. Heb.6.a. Euen so shall it be also vnto this frowarde generation. 46 Whyle he yet talked to the people, beholde his mo- Mar.3.d. ther and his brethren stoode without, Luk.8.c. desiring to speake with him. 47 Then Mar.3.d. one sayde vnto hym, Beholde thy mo- Luk.8.c. ther and thy brethren stande without, desiring to speake with thee. 48 But he aunswered and said vnto hym that told him, Who is my mother? or who are my brethren? 49 And he stretched John.15.b. forth his hand toward his disciples, and sayde, Behold my mother and my brethren. 50 For whosoeuer shal do the wyll of my father which is in heauen, the same is my brother, and sister, and mother.

The. xiii. Chapter.

3 The parable of the seede. 24 and of the tares.

THe same day went Jesus out of the house, and sate by the sea side. A
2 And great multitudes were ga- Mar.3.a. thered together vnto hym, (insomuche) that he went and sate in a ship, and the whole multitude stoode on the shore.
3 And he spake many thynges to them in parables, saying, Beholde the sower went forth to sowe. 4 And when

when he sowed, some seedes fell by the wayes syde: and the fowles came and deuoured them vp. 5 Some fell vpon stony places, where they had not much earth: and anone they sprong vp, because they had no deepenesse of earth.

6 And when the sonne was vp, they caught heate: and because they had not roote, they withered away.

7 Agayne, some fell among thornes: and the thornes sprong vp, and choked them. 8 But some fell into good grounde: and brought foorth fruite, some an hundred fold, some sixtie fold, some thirtie fold. 9 Who hath eares to heare, let hym heare. 10 And the disciples came, and sayde vnto hym, B Why speakest thou to them by parables? 11 He aunswered, and said vnto them, Because it is geuen vnto you to know the secretes of the kingdome of heauen, but to them it is not geuen.

Mar.4.a. Luk.7.b.

12 For whosoeuer hath, to him shalbe geuen, and he shall haue more aboundaunce: but whosoeuer hath not, from him shalbe taken away euen that he hath. 13 Therfore speake I to them in parables: because they seeyng see not, and hearing, they heare not, neither do they vnderstande. 14 And in them is fulfilled the prophecie of Esaias, saying, By hearingye shal heare, and shall not vnderstande, and seeyng ye shall see, and shall not perceaue.

Mat.25.c. Mar.4.c. Luk.8.b.

15 For this peoples heart is waxed grosse, and their eares are dull of hearing, & their eyes haue they closed: lest at any tyme they shoulde see with their eyes, & heare with their eares, and shoulde vnderstande with their heart, and shoulde conuert, that I might heale them. 16 But blessed are your eyes, for they see: and your eares, for they heare. 17 Verily I say vnto you, that many prophetes & righteous men haue desired to see those thinges which ye se, & haue not sene: & to heare those thinges which ye heare, and haue not heard. 18 Heare ye therfore the similitude of the sower. 19 When one heareth the worde of the kyngdome, & vnderstandeth it not, then commeth that euyll, and catcheth away that whiche was sowen in his heart: this is he which receaued seede by the way side. 20 But he that receaued the seede into stony places, the same is he that heareth the worde, and anone with ioy receaueth it: 21 Yet hath he not roote in him selfe, but dureth for a season: for when tribulation or persecution aryseth because of the worde, by and by he is offended. 22 He also that receaued seede into the thornes, is he that heareth the worde, and the care of this worlde, and the deceitfulnes of riches choke vp the worde, and so is he made vnfruitefull.

Esai.6.c. Mar.4.b. Luk.8.b. John.12.b. Luk.8.b. 1.Pet.1.b. Mar.14.b. Luk.8.b.

23 But he that receaued seede into the good grounde, is he that heareth the worde, and vnderstandeth it, which also beareth fruite: and bringeth forth some an hundred fold, some sixtie fold, some thirtie folde. 24 Another parable put he forth vnto them, saying, The kingdome of heauen is likened vnto a man which sowed good seede in his feeld. 25 But while men slept, his enemie came and sowed tares among the wheate, and went his way.

D Mar.4.c.

26 But when the blade was sprong vp, and had brought forth fruite, then appeared the tares also. 27 So the seruauntes of the houholder came, and sayde vnto hym, Sir, diddest not thou sowe good seede in thy feelde? from whence then hath it tares?

28 He sayde vnto them, The malicious man hath done this. The seruauntes sayde vnto hym, Wylt thou then that we go, and gather them vp? 29 But he sayde, Nay: lest whyle ye gather vp the tares, ye roote vp also the wheate with them. 30 Let both growe together vntyll the harueste: and in tyme of harueste I wil say to the reapers, Gather ye together firste the tares, and bynde them in bundels, to burne them: but cary the wheate into my barne. 31 Another parable put he forth vnto them, saying, The kyngdome of heauen is like to a grayne of mustarde seede, which a man tooke and sowed in his feelde: 32 Whiche in deede is the leaste of all seedes: but when it is growen, it is the greatest among herbes, and is a tree, (so) that the birdes of the ayre come, and make their nestes in the braunches thereof.

Mat.4.c. Luk.13.d.

33 Another parable spake he vnto them, (saying,) The kingdome of heauen is like vnto leuen, which a woman taketh and hideth in three peckes of meale, tyll all be leauened.

E Luk.13.d.

34 All these thynges spake Jesus vnto the people in parables: and without a parable spake he not vnto them: 35 That it might be fulfylled whiche was spoken by the prophete, that sayth, I wyll open my mouth in parables, I wyll speake forth

Mar.4.c.

Psal.78.a.

thynges

thynges which haue ben kept secrete from the foundation of the worlde.

Mar. 4.c. 36 Then Jesus sent the people away, and went into the house: And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the feelde. 37 He aunswered and sayde vnto them, He that soweth the good seede, is the sonne of man.

38 The feelde, is the worlde. The good seede, they are the chyldren of the kyngdome. The tares, are the chyldren of the wicked. 39 The enemie that soweth thē, is the deuil. The harueste, is the end of the worlde. The reapers, be the angels. 40 Euen as the tares therefore are gathered and brent in the fyre: so shall it be in the ende of this worlde. 41 The sonne of man shal sende foorth his angels, and (they) shall gather out of his kyngdome all thinges that offende, and them which do iniquitie: 42 And shal cast them into a furnelle of fyre: there shalbe waylyng and gnaslyng of teeth.

Apoc. 14.d.

43 Then shall the righteous shine as the sonne in the kyngdome of their father. Who hath eares to heare, let him heare. 44 Agayne, the kyngdome of heauen is lyke vnto treasure hid in the feeld: the which when a man hath founde, hideth, and for ioy therof goeth and selleth al that he hath, and byeth the feelde. 45 Agayne, the kyngdome of heauen is lyke vnto a marchaunt man seekyng goodly pearles.

Dani. 12.a. Sapi. 3.b. 1. Cor. 15.f.

46 Which when he founde one precious pearle, went and solde all that he had, and bought it. 47 Agayne, the kyngdome of heauen is lyke vnto a net that was cast into the sea, and gathered of all kinde. 48 Which, when it was full (the fishers) drue to lande, and sate downe and gathered the good into vessels: but caste the bad away.

49 So shall it be at the ende of the worlde: the angels shal come forth, & seuer the bad from among the iust,

Mat. 22.b. and. 25.a.

50 And shall cast them into a furnelle of fyre: there shalbe waylyng and gnaslyng of teeth. 51 Jesus sayth vnto them, Haue ye vnderstande all these thynges? They say vnto him, Yea Lorde. 52 Then sayde he vnto them, Therfore euery Scribe which is taught in the kyngdome of heauen, is like vnto a man that is an housholder, which bringeth foorth out of his treasure thynges newe and olde.

53 And it came to passe, that when Jesus had finished these parables, he departed thence. 54 And when he came into his owne countrey, he taught them in their synagogues (insomuche) that they were astonied, and sayd, Whence commeth this wisdome and powers vnto him? 55 Is not this the carpenters sonne? Is not his mother called Marie? and his brethren, James, and Joses, & Simon, and Judas? 56 And are not all his sisters with vs? whence hath he then al these thinges? 57 And they were offended in him. Jesus said vnto them, A prophete is not without honour, saue in his owne countrey, and in his owne house. 58 And he did not many mightie workes there, because of their vnbeleefe.

Mar. 6.a.

Luk. 4.c.

Mar. 3.a.

John. 6.c.

Mar. 6.a. Luk. 4.d. John. 6.f.

The .xiiii. Chapter.

10 John is taken & beheaded. 19 Christ feedeth fiue thousande men with fiue loaues and two fishes.

AT that tyme Herode the Tetrarche hearde of the fame of Jesu: 2 And sayde vnto his seruauntes, This is John the Baptist, he is risen from the dead, and therefore great workes do shewe foorth them selues in hym. 3 For Herode had taken John, & bounde hym, and put hym in prison for Herodias sake his brother Philips wyfe. 4 For John sayd vnto hym, It is not lawful for thee to haue her. 5 And when he would haue put hym to death, he feared the people: because they counted hym as a prophete. 6 But when Herodes byrth daye was kept, the daughter of Herodias daunced before them, and pleased Herode. 7 Wherfore he promised with an othe that he would geue her what soeuer she would aske. 8 And she beyng before * instructed of her mother, sayde, Geue me here John Baptistes head in a platter. 9 And the kyng was sory: neuertheleste, for the othes sake, and them which sate at the table, he commaunded it to be geuen her: 10 And sent (a tormenter) and beheaded John in the prison. 11 And his head was brought in a platter, and geuen to the damsell: and (she) brought it to her mother. 12 And his disciples came, and toke vp his body, and buried it: and went and tolde Jesus.

Mar. 6.b. Luk. 9.a.

Mat. 14.b.

Mar. 6.c. Luk. 3.d. Leuit. 18.c.

Mat. 14.b.

* entised, or induced. Mar. 6.c.

13 When Jesus heard of it, he departed thence in a ship vnto a desart place out of the way: and when the people

people had heard therof, they folowed him on foote out of the cities. 14 And Jesus went forth, and sawe much people, and was moued with mercie towarde them, and he healed their sicke. 15 And when the euen tyde was come, his disciples came to him, saying, This is a desart place, and the houre is nowe past: let the people depart, that they may go into the townes, and bye them victels. 16 But Jesus sayd vnto them, They haue no neede to go away: geue ye them to eate. 17 They say vnto him, We haue here but fiue loaues and two fishes. 18 He sayde, Bring them hyther to me. 19 And he commaunded C the people to sit downe on the grasse, and he toke the fiue loaues & the two fishes, and lyft vp his eyes towarde heauen, and blessed: and when he had broken (them) he gaue the loaues to his disciples: and his disciples to the people. 20 And they dyd all eate, and were suffised: And they gathered vp (of the fragmentes that remayned) twelue baskets full. 21 And they that had eaten, were about fiue thousande men, beside women and chil-
Mark. 6. f. dren. 22 And straightway Jesus
John. 6. b. constrayned his disciples to get vp into a ship, and to go before him vnto
Luk. 6. c. the other syde, while he sent the people away. 23 And when the people were sent away, he went vp into a mountayne alone to pray: and when nyght was come, he was there him selfe alone. 24 But the ship was nowe in the middes of the sea, and was tost with the waues: for it was a contrary wynde. 25 And in the fourth watche of the nyght Jesus went vnto them, walkyng on the sea. 26 And when the disciples sawe him walkyng on the sea, they were troubled, saying, It is a spirite: and they cryed out for feare. 27 But straightway Jesus spake vnto them, saying, Be of good cheare: it is I, be not afrayde. 28 Peter answered him, and sayde, Lorde, yf it be thou, bid me come vnto thee on the water. D 29 And he sayde, Come. And when Peter was come downe out of the ship, he walked on the water to go to Jesus. 30 But when he sawe a mightie winde, he was afrayde: and when he began to sincke, he cryed, saying, Lorde saue me. 31 And immediatly Jesus stretched forth his hande, and caught him, and sayde vnto him, O thou of litle fayth, wherfore diddest thou doubt? 32 And when they were come into the ship, the wind Mar. 6. g. ceassed. 33 Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the sonne of God. 34 And when they were gone ouer, they came into the lande of Genezaret. 35 And when the men of that place had knowledge of him, they sent out into all that countrey rounde about, and brought vnto him all that were sicke, 36 And besought him that they might touche the hemme of his garment only: and as many as touched, were made whole.

The xv. Chapter.

3 Christe excuseth his disciples, and rebuketh the Scribes and Pharisees.

THen came to Jesus Scribes and A
Pharisees, which were come from Mark. 7. a
Hierusalem, saying, 2 Why do thy disciples transgresse the traditions of the elders? for they washe not their handes when they eate bread. 3 But he answered and sayde vnto them, Why do ye also transgresse the commaundement of God by your tradition? 4 For God commaunded, saying, Honour father and mother. And Exod. xx. b
Mark. 7. b he that curseth father or mother, let Exod. 21. b
him dye the death. 5 But ye say, Ephe. 6. a
whosoeuer shall say to father or mo- Deut. 5. b
ther, By the gift that (is offered) of me, thou shalt be helped: 6 And so shal he not honour his father or his mother. And thus haue ye made the commaundement of God of none effect by your tradition. 7 Hypocrites, full well did Esaias prophecie of you, saying, Esai. 29. g
8 This people draweth nye vnto me Jere. 31. g
with their mouth, and honoureth me Mark. 7. b
with their lyppes: howbeit, their B
hartes are farre from me. 9 But in vayne do they worship me, teachyng doctrines, preceptes of men. 10 And he called the people to him, and sayde vnto them, Heare and vnderstande. 11 That which goeth into the mouth, defileth not the man: but that which commeth out of the mouth, defileth the man. 12 Then came his disciples, and sayd vnto him, Knowest thou not that the Pharisees were offended after they heard this saying? 13 But he answered and sayde, All maner planteyng which my heauenly father hath not planted, shalbe rooted vp. 14 Let them alone: they be the blinde leaders of the blynde. If the blynde leade the blynde, both shall fall into the diche.

15 Then aunswered Peter, and sayde vnto him, Declare vnto vs this parable. 16 Jesus sayde, Are ye also without vnderstandyng? 17 Do not ye yet vnderstande that whatsoeuer entreth in at the mouth, goeth into the belly, and is cast out into the draught? 18 But those thynges which proceede out of the mouth, come foorth from the heart, and they defile the man. 19 For out of the heart proceede euyll thoughtes, murders, adulteries, whordomes, thefte, false witnesse, blasphemies. 20 These are the thynges which defile a man: But to eate with vnwasshen handes, C defileth not a man. 21 And Jesus went thence, and departed into the coastes of Tyre and Sidon. 22 And beholde, a woman of the Chananites, which came out of the same coastes, cryed vnto him, saying, Haue mercie on me O Lorde thou sonne of Dauid, my daughter is greeuously vexed with a deuyll. 23 But he aunswered her not a worde. And his disciples came, and besought him, saying, Sende her away, for she cryeth after vs. Luk. 19.b 24 But he aunswered, and sayde, I am not sent but vnto the lost sheepe of the house of Israel. 25 Then came she, and worshipped him, saying, Lorde, helpe me. 26 He aunswered, and sayde, It is not meete to take the childrens bread, and to cast it to litle dogges. 27 She aunswered, and sayde, Trueth Lorde: and yet litle dogges eate of the crummes which fall from their maisters table.

28 Then Jesus aunswered, and sayde vnto her, O woman, great is thy faith: be it vnto thee euen as thou wylt. And her daughter was made whole euen from that same tyme. D 29 And Jesus went from thence, and came nye vnto the sea of Galilee, and went vp into a mountayne, and sate downe there. 30 Then great multitudes came vnto him, hauyng with them those that were lame, blynde, dumbe, maymed, and other many, and cast them downe at Jesus feete, and he healed them: Esai. 35.b 31 Insomuch that the people wondred when they sawe the dumbe speake, the maymed to be whole, the lame to walke, and the blynde to see: and they glorified the Mar. 8.a. God of Israel. 32 Then Jesus called his disciples vnto him, & sayd, I haue compassion on the people, because they continue with me nowe three dayes, and haue nothyng to eate: and I wyll not let them depart fastyng, lest they faynt in the way. 33 And his disciples say vnto him, Whence (shoulde we get) so much bread in the wildernesse, as to suffise so great a multitude? 34 And Jesus sayth vnto them, Mat. 15.b Howe many loaues haue ye? And they say, Seuen, and a fewe litle fishes. 35 And he commaunded the people to sit downe on the grounde. 36 And toke the seuen loaues and the fishes, and after that he had geuen thankes, he brake (them) and gaue to his disciples: and the disciples gaue them to the people. 37 And they did all eate, and were satisfied: and they toke vp of the broken meate that was left, seuen baskets full. 38 And yet they that did eate, were foure thousand men, beside women and children. 39 And he sent away the people, and toke ship, and came into the parties of Magdala.

¶ The. xvi. Chapter.

1 The Pharisees require a token, 6 Jesus warneth his disciples of the Pharisees doctrine.

THe Pharisees also, with the Sadducees, came, and tempting, desired him that he would shewe them a A Mark. 8.b John. 6.d. Luk. 11.d. Luk. 12.g. signe from heauen. 2 He aunswered and sayde vnto them, When it is euenyng, ye say (it wyll be) faire weather: for the sky is red. 3 And in the mornyng (it wyll be) foule weather to day: for the sky is lowryng redde. O ye hypocrites, ye can discerne the outwarde appearaunce of the sky: but can ye not discerne the signes of the tymes?

4 The frowarde and adulterous nation requireth a signe: and there shall Mark. 12.c Mark. 8.b Luk. 11.d. John. 6.d. Jonag. 2.a no signe be geuen vnto it, but the signe of the prophete Jonas. And he left them, and departed. 5 And when his disciples were come to the other side of the water, they had forgotten to B take bread (with them.) 6 Then Jesus Luk. 12.a. sayde vnto them, Take heede and beware of the leuen of the Pharisees and of the Saducees. 7 And they thought in themselues, saying, For we haue take no bread (with vs.) 8 (Which) when Jesus vnderstoode, he sayd vnto them, O ye of litle fayth, why thinke you within your selues, because ye haue brought no bread? 9 Do not ye perceaue, neither remember those fiue loaues, when there were fiue thousand (men,) and howe many baskets toke ye vp? 10 Neither the seuen loaues, Mat. 14.c. when there were foure thousand (men) Mark. 15.d. and

and howe many baskets toke ye vp?
11 Howe is it that ye do not vnderstande that I speake it not vnto you concerning bread, that ye shoulde beware of the leuen of the Pharisees & of the Saduces? 12 Then vnderstoode they howe that he bade not them beware of the leuen of bread: but of the doctrine of the Pharisees and of the
C Saduces. 13 When Jesus came into
Mark.8.c. Luk.9.c. the coastes of Cesarea (which is called) Philippi, he asked his disciples, saying, Whom do men say that I the sonne of man am? 14 They sayde, Some say (that thou art) John Baptist, some Elias, some Jeremias, or one of the prophetes. 15 He saith vnto them, But whom say ye that I am? 16 Simon
Luk.9.c. Joh.6.g. Peter answered and sayde, Thou art Christe the sonne of the lyuyng God.
17 And Jesus answered & sayd vnto him, Happy art thou Simon Bar Jona: for flesche and blood hath not
John.6.d opened (that) vnto thee, but my father which is in heauen. 18 And I say also vnto thee that thou art Peter, & vpon
1.Cor.10.a this roche I wyll builde my congregation: and the gates of hel shal not preuayle against it. 19 And I wyll geue
Mat.18.c vnto thee the keyes of the kingdome of heauen: and whatsoeuer thou bindest in earth, shalbe bounde in heauen: and whatsoeuer thou lowsest in earth, shalbe loosed in heauen. 20 Then charged he his disciples that they
Mark.8.d Luk.9.c. should tell no man that he was Jesus Christ. 21 From that tyme forth began Jesus to shewe vnto his disciples howe that he must go vnto Hierusalem, and suffer many thinges of the elders and hie priestes and scribes, and (must) be killed, and be raysed agayne the thirde day. 22 And when Peter had taken him aside, he began to rebuke him, saying, Lorde, fauour thy selfe, this shall not be vnto thee.
23 But he turned him about, & sayde vnto Peter, Go after me Satan, thou art an offence vnto me: for thou sauerest not the thinges that (be) of God, but those that (be) of men. 24 Then sayde Jesus vnto his disciples, If any man wyll folowe me, let him forsake
Mark.10.d Luk.9.c. him selfe, and take vp his crosse, and folowe me. 25 For, who so wyll saue his lyfe, shall loose it: agayne, who so doth lose his lyfe for my sake, shall
Mar.8.d. John.6.d finde it. 26 For what doth it profite a man yf he wynne all the whole worlde, and lose his owne soule? Or what shall a man geue for a raunsome of his soule? 27 For the sonne of man shall come in the glorie of his father with his angels: and then shall he rewarde euery man accordyng to his workes.
28 Verily I say vnto you, there be Rom.2.b some standyng here, which shall not Mar.8.d. taste of death, tyll they see the sonne Luk.9.c. of man come in his kingdome.

¶ The.xvii. Chapter.

2 The transfiguration of Christe, 15 he healeth the lunaticke.

A And after sixe dayes Jesus taketh A Peter, James, and John his brother, and bringeth them vp into Mark.9.a Luk.9.c. an hie mountayne out of the waye,
2 And was transfigured before them, Apoc.1.d. and his face dyd shine as the sunne, and his clothes were as whyte as the light. 3 And beholde there appeared vnto them Moyses & Elias, talkyng with him. 4 Then answered Peter and sayd vnto Jesus, Lorde, it is good for vs to be here: If thou wylt, let vs make here three tabernacles: one for thee, and one for Moyses, and one for Elias. 5 Whyle he yet spake, behold B a bryght cloude shadowed them: and Mat.3.d. and.12.b. beholde (there came) a voyce out of the Esai.62.a. cloude, which sayde, This is my be- Deut.18.c. loued sonne in whom I am well pleased, heare him. 6 And when the disciples heard (these thinges) they fell on their face, and were sore afrayde.
7 And Jesus came and touched them, and sayde, Aryse, and be not afrayde.
8 And when they had lyft vp their eyes, they sawe no man, saue Jesus Mark.9.a only. 9 And when they came downe from the mountayne, Jesus charged them, saying, Shewe the vision to no man, vntyll the sonne of man be risen agayne from the dead. 10 And his disciples asked him, saying, Why then say the Scribes that Elias must first come? 11 Jesus answered and sayd Mala.3.d. vnto them, Elias truely shall first come, and restore all thynges:
12 But I say vnto you that Elias is Mat.11.b. come already, and they knewe him not, but haue done vnto him whatsoeuer they listed: Lykewise shall also the sonne of man suffer of them. 13 Then the disciples vnderstoode that he spake vnto them of John Baptist.
14 And when they were come to the people, there came to him a certayne man kneelyng downe to him, and sayng, 15 Lorde, haue mercie on my sonne, for he is lunaticke, & sore vexed: for oft tymes he falleth into the fire,

and oft into the water. 16 And I brought him to thy disciples, and they coulde not heale him. 17 Jesus answered and sayde, O faithlesse and croked nation, howe long shall I be with you? howe long shall I suffer you? bryng him hyther to me. 18 And Jesus rebuked the deuyll, and he departed out of him: and the childe was healed euen that same tyme. 19 Then came the disciples to Jesus secretly, & sayde, Why coulde not we cast him out? 20 Jesus sayde vnto them, Because of your vnbeleefe: For verily I say vnto you, if ye haue fayth * as a grayne of mustarde seede, ye shall say vnto this mountayne, Remoue hence to yonder place: and it shall remoue, neither shall any thyng be vnpossible vnto you. 21 Howbeit, this kynde * goeth not out but by prayer and fastyng. 22 Whyle they were occupyed in Galilee, Jesus sayde vnto them, It wyll come to passe that the sonne of man shalbe betrayed into the handes of men: 23 And they shall kyll him, and the thirde day shall he rise agayne. And they were exceedyng sory. 24 And when they were come to Capernaum, they that receaued tribute money, came to Peter, and sayde, Doth not your maister paye tribute? 25 He saith, Yes. And when he was come into the house, Jesus preuented him, saying, What thynkest thou Simon? of whom do the kinges of the earth take tribute or tolle? of the children, or of straungers? 26 Peter saith vnto him, Of straungers. Jesus saith vnto him, Then are the children free. 27 Notwithstandyng, lest we shoulde offende them, go thou to the sea, and cast an angle, and take the fishe that first commeth vp: & when thou hast opened his mouth, thou shalt fynde a peece of twentie pence: that take, and geue it vnto them for me and thee.

Mark. 9.f
Luk. 9.c.

Mark. 9.d

Luk. 17.a
* as much.

* of deuils.

¶ The. xviii. Chapter.

¶ He teacheth his disciples to be humble and harmeleſſe, 6 and to auoyde occasions of euyll.

Mar. 9.g
Luk. 9.f.
Mark. 10.b
Luk. 18.b
1. Cor. 14.a

AT the same tyme came the disciples vnto Jesus, saying, Who is the greatest in the kingdome of heauen? 2 Jesus called a litle childe vnto him, and set him in the middes of them, 3 And sayde, Verily I say vnto you, except ye turne, and become as litle children, ye shall not enter into the kingdome of heauen. 4 Whosoeuer therfore shall humble him selfe as this litle childe, the same is the greatest in the kingdome of heauen.

Mar. 9.f
Luk. 17.a

5 And who so shal receaue such a litle childe in my name, receaueth me.

6 But who so shall offende one of these litle ones which beleue in me, it were better for him that a mylstone were hanged about his neche, and that he were drowned in the deapth of the sea. 7 Wo vnto the worlde because of offences, it must needes be that offences come: but wo to that man by whom the offence commeth. 8 If then thy hande or thy foote offende thee (a) cut them of, and cast (them) from thee: it is better for thee to enter into life halt or maymed, (rather) then thou shouldest, hauyng two handes or two feete, be cast into euerlastyng fire. 9 And yf thyne eye offende thee, pluche it out, and cast (it) from thee: it is better for thee to enter into lyfe with one eye, (rather) then hauyng two eyes, to be cast into hell fire. 10 Take heede that ye despise not one of these litle ones: for I say vnto you, that in heauen their (b) angels do alwayes beholde the face of my father which is in heauen.

1. Cor. 11.b
Mat. 5.e.
Mar. 9.f

(a) We must cut of all our carnall and fleshly concupiscence or affections, lest we be with them cast into the fire of hell.

(b) In this appeareth the fatherly kindnesse of god towarde vs, that he doth sende his holy angels to kepe and defende vs, euen from our very birth.

11 For the sonne of man is come to saue that which was lost. 12 Howe thinke ye? If a man haue an hundred sheepe, and one of them be gone astray, doth he not leaue those ninetie and nine, and goeth into the mountaynes, and seeketh that which went astray? 13 And yf it so be that he fynde it, verily I say vnto you he reioyceth more of that sheepe, then of the ninetie and nine which went not astray. 14 Euen so it is not the will of your father in heauen, that one of these litle ones shoulde perishe.

C
Luk. 17.a
Luit. 19.d
Eccle. 19.b

15 Moreouer, yf thy brother trespasse agaynst thee, go and tell him his fault betweene thee and him alone: if he heare thee, thou hast wonne thy brother. 16 But yf he heare thee not, then take yet with thee one or two: that in the mouth of two or three witnesses euery worde may be stablished.

Deut. 19.b
2. Cor. 13.a
Heb. 10.f

17 If he heare not them, tell it vnto the Churche, yf he heare not the Church, let him be vnto thee as an heathen man and a publicane.

D
Mark. 16.c

18 Verily I say vnto you, whatsoeuer ye bynde on earth, shalbe bounde in heauen: and whatsoeuer ye loose on earth, shalbe loosed in heauen. 19 Agayne, truely I say vnto you, that yf two

two of you agree in earth as touchinge any thyng that they shall aske, it shalbe done for them of my father which is in heauen. 20 For where two or three are gathered together in my name, there am I in the middest of them. 21 Then came Peter to him, and sayde, Lorde, howe oft shall my brother sinne agaynst me, and I forgeue him? tyll seuen tymes? 22 Jesus saith vnto him, I say not vnto thee vntyll seuen tymes: but vntyll seuentie tymes seuen. 23 Therfore is the kingdome of heauen lykened vnto a certayne man that was a king, which woulde take accompt of his seruauntes. 24 And when he had begunne to reckon, one was brought vnto him which ought him ten thousand talentes. 25 But forasmuch as he had not to pay, his Lorde commaunded him to be solde, and his wife and children, and all that he had, and(payment) to be made. 26 The seruaunt fell downe, and besought him, saying, Lorde, haue patience with me, and I wyll pay thee all. 27 Then the Lord of that seruaunt moued with pitie, loosed him, and forgaue him the debt. 28 But the same seruaunt went out, and founde one of his felowes which ought him an hundred pence: and he layde handes on him, and toke him by the throte, saying, Pay(me)that thou owest. 29 And his felowe fel downe at his feete, and besought him, saying, Haue patience with me, and I wyll pay thee all. 30 And he would not: but went and cast him into prison, tyll he shoulde pay the debt. 31 So when his felowes saw what was done, they were very sory: and came, and tolde vnto their Lorde all that was done. 32 Then his Lorde called him, and sayde vnto him, O thou vngratious seruaunt, I forgaue thee all that debt whē thou desiredst me: 33 Shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on thee? 34 And his Lorde was wroth, and deliuered him to the tormentors, tyll he should pay all that was due vnto him. 35 So likewise shall my heauenly father do also vnto you, yf ye from your heartes forgeue not euery one his brother their trespasses.

Jacob. 2.c. Mat.6.b. Mark.11.d

The. xix. Chapter.

3 Christe geueth aunswere concernyng mariage, 21 and teacheth, not to be careful, 22 nor to loue worldly riches.

AND it came to passe, that when Jesus had finished these sayinges, he gate him from Galilee, and came into the coastes of Jurie beyonde Jordane: 2 And great multitudes folowed him, and he healed them there. 3 The pharisees also came vnto him, temptyng him, and saying vnto him, Is it lawfull for a man to put away his wyfe for euery cause? 4 He aunswered and sayd vnto them, Haue ye not read that he which created at the begynnyng, made them male and female? 5 And sayde, For this cause shal a man leaue father and mother, and shalbe knit to his wyfe: and they twayne shalbe one flesshe. 6 Wherfore they are no more twaine, but one flesshe. Let not man therfore put a sunder, that which God hath coupled together. 7 They say vnto him, Why dyd Moyses then commaunde to geue a writyng of diuorcement, and to put her away? 8 He sayde vnto them, Moyses because of the beardnesse of your heartes suffred you to put away your wiues: but from the beginnyng it was not so. 9 I say vnto you, whosoeuer putteth away his wyfe, except it be for fornication, and marryeth another, committeth adulterie: and who so marryeth her which is diuorced, doth commit adulterie. 10 His disciples say vnto him, If the matter be so betweene man and wife, (then) is it not good to marry. 11 He sayde vnto them, All men can not receaue this saying, saue they to whom it is geuen. 12 For there are some chaste, which are so borne out of their mothers wombe: and there are some chaste, which be made chaste of men: and there be chaste, which haue made them selues chaste for the kingdome of heauens sake. He that is able to receaue(it,)let him receaue(it.) 13 Then were there brought vnto him young children, that he should put his handes on them, and pray: and the disciples rebuked them. 14 But Jesus sayd vnto them, Suffer the young children, and forbyd them not to come vnto me: for of such is the kingdome of heauen. 15 And when he had put his handes on them, he departed thence. 16 And beholde, one came, and sayde vnto him, Good master, what good thyng shall I do, that I may haue eternall lyfe? 17 He sayde vnto him, Why callest thou me good? there is none good but one,

A Mark.10.a

Gen.12.b. Ephe.5.g. 1.Cor.6.d.

B

Deut.24.a. Jere.3.a. Mala.2.b. Mat.5.e. Mar.10.b. Luk.16.b.

C Sapi.2.b

Mark.10.b Luk.18.b.

Mark.10.b Luk.18.b.

D Psal.112.a.

(and that is) God: But yf thou wylt enter into life, kepe the commaundementes. 18 Ye saith vnto him, Which? Jesus sayde, Thou shalt do no murther, Thou shalt not commit adulterie, Thou shalt not steale, Thou shalt not beare false witnesse, 19 Honour father and mother: and, Thou shalt loue thy neighbour as thy selfe. 20 The young man saith vnto him, All these (thinges) haue I kept from my youth vp: what lacke I yet? 21 Jesus sayde vnto him, If thou wylt be perfect, go and sell that thou hast, and geue to the poore, and thou shalt haue treasure in heauen: and come and folowe me. 22 But when the young man hearde that saying, he went away sory: for he had great possessions. 23 Then Jesus sayd vnto his disciples, Verely I say vnto you, that a riche (man) shal hardly enter into the kingdome of heauen. 24 And agayne I say vnto you, it is easier for a camel to go through the eye of a needle, then for the riche to enter into the kingdome of God. 25 When the disciples hearde (this) they were exceedingly amazed, saying, Who then can be saued? 26 But Jesus beheilde (them) and sayd vnto them, With men this is vnpossible, but with God all thynges are possible. 27 Then answered Peter, and sayde vnto him, Beholde, we haue forsaken all, and folowed thee, what shall we haue therfore? 28 Jesus sayde vnto them, Verely I say vnto you, that when the sonne of man shall sit in the throne of his maiestie, ye that haue folowed me in the regeneration, shall sit also vpon xweine seates, and iudge the xweine tribes of Israel. 29 And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, or children, or landes, for my names sake, shall receaue an hundred folde, and shall inherite euerlastyng lyfe. 30 But many that are first, shalbe last, and the last (shalbe) first.

¶ The. xx. Chapter.

1 Christe teacheth by a similitude that God is better vnto no man, 20 He teacheth his disciples to be lowly, 30 and geueth two blynde men their sight.

FOr the kingdome of heauen is like vnto a man that is an housholder, which went out early in the morowyng to hire labourers into his vineyarde. 2 And he agreed with the labourers for a peny a day, & sent them into his vineyarde. 3 And he went out about the thirde houre, and sawe other standyng idle in the market place, 4 And sayde vnto them, Go ye also into the vineyarde, and what soeuer is right, I wyll geue you. And they went their way. 5 Agayne, he went out about the sixth and ninth houre, and did likewise. 6 And about the eleuenth houre he went out, and founde other standyng idle, and sayde vnto them, Why stande ye here all the day idle? 7 They say vnto him, Because no man hath hired vs. He saith vnto them, Go ye also into the vineyarde: and what soeuer is right, that shal ye receaue. 8 So when euen was come, the lorde of the vineyarde saith vnto his steward, Call the labourers, and geue them their hire, begynnyng at the last, vntyll the first. 9 And when they came that (were hired) about the eleuenth houre, they receaued euery man a peny. 10 But when the first came also, they supposed that they shoulde haue receaued more: and they likewise receaued euery man a peny. 11 And when they had receaued it, they murmured agaynst the good man of the house, 12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burthen & heate of the day. 13 But he answered to one of them, and sayde, Frende, I do thee no wrong: diddest thou not agree with me for a peny? 14 Take that thine is, & go thy way: I wyll geue vnto this last euen as vnto thee. 15 Is it not lawfull for me to do that I wyll with myne owne? Is thyne eye euyl, because I am good? 16 So the last shalbe first, and the first (shalbe) last: for many be called, but fewe (be) chosen. 17 And Jesus goyng vp to Hierusalem, toke the twelue disciples aside in the way, and sayde vnto them, 18 Beholde, we go vp to Hierusalem, and the sonne of man shalbe betrayed vnto the cheefe priestes, and vnto the scribes, and they shall condempne him to death: 19 And shall deliuer him to the gentiles to be mocked, and to be scourged, and to be crucified: and the third day he shal rise againe. 20 Then came to him the mother of Zebedees children with her sonnes, worshippyng (him) and desiryng a certayne thyng of him. 21 And he saith vnto her, What wylt thou? She saith vnto him, Graunt that these my two sonnes may sit, the one on thy ryght hande,

Exod. 19.c
Deut. 5.b.
Rom. 13.c
Gala. 5.c.
Mark. 10.c
Luk. 12.d.
Mat. 6.c.
Mat. 10.c.
Luk. 18.c.
Zach. 8.b.
Mat. 3.d.
Mar. 10.d
Luk. 18.f
Luk. 22.c.
Deut. 33.b
Job. 42.c.
Mat. 20.b
Luk. 13.c.
Mat. 19.d.
Mar. 10.c
Luk. 13.f.
Mark. 9.c
Luk. 18.c
Mark. 10.d

hande, and the other on the left, in thy
b kingdome. 22 But Jeſus aunſwered
and ſayde, Ye wote not what ye aſke:
Are ye able to drynke of the cup that
I ſhall drynke of? and to be baptized
with the baptiſme that I am baptized
with? They ſay vnto him, We are
able. 23 He ſaith vnto them, Ye ſhall
drynke in deede of my cuppe, and be
baptized with the baptiſme that I am
baptized with: but to ſit on my ryght
hande and on my left, is not myne to
geue, but (it ſhalbe geuen) to them for
whom it is prepared for of my father.
Mat. 25.a Mark.10.f 24 And when the (other) ten hearde
(this) they diſdayned at the two bre-
thren. 25 But Jeſus called them vn-
Luk. 22.c. to him, and ſayde, Ye knowe that the
princes of the gentiles haue domini-
on ouer them: and they that are great,
exerciſe auctoritie vpon them. 26 It
ſhall not be ſo among you: but who-
ſoeuer wyll be great among you, let
Mark.10.a him be your miniſter: 27 And who
ſo wyll be cheefe among you, let him
be your ſeruaunt. 28 Euen as the
ſonne of man came not to be minis-
tred vnto, but to miniſter, and to geue
Mark.10.g his life a raunſome for many. 29 And
Luk.18.f. as they departed from Hierycho, much
people folowed him. 30 And behold
two blynde men ſittyng by thy way
ſide, when they hearde that Jeſus
paſſed by, they cryed, ſaying, O Lorde,
thou ſonne of Dauid, haue mercie on
vs. 31 And the people rebuked them,
becauſe they ſhould holde their peace:
but they cryed the more, ſaying, Haue
mercie on vs O Lorde, thou ſonne of
Dauid. 32 And Jeſus ſtoode ſtyll,
and called them, and ſayde, What wyll
ye that I ſhall do vnto you? 33 They
ſay vnto him, Lorde, that our eyes
may be opened. 34 So Jeſus had
compaſſion on them, and touched
their eyes: and immediatly their eyes
receaued ſight, and they folowed him.

¶ The.xxi. Chapter.

7 He rideth into Hieruſalem, 12 driueth the marchauntes out of the temple, 19 and curſeth the figge tree.

AND when they drue nye vnto
Hieruſalem, and were come to
Bethphage vnto the mount of
Olyues, then ſent Jeſus two diſciples,
2 Saying vnto them, Go into the
towne that lyeth ouer agaynſt you,
and anone ye ſhall fynde an Aſſe tyed,
and a colt with her: looſe (them) and
bryng (them) vnto me. 3 And yf any
man ſay ought vnto you, ſay ye the
Lorde hath neede of them: and
ſtrayghtway he wyll let them go.
4 All this was done that it might be
fulfylled which was ſpoken by the
prophete, ſaying, 5 Tell ye the daugh-
ter of Sion, Beholde thy kyng com-
meth vnto thee meeke, and ſittyng vp-
on an Aſſe and a colt the foale (of the
Aſſe) vſed to the yoke. 6 The diſci- B
ples went, and dyd as Jeſus com-
maunded them, 7 And brought the
Aſſe and the colt, and put on them
their clothes, and ſet (him) thereon.
8 And many of the people ſpread
their garmentes in the way: other
cut downe braunches from the trees,
& ſtrawed them in the way. 9 Moreo-
uer, the multitudes that went before
and that came after, cryed, ſaying, Ho-
ſanna to the ſonne of Dauid: bleſſed
is he that commeth in the name of
the Lorde: Hoſanna in the hyeſt.
10 And when he was come into Hie-
ruſalem, all the citie was moued, ſay-
ing, Who is this? 11 And the multi-
tude ſayde, This is Jeſus that pro-
phete of Nazareth (a citie) in Galilee.
12 And Jeſus went into the temple
of God, and caſt out all them that
ſolde and bought in the temple, and
ouerthrewe the tables of the money
chaungers, and the ſeates of them
that ſolde doues, 13 And ſayde vnto
them, It is written, My houſe ſhalbe
called the houſe of prayer: but ye haue
made it a den of theeues. 14 And the
blinde and the halt came to him in the
temple: and he healed them. 15 When
the cheefe prieſtes and ſcribes ſawe
the wonders that he dyd, and the chil-
dren crying in the temple, and ſaying,
Hoſanna to the ſonne of Dauid, they
diſdayned: 16 And ſayde vnto him,
Heareſt thou what theſe ſay? But
Jeſus ſaith vnto them, Yea: haue ye
neuer read, Out of the mouth of babes
and ſuckelynges thou haſt ordayned
praiſe? 17 And he left them, and
went out of the citie vnto Bethanie:
and he lodged there. 18 In the mor-
ning as he returned into the citie, he
hungred. 19 And when he ſawe one
figge tree in the way, he came to it, and
founde nothyng thereon but leaues
only, and ſayde vnto it, Neuer fruite
growe on thee henceforwarde. And
anone the figge tree wythered away.
20 And when the diſciples ſawe it,
they marueyled, ſaying, Howe ſoone
is the figge tree wythered away?

Eſai.62.d. Zach.9.b. Joh.12.c.

Luk.19.f. Joh.12.a. Pſal.118.d Mark.11.c

Mark.14.a Luk.19.g.

3.Reg.8.d. Eſai.56.c. Jere.7.c.

Pſal.8.a.

John.8.a. Mark.11.c Luk.13.b.

Mat.17.c. Luk.17.a.
11 Jesus aunswered and sayde vnto them, Verily I say vnto you, yf ye haue fayth, and doubt not, ye shall not only do this (which is done) to the figge tree: but also yf ye shall say vnto this mountayne, Be thou remoued, and be thou cast into the sea: it shalbe done.

Mar.11.b. John.14.b 15.b. 16.c. Luk.17.a. Prou.2.c. Act.iiii.b. and. 7. D.
22 And all thynges whatsoeuer ye aske in prayer beleuyng, ye shall receaue. 23 And when he was come into the temple, the cheefe priestes and the elders of the people came vnto him teachyng, and say, By what auctoritie doest thou these thynges? and who gaue thee this power? 24 Jesus aunswered and sayd vnto them, I also wyll aske you one question: which yf ye tell me, I in likewise wyll tell you by what auctoritie I do these thinges: 25 The baptisme of John whence was it? from heauen, or of men? And they reasoned with them selues, saying, If we shall say, From heauen: he wyl say vnto vs, Why did ye not then beleue him? 26 But if we shal say, Of men: then feare we the people, for all (men) holde John as a prophete.

Mat.14.a.

Mat.13.a.
27 And they aunswered vnto Jesus, and sayd, We can not tell. And he sayd vnto them, Neither tell I you by what auctoritie I do these thynges.

28 But what thinke you? A certayne man had two sonnes, and came to the first, and sayde, Sonne, go & worke to day in my vineyarde. 29 He aunswered & sayd, I wyll not: but afterwarde he repented, and went. 30 Then came he to the seconde, and sayde likewise. And he aunswered and sayde, I (go, sir:) and went not. 31 Whether of them twayne dyd the wyll of the father? And they sayd vnto him, The first. Jesus saith vnto them, Verily I say vnto you, that publicanes and harlottes go into the kingdome of God before you. 32 For John came vnto you by the way of righteousnesse, and ye beleued him not: but publicanes and harlottes beleued him. And ye when ye had seene (it) were not moued afterward with repentaunce, that ye might haue beleued him. 33 Hearken another similitude. There was a certayne man, an housholder, which * made a vineyarde, and hedged it round about, and made a wineyesselle in it, and built a towre, and let it out to husbandmen: and went into a straunge countrey.

Mat.3.a.

* Gen.9.c. * Or, digged. Esai.5.a. Jere.2.c. Mark.12.c Luk.20.b
34 And when the tyme of the fruite drue neare, he sent his seruauntes to the husbandmen, that they myght receaue the fruites of it. 35 And the husbandmen caught his seruauntes, and beat one, killed another, & stoned another. 36 Agayne, he sent other seruauntes, mo then the first: and they dyd vnto them likewise. 37 But last of all he sent vnto them his owne sonne, saying, They wyll stande in awe of my sonne. 38 But when the husbandmen sawe the sonne, they sayde among them selues, This is the heire, come, let vs kyll him, and let vs enioy his inheritaunce. 39 And they caught him, and thrust him out of the vineyarde, and slue (him.) 40 When the Lorde therfore of the vineyarde commeth, what wyll he do vnto those husbandmen? 41 They sayde vnto him, He wyll miserably destroy those wicked (men,) and wyll let out his vineyarde vnto other husbandmen, which shall deliuer him the fruite in due seasons. 42 Jesus saith vnto them, Dyd ye neuer reade in the scriptures, The stone which the builders refused, the same is become the head of the corner? This is the Lordes doyng, and it is marueylous in our eyes.

F Gen.37.

Psal.118.c Mark.12.a Luk.20.c. 1.Pet.2.b. Act.4.b.

43 Therfore say I vnto you, the kingdome of God shalbe taken from you, and geuen to a nation bringing foorth the fruites therof. 44 And whosoeuer falleth on this stone, shalbe broken in peeces: but on whom soeuer it falleth, it shall all to grynde him.

Zach.12.a. Dan.2.c

45 And when the cheefe priestes and Pharisees had hearde his parables, they perceaued that he spake of them. 46 And they went about to lay handes on him, but they feared the multitudes, because they toke him as a prophete.

Joh.7.b. Mark.11.c. Luk.19.g. and.20.c.

¶ The.xxii. Chapter.

17 Tribute to be geuen to the Emperour, 36 He aunswereth the Scribe vnto his question,

AND Jesus aunswered, and spake vnto them agayne by parables, and sayde, 2 The kingdome of heauen is lyke vnto a man that made a kyng, which made a marryage for his sonne. 3 And sent foorth his seruauntes to call them that were bidden to the weddyng: and they would not come. 4 Agayne, he sent foorth other seruauntes, saying, Tell them which are bidden, Beholde I haue prepared my dynner, my oxen and my fatlynges are killed, and all thynges are redy: come vnto the marryage.

A Luk.4.d.

5 But

5 But they made light of (it) & went
their wayes, one to his farme, ano-
ther to his marchaundize: 6 And the
remnaunt toke his seruaunttes, and
entreated them spitefully, and slue
them. 7 But when the kyng hearde
(thereof) he was wroth, and sent forth
his men of warre, and destroyed those
murtherers, and brent vp their citie.
8 Then sayde he to his seruauntes,
The maryage in deede is prepared: but
they whiche were bidden, were not
worthy. 9 Go ye therefore out into
the hye wayes: and as many as ye
finde, byd to the maryage. 10 And the
seruauntes went out into the hye
wayes, and gathered together all as
many as they coulde finde, both good
and bad: and the wedding was furnis-
shed with ghestes. 11 Then the kyng
came in to see the ghestes: and when
he spyed there a man whiche had not
on a weddyng garment, 12 He sayde
Esai.61.d. vnto him, Freende, howe camest thou
B in hyther, not hauyng a weddyng gar-
ment? And he was euen speacheleſſe.
13 Then saide the kyng to the mini-
sters, Bynde him hande and foote, and
cast him into vtter darknesse: there
Mat.13.g. shalbe weeping & gnashyng of teeth.
14 For many be called, but fewe are
chosen. 15 Then went the Phari-
sees, and toke counsel how they might
Mark.12.a entangle him in his talke. 16 And
Luk.20.d. they sent out vnto him their disciples
with the Herodians, saying, Maister,
we knowe that thou art true, and tea-
chest the way of God truely, neither
carest thou for any man: for thou do-
est not respect mens persons.
17 Tell vs therefore, howe thinkest
thou? Is it lawfull that tribute be ge-
C uen vnto Caesar, or not? 18 But Je-
sus perceaued their wickednes, said,
Why tempt ye me ye hypocrites?
19 Shew me the tribute money. And
they brought vnto him a penye.
20 And he saide to them, Whose is
this image and superscription?
Mat 17.d. 21 They say vnto hym, Caesars.
Rom.13.d. Then sayde he vnto them, Geue ther-
fore vnto Caesar, the (thinges) whiche
are Caesars: and vnto God, those
(thinges) that are Gods. 22 When
they had heard (these wordes) they mar-
ueyled, and left hym, and went their
Mat.22.b. way. 23 The same day came to him
Luk.20.c. the Saducees, whiche say that there
Act.23.b. is no resurrection, and asked him,
Deut.25.b. 24 Saying, Maister, Moyses sayde,
If a man dye hauyng no children,
his brother should * marey his wyfe, * By the law of affinitie.
and raise vp seede vnto his brother.
25 There were with vs seuen bre-
thren: and the first maryed a wife, and
deceased without issue, and left his
wyfe vnto his brother. 26 Lykewise
the seconde, and the thirde, vnto the
seuenth. 27 Last of all the woman
dyed also. 28 Therefore in the resur-
rection, whose wyfe shall she be of the
seuen? For they all had her. 29 Je-
sus aunswered and saide vnto them,
Ye do erre, not knowyng the scrip-
tures, nor the power of God. 30 For
in the resurrection they neither mar-
rie, nor are geuen in marryage: but are
as the angels of God in heauen.
31 But as touching the resurrection
of the dead, haue ye not read that whi-
che is spoken vnto you of God, which Exod.3.b.
sayth, 32 I am the God of Abraham, Mark.12.c
and the God of Isahac, and the God Luk.20.&
of Jacob? God is not the god of the D
dead, but of the lyuyng. 33 And when
the multitudes heard (this) they were
astonyed at his doctrine. 34 But
when the Pharisees had heard that
he had put the Saducees to silence,
they came together. 35 Then one (of
them) which was a lawyer, asked (him)
a question, temptyng him, and saying,
36 Maister, whiche is the great com-
maundement in the lawe? 37 Jesus
saide vnto him, Thou shalt loue the Deut.6.b.
Lorde thy God with all thy heart, and
with all thy soule, and with all thy
minde. 38 This is the first & great
commaundement. 39 And the second
is lyke vnto this, Thou shalt loue thy Leuit.19.d.
neighbour as thy selfe. 40 In these Mat.22.c.
two commaundementes hang all the Rom.13.c.
lawe and the prophetes. 41 Whyle Gala.5.d.
the Pharisees were gathered toge- Jacob.2.b.
ther, Jesus asked them, 42 Saying, Mat.5.g.
What thinke ye of Christe? whose Mar.12.d
sonne is he? They saide vnto him (the
sonne) of Dauid. 43 He sayde vnto
them, Howe then doth Dauid in spi-
rite call him Lorde, saying,
44 The Lorde sayde vnto my Lorde, 110 Psal.1.a
Sit thou on my right hand, til I make
thyne enemies thy foote stoole?
45 If Dauid then call him Lord, how
is he then his sonne? 46 And no man
was able to aunswere hym a worde:
neither durst any man (from that day)
aske him any mo questions.

The

The .xxiii. Chapter.

3 Christe cryeth wo to the Pharisees, Scribes and hypocrites, 37 and prophesieth the destruction of Hierusalē.

A Deut.17.b. Then spake Jesus to the multitudes and to his disciples,
2 Saying, The Scribes and the Pharisees sit in Moyses seate:
3 All therefore whatsoeuer they byd you obserue, that obserue and do: but do not ye after their workes, for they say, and do not. 4 Yea, they bynde together heauy burdens, and greeuous to be borne, and lay them on mens shoulders: but they them selues wyll not moue them with (one) of their fingers. 5 All their workes they do for to be seene of men: they make brode their phylacteries, and enlarge the hemmes of their garmentes.
6 And loue the vppermost seates at Mat.23.a. feastes, and to sitte in the chiefe place in counsels: 7 And greetinges in the Jacob.2.a. markets, & to be called of men, Rabbi, Rabbi. 8 But be not ye called Rabbi: for one is your maister (euen) Christe, and all ye are brethen. 9 And call no man your father vppon the earth: for one is your father, which is in heauen. 10 Neither be ye called Luke.14.e. maisters: for one is your maister (euē) Christ. 11 He that is greatest among you, shalbe your seruaunt. 12 But whosoeuer exalteth hym selfe, shalbe brought lowe: and he that humbleth him selfe, shalbe exalted. 13 Wo vnto Luke.11.g. you Scribes and Pharisees hypocrites, for ye shut vp the kyngdome of heauen before men: ye neither go in your selues, neither suffer ye them that come to enter in. 14 Wo vnto C you Scribes and Pharisees hypocrites, for ye deuoure wydowes houses, and that vnder a pretence of long prayer: therefore ye shall receaue the greater dampnation. 15 Wo vnto you Scribes and Pharisees hypocrites, for ye compasse sea and lande, to make one (a) proselyte: and when he is become one, ye make him two folde more the childe of hell then ye your selues (are.) 16 Wo be vnto you ye blynde guides, for ye say, Whosoeuer doth swcare by the temple, it is nothyng: but whosoeuer sweareth by the golde of the temple, he is a (b) debter.
17 Ye fooles and blynde, for whether is greater, the golde, or the temple that sanctifieth the golde? 18 And, Whosoeuer sweareth by the aulter, it is nothyng: but whosoeuer sweareth by the gyft that is vpon it, he is a debter. 19 Ye fooles and blynde, for whether is greater, the gift, or the aulter that sanctifieth the gyft? 20 Who so therefore sweareth by the aulter, sweareth by it, and by al thinges theron. 21 And who so sweareth by the temple, sweareth by it, and by him that dwelleth therein. 22 And he that sweareth by heauen, sweareth by the seate of God, and by him that sitteth thereon. 23 Wo vnto you Scribes and Pharisees hypocrites, for ye tithe mynt, and annise, and cummin: & haue left the waygthier matters of the law, iudgement, mercie, and fayth: These ought ye to haue done, & not to leaue the other vndone. 24 Ye blinde guides, whiche strayne out a gnat, and swalowe a Camel. 25 Wo vnto you Scribes and Pharisees hypocrites, for ye make cleane the vtter side of the cup and of the platter: but within (they) are full of bryberie and excesse.
26 Thou blynde Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be cleane also. 27 Wo vnto you Luke.11.f. Scribes and Pharisees hypocrites, for ye are lyke vnto painted sepulchres, which in deede appeare beautiful outward: but are within full of dead (mens) bones, and of all filthynesse.
28 Euen so, ye also outwardly appeare righteous vnto men: but within ye are full of hypocrisie and iniquitie. 29 Wo vnto you Scribes and Pharisees hypocrites, for ye build the tombes of the prophetes, and garnishe the sepulchres of the righteous:
30 And say, If we had ben in the dayes of our fathers, we woulde not haue ben parteners with them in the 1.Thes.2.c. blood of the prophetes. 31 And so ye be witnesses vnto your selues, that ye are the children of them whiche killed the prophetes. 32 Fulfill ye likewise the measure of your fathers. 33 Ye serpentes, ye generation of vipers, how wyl ye escape the dampnation of hell? 34 Wherefore beholde I sende Mat.10.b. vnto you prophetes, & wyse men, and Luke.11.g. Scribes, and some of them ye shal kil John.16.a. and crucifie: and some of them shal ye Actes.5.c. scourge in your synagogues, & persecute them from citie to citie: 35 That vpon you may come all the righteous blood which hath ben shed vppon the earth, from the blood of righteous Abel,

(a) One brought fro gentilitie to their religiō

(b) Both to god and to man, for to performe it.

Gen.3.b. bel, vnto the blood of Zacharias sonne of Barachias, whom ye slue betweene the temple and the aulter.

2.Par.24.f

36 Verily I say vnto you all these thinges shall come vpon this generation. 37 O Hierusalem, Hierusalem, thou that killest the prophetes, & stonest them whiche are sent vnto thee, how often would I haue gathered thy children together, euen as the henne

Luke.13.g. gathereth her chickins vnder her

4.Esd.1.c. winges, and ye would not? 38 Behold, your house is left vnto you desolate. 39 For I say vnto you, ye shal

Psal.118.d not see me hencefoorth, til that ye say,

Luke.19.f. Blessed is he that commeth in the name of the Lorde.

The .xxiiii. Chapter.

1 Christ sheweth his disciples the destructiō of the temple. 6 the ende of the world, and the tokens of the latter dayes. 42 and warneth them to wake, 44 for the worlde shall sodenly perysshe.

A

Mar.13.a. AND Jesus went out, & departed

Luke.21.a from the temple: & his disciples came (to hym,) for to shew him the buyldinges of the temple. 2 And Je-

Luke.19.e. sus said vnto them, See ye not al these thinges? Verily I say vnto you, there shall not be left here one stone vpon another that shall not be destroyed.

3 And as he sate vpon a mount of Olyues, the disciples came vnto him secretly, saying, Tell vs, when shal these thinges be? and what (shalbe) the token

Colos.2.b. of thy comming, and of the ende of the

Epheſ.5.b. worlde? 4 And Jesus answered, and sayde vnto them, Take heede that no man deceaue you. 5 For many shall come in my name, saying, I am Christ: and shall deceaue many. 6 Ye wyll come to passe that ye shall heare of warres, and rumours of warres: see that you be not troubled: for all (these

B thinges) must come to passe, but the end

4.Esd.13.c. is not yet. 7 Nation shall ryse against nation, & realme agaynst realme: and there shalbe pestilence, and famine, and

* Some trade, euery place. earthquakes in * certayne places.

8 All these are the beginninges of sorowes. 9 Then shall they put you to

Mat.10.b. trouble, and shall kill you: and ye shal

Mar.13.b. be hated of all nations for my names

Luke.21.c. sake. 10 And then shall many be of-

John.16.a. fended, and shall betray one another, and shall hate one another. 11 And many false prophetes shall aryse, and shall deceaue many. 12 And because

4.Esd.14.b. iniquitie shal abounde, the loue of many shall waxe colde. 13 But he that endureth to the ende, the same shalbe

Mat.10.f. B saued. 14 And this Gospell of the kyngdome shalbe preached in all the worlde, for a witnes vnto all nations: and then shal the ende come. 15 When ye therefore shall see the abhominati-

M ar.13.b. on of desolation spoken of by Daniel the prophete, stande in the holy place, (who so readeth, let him vnderstande)

Mar.13.d. Luke.21.d. Daniel.9.g C 16 Then let them which be in Iurie, flee into the mountaynes: 17 And let him which is on the house toppe, not come downe to fet any thing out of his house: 18 Neither let him which is in the feelde, retourne backe to fetch his clothes. 19 Wo shalbe in those dayes to them that are with childe, and to them that geue sucke. 20 But

Dan.12.a pray ye that your flight be not in the winter, neyther on the Sabbath day:

21 For then shalbe great tribulation, such as was not since the beginning of the worlde to this time, nor shalbe.

22 Yea, and except those dayes should be shortened, there should no flesshe be saued: but for the chosens sake those dayes shalbe shortened.

23 Then yf any man say vnto you, Lo, here is Christe, or there: beleue it not. 24 For there shall aryse false

Mar.13.c. Christes, and false prophetes, and shal

Luke.17.e. shew great signes, and wonders: insomuch that (yf it were possible) the very elect should be deceaued. 25 Behold, I haue tolde you before.

26 Wherefore yf they say vnto you, Behold he is in the desart: go not foorth. Behold he is in the secrete places: beleue it not. 27 For as the lightning commeth out of the east, and shineth into the west: so shall also the

Job.39.b. comming of the sonne of man be.

Luke.17.g Mark.13.c Luke.21.c. Joel 2.c. 28 For wheresoeuer a dead carkas is, euen there wil the Egles also be gathered together. 29 Immediatly after the tribulation of those dayes, shall the sunne be darkened, and the moone shal not geue her light, and the starres shall fall from heauen, and the pow-

Actes.1.b. ers of heauen shalbe shaken. 30 And then shall appeare the signe of the sonne of man in heauen: and then shall all the kynredes of the earth mourne, and they shall see the sonne of man comyng in the cloudes of heauen with power & great glory. 31 And he shal send his angels with the great

Dan.12.a. 1.Thes.4.b. sounde of a trumpet, and they shal gather together his chosen from the foure wyndes, euen from one ende of heauen

Mat.13.c. Luk.21.f. heauen to the other. 32 Learne a parable of the figge tree: When his braunch is yet tender, & the leaues spyong, ye know that sommer is nye: 33 So lykewyse ye, when ye see all these thinges, be sure that it is neere, euen at the doores. 34 Verily I say vnto you this generation shall not passe, tyll all these thinges be fulfilled.

Esai.2.b. Esai.40.c. Mat.6.c. 35 Heauen and earth shall passe away: but my wordes shall not passe away. 36 But of that day & houre knoweth no man, no not the angels of heauen, but my father only. 37 But

D Gen.7.d. Luk.17.f. as the dayes of Noe (were,) so shall also the comming of the sonne of man be. 38 For as in the dayes (that went before) the fludde, they dyd eate and drynke, marry, and gene in marryage, euen vntyll the day that Noe entred into the Arke: 39 And knewe not tyll the fludde came, and toke them all away: so shall also the comming of the sonne of man be. 40 Then shall

Luk.17.g. two be in the feelde: the one receaued, and the other refused. 41 Two (women) shalbe grynding at the myll: the one receaued, and the other refused.

Mat.25.b. Mar.13.d. Luke.12.e. 42 Watch therfore, for ye knowe not what houre your Lorde doth come.

Apo.16.c. 43 Of this yet be sure, that if the good man of the house knewe what watche the theefe would come, he would surely watch, and not suffer his house to be broken vp. 44 Therefore be ye also redy: for in such an houre as ye thinke not, the sonne of man commeth. 45 Who is a faythfull & wyse seruaunt, whom his Lorde hath made ruler ouer his housholde, to gene them meate in season? 46 Blessed is that seruaunt, whom, his Lorde when he commeth, shall finde so doyng.

47 Verily I say vnto you, that he shall make him ruler ouer all his goodes. 48 But and yf that euil seruaunt say in his heart, My Lord wyl be long a commyng: 49 And so begyn to smyte his felowes, yea and to eate and drynke with the drunken:

50 The same seruaunts Lorde shall come in a day when he loketh not for him, and in an houre that he is not ware of: 51 And shall hewe him in peeces, & gene him his portion with hypocrites: there shalbe weeping and gnasshyng of teeth.

The xxv. Chapter.

A The ten virgins, 14 the talentes deliuered to the seruauntes, 32 and of the generall iudgement.

THen shall the kyngdome of heauen be likened vnto ten virgins, whiche toke their lampes, & went to meete the bridegrome. 2 But fiue of them were foolishe, and fiue were wyse. 3 They that were foolishe, toke their lampes, but toke none oyle with them: 4 But the wyse toke oyle in their vesselles with their lampes also. 5 Whyle the bydegrome tarryed, they all slumbred and slept. 6 And euen at mydnyght there was a crye made, Beholde the bydegrome commeth, go out to meete him. 7 Then all those virgins arose, and prepared their lampes. 8 So the foolishe saide vnto the wyse, Gene vs of your oyle: for our lampes are gone out. 9 But the wyse aunswered, saying, (Not so) lest there be not inough for vs & you: but go ye rather to them that sell, and bye for your selues. 10 And whyle

B they went to bye, the bridegrome came: and they that were redy, went in with him to the marriage, & the gate was shut vp. 11 Afterward came also the other virgins, saying, Lord, Lord, open to vs. 12 But he aunswered and Mat.7.c. saide, Verily I say vnto you, I knowe Mar.24.d. you not. 13 Watch therefore, for ye Mar.13.d. knowe neither the day nor yet the Luke.12.e. houre wherein the sonne of man shall Mark.13.d come. 14 Lykewyse as (when) a (certayne) man redy to take his iourney into a straunge countrey, called his owne Luke.19.b. seruauntes, and deliuered vnto them his goodes. 15 And vnto one he gaue fiue talentes, to another two, and to another one: to euery man after his habilitie, and straightway departed.

16 Then he that had receaued the fiue talentes, went and occupied with the same, and made (them) other fiue talentes. 17 And lykewyse he that receaued two, he also gayned other two.

C 18 But he that receaued one, went & digged in the earth, and hyd his lordes money. 19 After a long season the Lorde of those seruauntes commeth, and reckeneth with them 20 And so he that had receaued fiue talentes, came and brought other fiue talentes, saying, Lorde, thou deliueredst vnto me fiue talentes, beholde, I haue gayned with them fiue talentes mo.

21 His Lorde sayde vnto hym, Well (done) thou good and faythfull seruaunt, thou hast ben faithfull ouer fewe thinges, I wyll make thee ruler ouer many thinges: enter thou

thou into the ioy of thy Lorde.
22 He also that had receaued two talentes, came and sayde, Lorde thou deliueredst vnto me two talentes: beholde, I haue wonne two other talentes with them. 23 His Lord said vnto him, Well (done) good and faithfull seruaunt, thou hast ben faithfull ouer fewe thinges, I wyll make thee ruler ouer many thinges: enter thou into the ioy of thy Lorde. 24 Then he which had receaued the one talent, came and sayde, Lorde I knewe thee that thou art an hard man, reapyng where thou hast not sowen, and gatherynge where thou hast not strowed:
E 25 And therefore was I afrayde, and went and hyd thy talent in the earth: loe, there thou hast that thyne is.
26 His Lorde aunswered, and sayde vnto hym, Thou euyll and slothfull seruaunt, thou knewest that I reape where I sowed not, and gather where I haue not strowed: 27 Thou oughtest therefore to haue deliuered my money to the exchaungers, and then at my commyng shoulde I haue receaued myne owne with vauntage.
28 Take therefore the talent from him, and geue it vnto him which hath ten talentes. 29 (For vnto euery one that hath shalbe geuen, and he shall haue aboundaunce: but he that hath not, from him shalbe take away: euen that which he hath.) 30 And cast the vnprofitable seruaunt into vtter darknesse: ther shalbe weeping & gnashing of teeth. 31 When the sonne of man shall come in his glorye, and all the holy angels with him, then shall he sitte vpon the throne of his glorye. 32 And before him shalbe gathered all nations, and he shall separate them one
F from another, as a shepheardе diuideth his sheepe from the goates.
33 And he shall set the sheepe on his right hande, but the goates on the left. 34 Then shall the king say vnto them (which shalbe) on his right hande, Come ye blessed of my father, inherite the kingdome prepared for you from the foundatiō of the world.
35 For I was an hungred, and ye gaue me meate: I was thirstie, and ye gaue me drynke: I was harbourles, and ye toke me in: 36 Naked, and ye clothed me: sicke, and ye visited me: I was in prison, and ye came vnto me. 37 Then shal the righteous aunswere him, saying, Lorde, when sawe we thee an hungred, and fedde thee? or thirstie, and gaue thee drinke? 38 When sawe we thee harbourles, and toke thee in? or naked, and clothed thee? 39 Or when sawe we thee sicke, or in prison, & came vnto thee?
40 And the king shall aunswere and say vnto them, Verily I say vnto you, inasmuch as ye haue done it vnto one of the least of these my brethren, ye haue done (it) vnto me. 41 Then shall he say vnto them (whiche shalbe) on the left hande, Depart from me ye cursed into euerlasting fyre, which is prepared for the deuill & his angels.
42 For I was an hungred, & ye gaue me no meate: I was thirstie, and ye gaue me no drynke: 43 I was harbourlesse, and ye toke me not in: I was naked, and ye clothed me not: I was sicke and in prison, and ye visited me not. 44 Then shall they also aunswere him, saying, Lorde, when sawe we thee an hungred, or a thirste, or harbourlesse, or naked, or sicke, or in prison, & dyd not minister vnto thee?
45 Then shal he aunswere them, saying, Verily I say vnto you, inasmuch as ye dyd it not to one of the leaste of these, ye dyd it not to me. 46 And these shall go into euerlasting payne: but the righteous into lyfe eternall.

The .xxvi. Chapter,

10 Marie Magdalene annoynteth Christ, 26 They eate the Easter lamme.

AND it came to passe when Jesus had finished all these sayinges, he
sayde vnto his disciples, 2 Ye knowe that after two dayes is the feaste of Passouer, and the sonne of man is betrayed to be crucified.
3 Then assembled together the chiefe priestes and the Scribes and the elders of the people vnto the palace of the hye priest, which was called Caiaphas: 4 And held a counsel that they might take Jesus by subtyltie, and kyll hym. 5 But they sayde, Not on the feast (day) lest there be an vprore among the people. 6 When Jesus was in Bethanie in the house of Simon the leper, 7 There came vnto him a woman, hauing an Alabaster boxe of precious oyntment, and powred it on his head as he sate (at the boorde.)
8 But when his disciples sawe it, they had indignation, saying, To what purpose (is) this waste? 9 This oynkment might haue ben well solde, and geuen to the poore. 10 When Jesus vnderstoode (that,) he sayd vnto them, Why trouble ye the woman? for the

Esai.58.b. Eze.18.a. Ecclc.viii.d. ii.Tim.i.b. Mat.xxv.d. Mat.xiii.e. Mark.x.c. Mat.xiii.g. i.Thes.i.b. Eze.34.a. Esai.vi.b. Mat.vii.d. Luk.xiii.f. Esai.xxv.g. Dan.vii.d. G Apo.xx.c. John.v.e. John.xi.k. Mar.xiv.a. John.xii.a. Luk.vii.f. B

harde

hath wrought a good worke vpō me.
Deut.15.b. 11 For ye haue the poore alwayes with you: but me ſhall ye not haue alwayes. 12 For in that ſhe hath caſt this oyntmēt on my body, ſhe did it to bury me. 13 Verily I ſay vnto you, wheresoeuer this Goſpel ſhalbe preached in all the worlde, there ſhall alſo this that ſhe hath done, be tolde for a
Mar.14.b. Luke.22.a. John.12.a. memoriall of her. 14 Then one of the twelue, called Judas Iſcariot, went vnto the chiefe prieſtes, 15 And ſayde vnto them, What will ye geue me, and I wyl deliuer him vnto you? And they appoynted vnto him thirtie ſiluer (peeces.) 16 And from that tyme forth he ſought opportunitie to betray him. 17 The firſt (day) of
Mar.14.b. Luk.23.a. C ſweete bread the diſciples came to Jeſus, ſaying vnto him, Where wilt thou that we prepare for thee to eate the Paſſouer? 18 And he ſaid, Go into the citie to ſuch a man, and ſay vnto him, The maiſter ſayth, my tyme is at hande, I will kepe the Paſſouer at thy houſe with my diſciples.
19 And the diſciples dyd as Jeſus had appoynted them, and they made redy the Paſſouer. 20 When the euen was come, he ſate downe with
Mar.14.c. Luk.22.b. John.13.c. the twelue. 21 And as they dyd eate, he ſaide, Verily I ſay vnto you, that one of you ſhall betray me. 22 And they were exceedyng ſorowful, and began euery one of them to ſay vnto him, Lorde is it I? 23 He aunſwered and ſayde, He that dippeth his
Pſal.41.b. hande with me in the diſhe, the ſame ſhall betray me. 24 The ſonne of man truely goeth, as it is written of him: but wo vnto that man by whom the ſonne of man is betrayed: It had ben good for that man yf he had not ben borne. 25 Then Judas whiche betrayed him, aunſwered and ſayde, Maiſter, is it I? He ſayde vnto him, Thou haſt ſayde. 26 When they were eatyng, Jeſus toke breade: and when he had geuen thankes, he brake (it) and gaue (it) to the diſciples, and ſayde, Take, eate: this is my body.
1.Cor.11.c. 27 And he toke the cup, and after he
Luk.22.b. Mar.14.c. had geuen thankes, he gaue it them, ſaying, Drynke ye all of this: 28 For this is my blood of the newe teſtament, that is ſhed for many for the remiſſion of ſinnes. 29 But I ſay vnto you, I wyl not drynke hencefoorth of this fruite of the vine tree vntyl that day when I ſhall drynke it newe with you in my fathers kingdome. 30 And
Mar.14.c. when they had praiſed (god) they went out vnto the mount of Oliues.
31 Then ſaith Jeſus vnto them, All ye ſhalbe offended because of me this nyght: For it is written, I wyll ſmite the ſhepheарde, and the ſheepe of the
Zach.13.c. Mar.14.c. flocke ſhalbe ſcattered abrode.
32 But after I am ryſen agayne, I wyll go before you into Galilee.
33 Peter aunſwered, and ſaide vnto
Mar.14.c. Luk.22.d. him, Though all men be offended because of thee, yet wyll I neuer be offended. 34 Jeſus ſaide vnto him, Verily I ſay vnto thee, that in this ſame nyght before the Cocke crowe, thou ſhalt denye me thryſe. 35 Peter ſaid vnto him, though I ſhoulde dye with thee, yet wyll I not denie thee. Likewyſe alſo ſaide all the diſciples.
Mar.14.d. 36 Then came Jeſus with them vnto a place whiche is called Gethſemane, & ſaid vnto the diſciples, Sit ye here, whyle I go & pray yonder. 37 And he toke with him Peter, and the two ſonnes of Zebedee, & began to ware
Mar.14.d. John.12.b. ſorowfull and heauy. 38 Then ſaide Jeſus vnto them, My ſoule is heauy euen vnto the death: tary ye here, and
Luk.22.d. Mar.13.b. watch with me. 39 And he went a litle farther, and fell flat on his face, and prayed, ſaying, O my father, yf it be poſſible, let this cup paſſe from me: neuertheleſſe, not as I wyll, but as thou wylt. 40 And he came vnto the diſciples, & founde them aſleepe, and ſayth vnto Peter, What, couldſt ye not watch with me one houre?
41 Watche and pray, that ye enter not into temptation: The ſpirite in deede is wyllyng, but the fleſhe (is)
Galat.5.c. weake. 42 He went away once a-
Mar.14.c. E gayne, and prayed, ſaying, O my father, yf this cup may not paſſe awaye from me except I drynke it, thy will be fulfilled. 43 And he came, & founde them aſleepe agayne: for their eyes were heauy. 44 And he left them and went agayne, & prayed the third time, ſaying the ſame wordes. 45 Then commeth he to his diſciples, & ſaith vnto them, Sleepe henceforth, and take your reſt: beholde the houre is at hande, and the ſonne of man is betrayed into the handes of ſinners.
46 Ryſe, let vs be going: beholde he is at hande that doth betray me.
Mar.14.e. Luk.22.c. 47 Whyle he yet ſpake, loe Judas one of the twelue came, and with him a great multitude with ſwordes and ſtaues, from the chiefe prieſtes and elders of the people.

48 And

¶ A Table for the better vnderstandyng of the .xxvi. Chapter of saint Matthewe, the .xiiii. of saint Marke, the xxii, of saint Luke, and the .xix. of saint Iohn.

The beginning of the dayes.

Accordyng to the Jewes reckenyng.	The day of twentie & foure houres compriſing the nyght beginneth on the euenyng at ſunne ſet, and endeth the next day at ſunne ſet.
Accordyng to the Romanes reckening.	The day of twentie & foure houres compriſing the nyght beginneth at ſunne ryſing, and continueth vntyll the next day ſunne ryſing.
Accordyng to our reckening.	The day of twentie & foure houres compriſing the nyght, beginneth at midnight, and endeth the next day at the ſame houre at midnyght.

The names of the dayes.									
after the Jewes.	The firſt day of the Sabbath or of the weeke.	The ſecond day of the Sabbath or of the weeke.	The third day of the Sabbath or of the weeke.	The fourth day of the Sabbath or of the weeke.	The fifte day of the Sabbath or of the weeke.	The ſixte day of the Sabbath or of the weeke.	The Sabbath, that is to ſay, the day of reſt.	The firſt of the Sabbathe is beſt re-
after vs.	Sunday.	Munday.	Tueſday.	Wednel-day.	Thurſday	Fryday.	Saterday.	ſunday as be fore.
	10.	11.	12.	13.	14.	15.	16.	17.
Certayne dayes of the moneth of Marche in the yere that Jeſus Chriſte ſuffered.	The entering of Ieſus Chriſt on the aſſe colt with the ſhee aſſe into Hieruſalem.	The figge tree curſed and withered.	The dyning with Simon the Leper.	Ieſus Chriſte ſolde by Iudas.	The preparation of the Paſſouer according to the lawe.	The preparation of the Paſſouer according to the Iewes.	The day of the feaſt of the Paſſouer accordyng to the tradition of the Iewes	Ieſus ryſeth agayne the ſunday before the breake of the day.

We haue in this deſcription conferred the vſe and maner of the celebratiō of Eaſter that the Jewes held, with that which we vſe to recken and begin at, and alſo to name the dayes of the weeke, and haue added thereto certayne dayes of the moneth of Marche in the yere that Jeſus Chriſte ſuffered, to declare the vnderſtandyng of the ſaid difficultie. Wherin there is to be noted, that the Lord Ieſus celebrated not the Paſſouer the ſame day that the Jewes dyd: but that he which came not to breake the lawe, but to fulfill the lawe in euery poynt, ate the lamme with his diſciples at the time ordayned by the lawe. Exod. 12. which is the fourteenth day of the firſt moneth (that is to ſay Marche) in the after noone, on the which began the ſaide feaſt: whiche fell this yere on the fryday, the euen of the Sabbath or day of reſt. On the whiche day he whiche was the true lamme was offered, to the ende that the truth might agree with the figure: but the Jewes celebrated the ſaide Paſſouer the day folowyng at euen after ſunne ſet, Jeſus Chriſte being in the graue: for that by tradition of their predeceſſors, the ſaide feaſt whiche fell on the fryday accordyng to the lawe, was deferred to the next day, which was the day of their weekly Sabbath, becauſe they wolde not kepe two feaſtes together: for this feaſt day they called the great Sabbath. John. 19. and alſo becauſe (as enemies of the truth) they would ſeeke al meanes poſſible to kepe him from being knowen for the Meſſias.

				The diſciples prepare the lamme which Ieſus Chriſt ate with them after euen the ſame day, on which euē began the feaſt.	Ieſus hauing eaten the lamme with his diſciples, inſtituteth the ſacrament of the ſupper: is kiſſed by Iudas: is crucified, dead, and buryed.	Ieſus Chriſt reſteth in the graue all this day.	The women carry oyntmēts very early in the mornyng to the graue.

Here is alſo to be noted, that where the eatyng of the lamme, the inſtitution of the ſacrament, with the reſidue before mentioned, is referred to Thurſday and Fryday: If ye recken accordyng to the Jewes accompt, who begyn their Fryday night on Thurſday after ſunne ſet, & continueth that night & day vntil the next day after ſunne ſet, ye ſhall finde that Chriſt dyd eate the Paſcall lamme, inſtituted the ſacrament of his body and blood, was kiſſed by Iudas, and was crucified, dead and buryed on Fryday. But if ye recken after our vſe, then Chriſte dyd eate the paſcall lamme, inſtituted the ſacrament of his body and blood, and was kiſſed of Judas on Thurſday, but was crucified, dead, and buryed on Fryday.

48 But he that betrayed him, gaue them a token, saying, Whomsoeuer I kisse, that same is he, holde him fast.
49 And foorthwith he came to Jesus, and sayde, Hayle maister: and kissed hym. 50 And Jesus saide vnto him, Freende, wherefore art thou come? Then came they and layde handes on Jesus, and toke him. 51 And behold, one of them whiche were with Jesus, stretched out his hande, and drue his swoorde, & stroke a seruaunt of the hye priestes, and smote of his eare.
Gen.9.a. 52 Then saide Jesus vnto him, Put
Iohn.18.b. vp thy swoord into his sheath: for all
Apoc.13.c. they that take the swoorde, shal perishe
Ezech.11.b. with the swoorde. 53 Thynkest thou that I can not now pray to my father, and he shal geue me more then twelue legions of angels? 54 But how then
Luk.24.b. shoulde the scriptures be fulfilled (whiche say) for thus must it be? 55 In that same houre sayde Jesus to the multitudes, Ye be come out as it were vnto a theefe with swoordes and staues for to take me: I sate dayly with you
Mark.14.f. teaching in the temple, and ye toke me
Luk.22.c. not. 56 But all this is done that the scriptures of the prophetes might be fulfilled. Then al the disciples forsoke
Psal.21. F him, & fled. 57 And they toke Jesus
Mar.14.f. & led him to Caiaphas the hye priest,
Luk.22.f. where the Scribes & the elders were
Iohn.18.c. assembled. 58 But Peter folowed hym a farre of vnto the hye priestes palace, and went in, and sate with the
Mar.14.f. seruauntes to see the ende. 59 The
Acteg.6.d. chiefe priestes and elders and all the counsell sought false witnesse agaynst Jesus, for to put him to death,
60 But founde none: yea, when many
Mar.14.f. false witnesses came, yet founde they
Iohn.2.d. none. At the last came two false witnesses, 61 And said, This (selow) said, I am able to destroye the temple of
Mar.14.f. God, and to builde it agayne in three dayes. 62 And the chiefe priest arose, & said vnto him, Answerest thou nothing? What (is that which) these wit-
Mar.14.f. nes against thee? 63 But Jesus held his peace. And the chiefe priest answered, and saide vnto him, I charge thee by the lyuyng God, that thou tell vs whether thou be Christe the sonne of God? 64 Jesus sayth vnto hym,
Mar.14.g. Luk.22.g. Thou hast sayde: Neuerthelesse I say vnto you, hereafter shall ye see the sonne of man sitteyng on the ryght hande of the power (of God) and comming in the cloudes of the skye.
Mar.14.g. 65 Then the hye priest rent his clothes, saying, He hath spoken blasphemie: what neede we of any mo witnesses? Beholde, nowe ye haue heard his blasphemie. 66 What thinke ye? They answered and saide, He is worthy to dye. 67 Then dyd they spit in his face, and buffeted him with fistes, and other smote him on the face with the palme of their handes,
68 Saying, Prophesie vnto vs O Christe, who is he that smote thee.
69 Peter sate without in the palace: and a damsell came to him, saying, Thou also wast with Jesus of Galilee. 70 But he denyed before them all, saying, I wote not what thou sayest. 71 When he was gone out into the porche, another (wenche) saw him, and saide vnto them that were there, This felowe was also with Jesus of Nazareth. 72 And agayne he denyed with an othe, I do not knowe the man. 73 And after a whyle came vnto him they that stoode by, and sayde vnto Peter, Surely thou art euen one of them: for thy speache bewrayeth thee. 74 Then began he to curse, and to sweare, (saying,) I knowe not the man. And immediatly the Cocke crewe. 75 And Peter remembred the woordes of Jesu, which saide vnto him, Before the Cocke crowe, thou shalt denie me thryse. And he went out, and wept bitterly.
Mar.14.g. Luk.22.g. Iohn.18.c.

The .xxvii. Chapter.

2 Christe is delyuered vnto Pilate. 5 Iudas hangeth him selfe.

When the morning was come, all the chiefe priestes and the elders of the people helde a counsel agaynst Jesus, to put him to death.
A Psal.2.a. Mar.15.a. Luk.23.a. Actes.3.c. Iohn.18.c.
2 And brought him bounde, and deliuered him to Pontius Pilate the deputie. 3 Then Judas, whiche had betrayed him, seyng that he was condempned, repented hym selfe, and brought agayne the thirtie * syluer (peeces) to the chiefe priestes and elders, 4 Saying, I haue sinned, betraying the innocent blood. And they saide, What is that to vs? see thou to that. 5 And (he) cast downe the syluer (peeces) in the temple, and departed, and went and hanged (hym selfe.)
* Or, siluer lynges.
2.Reg.17.b Actes.1.c.
6 And the chiefe priestes toke the syluer (peeces) and sayde, It is not lawful for to put them into the treasurie: because it is the price of blood.

7 And

7 And they toke counsell, and bought with them a potters feelde, to burie straungers in. 8 Wherefore that feeld is called, The feeld of blood, vntil this day. 9 (Then was fulfilled that whiche was spoken by Jeremie the prophete, saying. And they toke thirtie siluer (peeces,) the price of him that was valued, whom they bought of the chyldren of Israel: 10 And gaue them for the potters feelde, as the Lorde appointed me.) 11 Jesus stood before the deputie, and the deputie asked hym, saying, Art thou the king of the Jewes? Jesus sayth vnto hym, Thou sayest. 12 And when he was accused of the cheefe priestes and elders, he aunswered nothing. 13 Then sayth Pilate vnto him, Hearest thou not how many witnesses they lay agaynst thee? 14 And he aunswered hym to neuer a worde: insomuch that the deputie maruayled greatly. 15 At that feast the deputie was wont to deliuer vnto the people a prisoner whom they would. 16 He had then a notable prisoner, called Barabbas. 17 Therfore when they were gathered together, Pilate sayde vnto them, Whether will ye that I geue loose vnto you Barabbas, or Jesus which is called Christ? 18 For he knewe that for enuie they had delyuered hym. 19 When he was set downe to gene iudgement, his wife sent vnto him, saying, Haue thou nothyng (to do) with that iust man: For I haue suffered many thynges this day in a dreame because of hym. 20 But the cheefe priestes and elders perswaded the people that they shoulde aske Barabbas, and destroy Jesus.

21 The deputie aunswered and sayde vnto them, Whether of the twayne will ye that I let loose vnto you? They sayde, Barabbas. 22 Pilate sayd vnto them, What shall I do then with Jesus which is called Christe? They all sayde vnto hym, Let him be crucified. 23 The deputie sayd, What euyll hath he done? But they cryed the more, saying, Let him be crucified.

24 When Pilate sawe that he coulde preuayle nothyng, but that more busines was made, he tooke water, and washed his handes before the people, saying, I am innocent of the blood of this iust person: see ye to it. 25 Then aunswered all the people and sayde, His blood be on vs, and on our chyldren. 26 Then let he Barabbas loose vnto them, and scourged Jesus, and deliuered hym to be crucified. 27 Then the souldiers of the deputie toke Jesus in the common hall, and gathered vnto him all the bande (of souldiers,) 28 And they stripped him, and put on him a scarlet robe: 29 And platted a crowne of thornes, and put vpon his head, and a reede in his right hande: and bowed the knee before him, and mocked him, saying, Hayle kyng of the Jewes. 30 And when they had spit vpon him, they toke the reede, and smote hym on the head. 31 And after that they had mocked hym, they tooke the robe of hym agayne, and put his owne rayment on hym: and led hym away to crucifie hym. 32 And as they came out, they founde a man of Cyrene, named Simon: hym they compelled to beare his crosse. 33 And they came vnto the place whiche is called Golgotha, that is to say, a place of (dead mens) skulles, 34 And gaue hym vineger to drynke myngled with gall: and when he had tasted therof, he woulde not drynke. 35 When they had crucified hym, they parted his garmentes, and dyd cast lottes: that it myght be fulfilled whiche was spoken by the prophete, They parted my garmentes among them, and vpon my vesture dyd they cast lottes. 36 And they sate, and watched hym there. 37 And set vp ouer his head the cause (of his death) written, This is Jesus, the king of the Jewes. 38 Then were there two theeues crucified with him: one on the right hande, and another on the left. 39 They that passed by reuyled hym, waggyng their heades, 40 And saying, Thou that destroyest the temple, and buyldest it in three dayes, saue thy selfe: If thou be the sonne of God, come downe from the crosse. 41 Lykewise also the hye priestes mockyng hym, with the scribes, and elders, (and pharisees) sayde, 42 He saued other, hym selfe can he not saue: If he be the kyng of Israel, let hym nowe come downe from the crosse, and we wyll beleue hym. 43 He trusted in God, let him deliuer hym nowe, if he wyll haue hym: for he sayde, I am the sonne of God. 44 The theeues also which were crucified with him, caste the same in his teeth. 45 From the fyft houre was there darknesse ouer all the lande, vnto the nynth houre. 46 And about the nynth houre Jesus

cryed with a loude voyce, saying, Eli, Eli, lama sabachthani, that is to say, Mar.xv.c. Psal.22.a. My God, my God, why hast thou forsaken me? 47 Some of them that stoode there, when they hearde (that) Mar.xv.d. Johñ.19.f. sayde, This (man) calleth for Elias. 48 And straightway one of them ran, and tooke a spunge, and when he had fylled it full of vineger, he put it on a reede, and gaue hym to drynke. 49 Other sayde, Let be, let vs see whether Elias wyl come and saue him. 50 Jesus when he had cryed agayne with a loude voyce, yeelded vp the ghost.

Mar.xv.d. Luk.23.f. 51 And beholde the vayle of the temple dyd rent in two partes, from the toppe to the bottome, and the earth dyd quake, and the stones rent,

52 And graues dyd open, and many bodyes of saintes which slept, arose: 53 And went out of the graues after his resurrection, and came into the holy citie, and appeared vnto many.

(a) a captaine of one hundred men. 54 When the (a) Centurion, and they that were with him watching Jesus, saw the earthquake, and those thinges that were done, they feared greatly, saying, Truely this was the sonne of Mar.xv.d. Luk.23.g. God. 55 And many women were there beholding him a farre of, which folowed Jesus from Galilee, ministryng vnto hym: 56 Among which was Marie Magdalene, and Marie the mother of James and Joses, and the mother of Zebedees chyldren.

57 When the euen was come, there came a riche man from (the citie of) Arimathea, named Joseph, which also him selfe was Jesus disciple. 58 He went to Pilate, and begged the bodye of Jesus: then Pilate commaunded the body to be deliuered. 59 And when Joseph had taken the body, he wrapped it in a cleane lynnen cloth: 60 And layde it in his newe tombe whiche he had hewen out in the rocke: and rolled a great stone to the dooze of the sepulchre, and departed.

Mar.xv.d. 61 And there was Marie Magdalene, and the other Marie, sittyng ouer against the sepulchre. 62 The next day that folowed the day of preparing, the hye priestes and pharisees came together vnto Pilate, 63 Saying, Sir, we remember that this deceauer sayde whyle he was yet alyue, After three dayes I wyll ryse agayne.

Mat.xvi.c. Mar.9.a. Luk.18.f. 64 Commaunde therfore that the sepulchre be made sure vntyll the thirde day: lest his disciples come by nyght, and steale hym away, and say vnto the people, He is risen from the dead: and the last errour shalbe worse then the first. 65 Pilate sayde vnto them, Ye haue the watche, go your waye, make it as sure as ye know. 66 So they went, & made the sepulchre sure with the watch, and sealed the stone.

The.xxviii. Chapter.

6 The resurrection of Christ. 12 The hye priestes geue the souldiers money to say that Christ was stollen out of his graue.

A Mar.xv.a. Luk.24.a. Johñ.xx.a. IN the latter ende of the Sabbath day, which dawneth the first (day) of the weeke, came Marie Magdalen and the other Marie to see the sepulchre. 2 And behold there was a great earthquake: for the angel of the Lord descended from heauen, and came and rolled backe the stone from the dooze, and sate vpon it. 3 His countenaunce was like lyghtnyng, and his rayment whyte as snowe. 4 And for feare of him the keepers were astonied, and became as dead men. 5 The angel answered and sayde vnto the women, Feare ye not: for I knowe that ye seeke Jesus whiche was crucified. Mar.16.b. Luk.24.a.

6 He is not here, he is risen as he sayde: come, see the place where that the Lord was laide: 7 And go quickly, and tell his disciples that he is risen againe from the dead: And behold he goeth before you into Galilee, there shall ye see hym: loe, I haue told you. 8 And they departed quickly from the sepulchre with feare and great ioy, and did runne to bryng his disciples worde. 9 And as they went to tel his disciples, behold Jesus met them, saying, Al hayle. And they came, and helde hym by the feete, and worshypped hym. 10 Then sayde Jesus vnto them, Be not afrayde: go tell my brethren that they go into Galilee, and there shal they see me. 11 When they were gone, beholde some of the watch came into the citie, and shewed vnto the hye priestes all the thynges that were done. 12 And they gathered them together with the elders, and tooke counsel, and gaue large money vnto the souldiers, 13 Saying, Say ye, His disciples came by nyght, and stole hym away whyle we slept. 14 And yf this come to the deputies (eares) we wyll persuade hym, and saue you harmelesse. 15 So they tooke the money, and did as they were taught. And this saying is noysed among the Jewes vntyll this day. B Mar.16.b. Luk.24.b. C

16 Then

16 Then the eleuen diſciples went away into Galilee, into a mountayne, where Jeſus had appoynted them.
17 And when they ſawe hym, they worſhypped hym: but ſome doubted. 18 And Jeſus came, and ſpake vnto them, ſaying, All power is geuen vnto me in heauen and in earth.
Mat.xi.d.
John.17.a.

19 Go ye therefore, and teache al nations, baptizing them in the name of the father, and of the ſonne, and of the holy ghoſt: 20 Teaching them to obſerue all thynges, whatſoeuer I haue commaunded you: and loe, I am with you alway, euen vnto the ende of the worlde, Amen.
Mat.16.c.
John.14.b.

The Goſpell by Saint Marke.

The firſt Chapter.

2 The preaching of Iohn Baptiſt, 9 The baptiſme of Chriſte,
13 His faſtyng and preachyng.

THe begynnyng of the goſpel of Jeſu Chriſt the ſon of god. 2 As it hath ben written in the prophetes, Beholde, I ſende my meſſenger before thy face, which ſhall prepare thy waye before thee. 3 A voyce of hym that cryeth in the wilderneſſe, Prepare ye the way of the lord, & make his pathes ſtrayght. 4 Iohn did baptize in the wildernes, and preached the baptiſme of repentaunce for the remiſſion of ſinnes. 5 And all the lande of Iurie, and they of Hieruſalem, went out vnto him, and were all baptized of hym in the ryuer of Jordane, confeſſyng their ſinnes. 6 Iohn was clothed with Camels heere, and with a gyrdle of a ſkynne about his loynes: and he dyd eate locuſtes and wylde hony.
7 And preached, ſaying, There that is ſtronger then I, commeth after me, whoſe ſhoe latchet I am not worthy to ſtowpe downe and vnlooſe. 8 I haue baptized you with water: but he ſhall baptize you with the holy ghoſt.
9 And it came to paſſe in thoſe daies, that Jeſus came from Nazareth (a citie) of Galilee, and was baptized of Iohn in Jordane. 10 And aſſoone as he was come vp out of the water, he ſawe heauen open, and the ſpirite deſcendyng vpon hym lyke a doue.
11 And there came a voyce from heauen, Thou art my deare ſonne, in whō I am well pleaſed. 12 And immediatly the ſpirite draweth him into wildernes. 13 And he was there in the wyldernes .xl. dayes, and was tempted of Satan, and was with wylde beaſtes, & the angels miniſtred vnto hym.
B

14 After that Iohn was deliuered (to priſon) Jeſus came into Galilee, preaching the goſpell of the kyngdome of god, 15 And ſaying, The time is come, & the kingdome of god is at hande: repent, and beleue the goſpel. 16 As he walked by the ſea of Galilee, he ſawe Simon, and Andrewe his brother, caſting nets into the ſea: (for they were fiſhers.) 17 And Jeſus ſaid vnto thē, Folowe me, and I will make you become fiſhers of men. 18 And ſtraightway they forſoke their nets, and folowed him. 19 And when he had gone a litle further thence, he ſaw James (the ſonne) of Zebedee, and John his brother, which alſo were in the ſhip mending their nettes. 20 And anone he called them: and they left their father Zebedee in the ſhip with the hired ſeruauntes, and folowed hym. 21 And they came into Capernaum, & ſtraightway on the ſabbath daies he entred into the ſynagogue and taught. 22 And they were aſtonyed at his learnyng: for he taught them as one that had auctoritie, and not as the Scribes.
23 And there was in their ſynagogue a man vexed with an vncleane ſpirite: and he cryed, 24 Saying, Alas, what haue we (to do) with thee thou Jeſus of Nazareth? Art thou come to deſtroy vs? I knowe thee what thou art (euen) that holy one of God. 25 And Jeſus rebuked hym, ſaying, Holde thy peace, and come out of hym. 26 And when the vncleane ſpirite had torne hym, and cryed with a loude voyce, he came out of him. 27 And they were all amaſed, inſomuch that they demaunded one of another among them ſelues, ſaying, What thyng is this? What newe doctrine is this? For with auctoritie

Mat.4.b.
Luk.4.b.
Mala.3.a.
Mat.xi.b.
Luk.7.d.
Eſai.xl.a.
Mat.3.a.
Mar.1.b.
Luk.4.c.
Mar.1.b.
Luk.3.c.
Mat.3.a.
Mat.3.b.
Luk.3.c.
John.1.d.
Mat.3.c.
Mat.3.d.
Mat.3.d.
12.b.17.b.
Mat.4.a.
Eſai.42.a.
Mar.9.a.
Mat.4.b.
Mat.4.b.
Mat.7.d.
Luk.3.c.
Mat.7.d.
Luk.4.c.

commaundeth he the foule spirites, and they obey him? 28 And immediatly his fame spread abrode throughout all the region borderyng on Galilee. 29 And forthwith when they were come out of the synagogue, they entred into the house of Simon and Andrewe, with James and John.

Mat.8.b. Luk.4.f.

30 But Simons wyues mother laye sicke of a feuer: and anone they tell him of her. 31 And he came and toke her by the hande, and lyft her vp: and immediatly the feuer forsoke her, and she ministred vnto them. 32 And at euen when the sunne was downe, they brought vnto hym all that were diseased, and them that were vexed with deuyls: 33 And all the citie was gathered together at the doore.

D

34 And he healed many that were sicke of diuers diseases, and caste out many deuylles: and suffered not the deuyls to speake, because they knewe hym. 35 And in the morning before day, Jesus when he was ryssen vp departed, and went out into a solitarie place, and there prayed. 36 And Simon, and they that were with hym, folowed after hym: 37 And when they had founde hym, they sayde vnto him, Al men seeke for thee. 38 And he said vnto them, Let vs go into the next townes, that I may preach there also: for therefore am I come. 39 And he preached in their synagogues in all Galilee, and caste the deuylles out.

Luk.4.g. Mar.3.b.

Mat.8.a. Luk.5.c.

40 And there came a leper to hym, beseeching him, and kneeling downe to him, and saying vnto hym, If thou wylt, thou canst make me cleane. 41 And Jesus had compassion on him, and put forth his hande, touched him, and sayth vnto hym, I wyll, be thou cleane. 42 And assoone as he had spoken, immediatly the leprosie departed from hym, and he was made cleane.

* Jesus.

43 And after * he had geuen hym a strayte commaundement, he sent hym away forthwith: 44 And saith vnto him, See thou say nothing to any man: but get thee hence, shew thy selfe to the priest, and offer for thy cleansyng those thynges which Moyses commaunded, for a witnesse vnto them.

45 But he assoone as he was departed, began to tell many thynges, and to publishe the saying: insomuch that Jesus coulde no more openly enter into the citie, but was without in desart places: and they came to hym from euery quarter.

The. ii. Chapter.

3 He healeth the man of the paulsie.
14 Calleth Leui the customer.

AFter (a fewe) dayes also he entred into Capernaum agayne, and it was noysed that he was in the house. 2 And anone many were gathered together, (insomuch) that nowe there was no roome to receaue (them,) no not so much as about the doore: & he preached the worde (of the gospell) vnto them. 3 And they came vnto him bringing one sicke of the paulsie, which was borne of foure men.

A

Mat.9.a. Luk.5.d.

4 And when they coulde not come nie vnto him for preasse, they vncouered the roofe (of the house) that he was in: and when they had broken vp the rooke, they did let downe the bed * wherein the sicke of the paulsie laye.

* with cords.

5 When Jesus sawe their fayth, he sayde vnto the sicke of the paulsie, Sonne, thy sinnes be forgeuen thee.

Esai.43.c. and.44.d. Luk.5.d.

6 But there were certayne of the Scribes sitting there, & reasoning in their heartes, 7 Why doth he thus speake blasphemies? Who can forgeue sinnes, but God only? 8 And immediatly when Jesus perceaued in his spirite that they so reasoned within them selues, he sayth vnto them, Why reason ye such thynges in your heartes? 9 Whether is it easier to say to the sicke of the paulsie, Thy sinnes be forgeuen thee: or to say, Aryse take vp thy bed, and walke? 10 But that ye may knowe that the sonne of man hath power in earth to forgeue sinnes, (He spake vnto the sicke of the paulsie) 11 I say vnto thee, Aryse, & take vp thy bed, and get thee hence into thyne house. 12 And immediatly he arose, tooke vp the bed, and went forth before them all, insomuche that they were all amazed, and glorified God, saying, We neuer sawe it on this fashion. 13 And he went agayne vnto the sea: & all the people resorted vnto him, & he taught them. 14 And as Jesus passed by he sawe Leui (the sonne) of Alphee sitting at the receipt of custome, and said vnto him, Folowe me. And he arose and folowed hym.

B

Mat.9.a. Luk.b.c. John.b.b.

C

Mat.9.a.

15 And it came to passe, that when Jesus sate at meate in his house, many publicanes and sinners sate also together at meate with Jesus and his disciples: for there were many which also folowed hym. 16 And when the Scribes and Pharisees sawe hym eate with publicanes and sinners, they

they sayde vnto his disciples, Howe is it that he eateth and drynketh with publicanes and sinners? 17 When Jesus hearde (that,) he sayde vnto them, They that be whole, haue no neede of the phisition, but they that are sicke: I came not to call the ryghteous, but sinners to repentaunce.

Mat.9.b.
1.Tim.1.c.

18 And the disciples of John and the Pharisees did fast: and they come, and say vnto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

Mat.9.c.
Luk.5.f.

19 And Jesus sayde vnto them, Can the chyldren of the bryde chaumber fast, whyle the brydegrome is with them? As long as they haue the brydegrome with them, they can not fast. 20 But the dayes wyll come when the brydegrome shalbe taken away from them, and then shall they fast in those dayes. 21 No man also soweth a peece of new cloth vnto an old garment: otherwayes his newe peece taketh away (somewhat) from the olde (garment,) and so the rent is made worse. 22 And no man powreth new wine into olde vesselles, els the newe wine doth burst the vesselles, and the wine runneth out, and the vessels are marred: but newe wine must be put into newe vessels. 23 And it came to passe, that he went thorowe the corne feeldes on the sabbath dayes, and his disciples began by the way to pluche the eares of corne. 24 And the Pharisees sayde vnto hym, Beholde, why do they on the sabbath dayes that which is not lawfull? 25 And he said vnto them, Haue ye neuer read what Dauid did, when he had neede & was an hungred, both he and they that (were) with hym? 26 Howe he went into the house of God in the dayes of Abiathar the hye priest, and did eate the shewe bread, which is not lawfull to eate but for the priestes, and gaue also to them whiche were with hym?

Mat.12.a.
Luk.6.a.
1.Reg.21.b.

27 And he sayde vnto them, The sabbath was made for man, and not man for the sabbath. 28 Therefore is the sonne of man Lorde also of the sabbath.

The.iii. Chapter.

1 He healeth the man with the dried hande. 14 And chooseth his Apostles.

AND he entred agayne into the synagogue, and a man was there which had a wythered hande:

Mat.12.a.
Luk.6.a.

2 And they watched hym, whether he woulde heale hym on the sabbath daye, that they myght accuse hym.

3 And he sayde vnto the man whiche had the wythered hande, Aryse, and stande in the myddes. 4 And he sayd vnto them, Is it lawfull to do good on the sabbath dayes, or to do euyll? to saue lyfe, or to kyll? But they helde their peace. 5 And when he had looked rounde about on them with anger, mournyng for the hardeneſſe of their hearres, he sayth to the man, Stretche forth thyne hande. And he stretched it out: and his hand was restored as whole as the other.

Mat.12.b.
Luk.6.b.
1.Reg.13.b.

6 And the Pharisees departed, and strayghtway gathered a counsell with the Herodians agaynst hym, that they myght destroy hym. 7 But Jesus auoyded with his disciples to the sea: and a great multitude folowed hym from Galilee, and from Jurie,

Mat.12.b.
Mat.4.d.
Luk.6.c.

8 And from Hierusalem, and from Idumea, and (from the region which is) beyonde Jordane, and they that dwelt about Tyre & Sidon, a great multitude (of men,) which when they had heard what thinges he did, came vnto hym.

Mat.4.b.
Luk.6.c.
John.6.a.

9 And Jesus commaunded his disciples that a ship should wayte on him because of the people, lest they should throng him. 10 For he had healed many, (insomuch) that they preassed vpon him for to touche hym as many as had plagues. 11 And when the vncleane spirites sawe hym, they fell downe before him (at his feete) and cryed, saying, Thou art the sonne of God.

12 And he straightly charged them, that they shoulde not make hym knowen. 13 And he went vp into a mountayne, and called vnto hym whom he woulde: and they came vnto hym.

14 And he ordayned twelue, that they should be with him, and that he might sende them forth to preache. 15 And that they might haue power to heale sicknesses, and to caste out deuylles.

Mat.5.a.

16 And he gaue vnto Simon to name Peter. 17 And he called James (the sonne) of Zebedee, and John James brother, (and gaue them to name Boanerges, which is to say, the sonnes of thunder,) 18 And Andrewe, and Philippe, and Bartholomewe, and Matthewe, and Thomas, and James (the sonne) of Alphee, and Taddeus, and Simon Cananite, 19 And Judas Iscariot, which also betrayed hym: and they came into the house.

20 And the people assembled toge-

there againe, ſo that they had no leiſure ſo much as to eate bread. 21 And when they that belonged vnto hym hearde (of it) they went out to lay handes vpon hym: for they ſayde, He is
Mat.12.a. and.12.b. Luk.11.b. mad. 22 And the Scribes which came downe from Hieruſalem, ſayde, He hath Beelzebub, and by the cheefe deuyll caſteth he out deuylles. 23 And he called them vnto him, and ſayd vnto them in parables, How can Satan caſt out Satan? 24 And if a realme be diuided againſt it ſelfe, that realme can not endure. 25 And yf a houſe be diuided againſt it ſelfe, that houſe can not continue. 26 And yf Satan make inſurrection againſt hym ſelfe and be diuided, he can not continue, but hath an ende. 27 No man can enter into a ſtrong mans houſe, and take away his goodes, except he firſt bynde the ſtrong man, and then ſpoyle his houſe. 28 Verely I ſaye vnto you, All ſinnes ſhalbe forgeuen vnto the chyldren of men, and blaſphemies wherewith ſoeuer they haue blaſphe-
Mat.12.c. Luk.12.b. med: 29 But he that ſpeaketh blaſphemie againſt the holy ghoſt, hath neuer forgeuenes, but is in daunger of eternall dampnation. 30 For they ſayde, He hath an vncleane ſpirite.
Mat.12.d. Luk.8.c. 31 There came also his mother, and his brethren, and ſtoode without, and ſent vnto hym to call hym out.
32 And the people ſate about hym, & ſayde vnto hym, Beholde thy mother and thy brethren ſeeke for thee without. 33 And he aunſwered them, ſaying, Who is my mother, and my brethren? 34 And when he had looked rounde about on his diſciples whiche ſate in compaſſe about hym, he ſayde, Beholde my mother and my brethren.
35 For whoſoeuer doth the will of God, the ſame is my brother, and my ſiſter, and mother.

The.iiii. Chapter.

2 The parable of the ſower, 37 Chriſt ſtilleth the tempeſt of the ſea, whiche obeyeth hym.

A And he began agayne to teache by the ſea ſyde: and there gathered vnto hym muche people, ſo greatly that he entred into a ſhippe, and
Mat.13.a. ſate in the ſea: and all the people was by the ſea ſyde on the ſhore: 2 And he taught them many thynges by parables, and ſayde vnto them in his
Luk.8.a. doctrine. 3 Hearken, Beholde there went out a ſower to ſowe: 4 And it fortuned as he ſowed, that ſome fell by the way ſyde: and the foules of the ayre came and deuoured it vp.
5 Some fel on ſtony ground, where it had not muche earth: and immediatly it ſprang vp, becauſe it had no depth of earth. 6 But aſſoone as the ſunne was vp, it caught heate: and becauſe it had not roote, it wythered awaye.
7 And ſome fell among thornes: and the thornes grewe vp, and choked it, and it gaue no fruite. 8 And ſome fel vpon good grounde, and dyd yeelde fruite that ſprang vp, and grewe, and brought forth, ſome thirtie folde, and ſome ſixtie folde, and ſome an hundred folde. 9 And he ſayde vnto them, He that hath eares to heare, let hym heare. 10 And when he was alone, they that were about hym with the twelue, aſked of hym the parable.
11 And he ſayde vnto them, Vnto you
Mat.13.b. Luk.8.b. it is geuen to knowe the myſterie of the kingdome of God: but vnto them that are without, all thynges are done
15 Eſai.6.c. by parables, 12 That when they ſee, Mat.13.b. they may ſee and not diſcerne: and Luk.8.b. when they heare, they may heare and John.12.f. not vnderſtande, leſt at any time they Act.28.f. ſhoulde turne, and their ſinnes ſhould Rom.11.b. be forgeuen them. 13 And he ſaid vnto them, Knowe ye not this parable? Mat.13.c. And how then will ye knowe all other Luk.8.b. parables? 14 The ſower, ſoweth the worde. 15 And they (that receaued ſeede) by the way ſyde, are thoſe where the worde is ſowen: but when they haue hearde, Satan commeth immediatly, and taketh away the worde that was ſowen in their hearttes. 16 And likewiſe they that receaue ſeede into the ſtony grounde: are they whiche when they haue heard the worde, at once receaue it with gladnes: 17 Yet haue no roote in them ſelues, and ſo endure but a time: and anone when trouble and perſecution ariſeth for the wordes ſake, immediatly they are offended. 18 And thoſe be they that receaue ſeede among thornes: and they are ſuche as heare the worde, 19 And the cares of this worlde, and the deceiptfulneſſe of riches, and the luſtes of other thynges meet in, and choke the worde, and it is made vnfruitefull. 20 And they whiche receaue ſeede into good grounde, are ſuche as heare the worde and receaue it, ſo that one corne doth bryng forth thirtie, ſome ſixtie, ſome an hundred.
21 And he ſayde vnto them, Is the candell

C candell lyghted to be put vnder a bus-
Mat.5.c. shell, or vnder the table? And not to
Luk.8.d. be put on a candelsticke? 22 For
and.12.a. there is nothing so priuie, that shall not be opened: neither hath it ben so secrete, but that it must come abroade.

Mat.7.a. 23 If any man haue eares to heare,
Luk.6.f. let hym heare. 24 And he sayde vnto them, Take heede what ye heare: With
Mat.13.b. what measure ye meate, with the same
and.25.c. shall it be measured to you agayne:
Luk.8.c. and vnto you that heare, shal more be
and.19.d. geuen. 25 For vnto hym that hath, shal it be geuen: and from hym that
Mat.13.d. hath not, shalbe taken away euen that which he hath. 26 And he sayde, So is the kyngdome of God euen as yf a man should sowe seede in the ground, 27 And should sleepe, and ryse vp nyght and day, and the seede should spring and growe vp he knoweth not howe. 28 For the earth bringeth forth fruite of her selfe, first the blade, then the eare, after that the full corne in the eare. 29 But when the fruit is brought forth, anone he thrusteth in the sickle, because the harnest is come.

30 And he sayde, Whereunto shal we liken the kyngdome of God? Or with what comparison shal we compare it?

Mat.13.d. 31 It is lyke a grayne of mustarde
Luk.3.d. seede: which when it is sowen in the earth, is lesse then all seedes that be in the earth: 32 And when it is sowen, it groweth vp, is greater then all herbes, and beareth great braunches, so that the foules of the ayre may make their nestes vnder the shadowe of it. 33 And with many suche
Mat.13.c. parables preached he the worde vnto them, as they were able to heare it.

34 But without parable spake he not vnto them: but when they were alone, he expounded all thynges to
Mat.13.c. his disciples. 35 And the same daye, when euen was come, he sayde vnto them, Let vs passe ouer vnto the other (syde.) 36 And they left the people, and tooke him euen as he was in the ship: and there were also with hym D other litle shippes. 37 And there a-
Mat.8.c. rose a great storme of wynde, and the
Luk.8.c. waues dashed into the ship, so that it was nowe full. 38 And he was in the sterne a sleepe on a pyllowe: and they awaked hym, and sayde vnto hym, Maister, carest thou not that we perysshe? 39 And he arose, and rebuked the wynde, and sayde vnto the sea, Peace and be still: and the wynde ceassed, and there folowed a great calme. 40 And he sayde vnto them, Why are ye fearefull? Howe is it that ye haue no fayth? 41 And they feared exceedyngly, and sayde one to another, Who is this? For both wynde and sea obey hym.

Th. v. Chapter.

1 Christ delyuereth the possessed from the vncleane spirite. 25 the woman from the bloody issue.

AND they came ouer to the other G
(side) of the sea, into the countrey Mat.8.b.
of the Gadarenites. 2 And when Luk.8.d.
he was come out of the shippe, immediatly there met hym from among the tombes, a man (possessed) of an vncleane spirite. 3 Which had his abyding among the tombes: and no man could binde him, no not with chaines:

4 Because that when he was often bounde with fetters and chaynes, he plucked the chaynes a sunder, and brake the fetters in peeces: neither could any man tame hym. 5 And (alwayes) nyght and day, he was in the mountaines and in the tombes, crying, & beatyng hym selfe with stones.

6 But when he had spyed Jesus a far of, he ran and worshipped hym:

7 And cryed with a loude voyce, and Mat.8.d.
sayde, What haue I to do with thee Actes.16.c.
Jesus thou sonne of the moste hyest God? I require thee in the name of god, that thou torment me not. 8 (For he sayde vnto him, Come out of the man thou foule spirite.) 9 And he asked him, What is thy name? And he aunswered and sayde vnto hym, My name is legion: for we are many.

10 And he prayed hym instantly that B
he would not sende them away out of Mat.8.d.
the countrey. 11 But there was there Luk.8.d.
nye vnto the mountaynes a great heard of swyne feedyng. 12 And all the deuils besought him, saying, Send vs into the swyne, that we may enter into them. 13 And anone Jesus gaue them leaue. And the vncleane spirites went out, and entred into the swyne: and the heard ran headlong into the sea, (they were about two thousand,) & were drowned in the sea. 14 And the swineheardes fled, & tolde it in the citie, and in the countrey. And they went out for to see what was done: 15 And came to Jesus, and saw hym that was vexed with the feende and had the le-

gion, sit, both clothed, and in his right
mynde: & they were afrayde. 16 And
they that sawe (it,) tolde them how it
came to passe to hym that was posses-
sed with the deuyll, and also of the
swyne. 17 And they began to praye
Luk.8.e. him that he would depart out of theyr
coastes. 18 And when he was come
Mat.8.d. into the ship, he that had ben possessed
with the deuyll, prayed hym that he
myght be with hym. 19 Howbe it,
Jesus wolde not suffer hym: but said
vnto hym, Go home to thy freendes,
and shewe them howe great thynges
the Lorde hath done for thee, (& how)
he had compassion on thee. 20 And
he departed, and began to publishe in
the ten cities howe great thynges
Jesus had done for hym: and all men
C hyd marvayle. 21 And when Jesus
was come ouer agayne by shippe vnto
the other (side,) muche people gathered
vnto hym, and he was nye vnto the
Mat.9.e. sea. 22 And beholde there came one
Luk.8.f. of the rulers of the synagogue, whose
name was Jairus: and when he
sawe hym, he fell downe at his feete,
23 And besought hym greatly, say-
ing, My young daughter lieth at point
of death, (I pray thee) come and laye
thy hande on her, that she may be safe,
and liue. 24 And (Jesus) went with
him, and much people folowed hym,
Mat.9.e. and thronged hym. 25 And there
Luk.8.f. was a certaine woman whiche had
ben diseased of an issue of blood
twelue yeres, 26 And had suffered
many thynges of many physitions, and
had spent al that she had, and felt none
amendement at all, but rather the
worse. 27 When she had hearde of
Jesus, she came in the preasse behynde
hym, and touched his garment.
28 For she sayd, If I may but touche
his clothes, I shalbe whole. 29 And
straightway the fountayne of her
blood was dried vp: and she felt in
her body that she was healed of the
plague. 30 And Jesus immediatly
knowing in him selfe that vertue pro-
ceeded from him, turned him about in
the preasse, and sayd, Who touched my
clothes? 31 And his disciples sayde
vnto him, Thou seest the people thrust
thee, and askest thou, Who dyd touche
me? 32 And he looked rounde about
for to se her that had done this thing.
33 But the woman fearyng and
trembling, knowing what was done
within her, came, and fell downe be-
fore hym, and tolde him all the trueth.
34 And he sayde vnto her, Daughter, D
thy fayth hath saued thee: go in peace, Luk.4.g.
and be whole of thy plague. 35 While
he yet spake, there came from the ru- Mat.9.c,
ler of the synagogues (house) certayne, Luk.8.b,
whiche sayde, Thy daughter is dead,
why diseasest thou the maister any fur-
ther? 36 Assoone as Jesus heard the
worde that was spoken, he sayde vnto
the ruler of the synagogue, Be not
afrayde, only beleue. 37 And he suf-
fered no man to folowe hym, saue Pe-
ter and James, and John the brother
of James. 38 And he came to the Mat.9.c,
house of the ruler of the synagogue, Luk.8.g.
and sawe the tumult, and them that
wept and wayled greatly. 39 And
went in, and sayde vnto them, Why
make ye this a do and weepe? the
damsell is not dead, but sleepeth.
40 And they laught hym to scorne:
but he put them all out, and taketh
the father and the mother of the dam-
sell, and them that were with hym,
and entreth in where the damsell lay,
41 And taketh the damsell by the
hande, and saith vnto her, Talitha cumi,
which is, yf one do interprete it, dam-
sell (I say vnto thee) aryse. 42 And
straightway the damsell arose, and
walked: for she was of the age of
twelue yeres: And they were astonyed
out of measure. 43 And he charged
them straightly that no man shoulde
knowe of it: and commaunded to
geue her meate.

The .vi. Chapter.

4 Of Christes doynges and estimation
in his owne countrey.

AND he departed thence, and came A
into his owne countrey, and his Mat.13.g.
disciples folowed hym. 2 And Luk.4.c.
when the sabbath day was come, he
began to teache in the synagogue: and
many that heard hym were astonyed,
and sayde, From whence hath he
these thynges? And what wisdome
is this that is geuen vnto hym, and
such mightie workes that are wrought
by his handes? 3 Is not this the Mat.13.g.
carpenter Maries sonne, the brother
of James and Joses, and of Juda and
Simon? and are not his sisters here Mat.13.g.
with vs? And they were offended at Luk.4.d.
hym. 4 Jesus sayde vnto them, John.4.f.
A prophete is not without honour,
but in his owne countrey, and among
his owne kinne, and in his owne
house. 5 And he coulde there shewe
no

no mightie worke: but layde his handes vpon a fewe sicke folke, and healed (them.) 6 And he maruepled because of theyr vnbeliefe: and he went about by the townes that lay on euery side, teaching. 7 And he called the twelue, and began to sende them foorth two and two, and gaue them power agaynst vncleane spirites.

8 And commaunded them that they shoulde take nothing in their iourney, saue a staffe(a) only: no scrippe, no bread, no money in theyr purse:

9 But shoulde be shoed with sandales: and that they should not put on two coates. 10 And he sayde vnto them, Whersoeuer ye enter into an house, there abyde tyll ye depart thence. 11 And whosoeuer shall not receaue you, nor heare you, when ye depart thence, shake of the dust that is vnder your feete, for a witnes agaynst them: I say verely vnto you, it shalbe easier for the Sodomites and the Gomorrehans in the day of iudgement, then for that citie. 12 And they went out and preached that (men) should repent. 13 And they cast out many deuyls, and annoynted many that were sicke with oyle, and healed (them.)

14 And kyng Herode hearde (of hym), (for his name was spread abrode:) and he sayd, John Baptist is rysen agayne from the dead, and therefore myghtie workes do shewe foorth them selues in hym. 15 Other sayde, It is Elias. Some said, It is a prophet, or as one of the prophetes. 16 But when Herode hearde of hym, he sayde, It is John whom I beheaded: he is rysen from death agayne. 17 For Herode hym selfe had sent foorth * and layde handes vpon John, and bounde hym in prysson for Herodias sake his brother Philippes wyfe, because he had maryed her. 18 For John sayde vnto Herode, It is not lawfull for thee to haue thy brothers wyfe.

19 Therefore Herodias layde wayte for hym, and would haue killed hym, but she coulde not. 20 For Herode feared John, knowyng that he was a iust man and an holy, and gaue hym reuerence: and when he hearde hym, he dyd many thynges, and heard hym gladly. 21 And when a conuenient day was come, that Herode on his byrth day made a supper to the lordes, hye captaynes, and cheefe estates of Galelee: 22 And when the daughter of the same Herodias came in, and daunced, and pleased Herode, and them that sate at boorde also, the kyng sayde vnto the damsell, Aske of me what thou wylt, and I wyll geue it thee. 23 And he sware vnto her, What soeuer thou shalt aske of me I wyll geue it thee, euen vnto the one halfe of my kyngdome.

24 And she went foorth, and sayd vnto her mother, What shal I aske? She saide, John Baptistes head. 25 And she came in straightway with haste vnto the kyng, and asked, saying, I wyll that thou gene me by and by in a charger the head of John Baptist. 26 And the kyng was sory, (howe be it) for his othes sake, and for theyr sakes which sate at supper also, he wouldе not cast her of. 27 And immediatly the kyng sent the hangman, and commaunded his head to be brought in: and he went and beheaded him in the prysson: 28 And brought his head in a charger, and gaue it to the damsell, and the damsell gaue it to her mother.

29 And when his disciples hearde (of it) they came and tooke vp his body, and layde it in a tombe. 30 And the Apostles gathered them selues together vnto Jesus, and tolde hym all thinges, both what they had done, and what they had taught. 31 And he sayde vnto them, Come alone out of the way into the wildernesse, and rest a whyle. For there were many commers and goers: and they had no leasure so much as to eate. 32 And he went by ship out of the way into a desart place. 33 And the people spyed them when they departed, and many knewe hym: and ranne a foote thither out of all cities, and came thyther before them, & came together vnto hym.

34 And Jesus went out & saw muche people, and had compassion on them: because they were lyke sheepe not hauing a shepheard: and he began to teache them many thynges. 35 And when the day was nowe farre spent, his disciples came vnto hym, saying, This is a desart place, and nowe the tyme is farre passed: 36 Let them depart, that they may go into the countrey rounde about, and into the townes, and bye them bread: for they haue nothyng to eate. 37 He answered and sayde vnto them, Geue ye them to eate. And they sayde vnto hym, (Shall we) go and bye two hundreth penyworth of bread, and geue them to eate? 38 He sayde vn-

Mat. 9. d.
Mat. 5. a.
(a) They may take a staffe for their ease, and not to defende them selues: as in Mat. x. Mar. 5. b. Luk. 9. a.
Mat. 11. d. Luk. 5. a.
Mat. 5. a.
Mat. 14. a. Luk. 9. a.
* His seruauntes.
Leuit. 18. and. 20. d.
Gen. 40. d.
Mat. 14. a. Luk. 9. a. John. 6. a.
Mat. 14. b. Luk. 9. b. John. 6. a.
Mat. 14. b.
Mat. 9. d. and. 14. b. Eze. 34. a.
Mat. 14. b. Luk. 9. b. John. 6. a.

to them, Howe many loaues haue ye? go and looke. And when they had searched, (they) sayde, Fiue, and two fisshes. 39 And he commaunded them to make them all sit downe by companies vpon the greene grasse. 40 And they sate downe, here a rowe, and there a rowe (by) hundredes, and (by) fifties.

41 And when he had taken the fiue loaues and the two fisshes, and looked vp to heauen, he blessed, and brake the loaues, and gaue them to his disciples to set before them: & the two fisshes diuided he among them all. 42 And they all dyd eate, and were satisfied.

Mat. 14.c. 43 And they tooke vp .xii. basketes full of the fragmentes, and of the fisshes.

44 And they that did eate, were about fiue thousand men. 45 And straightway he constrayned his disciples to go into the ship, & to go ouer the sea before vnto Bethsaida, whyle he sent away the people. Mat. 14.c. John. 6.b. 46 And assoone as he had sent them awaye, he departed into a mountayne to praye. 47 And when euen was come, the ship was in the middes of the sea, and he alone on the lande. 48 And he sawe them troubled (in rowing) (for the wynde was contrary vnto them:) and about the fourth watche of the nyght he came vnto them, walkyng vpon the sea: and would haue passed by them.

49 But when they sawe him walking vpon the sea, they supposed it had ben a spirite, and cryed out. 50 (For they all sawe hym, and were afrayde) And anone he talked with them, and sayde vnto them, Be of good cheare, it is I, be not afrayde. Mat. 13.c. 51 And he went vp vnto them into the shippe, and the wynde ceassed, and they were sore amazed in them selues beyonde measure, and marueyled. 52 For they vnderstoode not (What was done) of the loaues, because their heart was hardened. 53 And when they had passed ouer, they came into the lande of Genezareth, and drue vp into the hauen.

54 And assoone as they were come out of the ship, strayghtway they knewe hym, 55 And ranne foorth throughout all the region rounde about, and began to carry about in beddes those that were sicke, thyther, where they hearde that he was.

56 And whyther soeuer he entred, into townes, cities, or villages, they layde the sicke folkes in the stretes, and prayed hym that they myght touche and it were but the hemme of his garment: And as many as touched it, were made whole.

The .vii. Chapter.

2 The Pharisees finde fault at the disciples eating of meate with vnwasshen handes. 32 The healing of the deafe and dumbe.

A Mat. 15.a. AND the Pharisees came together vnto him, & certaine of the scribes whiche came from Hierusalem. 2 And when they saw some of his disciples eate bread with common (that is to say, with vnwashen) handes, they founde fault. 3 For the Pharisees & all the Iewes, except they washe their handes oft, eate not, obseruing the traditions of the elders. 4 And (when they come) from the market, except they washe, they eate not. And many other thynges there be, which they haue taken vpon them to obserue, (as) the washyng of cuppes, and pottes, & brasen vessels, & of tables. 5 Then asked him the Pharisees and Scribes, Why walke not thy disciples according to the tradition of the elders, but eate bread with vnwashen handes? 6 He aunswered & sayd vnto them, Surely Esaias hath prophesied wel of you hypocrites, as it is written, This people honoreth me with their lippes, but their heart is far from me. Esai. 29.b. Mat. 15.a. 7 Howbeit, in vaine they do worship me, teaching doctrines, the commaundements of men. 8 For ye lay the commaundement of god aparte, & obserue the tradition of men, as the washing of pottes and cuppes: and many other such like thynges ye do. 9 And he sayd vnto them, Well, ye cast aside the commaundement of God, to mayntaine your owne tradition. 10 For Moyses sayde, Honour thy father and mother: and who so curseth father or mother, let hym dye the death. Exod. 21.B Deut. 5.b. Exod. 20.a. Exod. 21.b. Leuit. 20.b. Deut. 27.c. 11 But ye say, If a man shall say to father or mother Corban (that is, by the gyft) that (is offered) of me, thou shalt be holped. 12 And so ye suffer hym no more to do ought for his father or his mother: 13 And make the worde of God of none effect through your tradition, which ye haue ordeyned: and many such like thynges do ye. 14 And when he had called all the people vnto hym, he sayde vnto them, Heathen vnto me euery one of you, and vnderstande. C 15 There is nothyng without a man that can

can defile him, when it entreth into him: but the thinges which proceede out of a man, thoſe are they that defile a man. 16 If any man haue eares to heare, let him heare.

C 17 And when he came into the houſe away from the people, his diſciples aſked hym of the ſimilitude. 18 And, he ſayde vnto them, Are ye alſo ſo without vnderſtanding? Do ye not yet perceaue, that whatſoeuer thyng from without entreth into a man, it can not defile hym? 19 Becauſe it entreth not into his heart, but into the belly, and goeth out into the draught, purging all meates. 20 And he ſaid, That which cõmeth out of a man, defileth the man. 21 For from within, euen out of the heart of men, proceede euyl thoughtes, adulteries, fornications, murther, 22 Theftes, couetouſnes, wickednes, deceipt, wantonnes, a wicked eye, blaſphemie, pride, foolyſhneſſe. 23 All theſe euil thinges come from within, and defile a man.

Mat.15.b. 24 And from thence he roſe, & went into the borders of Tyre and Sidon: and entred into an houſe, and would that no man ſhould haue knowen, but he could not be hid. 25 For a certaine woman, whoſe young daughter had an vncleane ſpirite, aſſoone as ſhe hearde of hym, came, and fell at his feete: 26 (The woman was a Greke, out of the nation of Syrophenifſa:) and ſhe beſought hym that he would caſt out the deuil from her daughter. 27 But Jeſus ſayde vnto her, Let the chyldren firſt be fed: for it is not meete to take the childrens breade, and to caſt it vnto litle dogges. 28 She anſwered and

Mat.15.c. ſaide vnto him, Euen ſo Lorde: neuertheleſſe, the litle dogges alſo eate vnder the table of the childrens crumbes. 29 And he ſayde vnto her, For this ſaying go thy way, the deuyll is gone out of thy daughter. 30 And when ſhe was come home to her houſe, ſhe founde that the deuyll was departed, and her daughter lying on

Mat.15.c. the bed. 31 And he departed agayne from the coaſtes of Tyre and Sidon, & came vnto the ſea of Galilee, through the middes of the coaſtes of the ten

Mat.9.d. cities. 32 And they brought vnto him one that was deafe, and had an impediment in his ſpeache: & they prayed hym to put his hande vppon him.

33 And when he had taken him aſide from the people, he put his fingers into his eares, and did ſpit, and touched his tongue. 34 And loked vp to heauen, and ſyghed, & ſaid vnto him, Ephphatha, that is to ſay, Be opened.

35 And ſtraightway his eares were opened, and the ſtryng of his tongue

Mar.1.d was looſed, & he ſpake plaine. 36 And he commaunded them that they ſhould tell no man: but the more he forbad them, ſo much the more a great deale they publiſhed it. 37 And were beyond meaſure aſtonied, ſaying, He hath done all things well: he hath made both the deafe to heare, & the dumbe to ſpeake.

The .viii. Chapter.

2 The miracle of the ſeuen loaues.
34 Howe we ſhould folowe Chriſte.

IN thoſe dayes when there was a A very great company, and had no- Mat.15.b thing to eate, Jeſus called his diſciples to hym, and ſayde vnto them, 2 I haue compaſſion on the people, becauſe they haue nowe ben with me three dayes, & haue nothyng to eate: 3 And if I ſende them away faſting to Eſai. 9.a their owne houſes, they ſhall faynt by Tob.13.b the way: for diuers of them came from far. 4 And his diſciples aunſwered hym, From whence can a man ſatiſfie theſe men with bread here in the wyldernes? 5 And he aſked them, How many loaues haue ye? They ſayd, Seuen. 6 And he commaunded the people to ſit downe on the grounde: and he toke the ſeuen loaues, and when he had geuen thankes, he brake, and gaue to his diſciples to ſet before them: and they did ſet them before the people. 7 And they had a fewe ſmall fiſhes: and when he had bleſſed, he commaunded them alſo to be ſet before them. 8 So they did eate, and were ſuffiſed: and they tooke vp of the broken meate that was left, ſeuen baskets full. 9 And they that had eaten, were about foure thouſande: And he ſent them away. 10 And anone he entred into a ſhippe with his diſciples, B and came into the parties of Dalmanutha. 11 And the Phariſees came Mat.16.a. forth, & began to diſpute with hym, Luk.11.d. ſeekyng of hym a ſigne from heauen, John.6.d. tempting him. 12 And when he had (a) It is in ſighed deepely in his ſpirite, he ſayth, the Greke Why doth this generation ſeeke a text, of a ſigne? Verily I ſay vnto you, there ſigne, which ſhal no (a) ſigne be geuen vnto this ge- the Hebrues neration. 14 And he left them, & went vſe as a vehement into the ſhippe agayne, and departed negation. ouer the water. 14 And they had forgotten to take bread (with them,) neyther

ther had they in the shippe with them more then one loafe. 15 And he charged them, saying, Take heede, beware of the leuen of the Pharisees, & of the leuen of Herode. 16 And they reasoned among them selues, saying, We haue no bread. 17 And Iesus knewe (it) and saith vnto them, Why reason ye because ye haue no bread? Perceaue ye not yet, neither vnderstande? Haue ye your heart yet hardened? 18 Haue ye eyes and see not? and haue ye eares and heare not? Do ye not remember?

19 When I brake fiue loaues among fiue thousande (men,) howe many baskets full of broken meate toke ye vp? They say vnto him, Twelue. 20 When I brake seuen among foure thousand, how many basketes of the leauinges of the broken meate toke ye vp? They said, Seuen. 21 And he said vnto them, Howe happeneth it that ye do not vnderstande?

22 And he came to Bethsaida: and they brought a blynde man vnto him, & desired him to touch him.

23 And he caught (the blynde by the hande, & led him out of the towne: and when he had spit in his eyes, and put his handes vpon him, he asked hym if he saw ought. 24 And he loked vp, and sayde, I see men: for I perceaue them walke as (they were) trees.

25 After that he put his handes agayne vpon his eyes, and made hym see: and he was restored, and sawe euery man clearly. 26 And he sent hym home to his house, saying, Neither go into the towne, nor tell it to any in the towne.

27 And Iesus went out and his disciples into the townes that long to Ceasarea Philippi: and by the way he asked his disciples, saying vnto them, Whom do men say that I am? 28 And they answered, (Some say that thou art) Iohn Baptist, and some saye Elias: agayne, some (say) that thou art one of the prophetes. 29 And he sayde vnto them, But whom say ye that I am? Peter answereth and saith vnto him, Thou art very Christ. 30 And he charged them that they shoulde tell no man of hym. 31 And he began to teache them how that the sonne of man must suffer many thynges, and be reproued of the elders, and of the hye priestes, & scribes, and be killed, and after three dayes ryse agayne. 32 And he spake that saying openly. And Peter toke him aside, and began to rebuke hym.

33 But he turned about, & looked on his disciples, & rebuked Peter, saying, Go after me Satan: for thou sauerest not the things that (be) of god, but the things that be of men. 34 And when he had called the people vnto him with his disciples also, he sayde vnto them, Whosoeuer will folowe me, let hym forsake him selfe, & take vp his crosse, and folow me. 35 For whosoeuer wil saue his lyfe, shal lose it: but whosoeuer shall lose his lyfe for my sake & the gospels, the same shall saue it. 36 For what shall it profite a man, if he winne al the worlde, and lose his owne soule? 37 Or what shall a man geue for a raunsome of his soule?

38 Whosoeuer therefore shalbe ashamed of me and of my wordes in this adulterous & sinful generation, of him also shall the sonne of man be ashamed, when he commeth in the glorie of his father with the holy angels.

The .ix. Chapter.

2 The transfiguration of Christ. 49 Of seasoning with salt.

AND he sayde vnto them, Verily I say vnto you, there be some of them that stande here, which shall not taste of death, till they haue seene the kingdome of God come with power. 2 And after sixe dayes Iesus taketh Peter and James and John, and leadeth them vp into a hye mountaine out of the way alone: & he was transfigured before them. 3 And his raiments did shine, (and became) very white euen as snowe: so white as no fuller can make vpon the earth. 4 And there appeared vnto them Elias with Moyses: and they talked with Iesus.

5 And Peter answered, and sayth to Iesus, Master, here is good being for vs: let vs make also three tabernacles, one for thee, & one for Moyses, and one for Elias. 6 For he wist not what he sayde: for they were afrayde.

7 And there was a cloude that shadowed them: and a voyce came out of the cloude, saying, This is my beloued sonne: heare hym. 8 And sodenly when they had looked rounde about, they sawe no man, more then Iesus only with them. 9 And as they came downe from the hyll, he charged them that they shoulde tell no man those thynges that they had seene, tyll the sonne of man were ryssen from the dead agayne. 10 And they kept that saying with them, and demaunded one of another, what the rysyng from the dead

Mat.16.b. Luk.12.a.

Mat.14.a.

Mat.15.b.

Mat.16.c. Luk.9.c.

Mat.16.c. Luk.9.c. Iohn.6.g. Mat.16.c. and.17.c. Luk.9.c.

Mat.16.d. Luk.9.c. and.14.f.

Mat.17.e. Luk.12.b.

Mat.16.d. Luk.9.c.

Mat.17.a. Luk.9.c.

Mat.3.b. Luk.3.c. Mar.1.b. Esai.42.a. Mat.17.b. Mar.1.d.

dead agayne shoulde meane. 11 And they asked him, saying, Why then say the Scribes that Elias muste firste come? 12 He aunswered & sayd vnto them, Elias verily when he commeth firste, restoreth all thynges: and the sonne of man as it is written of hym, shall suffer many thynges, and be set at naught. 13 But I say vnto you that Elias is come, and they haue done vnto him what soeuer they would, as it is written of hym. 14 And when he came to his disciples, he sawe much people about them, and the Scribes disputing with them. 15 And straightwaye all the people when they beheld hym were amased, and ranne to hym, and saluted hym. 16 And he asked the Scribes, What dispute ye [a] among your selues? 17 And one of the company aunswered, and sayde, Maister, I haue brought vnto thee my sonne, which hath a dumbe spirite: 18 And whensoeuer he taketh hym, he teareth hym, and (he) fometh, and gnasheth with his teeth, and pineth away: & I spake to thy disciples that they shoulde caste hym out, and they coulde not. 19 He aunswereth hym, and saith, O faythlesse nation, howe long shall I be with you? howe long shal I suffer you? Bring him vnto me. 20 And they brought hym vnto hym: and when he sawe hym, straightway the spirite tare hym, and he fel downe on the grounde, wallowyng and fo-ming. 21 And he asketh his father, How long is it ago sence this came vnto hym? And he sayde, Of a chylde. 22 And oft tymes it hath caste hym into the fyre, and into the water, to destroye hym: but yf thou canst do any thing, haue mercy on vs, & helpe vs. 23 Jesus sayde vnto hym, This thing if thou canst beleue, all thynges are possible to hym that beleueth. 24 And straightway the father of the childe cryed with teares, saying, Lorde I beleue, helpe thou myne vnbeliefe. 25 When Jesus sawe that the people came runnyng together, he rebuked the foule spirite, saying vnto hym, Thou dumbe and deafe spirite, I charge thee come out of hym, & enter no more into hym. 26 And (the spirite) when he had cryed and rent hym sore, came out of hym: and he was as one that had ben dead, insomuche that many sayde, he is dead. 27 But Jesus caught hym by the hande, and lift hym vp: and he arose. 28 And when he was come into the house, his disciples asked hym secretly, Why coulde not we cast hym out? 29 And he sayd vnto them, This kynde* can come foorth by nothyng, but by prayer and fasting. 30 And they departed thence, and tooke theyr iourney through Galilee: and he woulde not that any man shoulde knowe (it.) 31 For he taught his disciples, and sayde vnto them, The sonne of man shalbe deliuered into the handes of men, and they shall kyll hym, and after that he is kylled, he shall ryse agayne the thyrde daye. 32 But they vnderstoode not that saying, and were afrayde to aske hym.

33 And he came to Capernaum: and when he was come into the house, he asked them, What was it that ye disputed among your selues by the way? 34 And they helde theyr peace: For by the waye they had reasoned among them selues who (should be) the chefest. 35 And when he was set downe, he called the twelue, and sayde vnto them, If any man desire to be firste, the same shalbe last of all, and seruaunt vnto all. 36 And he tooke a young chylde, and set hym in the myddst of them: and when he had taken hym in his armes, he sayde vnto them, 37 Whosoeuer receaueth any suche a young chylde in my name, receaueth me: and whosoeuer receaueth me, receaueth not me, but hym that sent me. 38 John aunswered him, saying, Maister, we sawe one caste out deuyls in thy name, and he followeth not vs: and we forbad hym, because he followeth vs not. 39 But Jesus sayde, Forbid him not: for there is no man which yf he do a miracle in my name, can lyghtly speake euyll of me. 40 For he that is not agaynst vs, is on our part. 41 Whosoeuer shall in my name geue you a cuppe of colde water to drynke, because ye belong to Christe: verely I say vnto you, he shall not lose his rewarde. 42 And whosoeuer shall offende one of these litle ones that beleue in me, it were better for hym yf a mylstone were hanged about his necke, and he were cast into the sea. 43 And yf thy hande offende thee, cut it of: It is better for thee to enter into life maymed, then hauyng two handes to go into hell, into fyre that neuer shalbe quenched: 44 Where their worme dyeth not, and the fyre goeth not out. 45 And yf thy foote offende thee, cut

Mala.4.b. Esai.53.a.

Mat.17.d.

Mat.17.d. * of deuyls. E

Mat.xvi.c. Luk.ix.c.

Mat.18.a. Luke.9.f. F

i.Cor.xii.d

Mat.x.d.

Mat.18.a.

Mat.18.b. G

Esai.lxvi.g

[a] Some reade, with them.

it of: it is better for thee to go halt into lyfe, then hauyng two feete, to be cast into hell, into fire that neuer shalbe quenched: 46 Where their worme dyeth not, and the fire goeth not out.
Mat.v.c. Leuit.2.d.
47 And if thyne eye offende thee, plucke it out: it is better for thee to go into the kingdome of God with one eye, then hauing to eyes, to be cast into hel fire: 48 Where their worme dieth not, and the fire goeth not out.
49 Euery man shalbe salted with fire, and euery sacrifice shalbe seasoned with salt. 50 Salt is good: but yf the salt be vnsauerie, with what thing shall you season it? Haue salt in your selues, and haue peace among your selues one with another.
Mat.v.b.b. Luk.14.g.

The .x. Chapter.

2 Of diuorcement. 17 A riche man questioneth howe he shoulde inherite eternall lyfe.

AND when he rose from thence, he went into the coastes of Iurie, thyough (the region that is) beyond Iordane: and the people resorted vnto hym a freshe, and as he was wont, he taught them agayne. 2 And the Pharisees came, and asked hym, Is it lawfull for a man to put away his wyfe? tempting him. 3 And he aunswered, and sayde vnto them, What dyd Moyses commaunde you to do? 4 And they sayd, Moyses suffered to write a booke of diuorcement, and to put her away. 5 And Iesus aunswered, and sayde vnto them, For the hardenesse of your heart, he wrote this precept vnto you. 6 But from the beginning of the creation, God made them male and female. 7 (And sayde) For this cause shall a man leaue his father and mother, and byde by his wyfe: 8 And they twayne shalbe one flesche: so then are they no more twayne, but one flesche. 9 Therefore what God hath coupled together, let not man separate. 10 And in the house his disciples asked hym agayne of the same matter. 11 And he sayth vnto them, Whosoeuer putteth away his wyfe, and marryeth another, committeth adultrie agaynst her. 12 And yf a woman put away her husbande, and be marryed to another, she committeth adultrie.
Mat.19.a. Deut.24.a. Mat.19.a. Gen.1.d. 1.Cor.6.d. Mat.19.a. Ephe.v.a. Gen.2.d. Mat.b.c. Luk.16.b. Mat.19.b. Luk.17.d.

13 And they brought young children to him that he shoulde touch them: and his disciples rebuked those that brought them. 14 But when Iesus sawe it, he was sore displeased, and sayde vnto them, Suffer the young children to come vnto me, and forbid them not: for of suche is the kyngdome of God. 15 Verily I say vnto you, whosoeuer doth not receaue the kingdome of God as a young chylde, he shall not enter therein.
16 And when he had taken them vp in his armes, he put his handes vpon them, and blessed them. 17 And when he was gone foorth into the waye, there came one runnyng, and kneeled to him, and asked hym, Good master, what shall I do that I may inherite eternal life? 18 Iesus said vnto him, Why callest thou me good? There is no man good but one, (whiche is) God.
Mat. 19.d. Luk.18.b. C

19 Thou knowest the commaundementes, Thou shalt not commit adulterie, Thou shalt not kyll, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt defraud (no man,) Honour thy father and thy mother.
20 He aunswered, and sayde vnto hym, Maister, all these haue I obserued from my youth. 21 Iesus beheld hym, and loued hym, and sayde vnto hym, One thyng thou lackest: go thy way, sell whatsoeuer thou haste, and geue to the poore, and thou shalt haue treasure in heauen, and come, folowe me, and take vp the crosse.
Mat.19.b. Luk.18.d.

22 But he was discomforted because of that saying, and went away mourning: for he had great possessions.
23 And when Iesus had loked round about, he sayde vnto his disciples, Howe hardly shall they that haue ryches, enter into the kyngdome of God? 24 And the disciples were astonyed at his wordes. But Iesus aunswered agayne, and sayth vnto them, Chyldren, howe harde is it for them that trust in ryches, to enter into the kyngdome of God? 25 It is easier for a camell to go thyough the eye of a needle, then for the ryche to enter into the kyngdome of God.
Mat.19.a. Luk.18.c. D

26 And they were astonyed out of measure, saying betweene themselues, Who then can be saued? 27 Iesus loked vpon them, and saide, With men it is vnpossible, but not with God: for with God all thynges are possible.
28 And Peter began to say vnto hym, Loe, we haue forsaken all, and haue folowed thee. 29 Iesus aunswered and sayde, Verily I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wyfe, or chyldren, or landes,
Mat.19.c. Luk.18.c.

landes, for my ſake and the Goſpels,
30 But he ſhall receaue an hundreth folde nowe at this preſent, houſes, and bretheren, and ſiſters, & mothers, and children, and landes, with perſecutions, and in the worlde to come eternall life. 31 But many that are firſt, Mat.19.b. ſhalbe laſt: and the laſt, firſt. Luk.13.f.
32 And they were in the way goyng vp to Hieruſalem: and Jeſus went before them, and they were amazed, and followed, and were afrayde: and Jeſus toke the twelue agayne, and began to tel them what thinges ſhould happen vnto hym, 33 (ſaying) Beholde we go vp to Hieruſalem, & the ſonne of man Mat.16.c. ſhalbe delinered vnto the hye prieſtes, and vnto the Scribes: and they ſhall condempne him to death, and ſhall deliuer hym to the Gentiles. 34 And they ſhal mocke him, and ſcourge him, Mat.27.e. & ſpit vpon him, and kyl hym: and the third day he ſhall riſe againe. 35 And James and John the ſonnes of Zebedee came vnto hym, ſaying, Maiſter, we wolde that thou ſhouldeſt do for vs, whatſoeuer we deſire. 36 He ſaid vnto them, What wolde ye that I ſhulde do for you? 37 They ſaid vnto hym, Graunt vnto vs that we may ſitte one on thy ryght hande, and the other on thy left hande in thy glorie.
38 But Jeſus ſayde vnto them, Ye wote not what ye aſke: can ye drinke of the cuppe that I drinke of? and be baptized with the baptiſme that I am baptized with? 39 And they ſayd vnto him, That we can. Jeſus ſaide vnto them, Ye ſhall in deede drynke of the cup that I drinke of: and with the baptiſme that I am baptized withall, ſhal
F ye be baptized: 40 But to ſit on my ryght hande, and on my left hande, is not myne to geue, but (it ſhalbe geuen) vnto them for whom it is prepared.
41 And when the (other) ten heard it, they began to diſdayne at James and Mat.20.d. John. 42 But Jeſus when he had called them to hym, ſayde vnto them, Mat.20.d. Ye knowe that they whiche ſeeme to Luk.22.c. beare rule among the gentiles, raigne as Lordes ouer them: and they that be great among them, exerciſe auctoritie vpon them. 43 Neuertheleſſe, ſo ſhall it not be among you: but whoſoeuer of you wyll be great among you, ſhalbe your miniſter: 44 And Mat.23.d. whoſoeuer of you wyll be the chiefeſt, Luk.18.g. ſhalbe ſeruauntof all. 45 For the ſonne of man alſo came not to be miniſtred vnto, but to miniſter, and to geue his lyfe a raunſome for many.
46 And they came to Hiericho: and as he went out of the citie of Hiericho, with his diſciples, and a great number of people, blynde Bartimeus the ſonne of Timeus ſate by the hye wayes ſyde beggyng. 47 And when he hearde that it was Jeſus of Nazareth, he began to crye and ſay, Jeſus thou ſonne of Dauid, haue mercie on me. 48 And many rebuked hym, that he ſhoulde holde his peace: but he cryed the more a great deale, Thou ſonne of Dauid, haue mercie on me.
49 And Jeſus ſtoode ſtyll, and commaunded hym to be called: and they called the blynde, ſaying vnto hym, Be of good comfort, ryſe, he calleth thee. 50 And he threwe awaye his cloke and roſe, and came to Jeſus.
51 And Jeſus aunſwered, and ſayde vnto hym, What wylt thou that I do vnto thee? The blynde ſayde vnto hym, Maiſter, that I myght ſee.
52 Jeſus ſaid vnto him, Go thy way, thy fayth hath ſaued thee. And immediatly he receaued his ſyght, and folowed Jeſus in the way.

Th. xi. Chapter.

11 Chriſt rydeth to Hieruſalem. 27 The Phariſees aſke Chriſt of his auctoritie.

AND when they came nie to Hieruſalem vnto Bethphage and Bethanie at the mount of Oliues, he ſendeth foorth two of his diſciples, A Mat.21.a. Luk.19.c.
2 And ſaith vnto them, Go your way into the towne that is ouer againſt you: and aſſoone as ye be entred into it, ye ſhall finde a colt bounde, whereon neuer man ſate: looſe hym, and bring hym hyther. 3 And yf any man ſaye vnto you, Why do ye ſo? Say ye that the Lorde hath neede of hym: and ſtraightway he will ſende him hither.
4 And they went their way, & founde the colt tyed by the doore without in a place where two wayes met: and they looſed him. 5 And diuers of them John.12.b. that ſtoode there, ſayde vnto them, What do ye looſyng the colte? 6 And they ſayde vnto them euen as Jeſus had commaunded: & they let them go.
7 And they brought the colte to Jeſus, and caſt their garmentes on him, B and he ſate vpon him. 8 And many ſpread their garmentes in the waye: other cut downe braunches of the trees, and ſtrawed them in the waye.

9 And

9 And they that went before, and they that folowed, cryed, saying, Hosanna, blessed is he that commeth in the
Psal.118.d. name of the Lorde. 10 Blessed be
Mar.11.b. the kyngdome that commeth in the
Luk.19.f. name of hym that is Lorde of our
John.12.b. father Dauid: Hosanna * in the hyest.
* O thou which art. 11 And the Lorde entred into Hierusalem and into the temple: and when he had looked rounde about vpon all thynges, and nowe the euentyde was
Mat.21.b. come, he went out vnto Bethanie with the twelue. 12 And on the morowe when they were come out from Bethanie, he hungred. 13 And when he had spyed a fygge tree a farre of hauing leaues, he came (to see) yf he myght finde any thyng thereon: and when he came to it, he founde nothing but leaues: for the tyme of fygges was not yet. 14 And Jesus answered, and sayde vnto the figge tree, Neuer man eate fruite of thee hereafter
Mat.12.b. whyle the worlde standeth. And his
Luk.19.g. disciples hearde (it.) 15 And they
John.2.c. came to Hierusalem: and Jesus went into the temple, and began to cast out them that solde and bought in the temple, and ouerthrewe the tables of the money chaungers, and the seates of them that solde doues:
16 And would not suffer that any
Exod.16.c. man shoulde cary a vessell thyough
1.Re.2.b.g. the temple. 17 And he taught, saying
Jere.7.c. vnto them, Is it not written, My house shalbe called the house of prayer vnto all nations? But ye haue made it a denne of theeues. 18 And the Scribes and hye priestes hearde (it) and sought howe to destroy him: for they feared him, because al the people
Mat.xxi.d. was astonied at his doctrine. 19 And
Luk.xi.g. when euen was come, Jesus went out of the citie. 20 And in the morning as they passed by, they sawe the figge tree dryed vp by the rootes. 21 And Peter remembred, and sayd vnto him, Maister, beholde, the figge tree which thou cursedst, is withered awaye.
22 And Jesus answered and sayde vnto them, Haue fayth in God.
23 For verily I say vnto you, that whosoeuer shall say vnto this mountayne, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shal beleue that those thynges which he sayth shall come to passe: what soeuer he saith shalbe vnto
Mat.21.c. hym. 24 Therefore I saye vnto you,
John.14.c. what thinges soeuer ye desire when ye
Mat.6.b. pray, beleue that ye receaue (them,) and ye shall haue (them.) 25 And when ye stande and pray, forgeue, yf ye haue ought agaynst any man: that your father also which is in heauen may forgeue you your trespasses. 26 But yf you do not forgeue: neither will your father which is in heauen forgeue you your trespasses. 27 And they
Luk.xx.a. came agayne to Hierusalem: and as
Mat.xxi.c. he walked in the temple, there came to him the hie priestes, & the Scribes, and the elders, 28 And sayde vnto hym, By what auctoritie doest thou these thynges? and who gaue thee this auctoritie to do these thynges?
29 Jesus answered, and sayde vnto them, I will also aske of you one question: and answere me, and I wil tell you by what auctoritie I do these thynges. 30 The baptisme of John, whether was it from heauen, or of men? Answere me. 31 And they reasoned with them selues, saying, If We shal say, From heauen, he wyl say, why then dyd ye not beleue hym?
32 But yf we shal say, Of men, (a) we feare the people: for all men counted John that he was a very prophete.
33 And they answered, and sayde vnto Jesus, We can not tell. And Jesus answered and sayde vnto them, Neither will I tell you by what auctoritie I do these thynges.

(a) This is the thirde person in Greke.

Th. xii. Chapter.

1 The vineyarde is let out to husbandmen. 41 The poore wyddowes farthing.

AND he began to speake vnto them by parables. A certaine man planted a vineyarde, and compassed (a) it about with an hedge, and ordeyned a wynepresse, and built a towre, and let it out vnto husbandmen: and went into a straunge countrey. 2 And when the tyme was come, he sent to the husbandmen a seruaunt, that he might receaue of the husbandmen of the fruite of the vineyarde. 3 And they caught hym, and beat hym, and sent hym away emptie. 4 And moreouer he sent vnto them another seruaunt: and at him they cast stones, and brake his head, and sent him away agayne all to reuyled. 5 And agayne he sent another, and hym they killed: and many other, beatyng some, and killyng some. 6 And so when he had yet but one beloued sonne, he sent hym also at the last vnto them, saying.

A
Mat.xi.b.
(a) Or, dygged a pit to receaue the wine from the presse.

They

They wyll ſtande in awe of my ſonne.
7 But the huſbandmen ſayd amongſt
Mat.21.d. them ſelues, This is the heyre, come,
Gen.37.d let vs kyll him, and the inheritaunce
Luk.20.c. ſhalbe ours. 8 And they toke him,
and killed him, and caſt him out of the
vineyarde. 9 What ſhall therfore the
Lorde of the vineyarde do? He ſhall
come, & deſtroy the huſbandmen, and
wyll geue the vineyarde vnto other.
10 Haue ye not read this ſcripture,
Pſal.117.c The ſtone which the builders dyd re-
Mat.21.d ſuſe, is become the cheefe ſtone of the
Act.4.b. corner: 11 This is the Lordes doing,
and it is marueylous in our eyes?
12 They went about alſo to take him,
and feared the people: for they knewe
that he had ſpoken the parable againſt
them: and they left him, and went
Mat.22.d. their way. 13 And they ſent vnto him
Luk.20.b certayne of the Phariſees and of the
Herodians, to take him in his
C wordes. 14 And aſſoone as they were
come, they ſayd vnto him, Maiſter, we
knowe that thou art true, and careſt
for no man: for thou conſidereſt not
the perſons of men, but teacheſt the
way of god truely: is it lawful to pay
tribute to Caeſar, or not? 15 Ought
we to geue, or ought we not to geue?
But he ſeyng their hypocriſie, ſayde
vnto them, Why tempt ye me? Bryng
me a penny, that I may ſee it. 16 And
they brought it: and he ſaith vnto
them, Whoſe is this image and ſuper-
ſcription? And they ſayde vnto him,
Caeſars. 17 And Jeſus anſwered,
Rom.4.b and ſayde vnto them, Geue to Caeſar
Mat.17.c the thynges that (belong) to Caeſar:
and.20.c and to God the thynges which (per-
tayne) to God. And they marueyled at
Mat.22.a him. 18 There came alſo vnto him
Act.23.b the Sadduces, which ſay that there is
Luk.20.c no reſurrection, and they aſked him,
Deut.25.b ſaying, 19 Maiſter, Moyſes wrote
vnto vs, yf any mans brother dye, and
leaue his wife behynde him, and leaue
no children: that his brother ſhoulde
take his wife, and rayſe vp ſeede vnto
his brother. 20 There were ſeuen
brethren: and the firſt toke a wife, and
when he dyed, left no ſeede behynde
him, 21 And the ſeconde toke her,
and dyed, neither left any ſeede: and
the thirde likewiſe. 22 And ſeuen
had her, and left no ſeede behynde
them: laſt of all the wyfe dyed alſo.
23 In the reſurrection therfore when
they ſhall riſe agayne, whoſe wife ſhall
ſhe be of them? for ſeuen had her to
wyfe. 24 And Jeſus anſwered, and
ſayde vnto them, Do ye not therfore
erre, becauſe ye vnderſtande not the
ſcriptures, neither the power of God?
25 For when they ſhall ryſe agayne
from the dead, they neither marry, nor
are geuen in marryage: but are as the
angels which (are) in heauen. 26 As
touchyng the dead that they ryſe
agayne: haue ye not read in the booke
of Moyſes, howe in the buſhe God
Exod.3.b ſpake vnto him, ſaying, I (am) the God
Mat.22.c of Abraham, and the God of Iſahac,
Luk.20.c & the God of Jacob? 27 He is not the
god of the dead, but god of the liuyng:
Mat.22.d ye therfore do greatly erre. 28 And
when there came one of the Scribes,
& had heard them diſputyng together,
and perceaued that he had anſwered
them well, he aſked him which is the
firſt of all the commaundementes.
29 Jeſus anſwered him, The firſt of
all the commaundementes (is,) Heare
O Iſrael, the Lorde our God, is one
Lorde: 30 And thou ſhalt loue the
Deut.6.a Lorde thy God with all thy heart, and
Mat.22.b with all thy ſoule, and with all thy
mynde, and with all thy ſtrength.
This (is) the firſt commaundement:
Leuit.19.b 31 And the ſeconde is like vnto (this,)
Mat.22.b Thou ſhalt loue thy neyghbour as
Rom.13.c thy ſelfe: There is none other com-
Gala.5.c maundement greater then theſe.
Jacob.2.b 32 And the Scribe ſayde vnto him,
Mat.5.g Well maiſter, thou haſt ſayde the
D trueth: for there is one God, and
there is none but he. 33 And to loue
him with all the heart, and with all
the vnderſtandyng, and with all the
ſoule, and with all the ſtrength, and
to loue a (mans) neyghbour as him
ſelfe, is greater then all the burnt of-
ferynges and ſacrifices. 34 And
when Jeſus ſawe that he anſwered
diſcretely, he ſayde vnto him, Thou
art not farre from the kingdome of
God. And no man after that durſt aſke
him any queſtion. 35 And Jeſus
anſwered and ſayde, teachyng in the
temple, Howe ſay the Scribes that
Chriſte is the ſonne of Dauid?
36 For Dauid him ſelfe inſpired
Pſal.110. with the holy ghoſt, ſayde, The Lorde
ſayde to my Lorde, ſit on my ryght
hande, tyll I make thyne enemies
thy footſtoole. 37 Dauid him ſelfe
calleth him Lorde: and howe is he
then his ſonne? And much people
heard him gladly. 38 And (he)
ſayde vnto them in his doctrine,
Beware of the Scribes, which de-
ſire to go in long clothyng, and (loue)
ſalutations in the market places,
Luk.20.g 39 And the cheefe ſeates in the con-
Mat.23.a

gregations, and the vppermost roomes at feastes. 40 Which deuoure widowes houses, and vnder a pretence make long prayers: these shall receaue greater dampnation. 41 And when Jesus sate ouer agaynst the treasurie, he beheilde howe the people put money into the treasurie: and many that were riche cast in much. Luk. 21.a

42 And there came a certayne poore widowe, and she threwe in two mites, which make a farthyng. 43 And he called vnto him his disciples, and saith vnto them, Verely I say vnto you, that this poore widowe hath cast more in, then all they which haue cast into the treasurie. 44 For they all dyd cast in of their superfluitie: but she of her pouertie dyd cast in all that she had, (euen) all her lyuyng.

¶ The. xiii. Chapter.

1 The destruction of the temple. 3 Signes before Christes commyng, 31 Gods worde shall not passe away.

A

Mat. 24.a Luk. 21.a

AND as he went out of the temple, one of his disciples sayde vnto him, Maister, see what stones and what buildynges (are here.)

2 And Jesus answered, and sayde vnto him, Seest thou these great buildynges? there shall not be left one stone vpon another that shall not be throwen downe. 3 And as he sate vpon the mount of Olives ouer agaynst the temple, Peter, and James, and John, and Andrewe, asked him secretly, 4 Tell vs, when shall these thynges be? And what shalbe the signe when all these thynges shalbe fulfylled? Mat. 24.a Luk. 21.b

5 And Jesus answered them, and began to say, Take heede lest any man deceaue you.

6 For many shall come in my name, saying, I am (Christe:) and shall deceaue many. 7 When ye shall heare of warres and tydynges of warres, be ye not troubled: For such (thinges) must needes be, but the ende (shall) not (be) yet. 8 For there shall nation rise agaynst nation, and kingdome agaynst kingdome: and there shalbe earthquakes in diuers places, and famine shall there be, and troubles: these are the begynnyng of sorowes.

B

9 But take ye heede to your selues: for they shall deliuer you vp to counsayles, and to synagogues, and ye shalbe beaten, yea and shalbe brought before rulers and kynges for my sake, (that this might be) for a witnesse agaynst them. 10 And the Gospell must first be published among all nations. 11 But when they leade you, and present you, be not carefull afore-hande, neither take thought what ye shall speake: but whatsoeuer is geuen you in the same houre, that speake ye: for it is not ye that speake, but the holy ghost. 12 The brother shall betray the brother to death, and the father the sonne: and the children shall rise agaynst their fathers and mothers, and shall put them to death. 13 And ye shalbe hated of all men for my names sake: but who so endureth vnto the ende, the same shalbe safe. Mat. 10.b John. 15.a Luk. 21.c John. 16.a Mat. 10.b Luk. 21.c John. 16.a Mat. 24.c

14 Moreouer, when ye see the abhomination of desolation, whereof is spoken by Daniel the prophete, stande where it ought not (let him that readeth vnderstande) then let them that be in Jurie, flee to the mountaynes: C Mat. 24.b Luk. 21.b Dan. 9.g

15 And let him that is on the house toppe, not go downe into the house, neither enter therein to fetche any thyng out of his house. 16 And let him that is in the feelde, not turne backe agayne vnto the thynges which he left behynde him, for to take his garment with him. 17 Wo (shalbe) then to them that are with chylde, and to them that geue sucke in those dayes. 18 But pray ye that your flight be not in the wynter:

19 For there shalbe in those dayes (such) tribulation as was not from the begynnyng of creatures which God created, vnto this tyme, neither shalbe. 20 And except that the Lorde shoulde shorten those dayes, no flesche shoulde be saued: but for the electes sake whom he hath chosen, he hath shortened those dayes.

D

21 And then, if any man say to you, lo here is Christe, lo he is there: beleue not. 22 For false christes and false prophetes shall rise, and shall shewe signes and wonders to deceaue, yf it were possible, euen the elect. 23 But take ye heede: beholde I haue shewed you all thynges before. Mat. 24.b Luk. 17.c Mat. 24.c Joel. 2.c Luk. 21.c

24 Moreouer, in those dayes, after that tribulation the sonne shall waxe darke, and the moone shall not gene her lyght: 25 And the starres of heauen shall fall, and the powers which (are) in heauen shalbe shaken. Dan. 7.c,

26 And then shall they see the sonne of man commyng in the cloudes with

with great power and glory. 27 And then shall he sende his angels, and shall gather together his elect from the foure wyndes, from the ende of the earth to the vttermost part of heauen. 28 Learne a parable of the figge tree, When his braunche is yet tender, and hath brought foorth leaues, ye knowe that sommer is neare: 29 So ye in lyke maner, when ye see these thynges come to passe, vnderstande (a)that (it) is nye, euen at the doores. 30 Verily I say vnto you, that this generation shall not passe, tyll all these thynges be done. 31 Heauen and earth shall passe away: but my wordes shall not passe away. 32 But of that day and tyme knoweth no man, no not the angels which are in heauen, neither the sonne him selfe, saue the father (only.) 33 Take heede, watche and pray: for ye knowe not when the tyme is. 34* As a man which is gone into a straunge countrey, and hath left his house, and geuen authoritie to his seruauntes, and to euery man his worke, & commaunded the porter to watche: 35 Watche ye therefore, (for ye knowe not when the master of the house wyll come, at euen, or at midnight, whether at the Cocke crowyng, or in the dawnyng) 36 Lest yf he come sodaynly, he fynde you sleepyng. 37 And that I say vnto you, I say vnto all, Watche.

Mat. 24.b Luk. 21.f

(a) That is, the kingdome of god.

Mat. 24.b Luk. 12.c Mat. 25.b Luk. 19.b

* For the sonne of man is.

The xiiii. Chapter.

1 The high priestes consspire agaynst Christe, 12 The Passouer is prepared and eaten.

A Mat. 26.a Luk. 22.a

After two dayes was (the feast of) the Passouer, and of vnleauened bread: and the hye priestes and the scribes sought howe they myght take him by craft, and put him to death. 2 But they sayde, Not in the feast day, lest any busines arise among the people. 3 And when he was at Bethanie in the house of Simon the leper, euen as he sate at meate, there came a woman hauyng an alabaster bore of very precious oyntment (called) Narde pistike: and she brake the bore, and powred it on his head. 4 And there were some that had indignation within them selues, and sayde, What needed this waste of oyntment? 5 For (it) myght haue ben solde for more then three hundred pence, and haue ben geuen to the poore. And they grudged agaynst her. 6 And Jesus sayde, Let her alone, why trouble ye her? She hath done a good worke on me. 7 For ye haue poore with you alwayes, and whensoeuer ye wyl, ye may do them good: but me haue ye not alwayes. 8 She hath done that she coulde: she came aforehand to annoynt my body to the burying. 9 Verily I say vnto you, wheresoeuer this Gospell shalbe preached throughout the whole worlde, this also that she hath done, shalbe rehearsed in remembraunce of her. 10 And Judas Iscariot one of the twelue, went away vnto the hye priestes, to betray him vnto them. 11 When they heard (that) they were glad, and promised that they would geue him money. And he sought howe he myght conueniently betray him. 12 And the first day of vnleauened bread, when they dyd sacrifice the Passouer, his disciples sayde vnto him, Where wylt thou that we go and prepare that thou mayest eate the Passouer?

Deut. 15.8

B Mat. 26.b Luk. 22.a Joh. 13.a.

Mat. 26.b Luk. 22.a

13 And he sendeth foorth two of his disciples, and saith vnto them, Go ye into the citie, and there shall meete you a man bearyng a pitcher of water: folowe him. 14 And whyther soeuer he goeth in, say ye to the good man of the house, The maister saith, Where is the ghest chaumber where I shall eate the Passouer with my disciples? 15 And he wyll shewe you a large hyper chaumber paued and prepared: (a) there make redy for vs. 16 And his disciples went foorth, and came into the citie, and founde as he had sayde vnto them: and they made redy the Passouer. 17 And when it was nowe euen tyde, he came with the twelue. 18 And as they sate at boorde and dyd eate, Jesus sayde, Verily I say vnto you, one of you that eateth with me, shall betray me. 19 And they began to be sory, and to say vnto him one by one, Is it I? And another (sayde,) Is it I? 20 He answered and sayde vnto them, It is one of the twelue, euen he that dippeth with me in the platter*. 21 The sonne of man truely goeth as it is written of him: but wo to that man by whom the sonne of man is betrayed: Good were it for that man yf he had neuer ben borne. 22 And as they dyd eate, Jesus take bread: and when he had blessed, he brake (it) and gaue to them, and sayde, Take, eate: this is my body.

a) That is, the Passouer.

C Mat. 26.b Luk. 22.b

* Shall betray me. Mat. 26.c Luk. 13.b 1. Cor. 11.c

23 And he toke the cup, and when he had genen thankes, he toke it to them: and they all dranke of it.
24 And he sayde vnto them, This is my blood of the new testament, which is shed for many. 25 Verily I say vnto you, I will drynke no more of the fruite of the vine, vntyll that day that I drinke it newe in the kingdome of God. 26 And when they had prayed (God) they went out into the mount of Olives. 27 And Iesus saith vnto them, All ye shalbe offended because of me this night: for it is written, I will smyte the sheepherd, and the sheepe shalbe scattered.
Mat. 26.c
Zach. 12.c
Mat. 26.c
Luk. 22.b
John. 13.b
28 But after that I am risen agayne, I will go into Galilee before you. 29 Peter sayde vnto him, Although all men be offended, yet (will) not I. 30 And Iesus saith vnto him, Verily I say vnto thee, that this day, euen in this nyght, before the Cocke crowe twise, thou shalt deny me three times. 31 But he spake more vehemently, If I shoulde dye with thee, I will not deny thee. Likewise also sayde they all. 32 And they came into a place which was named Gethsemani, and he saith to his disciples, Sit ye here whyle I shall pray. 33 And he taketh with him Peter, and James, and John, and began to waxe abashed, and to be in an agony. 34 And saith vnto them, My soule is heavy, euen vnto the death: tary ye here & watche.
D
Mat. 26.b
Mat. 26.d
John. 12.b
35 And he went foorth a litle, and fell flat on the grounde: and prayed that yf it were possible, the houre myght passe from him. 36 And he sayde, Abba, father, all thynges are possible vnto thee: take away this cup from me. Neuertheless, not that I will, but that thou (wylt be done.) 37 And he came, and founde them sleepyng, and saith vnto Peter, Simon, sleepest thou? Couldest not thou watche one houre? 38 Watche ye and pray, lest ye enter into temptation: The spirite truely is redy, but the flesche weake.
Mat. 26.d
Luk. 22.b
E
Mat. 29.d
39 And agayne he went aside, and prayed, and spake the same wordes. 40 And he returned, and founde them a sleepe agayne (for their eyes were heavie:) neither wist they what to aunswere him. 41 And he came the thirde tyme, and sayde vnto them, Sleepe hencefoorth, and take your ease: it is inough, the houre is come, beholde the sonne of man is betrayed into the handes of sinners.
42 Ryse vp, let vs go: Lo, he that betrayeth me is at hande. 43 And immediatly whyle he yet spake commeth Iudas, which was one of the twelue, and with him a great number of people with swordes and staues, from the hye priestes, and scribes, and elders. 44 And he that betrayed him, had geuen them a generall token, saying, Whosoeuer I do kisse, that same is he: take him, and leade him away warely. 45 And assoone as he was come, he goeth strayghtway to him, and saith vnto him, Maister, master: and kissed him. 46 And they layde their handes on him, and toke him.
Mat. 26.e
Luk. 22.e
47 And one of them that stoode by, drue out a sworde, and smote a seruaunt of the hye priest, and cut of his eare. 48 And Iesus aunswered and sayde vnto them, Ye be come out as vnto a theefe with swordes and with staues for to take me. 49 I was dayly with you in the temple teachyng, & ye toke me not: but (these thinges come to passe) that the scriptures shoulde be fulfylled. 50 And they all forsoke him, and ranne away. 51 And there folowed him a certayne young man, clothed in lynnen vpon the bare: and the young men caught him. 52 And he left his linnen garment, and fled from them naked. 53 And they led Iesus away to the hye priest, and with him came all the hye priestes, & the elders, & the scribes. 54 And Peter folowed him a great way of, euen tyll he was come into the pallace of the hye priest: and he sate with the seruauntes, and warmed (him selfe) at the fire.
F
Mat. 26.e
Luk. 22.f
Mat. 26.e
Luk. 22.f
John. 18.b
Mat. 26.f
Luk. 22.f
Joh. 18.b
55 And the hye priestes and all the counsell sought for witnesse agaynst Iesus to put him to death, and founde none: 56 For many bare false witnesse agaynst him, but their witnesse agreed not together. 57 And there arose certayne, and brought false witnesse agaynst him, saying, 58 We heard him say, I will destroy this temple that is made with handes, and within three dayes I will builde another made without handes. 59 But yet their witnesse agreed not together.
Mat. 26.f
Act. 6.b.
Mat. 26.f
John. 2.b
Mat. 26.f
60 And the hye priest stoode vp amongst them, and asked Iesus, saying, Aunswerest thou nothyng? Howe (is it that) these beare witnesse agaynst thee? 61 But he helde his peace, and aunswered nothyng. Agayne, the hye priest asked him, and sayde vnto him, Art thou Christe the sonne of the blessed?
Mat. 26.f

blessed? 62 And Jesus sayde, I am: Mat.26.f
and ye shall see the sonne of man sit- Luk.21.g
tyng on the ryght hande of the power John.6.g
(of God) and commyng in the cloudes of heaven. 63 Then the hye preest rent his clothes, and sayde, What neede we any further witnesses? 64 ye haue heard blasphemie: what thynke ye? And they all condempned him to be worthy of death. 65 And some began to spyt at him, and to couer his face, and to beate him with fistes, & to say vnto him, Prophecie: And the seruauntes dyd beate him with roddes. 66 And as Peter was beneath in the pallace, there Mat.26.g came one of the wenches of the hye Luk. 22.f preest. 67 And when she sawe Peter John.18.c warmyng him selfe, she loketh on him, and saith, And thou also wast with Jesus of Nazareth. 68 And he denyed, saying, I knowe him not, neither wote I what thou sayest. And he went out into the porche: and the Cocke crewe. 69 And a damsell when she sawe him agayne, began to say to them that stoode by, This is (one) of them. 70 And he denyed it agayne. And anone after they that stoode by, sayde to Peter, Surely thou art one of them: for thou art of Galilee, and thy speache agreeth therto. 71 But he began to curse and to sweare, (saying,) I knowe not Mat.26.g this man of whom ye speake. Luk.22.g 72 And the seconde tyme the Cocke crewe, and Peter remembred the worde that Jesus sayde vnto him, Before the Cocke crowe twise, thou shalt deny me three tymes: And he began to weepe.

¶ The.xv. Chapter.

1 Iesus is deliuered bounde to Pilate, 43 Ioseph beggeth Christes body, and buryeth it.

AND anone in the dawnyng, the hye preestes helde a counsell with Mat.27.a
the elders, and the Scribes, and Luk.23.a
the whole congregation, and bounde John.18.c
Jesus, and led him away, and deliuered him to Pilate. 2 And Pilate asked him, Art thou the kyng of the Jewes? And he answered and sayde vnto him, Thou sayest it. 3 And the Mat.27.b
hye preestes accused him of many Luk.23.b
thynges. 4 So Pilate asked him agayne, saying, Answerest thou nothyng? beholde howe many thynges they witnesse agaynst thee. 5 Jesus yet answered nothyng, so that Pilate maruayled: 6 At that feast Pilate dyd deliuer vnto them a prisoner, whomsoeuer they would desire. 7 And there was one that was named Barabbas, which lay bounde with them that made insurrection, which (men) had committed murther also in the insurrection. 8 And the people crying aloude, began to desire (that he woulde do) accordyng as he had euer done vnto them. 9 Pilate answered them, saying, Will ye that I let loose vnto you the kyng of the Jewes? 10 (For he knewe that the hye preestes had deliuered him of enuie.) 11 But the hye preestes moued the people that he shoulde rather deliuer Barabbas vnto them. 12 Pilate answered agayne, and sayd Mat.27.b
vnto them, What will ye then that Luk. 23.c
I do vnto him whom ye call the kyng of the Jewes? 13 And they cryed agayne, Crucifie him. 14 Pilate Mat.27.c
sayde vnto them, What euill hath he done? And they cryed the more fermently, Crucifie him. 15 And so Pilate willyng to content the people, let loose Barabbas vnto them: and deliuered vp Jesus when he had scourged him, for to be crucified. 16 And the souldiers led him away into the hall called Pratorium, and he called together the whole bande*: 17 And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall. 18 And began to salute him, (saying,) Hayle kyng of the Jewes. 19 And they smote him on the head with a reede, and dyd spyt vpon him, and bowed their knees, and worshipped him. 20 And when they had mocked him, they toke the purple of him, and put his owne clothes on him: and led him out to crucifie him. 21 And they Mat.27.b
compelled one that passed by, called Luk.23.b
Simon of Syrene (commyng out of the feelde, the father of Alexander and Ruphus) to beare his crosse. 22 And Mat.27.b
they bronght him to a place named Golgotha: which is yf a man interprete it, the place of (dead mens) sculles. 23 And they gaue him to drynke wine mingled with Myrrhe: but he receaued it not. 24 And Mat.27.b
when they had crucified him, they Psal.22.b
parted his garmentes, castyng lottes vpon them what euery man shoulde take. 25 And it was the thirde

* of soulders.

" or, when. * In these wordes.

houre " and they crucified him. 26 And the title of his cause was written, *The kyng of the Jewes. 27 And they crucified with him two theeues: the one on the ryght hande, and the other on his left. 28 And the scripture was fulfylled which saith, He was counted among the wicked. 29 And they that went by, rayled on him, waggyng their heades, and saying, A wretche (thou) that destroyest the temple, and buildest it in three dayes, 30 Saue thy selfe, and come downe from the crosse. 31 Lykewise also mocked him the hye priestes among them selues, with the scribes, and sayde, He saued other men, him selfe he can not saue. 32 Let Christe the kyng of Israel descende now from the crosse, that we may see, and beleue. And they that were crucified with him, checked him also. 33 And when the sixth houre was come, darknesse arose ouer all the earth vntyll the nynth houre. 34 And at the nynth houre Jesus cryed with a loude voyce, saying, Eloi, Eloi, lama sabachthani? which is yf one interprete it, My God, my God, why hast thou forsaken me? 35 And some of them that stoode by when they hearde that, sayd, Beholde, he calleth for Elias. 36 And one ranne, and fylled a sponge full of vineger, and put it on a reede, and gaue him to drynke, saying, Let him alone, let vs see whether Elias will come and take him downe. 37 But Jesus cryed with a loude voyce, and gaue vp the ghost. 38 And the vayle of the temple did rent in two peeces, from the top to the bottome. 39 And when the Centurion which stoode before him sawe that he so cryed and gaue vp the ghost, he sayde, Truely this man was the sonne of God. 40 There were also women a good way of beholding him: among whom was Marie Magdalen, and Marie the mother of James the litle, and of Joses, and Salome. 41 Which also when he was in Galilee, had folowed him, and ministred vnto him: & many other women which came vp with him vnto Hierusalem. 42 And nowe when the euen was come, (because it was the day of prepayring, that goeth before the sabbath) 43 And Joseph (of the citie) of Arimathea, a noble counsellour, which also loked for the kingdome of God, came, and went in boldely vnto Pilate, and begged of him the body of Jesus. 44 And Pilate marueyled that he was alredy dead: and called vnto him the Centurion, and asked of him whether he had ben any whyle dead. 45 And when he knewe (the trueth) of the Centurion, he gaue the body to Joseph. 46 And he bought a lynnen cloth, and tooke him downe, and wrapped him in the lynnen cloth, and layde him in a sepulchre that was hewen out of the rocke, and roulled a stone vnto the doore of the sepulchre. 47 And Marie Magdalene, and Marie * Joses beheld where he was layde.

* The mother of.

The. xvi. Chapter.

1 The women come to the sepulchre.
20 The signes that folowe the preachyng of the Gospell.

AND when the sabbath day was past, Marie Magdalene and Marie (the mother) of James and Salome, bought sweete smelling oyntmentes, that they myght come and annoynt him. 2 And early in the mornyng the (a) first day of the sabbathes they came vnto the sepulchre, when the sunne was risen: 3 And they sayde among them selues, Who shall roule vs away the stone from the doore of the sepulchre? (4 And when they loked, they sawe howe that the stone was rouled away:) for it was a very great one. 5 And they went into the sepulchre, and sawe a young man sittyng on the ryght syde, clothed in a long whyte garment: and they were amazed. 6 And he saith vnto them, Be not amazed: ye seke Jesus of Nazareth which was crucified: he is risen, he is not here, beholde the place where they had put him. 7 But go your way, and tell his disciples and Peter, that he goeth before you into Galilee, there shall ye see him, as he sayd vnto you. 8 And they went out quickly, and fledde from the sepulchre, for they trembled and were amazed: neither sayde they any thyng to any man, for they were afrayde. 9 When (Jesus) was risen early the first (day) after the sabbath, he appeared first to Marie Magdalene, out of whō he had cast seuen deuyls. 10 And she went and tolde them that were with him, as they mourned and wept. 11 And they when they hearde that he was aliue, and had ben seene of her, beleued it not. 12 After that appeared he vnto two of them in another

(a) That is, Sunday the first day of the weeke.

fourme

fourme as they walked and went into the countey. 14 And they went and tolde it vnto the residue: and (they) beleued not these also. 14 Afterwarde he appeared vnto the eleuen as they sate at meate, and cast in their teeth their vnbeleefe and hardnes of heart: because they beleued not them which had seene that he was ryssen agayne from the dead. 15 And he sayde vnto them, Go ye into all the worlde, and preache the Gospell to all creatures. Mat. 28.d 16 He that beleueth and is baptized, shalbe saued: but he that beleueth not, shalbe dampned. 17 And these tokens shall folowe them that beleue. In my name they shall cast out deuils, they shall speake with newe tongues, Act. 8.b. 16.b. 20.8 Act. 2.a. and. 19.b. Luk. 10.c. and. 23.b. 18 They shall dryue away serpentes: and yf they dryncke any deadly thyng, it shall not hurt them: they shall lay their handes on the sicke, and they shall recouer. 19 So then when the Lorde had spoken vnto them, he was receaued into heauen, and sate him downe on the ryght hande of God. Luk. 23.8 Act. 1.b. 20 And they went forth, and preached euery where, the Lorde worcking with them, and confirmyng the worde with signes folowyng. Hebr. 2.8.

¶ The Gospell by Saint *Luke.*

¶ The first Chapter.

1 The Preface of Luke. 5 Of Zacharias and Elizabeth. 40 Marie visiteth Elizabeth.

FOrasmuch as manye haue taken in hand to set forth in order the declaration of those thynges whiche are moste surely to be beleued among vs, 2 Euen as they deliuered them vnto vs which from the begynnyng sawe them them selues with their eyes, and were ministers of the (a) worde: 3 I determined also also one as I had (searched out) diligently all thynges from the begynnyng, that then I wonlde write vnto thee, most excellent Theophilus: 4 That thou mightest knowe the certaintie of those thynges whereof thou hast ben informed.

(a) That is, they were doers in such thinges as be set forth in the gospell.

5 There was in the dayes of Herode the kyng of Iurie a certayne priest named Zacharias, of the course of Abia, and his wyfe (was) of the daughters of Aaron, and her name was Elizabeth. 6 They were both ryghteous before God, and walked in all the lawes and ordinances of the Lorde, that no man coulde finde fault with them. 7 And they had no child, because that Elizabeth was baren: and they both were nowe wel stricken in age. 8 And it came to passe, that when Zacharie executed the priestes office before God as his course came, Exod. 30.b Hebr. 9.b 9 Accordyng to the custome of the priestes office his (lot) was to burne incense when he went into the temple of the Lord. 10 And the whole multitude of the people were without in prayer while the incense was burning. 11 And there appeared vnto him an angell of the Lorde, standyng on the ryght syde of the aulter of incense. 12 And when Zacharias sawe (him) he was troubled, and feare came vpon him. 13 But the angell sayde vnto him, Feare not Zacharie, for thy prayer is hearde: and thy wyfe Elizabeth shall beare thee a sonne, and thou shalt call his name John. 14 And thou shalt haue ioy and gladnesse, and many shall reioyce at his birth. 15 For he shalbe great in the sight of the Lorde, and shall neither dryncke wine nor strong dryncke: and he shalbe fylled with the holy ghost, euen from his mothers woombe: 16 And many of the children of Israel shall he turne to their Lorde God. 17 And he shall go before him with the spirite and power of Elias, to turne the heartes of the fathers to the children, and the disobedient to the wisdome of the iust men: to make redy a perfect people for the Lorde. Mat. 11.b 18 And Zacharias said vnto the angel, By what (token) shall I knowe this? for I am olde, and my wyfe well stricken in yeres. 19 And the angell aunswered & sayd vnto him, I am Gabriel that stand in the presence of god, and am sent to speake vnto thee, and to shewe thee these glad tydynges. Gen. 17.c and. 18.b.

20 And beholde thou shalt be dumbe, and not be able to speake vntyll the day that these thinges be perfourmed: because thou beleuedst not my wordes, which shalbe fulfylled in their season. 21 And the people wayted for Zacharias, and marueyled that he tarryed so long in the temple. 22 And when he came out, he coulde not speake vnto them: and they perceaued that he had seene a vision in the temple. For he beckened vnto them: and remayned speacheles. 23 And it came to passe, that assoone as the dayes of his office were out, he departed into his owne house.

24 And after those dayes his wyfe Elizabeth conceaued: and hid her selfe fiue monethes, saying, 25 Thus hath the Lorde dealt with me in the dayes wherin he loked (on me) to take from me my rebuke (b) among men.

26 And in the sixth moneth the angel Gabriel was sent from God vnto a citie of Galilee, named Nazareth, 27 To a virgin spouled to a man whose name was Joseph, of the house of Dauid: and the virgins name (was) Marie. 28 And the angell went in vnto her, and sayde, Hayle (thou that art) freely beloued, the Lorde (is) with thee, blessed art thou among women.

29 And when she sawe him, she was troubled at his saying: and cast in her mynde what maner of salutation that shoulde be. 30 And the angell sayde vnto her, Feare not Marie: for thou hast founde grace with God. 31 For beholde thou shalt conceaue in thy wombe, and beare a sonne: and shalt call his name Jesus. 32 He shalbe great, and shalbe called the sonne of the hyest, and the Lorde God shall geue vnto him the seate of his father Dauid: 33 And he shall raigne ouer the house of Jacob for euer, and of his kingdome there shalbe none ende.

34 Then sayd Marie vnto the angell, Howe shall this be, seyng I knowe not a man? 35 And the angell answerd and sayde vnto her, The holy ghost shall come vpon thee, and the power of the highest shall ouershadow (c) thee. Therfore also (that) holy thyng which shalbe borne, shalbe called the sonne of God. 36 And beholde thy cosin Elizabeth, she hath also conceaued a sonne in her olde age: and this is her sixth moneth, which was called barren: 37 For with God shall nothyng be impossible. 38 And Marie sayd, Beholde the handmayden of the Lorde, be it vnto me accordyng to thy worde. And the angell departed from her. 39 And Marie arose in those dayes, and went into the hyl (countrey) with haste, into a citie of Juda,

40 And entred into the house of Zacharie, and saluted Elizabeth. 41 And it came to passe that when Elizabeth hearde the salutation of Marie, the babe sprang in her wombe: and Elizabeth was fylled with the holy ghost.

42 And she cryed with a lowde voyce, and sayd, Blessed art thou among women, because the fruite of thy wombe is blessed. 43 And whence commeth this to me, that the mother of my lord should come to me? 44 For lo assoone as the voice of thy salutation sounded in mine eares, the babe sprange in my wombe for ioy. 45 And blessed is she that beleued: for those thynges shalbe perfourmed which were tolde her from the Lorde. 46 And Marie sayde, My soule magnifieth the Lorde: 47 And my spirite reioyceth in God my sautour. 48 For he hath looked on the lowe degree of his handmayden: for lo nowe from hence (foorth) shall all generations call me blessed. 49 Because he that is mightie hath done to me great thynges, and holy is his name. 50 And his mercie is on them that feare him from generation to generation. 51 He hath shewed strength with his arme, he hath scattered them that are proude in the imagination of their hearres. 52 He hath put downe the mightie from their seates, and exalted them of lowe degree. 53 He hath fylled the hungry with good thynges, and sent away the riche emptie. 54 He hath helped his seruaunt Israel, in remembraunce of his mercie, 55 (Euen as he promised to our fathers, Abraham, and to his sede) for euer. 56 And Marie abode with her about three monethes, and (afterwarde) returned agayne to her owne house. 57 Elizabethes tyme came that she should be deliuered: and she brought foorth a sonne. 58 And her neighbours and her cosins hearde howe the Lorde had shewed great mercie vpon her: and they reioyced with her. 59 And it came to passe, that on the eyght day they came to circumcise the childe, and called his name Zacharias, after the name of his father. 60 And his mother answered, and

(b) For it was a cheefe blessyng of God to be fruitfull in whyldren. Gen. vii. Exod xxiii. psal. 127. & 128. because it was a multiplying of the lordes people and fulfilling of gods promise Gen. xiii. and therfore was taken among the Iewes for a reproch to be barren.

Esai. 7. e
Mat. 1. c
Luk. 2. a

Esai. 9. b.

Dan. 7. b
Mich. 4. b

(c) Shall worke secretly in thee aboue reason.

Zach. 8. b
Mat. 19. c
Mark. 10. b
Luk. 18. c

Esai. 61. b

1. Reg. 2. b
Eccls. 10. c

Gen. 17. b
and. 21. a
Leuit. 12. a

and ſayde, Not ſo: but he ſhalbe called John. 61 And they ſayde vnto her, There is none in thy kinred that is named with this name.

62 And they made ſignes to his father howe he would haue him called. 63 And he aſked for writing tables, and wrote, ſaying, His name is John. And they marueyled all.

64 And his mouth was opened immediatly, and his tongue (looſed,) and he ſpake, and prayſed God. 65 And feare came on al them that dwelt nye vnto them: and all theſe ſayinges were noyſed abrode throughout all the hyll countrey of Jurie. 66 And all they that heard them, layde them vp in their heartes, ſaying, What maner of chylde ſhall this be? And the hande of the Lorde was with him. 67 And his father Zacharias was filled with the holy ghoſt: and propheſied, ſaying, 68 Prayſed be the Lorde God of Iſrael, for he hath viſited and redeemed his people:

Pſal.13.c. (d) That is, his kingdome and power.

69 And hath rayſed vp an(d) horne of ſaluation vnto vs in the houſe of his ſeruaunt Dauid: 70 Euen as he promiſed by the mouth of his holy prophetes whiche were ſince the worlde began. 71 That he ſhulde ſaue vs from our enemies, and from the handes of all that hate vs.

1. Sam. xvi. & Dani. vii.

72 That he would deale mercyfully with our fathers, and remember his holy couenaunt: 73 And that he woulde perfourme the oth whiche he (e) ſware to our father Abrahã, for to

(e) which is, that he woulde geue hym ſelfe to vs.

gene vs, 74 That we beyng deliuered out of the hands of our enemies, might ſerue him without feare,

75 All the dayes of our lyfe, in holyneſs and righteouſnes before him.

76 And thou chylde ſhalt be called the prophete of the hygheſt: for thou ſhalt go before the face of the Lorde, to prepare his wayes: 77 To gene knowledge of ſaluation vnto his people by the remiſſion of their ſinnes: 78 Through the tender mercie of our God, whereby the day ſpring from an hygh hath viſited vs:

Eſai. 9.c. Mat. 4.c.

79 To gene lyght to them that ſitte in darkneſſe and in the ſhadowe of death, to guide our feete into the way of peace. 80 And the chylde grewe, and ware ſtrong in ſpirite, and was in wylderneſs tyll the day came when he ſhoulde ſhewe him ſelfe vnto the Iſraelites.

The .ii. Chapter.

1 The taſking of the worlde by Auguſtus Cæſar. 28 Simeon and Anna propheſie of him.

AND it came to paſſe in thoſe dayes that there went a cõmaundement from Auguſtus Ceaſar, that all the(a) worlde ſhould be tared.

(a) So much as was ſubiect to the Romanes.

2 (And this firſt taxing was made when Cyrenius was lieftenaunt in Syria.) 3 And euery man went into his owne citie to be tared. 4 And Joſeph alſo went vp from Galilee, out of the citie Nazareth, into Jurie, vnto the citie of Dauid which is called Bethlehem (becauſe he was of the houſe and linage of Dauid,)

1. Reg. 20. f

5 To be tared with Marie his ſpouſed wyfe, which was with childe.

6 And ſo it was, that whyle they were there, the dayes were accompliſhed that ſhe ſhould be deliuered.

7 And ſhe brought forth her firſt begotten (b) ſonne, and wrapped him in ſwadling clothes, and layde him in a maunger, becauſe there was no roome for them in the Inne.

(b) He is called the firſt begotten, becauſe ſhe had none before.

8 There were in the ſame countrey ſhepheardes abydyng in the feelde, and watching their flocke by night.

9 And loe, the angell of the Lorde ſtoode harde by them, and the glorye of the Lorde ſhone rounde about them: and they were ſore afrayde.

10 And the angell ſayde vnto them, Be not afrayde: for behold I bring you tydinges of great ioy, that ſhalbe to all people: 11 For vnto you is borne this day in the citie of Dauid a ſauiour, which is Chriſte the Lord:

12 And take this for a ſigne, Ye ſhall finde the chylde wrapped in ſwadling clothes, and layde in a manger.

13 And ſtraightway there was with the angell a multitude of heauenly ſouldiers, prayſing God, and ſaying,

14 Glorye to God on hye, and peace on the earth, and vnto men a good wyl. 15 And it came to paſſe, aſſoone as the angels were gone away from them into heauen, the ſhepheardes ſayde one to another, Let vs go now euen vnto Bethlehem, and ſee this thing that is come to paſſe, whiche the Lorde hath ſhewed vnto vs.

16 And they came with haſte, and founde Marie and Joſeph, and the babe layde in a manger. 17 And when they had ſeene it, they publiſhed abrode the ſaying whiche was ſolde them of that chylde. 18 And al

they

they that heard it, wondred at those thinges which were tolde them of the shepheardes. 19 But Marie kept al those sayinges, and pondred(them) in her heart. 20 And the shepheardes returned, prayseng and laudyng God for al the thinges that they had heard and seene, euen as it was tolde vnto them. 21 And when the eyght day was come that the childe shoulde be circumcised, his name was called Jesus, whiche was so named of the angell before he was conceaued in the wombe. 22 And when the dayes of her purification after the lawe of Moyses were accomplished, they brought him to Hierusalem, to present him to the Lorde. 23 (As it is written in the lawe of the Lorde, Euery man childe that first openeth the wombe, shalbe called holy to the lord,)

Gen.17.b. Mat.1.c. Luke.1.c.

Lenit.12.d. 1.Reg.1.d.

Exod.13.a. Num.8.g.

24 And to offer as it is sayde in the lawe of the Lorde, a payre of turtle doues, or two young pigions. 25 And beholde, there was a man in Hierusalem, whose name was Simeon: and the same man(was) iust and godly, and looked for the consolation of Israel: and the holy ghost was vpon him.

26 And a reuelation was geuen him of the holy ghost, not to see death before he had seene the Lordes Christe. 27 And he came by inspiration into the temple: And when the father and mother brought in the childe Jesus, to do for him after the custome of the lawe: 28 Then toke he him vp in his armes, and praysed God, & sayde, 29 Lorde now lettest thou thy seruaut depart in peace, according to thy promise: 30 For myne eyes haue seene thy saluation, 31 Whiche thou hast prepared before the face of all people: 32 A light to be reuealed to the gentiles, and the glory of thy people Israel. 33 And his father and his mother maruelled at those thinges which were spoken of him. 34 And Simeon blessed(c) them, & saide vnto Marie his mother, Beholde, this childe is set to be the fall & vprysing agayne of many in Israel, and for a signe which is spoken agaynst.

Leui.12.d.

Mat.49.b. Act.13.g.

(c) That is, prayed to God for the and for the prosperitie of Christes kingdome.

35 (And moreouer, the swoorde shall pearce thy soule) that the thoughtes of many heartes may be opened.

36 And there was a prophetisse (one) Anna, the daughter of Phanuel, of the tribe of Aser, whiche was of a great age, & had lined with an husband (d)seuen yeres from her virginitie,

(d) That is, she was seuen yeres maryed.

37 And she (had ben) a widowe about fourescore and foure yeres, which departed not from the temple, but serued (God) with fastinges and prayers nyght and day. 38 And she comming at the same instant vpon them, confessed lykewyse the Lorde, and spake of him to all them that loked for redemption in Hierusalem. 39 And when they had performed all thinges according to the lawe of the Lorde, they returned into Galilee, to their owne citie Nazareth. 40 And the childe grewe, and waxed strong in spirite, and was filled with wisdome: and the grace of god was vpon him. 41 Now his parentes went to Hierusalem euery yere at the feast of the Passouer.

1.Reg.1.f.

Exod.12.e. Lenit.23.a

42 And when he was twelue yeres olde, they ascended vp to Hierusalem, after the custome of the feast day:

43 And when they had fulfilled the dayes, as they returned home, the childe Jesus abode still in Hierusalem: and Joseph & his mother knewe not of it. 44 But they supposing him to haue ben in the company, came a dayes iourney, and sought him among their kinsfolke and acquaintaunce.

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45 And when they founde him not, they turned backe agayne to Hierusalem, and sought him. 46 And it came to passe, that after three dayes, they founde him in the temple sitting in the middes of the doctours, hearing them, and posing them. 47 And all that heard him were astonyed at his vnderstandyng and aunsweres.

Mat.7.b. Mark.1.a. Luke.4.c.

48 And when they sawe him, they were amased: and his mother sayde vnto him, Sonne, why hast thou thus dealt with vs? Beholde, thy father and I haue sought thee sorowyng.

49 And he sayde vnto them, How is it that ye sought me? Wyste ye not that I must go about my fathers busines? 50 And they vnderstoode not that saying which he spake vnto them.

51 And he went downe with them, and came to Nazareth, and was obedient vnto them: but his mother kept all these sayinges in her heart.

Luke.9.b

52 And Jesus increased in wysdome and stature, and in fauour with GOD and men.

The .iii. Chapter.

3 The preaching and baptisme of Iohn.
23 The age and genealogie of Christe.

NOwe in the fifteenth yere of the raigne of Tiberius Ceasar, Pontius Pilate beyng lieftenaunt of Jurie,

A Luke.23.a.

Iurie, and Herode beyng tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of the Trachonites, and Lysanias the tetrarch of Abilene, 2 When Annas & Caiaphas were the hye (a)priestes, the worde of the Lorde came vnto John the sonne of Zacharias in the wyldernesse. 3 And he came into all the coastes about Iordane, preachyng the baptisme of repentaunce for the remission of sinnes: 4 As it is written in the booke of the wordes of Esaias the prophete, saying, The voyce of a cryer in wyldernesse, Prepare ye the way of the Lorde, make his pathes strayght. 5 Euery valley shalbe filled, and euery mountayne and hyl shalbe brought lowe: and thinges that be croked, shalbe made (b)straight, and the rough wayes (shalbe) made playne. 6 And all flesche shall see the saluation of God. 7 Then sayde he to the people that were come forth to be baptized of him, O generation of vipers, who hath forwarned you to flee from the wrath to come?

8 Bryng forth therfore due frutes of repentaunce: and begin not to say within your selues, we haue Abraham to our father: For I say vnto you, that God is able of these stones to rayse vp children vnto Abraham.

9 Nowe also is the (c) axe layde vnto the roote of the trees: euery tree therefore whiche bringeth not forth good fruite, is hewen downe, and cast into the fire. 10 And the people asked him, saying, What shall we do then? 11 He aunswereth and sayth vnto them, He that hath two (d) coates, let him part with him that hath none: & he that hath meate, let him do lykewyse. 12 Then came publicanes (e) also to be baptized, & sayde vnto him, Master, what shal we do? 13 And he sayde vnto them, Require no more then that whiche is appointed vnto you. 14 The souldiers lykewyse demaunded of him, saying, And what shall we do? And he sayde vnto them, Do violence to no man, neither accuse any falsely, and be content with your wages. 15 As the people wayted, and all men mused in their hearts of John, whether he were very Christe: 16 John aunswered & saide vnto them all, In deede I baptize you with water: but one stronger then I commeth, whose shoes latchet I am not worthy to vnlose, he shal baptize you with the holy ghost, & with fire. 17 Whose hath his fanne in his hande, and will purge his floore, and will gather the wheate into his barne: but the chaffe will he burne vp with fire that neuer shalbe quenched. 18 And many other thinges in his exhortation preached he vnto the people. 19 Then Herode the tetrarch when he was rebuked of him for Herodias his brother Philips wyfe, & for all the euyls which Herode dyd, 20 Added this aboue all, and shut vp John in prysom.

21 Nowe it came to passe, as al the people were baptized, & when Iesus was baptized, & did pray, that the heauen was opened. 22 And the holy ghost came downe in a bodyly shape lyke a Doue vpon him: and a voyce came from heauen, which saide, Thou art my beloued sonne, in thee I am well pleased. 23 And Iesus him selfe began to be about thirtie yeres of age, beyng (as he was supposed) the sonne of Ioseph: whiche was (the sonne) of Heli, 24 Which was the sonne Matthat, which was the sonne of Leui, which was the sonne of Melchi, whiche was the sonne of Janna, whiche was the sonne of Joseph, 25 Which was the sonne of Matthathias, whiche was the sonne of Amos, whiche was the sonne of Naum, whiche was the sonne of Hesly, whiche was the sonne of Magge, 26 Which was the sonne of Maath, which was the sonne of Matthathias, which was the sonne of Semei, which was the sonne of Joseph, which was the sonne of Juda,

27 Which was the sonne of Joanna, which was the sonne of Rhesa, which was the sonne of Zorobabel, whiche was the sonne of Salathiel, whiche was the sonne of Neri, 28 Which was the sonne of Melchi, which was the sonne of Addi, whiche was the sonne of Cosam, whiche was the sonne of Elmodam, whiche was the sonne of Er, 29 Which was the sonne of Jose, whiche was the sonne of Eliezer, whiche was the sonne of Jorim, which was the sonne of Matthat, which was the sonne of Leui, 30 Which was the sonne of Simeon, which was the sonne of Juda, whiche was the sonne of Joseph, whiche was the sonne of Jonan, whiche was the sonne of Eliacim: 31 Which was the sonne of Melea, whiche was the sonne of

(a) By the lawe there should haue ben but one hie priest onlye: but corruption of the tyme, by reason the Romanes had rule, and the briberie of Caiaphas brought to passe, that the office was diuided

(b) All impedimentes shalbe taken away that may hide vs from our saluation in Christe, so that Christes way to vs, and our way to him, shalbe playne & manifest.

(c) The vengeaunce of God is at hande.

(d) He wylleth the ryche to be liberall and helpe the poore, as their habilitie wyl serue and neede requireth.

(e) Whose office was to receaue the tribute money and tolles.

Mat. 3. b. Mark. 1. a. John. 1. b.

Mat. 3. b.

Mat. 14. a. Mar. 6. c.

Mat. 3. b. Mar. 1. b. John. 1. c.

Esai. 42. a. & Mat. 17. c. Mar. 4. a. Luk. 4. c. John. 6. c.

of Menna, whiche was the sonne of Matthatha, whiche was the sonne of Nathan, which was the sonne of Dauid, 32 Which was the sonne of Jesse, which was the sonne of Obed, whiche was the sonne of Booz, whiche was the sonne of Salmon, which was the sonne of Naasso, 33 Which was the sonne of Aminadab, whiche was the sonne of Aram, whiche was the sonne of Esron, which was the sonne of Phares, whiche was the sonne of Juda, 34 Whiche was the sonne of Jacob, which was the sonne of Isahac, which was the sonne of Abraham, which was the sonne of Thara, whiche was the sonne Nachor, 35 Which was the sonne of Saruch, whiche was the sonne of Ragau, which was the sonne of Phaleg, which was the sonne of Heber, which was the sonne of Sala, 36 Whiche was the sonne of Arphaxad, whiche was the sonne of Sem, whiche was the sonne of Noe, whiche was the sonne of Lamech: 37 Whiche was the sonne of Mathusala, whiche was the sonne of Enoch, whiche was the sonne of Jared, which was the sonne of Malaleel, which was the sonne of Cainan, 38 Which was the sonne of Henos, whiche was the sonne of Seth, which was the sonne of Adam, which was the sonne of GOD.

The .iiii. Chapter.

1 The temptation and fasting of Christe, 4 & the deuils confesse Christe, and are of him reproued.

IEsus beyng full of the holy ghost, returned from Jordane, & was led by the (same) spirite into wyldernesse, 2 And was fourtie dayes tempted of the deuill, & in those dayes dyd he eate nothyng: and when they were ended, he afterward hungred.

3 And the deuyll sayde vnto him, If thou be the sonne of God, commaund this stone that it be made bread.

4 And Jesus answered him, saying, It is written, that man shall not lyue by bread onlye, but by euery woyde of God. 5 And the deuyll toke him into an hye mountayne, and shewed him all the kingdomes of the woylde in a moment of tyme. 6 And the deuyll sayd vnto him, All this (a) power will I geue thee euery whit, & the glory of them: for that is deliuered vnto me, and to whomsoeuer I will, I geue (b) it. 7 If thou therefore wylt worship me, they shalbe all thyne. 8 Jesus answered & sayde vnto him, Hence from me Satan: for it is written, Thou shalt worship the Lord thy god, & him only shalt thou serue. 9 And he caryed him to Hierusalem, & set him on a pinacle of the temple, & sayd vnto him, If thou be the sonne of God, cast thy selfe downe from hence.

10 For it is written, that he shal gene his angels charge ouer thee, to keepe thee. 11 And in their handes they shal beare thee vp, that thou dashe not thy foote at any time against a stone.

12 And Jesus answered & said vnto him, It is saide, Thou shalt not tempt the Lord thy God. 13 And assoone as all the temptation was ended, the deuyll departed from him for a season.

14 And Jesus returned by the power of the spirite, into Galilee: and there went a fame of him throughout al the region round about. 15 And he taught in their synagogues, & was commended of al men. 16 And he came to Nazareth where he was nursed: and as his custome was, he went into the synagogue on the sabbath day, & stoode vp for to reade. 17 And there was deliuered vnto him the booke of the prophete Esaias: and when he had opened the booke, he founde the place where it was written, 18 The spirite of the Lord vpon me, because he hath annointed me, to preache the gospel to the poore he hath sent me, to heale the broken hearted, to preach deliueraūce to the captiue, & recouering of sight to the blinde, freely to set at liberte thē that are bruised: 19 And to preache the acceptable yere of the Lorde.

20 And he closed the booke, & gaue it againe to the minister, & sate downe: and the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say vnto thē, This day is this scripture fulfilled in your eares. 22 And all bare him witnes, and wondred at the gratious woydes whiche proceeded out of his mouth, and they saide, Is not this Josephes sonne? 23 And he said vnto them, Ye will vtterly say vnto me this prouerb, Physition, heale thy selfe: What soeuer we haue heard done in Capernaum, do the same here likewise in thine owne countrey. 24 And he saide, Verely I say vnto you, no prophete is accepted in his owne countrey. 25 But I tel you of a trueth, many widowes were in Israel in the dayes of Elias, when

A
Mat.4.a.
Mark.1.b.

Deut.8.a.
Mat.4.a.
(a) That is, of the kingdome.
(b) Satan betrayeth him selfe, shewyng his bolde sacriledge, vsurping the empire of the earth.

B

Psal.91.c.

Deut.6.c.
Mat.4.g.

Mat.13.g.
Mark.6.a.
C

1.Esd.8.b.

Esai.61.a.

D

Mat.7.g.
Mark.1.f.
Luke.2.c.

E

Mat.13.g.
Mat.6.a.
3.Reg.7.b.
Jacob.b.d.

when heaue was shut three yeres and sixe monethes, (when) great famishment was throughout all the lande:
26 And vnto none of them was Elias sent, saue vnto Sarepta (a citie) of Sidon, vnto a woman that was a wydowe. 27 And many lepers were in
4.Reg.5.d. Israel in the tyme of Elizeus the prophete: & none of them was cleansed, sauing Naaman the Syrian. 28 And all they in the synagogue when they heard these thinges, were filled with wrath: 29 And rose vp, and thrust him out of the citie, and led him euen vnto the edge of the hill (wheron their citie was built) that they might cast him downe head'long. 30 But he passing through the middes of them, went his way: 31 And came downe to Capernaum a citie of Galilee, and
Mat.7.b. Mar.10.c. Mar.1.c. there taught them on the Sabbath dayes. 32 And they were astonyed at his doctrine: for his preaching was with power. 33 And in the synagogue there was a man which had an vncleane spirite of a deuyll, and cryed with a loude voyce. 34 Saying, Oh, what haue we to do with thee thou Jesus of Nazareth? Art thou come to destroy vs? I know who thou art (euē) the holy one of God. 35 And Jesus rebuked him, saying, Holde thy peace, and come out of him. And when the deuyl had throwen him in the middes, he came out of him, and hurt him not.
36 And feare came on them all, and they spake among them selues, saying, What maner a thing is this? For
Mat.8.b. Mar.1.c. with aucthoritie and power he commaundeth the foule spirites, and they come out. 37 And the fame of hym spread abrode throughout euery place of the countrey round about. 38 And when he was ryssen vp, & come out of the synagogue, he entred into Simōs house: and Simons wyues mother was taken with a great feuer, & they made intercession to him for her.
39 And he stoode ouer her, and rebuked the feuer, and the feuer left her. And immediatly she arose, and ministred vnto them. 40 When the sunne was downe, all they that had sicke taken with diuers diseases, brought them vnto him: and he layde his handes on euery one of them, & healed them. 41 And deuils also came
Mat.1.a. out of many, crying, and saying, Thou art that Christe the sonne of God. And he rebuked them, and suffered them not to speake: for they knew that he was Christe. 42 Assoone as it was day, he departed and went into a desart place: and the people sought him, and came to hym, and kept hym that he shoulde not depart from them. 43 And he sayde vnto them, I must preache the kingdome of God to other cities also: for therefore am I sent. 44 And he preached in the synagogues of Galilee.

The .v. Chapter.

1 Christe teacheth out of a ship, 36 newe and olde agree not.

IT came to passe that when the peo-
Mar.iiii.a. ple preassed vpon him to heare the word of God, he stoode by the lake of Genezareth, 2 And saw two ships stand by the lakes side: but the fishermen were gone out of them, and were washing their nettes. 3 And he entred into one of the ships, which parteyned to Simon, & prayed him that he woulde thrust out a litle from the lande: and he sate downe and taught the people out of the ship. 4 When he had left speaking, he saide vnto Simon, Launche out into the deepe, and let slip your nets to make a draught.
5 And Simon answered and sayde vnto him, Master, we haue laboured all nyght, and haue taken nothyng: neuertheles at thy commaundement I wyll loose foorth the net. 6 And when they had this done, they inclosed a great multitude of fishes, but their nette brake: 7 And they beckened vnto their felowes whiche were in the other ship, that they shoulde come and helpe them. And they came, and filled both the shippes that they sunke (agayne.) 8 When Simon Peter sawe (this) he fell downe at Jesus knees, saying, Lord, go from me, for I am a sinfull man. 9 For he was vtterly astonied and al that were with him, at the draught of fishes which they had taken: 10 And so was also James and John the sonnes of Zebedee, whiche were parteners with Simon. And Jesus sayde vnto Simon, Feare not: from hencefoorth thou shalt (a) catch men. 11 And when they had brought vp their boates to the shore, they for sake all and folowed him. 12 And it came to passe, that when he was in a certayne citie, beholde (there was) a man full of leprosie: and when he had spyed Jesus, he fell flat on his face, and besought

(a) By the preaching of the gospell, as one then appoynted to be an Apostle.

sought him, saying. Lord, if thou wilt, thou canst make me cleane. 13 And he stretched foorth his hand, and touched him, saying. I will: be thou cleane. And immediatly the leprose departed from him. 14 And he charged him that he shoulde tell no man: but, Go, (sayth he) and shewe thy selfe to the priest, and offer for thy clensing, accordyng as Moyses commaunded, for a witnes vnto them. 15 But so muche the more went there a fame abrode of him, and much people came together to heare, and to be healed of him from their infirmities. 16 And he kept him selfe a part in the wylderne, and prayed. 17 And it came to passe on a certayne day as he was teaching, that there were Pharisees & doctours of the lawe sitting by, whiche were come out of all the townes of Galilee and Iurie, and Hierusalem: and the power of the Lorde was present to heale them. 18 And beholde, men brought in a bed a man which was taken with a paulsie: and they sought meanes to bryng him in, and to lay him before him. 19 And when they coulde not finde on what side they might bryng him in because of the preasse, they went vppon the top of the house, and let him downe through the tylyng bed and all, euen in the middes before Jesus. 20 When he sawe their fayth, he sayde vnto him, Man, thy sinnes are forgeuen thee. 21 And the Scribes and the Pharisees began to * thinke, saying, What felowe is this which speaketh blasphemies? Who can forgeue sinnes, but God only? 22 But when Jesus perceaued their thoughtes, he aunswered and sayde vnto them. What thinke ye in your hearts? 23 Whether is easier to say, Thy sinnes be forgeuen thee: or to say, Ryse vp, and walke? 24 But that ye may know that the sonne of man hath power to forgeue sinnes on earth (he sayde vnto the sicke of the paulsie) I say vnto thee, aryse, take vp thy bed, and go vnto thy house. 25 And immediatly he rose vp before them, and toke vp his bed wheron he lay, and departed to his owne house, praysing God. 26 And they were all amased, and they gaue the glory vnto God, and were filled with feare, saying. Doubtlesse we haue seene straunge thinges to day. 27 After these thinges he went foorth, and sawe a Publicane named Leui, sitting at the receipte of custome: and he sayde vnto him, Followe me. 28 And he left all, rose vp, and folowed him. 29 And Leui made him a great feast in his owne house: and there was a great companye of Publicanes, and of other that sate (at meate) with them. 30 But they that were Scribes and Pharisees among them, murmured agaynst his disciples, saying, Why do ye eate & drynke with Publicanes & sinners? 31 And Jesus aunswered and sayd vnto them, They that are whole neede not the phisition: but they that are sicke.

32 I came not to call the (b) righteous, but sinners to repentaunce.

33 And they sayde vnto him, Why do the disciples of John fast often, and pray, and the disciples of the Pharisees also: but thyne eate and drinke?

34 He saide vnto them, Can ye make the children of the weddyng chamber fast, whyle the bridegrome is with them? 35 But the dayes will come when the bridegrome also shalbe taken away from them, then shall they fast in those dayes. 36 He spake also vnto them a similitude, No man putteth a peece of a newe garment into an olde vesture: for then the newe renteth (the olde,) and the peece that was (taken) out of the newe, agreeth not with the olde. 37 And no man powreth newe wine into olde vessels: for if he do, the newe wine will burst the vessels, and runne out it selfe, and the vessels shall perishe. 38 But new wine must be put into newe vessels, and both are preserued. 39 No man also that drinketh olde wine, straightway can away with newe: for he sayth, The olde is better.

Mat. 9. a. Mar. 2. a. Luke. 5. b

Mat. 9. a. Mar. 2. b. Luke. 7. c.

(b) Those whiche accompt them selues, or would seeme in the eyes of the world to be righteous.

Mat. 9. b. Mar. 2. b.

* Or, reason. Mark. 2. c. Luke. 5. d.

Mat. 9. a. Mark. 2. c. Acts. 2. a

Mat. 9. a Mark. 2. b

The .vi. Chapter.

1 The disciples plucke eares of corne on the Sabbath, 4 with what fraute the worde of god is to be heard.

AND it came to passe on the second Sabbath after the first, that he went through the corne feeldes: and his disciples pincked the eares of corne, and dyd eate, and rubbed them in their handes. 2 And certayne of the Pharisees sayde vnto them, Why do ye that which is not lawfull to do on the Sabbath dayes? 3 And Jesus aunswered them, and sayde, Haue ye not read what Dauid did, when he him selfe was an hungred and they whiche were with him: 4 Howe he went into the house of God, and dyd take and eate

A Mat. 12. a. Mar. 2. b.

eate the shewe bread, and gaue also to them that were with him: which was not lawfull to eate but for the priestes only? 5 And he saide vnto them, The sonne of man is Lorde also of the (a) Sabbath day. 6 And it came to passe also in another Sabbath, that he entered into the synagogue, and taught: and there was a man whose ryght hande was dryed vp. 7 And the Scribes and Pharisees watched him, whether he would heale on the Sabbath day: that they might finde howe to accuse him.

8 But he knewe their thoughtes, and sayde to the man which had the withered hande, Ryse vp, and stande foorth in the middes. And he arose, & stoode foorth. 9 Then saide Jesus vnto them, I will aske you a question, Whether is it lawful on the Sabbath dayes to do good, or to do euyl? to saue ones lyfe, or to destroy it? 10 And he beheld them all in compasse, and sayde vnto the man, Stretche foorth thy hande. And he dyd so: and his hande was restored agayne as whole as the other. 11 And they were filled with madnes, and communed together among them selues what they might do to Jesus. 12 And it came to passe in those dayes, that he went out into a mountayne to pray, & continued all night (there) in prayer to god.

13 And assoone as it was day, he called his disciples: and of them he chose twelue, whom he called Apostles:

14 (Simon, whom he also named Peter, and Andrewe his brother: James and John, Philip and Bartholomew,

15 Matthewe and Thomas, James (the sonne) of Alpheus, and Simon which is called Zelotes: 16 And Judas James (brother) and Judas Iscariot, which also was the traytour.)

17 And he came downe with them, and stoode in the playne feelde, and the company of his disciples, and a great multitude of people out of all Jurie and Hierusalem, and from the sea (coast) of Tyre and Sidon, whiche came to heare him, and to be healed of their diseases: 18 And they that were vexed with foule spirites: and they were healed. 19 And all the people preassed to touche him: for there went vertue out of him, and healed them all. 20 And he lyft vp his eyes vpon his disciples, and sayde, Blessed be ye poore: for yours is the kingdome of God. 21 Blessed are ye that hunger nowe: for ye shalbe satisfied. Blessed are ye that weepe nowe: for ye shall laugh. 22 Blessed shall ye be when men hate you, and separate you (from their companye) and rayle on you, and put out your names as an euyll thing, for the sonne of mans sake. 23 Reioyce ye in that day, and be glad: for beholde, your rewarde is great in heauen: for thus dyd their fathers vnto the prophetes.

24 But wo vnto you that are riche: for ye haue your consolation.

25 Wo vnto you that are full: for ye shall hunger. Wo vnto you that now laugh: for ye shall wayle and weepe.

26 Wo vnto you when al men praise you: for so dyd their fathers to the false prophetes. 27 But I say vnto you which heare, Loue your enemies: do good to them whiche hate you. 28 Blesse them that curse you: and pray for them whiche wrongfully trouble you. 29 And vnto him that smyteth thee on the one cheeke, offer also the other: and hym that taketh away thy cloke, forbyd not to take thy coate also. 30 Geue to euery man that asketh of thee: and of him that taketh away thy goodes, aske them not agayne. 31 And as ye would that men shoulde do to you, do ye also to them lykewyse.

32 For yf ye loue them whiche loue you, what thanke haue ye? for sinners also loue their louers. 33 And yf ye do good for them which do good for you, what thanke haue ye? for sinners also do euen the same.

34 And yf ye lende (to them) of whom ye hope to receaue, what thanke haue ye? for sinners also lende to sinners, to receaue such lyke agayne.

35 But loue ye your enemies, and do good, and lende, lokyng for nothing agayne: and your rewarde shalbe great, and ye shalbe the chyldren of the hyest: for he is kynde vnto the vnkynde, and to the euyll. 36 Be ye therefore mercyfull, as your father also is mercifull. 37 Judge not, and ye shall not be iudged: condempne not, and ye shall not be condempned: forgeue, and ye shalbe forgeuen. 38 Geue, and it shalbe geuen vnto you, good measure, preassed downe, shaken together, and runnyng ouer, shal men geue into your bosomes: for with the same measure that ye meate withall, shall (other) men meate to you agayne.

39 And

t. Reg. xxi. a

t. Reg. xxi. a

(a) That is, hauing power to dispēce with the keping of the Sabbath day.

Mat. xii. a.
Mar. iii. a.

Mat. xii. b.
Mar. iii. a.

Mat. 14 c.
Mat. 10. a.
Mar. 3. b.

Mat. 4. b.
Mar. 3. a.
Mar. 4. b.
John. 6. a.

Mat. 5. a.

Amos. 6. a.

Mat. 5. f.

Mat. 7. b.
Eccle. 31. b.
Tobi. 4. c.
Mar. 5. g.

Mat. 7. a.

Deu. 10. 17. b.
Mat. 7. a.
Mar. 4. c.

Mat.15.b. 39 And he put forth a similitude vnto them, Can the blynde leade the blynde? Do they not both fall into
John.13.g. the ditche? 40 The disciple is not a-
F bone his master: but whosoeuer
Mat.7.a. (wylbe) a perfect (disciple,) shalbe as his master is. 41 And why seest thou a moate in thy brothers eye, but con-
sidrest not the beame that is in thyne owne eye? 42 Eyther how canst thou say to thy brother, Brother, let me pul out the moate that is in thyne eye: when thou seest not the beame that is in thyne owne eye? Thou hypocrite, cast out the beame out of thyne owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye. 43 For it is not a
Mat.12.c. good tree that bringeth forth euyll fruite: neither is that an euill tree, that bringeth forth good fruite.
44 For euery tree is knowen by his fruite. For of thornes do not men gather figges, nor of bushes gather they
Mat.12.c. grapes. 45 A good man out of the
Psal.40.b. good treasure of his heart bringeth forth that which is good: and an euyll man out of the euyll treasure of his heart bringeth forth that which is euyll: For of the abonndaunce of the heart his mouth speaketh.
46 Why call ye me Lorde, Lorde, and do not as I byd you? 47 Whosoeuer
Mat.7.b. commeth to me, and heareth my sayinges, and doth the same, I wyl shew you to whom he is lyke. 48 He is
Mat.7.d. lyke a man which buylt an house, and
Jacob.4.d. bygged deepe, and layde the foundation on a rocke. And when the waters arose, the fludde beat vpon that house, and coulde not moue it: for it was grounded vpon a rocke. 49 But he that heareth and doeth not, is lyke a man that without foundation buylt an house vppon the earth: against which the fludde dyd beate, and it fell immediatly, and the fall of that house was great.

The .vii. Chapter.

1 He healeth the captaynes seruaunt, 6 The fayth of the Centurion, 37 The woman washeth his feete with her teares.

A Mat.7.a. WHen he had ended all his sayinges in the audience of the peo-
John.viii.f. ple, he entred into Capernaum.
2 And a certayne Centurions seruaũt, which was deare vnto him, lay sicke, and was in perill of death. 3 And when he heard of Jesus, he sent vnto him the elders of the Jewes, desechyng him that he would come & heale his seruaunt. 4 And when they came to Jesus, they besought him instantly, saying, he is worthy that thou shouldest do this for him. 5 For he loueth our nation, and hath buylt vs a synagogue. 6 Then Jesus went with them. And when he was nowe not farre from the house, the Centurion sent freendes to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe. 7 Wherefore I thought not my selfe worthy to Mat.8.a. come vnto thee: but say thou the B worde, and my seruaunt shalbe whole.
8 For I also am a man sette vnder power, and haue vnder me souldiers: and I say vnto one, Go, and he goeth: and to another, Come, and he commeth: and to my seruaunt, Do this, and he doth it. 9 When Jesus heard these thinges, he marueyled at hym, and turned him about, and sayde to the people that folowed hym, I say vnto you, I haue not founde so great fayth, no, not in Israel. 10 And they that were sent, turned backe home agayne, and founde the seruaunt whole that had ben sicke. 11 And it came to passe (the day) after, that he went into a citie which is called Naim: and many of his disciples went with him, and much people. 12 When he came nye to the gate of the citie, beholde there was a dead man caryed out, (whiche C was) the onlye sonne of his mother, & she was a wydowe: and much people of the citie was with her. 13 And whē the Lord sawe her, he had compassion on her, and saide vnto her, Weepe not.
14 And he came nye, and touched the beere, (and they that bare him stoode still) and he sayde, Young man, I say 3.Reg.17.d vnto thee, arise. 15 And he that 4.Reg.4.f. was dead, sate vp, & began to speake: Actes.9.c. and (he) deliuered him to his mother.
16 And there came a feare on them all: and they gaue the glory vnto god, John.viii.e. saying, A great prophete is rysen vp among vs, and verely God hath visited his people. 17 And this rumour of hym went foorth throughout all Jurie, and throughout all the regions which lye rounde about.
18 And the disciples of John shewed him of all these thinges. 19 And Mat.11.a. John called vnto him two of his disciples, & sent them to Jesus, saying, Art thou he that shoulde come, or shal we loke for another? 20 When the men were come vnto him, they

sayd,

sayd, John Baptist sent vs vnto thee, saying, Art thou he that should come, or shall we loke for another? 21 And in that same houre he cured many of their infirmities and plagues and of euyll spirites: and vnto many that were blynde he gaue sight. 22 Then Iesus aunswered, and sayde vnto them, Go your way, and bryng worde agayne vnto Iohn what thinges ye haue seene and heard: howe that the blinde see, the halt go, the lepers are cleansed, the deafe heare, the dead ryse agayne, to the poore is the gospel preached. 23 And happye is he that is not offended at me. 24 And when the messengers of Iohn were departed, he began to speake vnto the people concernyng Iohn: What went ye out into the wylderne for to see? A reede shaken with the wynde? 25 But what went ye out for to see? A man clothed in soft rayment? Beholde, they whiche are gorgeously apparelled and lyue delycately, are in kinges courtes. 26 But what went ye for to see? A prophete? Yea, I say to you, and more then a prophete.

27 This is he of whom it is written, Beholde I sende my messenger before thy face, whiche shall prepare thy way before thee. 28 For I say vnto you, among womens children, is there not a greater prophete then Iohn Baptist: neuertheles, he that is lesse in the kingdome of God, is greater then he. 29 And all the people and the Publicanes that heard (him) (a) iustified God, and were baptized with the baptisme of Iohn.

30 But the Pharisees and lawyers despised the counsell of God agaynst themselues, and were not baptized of hym. 31 And the Lorde sayde, Wherevnto shall I lyken the men of this generation? and what (thing) are they lyke? 32 They are lyke vnto children sitting in the market place, and crying one to another, and saying, We haue pyped vnto you, and ye haue not daunced: We haue mourned to you, and ye haue not wept. 33 For Iohn Baptist came neither eatyng bread, nor drynking wine, and ye say, He hath the deuil. 34 The sonne of man is come, and eateth and drinketh, and ye say, beholde a gluttonous man, and an (vnmeasurable) drynker of wine, a freende of Publicanes and sinners. 35 And wysdome is iustified of (b) all her children. 36 And one of the Pharisees desyred him that he would eate with him: and he went into the Pharisees house, and sate downe to meate. 37 And beholde, a woman in that citie which was a sinner, assoone as she knewe that Iesus sate at meate in the Pharisees house, she brought an Alabaster box of oynt-ment: 38 And stoode at his feete behynde him, weeping, and began to washe his feete with teares, and dyd wype them with the heeres of her head, and kissed his feete, & annoynted them with the oyntment. 39 When the Pharisee which had bidden him sawe (it,) he spake within him selfe, saying. If this man were a prophete, he would surely know who and what maner of woman this is that toucheth him: for she is a sinner. 40 And Iesus aunswered, and saide vnto him, Simon, I haue somewhat to say vnto thee. And he saide, Master say on.

41 There was a certayne lender which had two debters: the one ought fiue hundred pence, and the other fiftie.

42 When they had nothing to pay, he forgaue them both. Tell me therefore which of them wyll loue him most?

43 Simon aunswered and sayde, I suppose, that he to whom he forgaue most. And he sayde vnto him, Thou hast truely iudged. 44 And he turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thyne house, thou gauest me no water for my feete: but she hath washed my feete with teares, and wiped them with the heeres of her head. 45 Thou gauest me no kisse: but she sence the tyme I came in, hath not ceassed to kisse my feete. 46 Myne head with oyle thou dyddest not anoynt: but she hath annoynted my feete with oyntment. 47 Wherfore I say vnto thee, many sinnes are forgeuen her, for she loued much: to whom lesse is forgeuen, the same doth lesse loue. 48 And he sayd vnto her, Thy sinnes are forgeuen thee. 49 And they that sate at meate with him, began to say within themselues, Who is this that forgeueth sinnes also? 50 And he sayd to the woman, Thy fayth hath saued thee: go in peace.

The .viii. Chapter.

2 Christ and his Apostles go from towne to towne and preache. 5 The parable of the seede, 16 and of the candle.

And it came to passe afterwarde, that he him selfe went through-

Esai. 35. a.

Mat. 11. c.

Mat. 11. a. Mala. iii. a.

(a) That is, prayse God, and acknowledged him to be most faithfull, good, and mercyfull.

Luke. 11. b.

(b) That is, the children of wysdome, or the wyse which beleue the gospel, do acknowledge the wysdome of god therin, which the Pharisees cõdemne: so that wysdom is then iustified of her childrẽ, when the gospell is receaued.

Mark. 5. e.

out euery citie and towne, preachyng and shewyng the kingdome of God: & the twelue(were)with him: 2 And also certaine women which were healed of euyll spirites and infirmities, Luke.23.b. Marie whiche is called Magdalene, out of whom went seuen deuils,
3 And Joanna the wyfe of Chuza Herodes stewarde, and Susanna, and many other whiche ministred vnto him of their substaunce. 4 When Mat.13.b. much people were gathered together, Mar.4.a. and were come to him out of all cities, he spake by a similitude, 5 The sower went out to sowe his seede: and as he sowed, some fel by the way side, and it was troden downe, & the foules of the ayre deuoured it vp. 6 And 25
some fel on stones, & assone as it was * Or, rather thus. And some fell among thistels, & the thistels sprang vp with it, and choked it. sprong vp, it wythered away, because it lacked moystnes. 7 And some fel among thornes, * and the thornes sprang vp with it, and choked it.
8 And some fell on good ground, and sprang vp, and bare fruite an hundred folde. And as he sayde these thinges, he cryed, He that hath eares to heare, let him heare. 9 And his disciples asked him, saying, What maner of similitude is this? 10 And he sayd (vnto them,) Vnto you it is geuen to knowe the secretes of the kingdome of God: but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstand. 11 The parable is this, The seede, is the worde of God. 12 Those that are beside the way, are they that heare: then commeth the deuyll, and taketh away the worde out of their heartes, lest they should beleue and be saued. 13 They on the stones, (are they) which when they heare, receaue the worde with ioy: and these haue no rootes, which for a whyle beleue, and in tyme of temptation go away.
14 And that which fel among thornes, are they which when they haue heard, go foorth, and are choked with cares and ryches, and voluptuous lyuing, & bryng foorth no fruite. 15 But that (which fell) on the good grounde, are they which with a pure & good heart heare the worde, & kepe it, and bryng foorth fruite through patience.
Mat.5.b. 16 No man when he lighteth a candel, Mat.4.b. couereth it with a vessel, or putteth it vnder a table: but setteth it on Mat.5.c. a candelsticke, that they which enter Luke.12.a. in, may see the lyght. 17 For nothing Mar.14.b. is secrete, that shal not come abrode; Mar.4.c.
neither any thing hid, that shal not be knowen, & come to light. 18 Take heede therfore how ye heare: for whosoeuer hath, to him shalbe geuen: and whosoeuer hath not, from him shalbe taken, euen that same whiche he supposeth that he hath. 19 Then Mat.12.d. Luke.12.d. came to him his mother and his bre- Mark.3.d. thren, and could not come at him for preasse. 20 And it was tolde him (by certayne) which sayd, Thy mother and thy brethren stande without, & would see thee. 21 He aunswered and saide vnto them, My mother and my brethren (a) are these whiche heare the worde of God, and do it. 22 And it came to passe on a certayne day, that he went into a ship, and his disciples also: and he sayde vnto them, Let vs Mat.8.c. go ouer vnto the other syde of the Mar.4.d. lake. And they launched foorth. 23 But as they sayled he fel a sleepe, & there came downe a storme on the lake, and they were filled (with water,) and were in ieopardie. 24 And they came to him, and awoke him, saying, Master, Master, we are lost. Then he arose, and rebuked the winde, and the tempest of water: & they ceassed, and it waxed calme. 25 And he sayde vnto them, Where is your fayth? And they feared and wondred among themselues, saying, Who is this? For he Mat.8.d. commaundeth both the wyndes and Mark.5.a. water, and they obay him. 26 And they sayled vnto the regio of the Gadarenites, which is ouer agaynst Galilee. 27 And when he went out to lande, there met him out of the citie a certayne man whiche had deuils long time, and ware no clothes, neither abode in (any) house, but in graues. Mat.8.d
28 When he sawe Jesus, and had cryed, he fel downe before him, and with Mar.5.a. a loude voyce sayde, What haue I to do with thee Jesus, thou sonne of god most hyest? I beseche thee tormente me not. 29 (For he commaunded the foule spirite to come out of the man: For oftentymes he had caughe him, and he was bound with chaines, and kept with fetters: and he brake the bandes, and was caryed of the fiende into the wylderneße.) 30 And Jesus asked him, saying, What is thy name? And he sayde, Legion, Because many deuils were entred into him.
31 And they besought him that he would not commaunde them to go out into the deepe.
32 And there was there an hearde of many

(a) The spirituall kinred, to be preferred before the carnall.

many swyne, feedyng on an hill: and * That is, the deuils. they besought him that he woulde suffer them to enter into them: and he suffered them. 33 Then went the deuils out of the man, and entred into the swyne: and the heard ranne headlong with violence into the lake, and were choked. 34 When the heardmen sawe what was done, they fled: and when they were departed, they tolde it in the citie, & in the villages.

35 Therefore they came out to see what was done, and came to Jesus, and founde the man out of whom the deuyls were departed sitting at the feete of Jesus, clothed, & in his ryght mynde: and they were afrayde.

36 They also whiche sawe it, tolde them by what meanes he that was possessed of the deuils was healed.

Mat.8.d. Mark.5.d. 37 Then the whole multitude of the countrey about the Gadarenites, besought him that he woulde depart from them, for they were taken with great feare: and he gate him vp into the ship, and returned backe agayne.

38 Then the man out of whom the deuyls were departed, besought hym that he might be with him: but Jesus sent him away, saying, 39 Go home agayne to thyne owne house, & shewe what * thinges soeuer God hath done for thee. And he went his way, and preached throughout all the citie what thinges soeuer Jesus had done vnto hym. 40 And it came to passe, that when Jesus was come agayne, the people receaued him: for they all wayted for him. 41 And beholde, there came a man named Jairus, and he was a ruler of the synagogue, and he fell downe at Jesus feete, prayng him that he would come into his house: 42 For he had but one daughter onlye vppon a twelue yeres of age, and she lay a dying. (But as he went, the people thronged him:

* Or, What great thinges God hath done vnto thee.

Mat.9.e. Mark.5.e.

43 And a woman hauyng an issue of blood twelue yeres, which had spent al her substaunce vppon phisitions, neither coulde be holpen of any,

44 Came behinde him, and touched the hemme of his raiment: and immediatly her issue of blood staunched.

45 And Jesus sayde, Who (is it) that touched me? When euery man denyed, Peter & they that were with him, sayde, Maister, the people thrust thee and vexe thee, and sayest thou, Who touched me? 46 And Jesus sayde, Some body hath touched me: for I perceaue that vertue is gone out of me. 47 When the woman sawe that she was not hyd, she came trembling, and fell (at his feete) and tolde him before all the people for what cause she had touched him, and howe she was healed immediatly. 48 And he sayde vnto her, Daughter, be of good comfort, thy fayth hath saued thee: go in peace.) 49 Whyle he yet spake, there came one from the ruler of the synagogues house, which sayd to him, Thy daughter is dead, disease not the maister. 50 But when Jesus heard (that worde) he answered him, (saying,) Feare not, beleue only, and she shalbe made whole. 51 And when he came to the house, he suffered no man to go in with him, saue Peter, and James, and John, and the father and the mother of the mayden. 52 Euery body wept & sorowed for her: and he sayde, Weepe not, the damsel is not dead, but sleepeth. 53 And they laughed him to scorne, knowing that she was dead. 54 And he thrust them all out, & tooke her by the hande, and cryed, saying, Mayde, arise. 55 And her spirit came agayne, and she rose straight way: and he commaunded to gene her meate.

Mat.9.d. Mark.5.d.

Mat.9.e. Mark.5.d.

John.11.b. G

56 And the father and the mother of her were astonyed: but he warned them that they shoulde tell no man what was done.

The .ix. Chapter.

2 The apostles are sent to preache. 57 Of three that would folowe Christe, but after diuers sortes of looking backe.

A Mat.x.e.a. Mark.3.b. Luke.6.c.

IEsus called the twelue disciples together, & gaue them power & authoritie ouer al deuils, & that they might heale diseases. 2 And he sent them to preache the kingdome of God, and to heale the sicke. 3 And he sayde vnto them, Take nothing to (a) your iourney, neither staues, nor scrip, neither bread, neither money, neither haue two coates. 4 And whatsoeuer house ye enter into, there abide, & thence depart. 5 And whosoeuer wil not receaue you, when ye go out of that citie, shake of the very dust from your feete for a testimonie against them. 6 And they departed, & went through the townes, preaching the gospell, & healyng euery where. 7 And Herode the tetrarche heard of al that was done by him: & he doubted, because that it was sayde of some that John was risen againe frō death: 8 And of some, that Elias had appeared: and of some, that one of the

(a) Because this iorney was short, and but for a time, Christe wylled that they should make haste, and take nothing with thē, whereby they might be letted any thing at all from the businesse.

Mar.13.a. Mark.6.a.

olde prophetes was ryſen agayne.
9 And Herode ſayd, Iohn haue I beheaded: but who is this of whom I heare ſuch thinges? And he desired to
Mat.14.b. Mar.6.d. Iohn.6.a. ſee him. 10 And the apoſtles returned, and tolde him all that they had done. And he toke them, and went aſide into a ſolitarie place nye vnto the citie that is called Bethſaida.
11 Whiche when the people knewe, they folowed him: and he receaued them, & ſpake vnto them of the kingdome of God, and healed them that had neede to be healed. 12 And when the day began to weare away, then came the twelue and ſayde vnto him, Send the people away, that they may go into the townes & billages rounde about, and lodge, & get meate: for we
C are here in a place of wylderneſſe.
13 But he ſayde vnto them, Geue ye them to eate. And they ſayde, We haue no mo but fiue loaues and two fiſshes, except we ſhoulde go and bye meate for all this people. 14 And they were about fiue thouſande men. And he ſaid to his diſciples, Cauſe them to ſitte downe by fyftes in a company.
15 And they dyd ſo, and made them all ſit downe. 16 And he toke the fiue loaues and the two fiſshes, and loked vp to heauen, and bleſſed them, and brake, and gaue to the diſciples to ſet before the people. 17 And they dyd all eate, and were ſatiſfied. And there was taken vp of that remayned to
Mat.16.c. Mar.8.c. them, twelue baſkets full of broken meate. 18 And it came to paſſe as he was alone prayeng, his diſciples were with him: and he aſked them, ſaying, Whom ſay the people that I am?
19 They aunſwered and ſayde, Iohn Baptiſt: ſome ſay, Elias: and ſome ſay, that one of the olde prophetes is
Mat.16.c. Iohn.6.g. ryſen. 20 He ſayde vnto them, But whom ſay ye that I am? (Simon) Peter aunſwered and ſayde, (Thou art)
Mat.13.c. Mar.8.d. Luk.17.c. Chriſte, of God. 21 And he warned & commaunded them that they ſhould tell no man that thing: 22 Saying, The ſonne of man muſt ſuffer many thinges, & be repꝛoued of the elders, and of the hye prieſtes and Scribes, and be ſlayne, and ryſe agayne the thirde day. 23 And he ſayde to them all, If any man wyl come after me, let him denye him ſelfe, and take vp his
Mat.16.a. Iohn.12.d. Luke.17.g. croſſe daply, and folowe me. 24 For whoſoeuer wyll ſaue his lyfe, ſhall looſe it: but whoſoeuer ſhall looſe his lyfe for my ſake, the ſame ſhall ſaue it. 25 For what auaunctageth it a man, if he winne the whole worlde, and looſe him ſelfe, or runne in dannger of him ſelfe? 26 For whoſoeuer ſhalbe aſhamed of me & my of wordes, of him ſhal the ſonne of man be aſhamed when he commeth in his maieſtie, and in the maieſtie of his father, and of the holy angels. 27 I tel you of a trueth, there be ſome ſtandyng here, which ſhal not taſte of death, tyl they ſee the kyngdome of God.
Mat.10.c. Mar.8.c. Luke.12.a. d Mat.16.d. Mar.8.c. Mat.16.d. Mar.8.c. Mat.17.a. Mar.9.g.
28 And it came to paſſe about an eight dayes after theſe ſayinges, he toke Peter & Iohn, and Iames, & went vp into a mountayne to pray. 29 And as he prayed, the faſhion of his countenaunce was chaunged, and his garment was whyte, and ſhone. 30 And beholde, there talked with him two men, which were Moyſes and Elias,
31 That appeared in the maieſtie, and ſpake of his departing, whiche he ſhoulde ende at Hieruſalem. 32 But Peter and they that were with him, were heauie with ſleepe: and when they awoke, they ſawe his maieſtie, and the two men ſtandyng with him.
33 And it came to paſſe, as they departed from him, Peter ſayde vnto Ieſus, Maiſter, it is good beyng here for vs, let vs make three tabernacles, one for thee, and one for Moyſes, and one for Elias: and wiſt not what he ſayde. 34 Whyle he thus ſpake, there came a cloude & ouerſhadowed them, and they feared when they were come into the cloude. 35 And there came a voyce out of the cloude, ſaying, This is my deare ſonne, heare him.
Mat.17.a. Mar.9.a. C 2.Pet.1.b. Mat.17.b. Mar.1.b. Luke.iii.b. Deut.18.c.
36 And aſloone as the voyce was paſt, Ieſus was founde alone: & they kept it cloſe, & tolde no man in thoſe dayes any of thoſe thinges whiche they had ſeene. 37 And it came to paſſe that on the next day, as they came downe from the hyll, much people met him. 38 And beholde a man of the company cryed out, ſaying, Maiſter, I beſeche thee, beholde my ſonne, for he is all that I haue:
Mat.17.d. Mar.9.b.
38 And ſee, a ſpirite taketh him, and ſodenly he cryeth, & teareth him that he fometh agayne, & with much paine departeth from him, whe he hath rent him. 40 And I beſought thy diſciples to caſt him out, and they couldc not. 41 Ieſus aunſwered and ſayde, O faythles & crooked nation, howe long ſhall I be with you, and ſhall ſuffer you? Bryng thy ſonne hyther.
Mat.17.b. Mark.9.c.
42 As

Mark.i.c. Luke.4.d. F

42 As he was yet a comming, the fiende rent him and tare him: and Jesus rebuked the vncleane spirite, and healed the chylde, and deliuered him to his father. 43 And they were all amased at the mightie power of God: But whyle they wondred euery one at all thinges which he dyd, he saide vnto his disciples, 44 Let these sayinges sincke downe into your eares: for it wyll come to passe that the sonne of man shalbe delivered into the handes of men. 45 But they wist not what that word meant, and it was hid from them, that they vnderstoode it not: and they feared to aske him of that saying. 46 Then there arose a disputation among them, whiche of them should be the greatest. 47 Whē Jesus perceaued the thought of their heartes, he toke a chylde, and set him harde by him, 48 And saide vnto thē, Whosoeuer receaueth this childe in my name, receaueth me: and whosoeuer receaueth me, receaueth him that sent me: For he that is least among you all, the same shalbe great.

Mat.16.c. Mat.8.d. Luke.9.c. Luke.2.g. Mat.18.a. Mar.9.c. Luke.22.f. Mat.10.d. Luke.10.c. John.13.c.

49 And John answered and sayde, Maister, we sawe one casting out deuils in thy name, and we forbad him, because he followeth not (thee) with vs. 50 And Jesus saide vnto him, Forbyd ye (him) not: for he that is not agaynst vs, is with vs. 51 And it came to passe when the time was come that he shoulde be receaued vp, he set his face to go to Hierusalem.

G Num.10.g.

52 And sent messengers before him: and they went & entred into a towne of the Samaritanes, to make redy for him. 53 And they would not receaue him, because his (b) face was as though he would go to Hierusalem. 54 Whē his disciples James and John, sawe this, they sayde, Lorde, wylt thou that we commaunde fire to come downe from heauen, and consume them, euen as Elias did? 55 Jesus turned about and rebuked them, saying, Ye wote not what maner spirite ye are of.

(b) Because they knewe that he was a Iewe, and the Samaritanes coulde not agree with the Iewes. John. iiii. for that they differed in religion.

56 For the sonne of man is not come to destroy mens lyues, but to saue them. And they went to another towne. 57 And it came to passe, that as they went walking, in the way a certayne man saide vnto him, I wyll followe thee lord whyther soeuer thou go. 58 And Jesus said vnto him, Foxes haue holes, and birdes of the ayre haue nestes: but the sonne of man hath not where to lay his head.

Mat.8.c.

59 And he said vnto another, Followe me. And the same said, Lord, suffer me first to go & bury my father. 60 Jesus said vnto him, Let the dead bury their dead: but go thou and preache the kingdome of god. 61 And another said, Lord, I wyl followe thee: but let me first go bid them farewel (c) which are at home at my house. 62 Jesus saide vnto him, No man that putteth his hand to the plowe, and loketh backe, is apt to the kingdome of god.

Luke.9.d.

(c) When Christe calleth, we may not looke at any thing which may hinder vs from our vocation, but with all speede followe it.

The .x. Chapter.

1 He sendeth seuentie disciples to preach, geuing them charge howe to behaue them selues.

AFter these thinges, the Lorde appoynted other seuentie also, and sent them two & two before him into euery citie and place whyther he him selfe woulde come. 2 Therefore saide he vnto them, The harueste is great, but the labourers are few: pray ye therefore the Lorde of the haruest, to send "foorth labourers into his haruest. 3 Go your wayes: behold I send you foorth as lammes" among woolues. 4 Beare no wallet, neither scrip, nor shoes, & salute (a) no man by the way. 5 Into whatsoeuer house ye enter, first say, Peace be to this house. 6 And if the sonne (b) of peace be there, your peace shall rest vppon him: if not, it shalturne to you againe.

A Mat.9.d.

"Or, thrust foorth.

"Or, in the middes.

(a) He wylleth that they shoulde dispatch this iourney with diligence & speede, and not occupye them selues about other lueties. ii. Reg. iiii.

(b) Which is oueth the doctrine of peace, that is the gospell.

7 And in the same house tary still, eating & drinking such thinges as they (haue:) for the labourer is worthy of his rewarde. Go not from house to house. 8 And into whatsoeuer citie ye enter, & they receaue you, eate such thinges as are set before you: 9 And heale the sicke that are therein, & say vnto them, The kingdome of God is come nye vpon you. 10 But into whatsoeuer citie ye enter, & they receaue you not, go your wayes out into the streetes of the same, & say, 11 Euen the very dust of your citie whiche cleaueth on vs, we do wype of against you: notwithstanding be ye sure of this, that the kingdome of God was come nye vpon you. 12 I say vnto you, that it shalbe easyer in that day for Sodome, then for that citie.

Luke.17.d.

13 Wo vnto thee Chorazin, wo vnto thee Bethsaida: For if the miracles had ben done in Tyre & Sidon which haue ben done in you, they had a great whyle ago repented, sitting in sackecloth & asshes. 14 Therefore it shalbe easier for Tyre & Sidon at the iudge-

ment, then for pon. 15 And thou Capernaum which art exalted to heauen, shalt be thrust downe to hell. 16 He that heareth you, heareth me: and he
Mat.x.b. John.13.c. that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. 17 And the seuentie
Esai.14.c. (c) The power of Satan is beate downe by preaching the gospell. returned agayne with ioy, saying, Lord, euen the (very) deuils are subdued to vs through thy name. 18 And he saide vnto them, I sawe Satan (c) as it had ben lightning falling downe from heauen. 19 Beholde, I geue vnto you power to treade on serpentes and scorpions, and ouer all maner power of the enemie: and nothyng shall hurt you. 20 Neuertheless, in this reioyce not that the spirites are subdued vnto you: but rather reioyce because your names are
Phil.4.a. Apo.17.b. written in heauen. 21 The same houre reioyced Jesus in the spirite, and sayde, I confesse vnto thee father,
Mat.11.d. Lorde of heauen and earth, that thou hast hyd these thinges from the wyse
Mat.16.d. and prudent, & hast opened them vnto
Mat.11.d. babes: euen so father, for so it pleased thee. 22 All thinges are geuen
John.7.d. me of my father: no man knoweth who the sonne is, but the father: and who the father is, but the sonne, and he to whom the sonne will shew him.
Mat.13.d. 23 And he turned to his disciples, and said secretly, Happy are the eyes which see the thinges that ye see.
24 For I tell you that many prophetes and kinges haue desired to see those thinges which ye see, and haue not seene them: and to heare those
Mat.13.d. thinges which ye heare, and haue not heard them. 25 And beholde, a certayne lawyer stoode vp and tempted him, saying, Maister, what shall I do to inherite eternall lyfe? 26 He said vnto him, What is written in the lawe, howe readest thou? 27 And he
Deut.6.a. aunswered and saide, Thou shalt loue
Mat.22.d. the Lord thy God with all thy heart,
Mar.12.c. and with all thy soule, and with al thy strength, and with all thy minde: and thy neighbour as thy selfe. 28 And he said vnto him, Thou hast answered right: this do, and thou shalt liue.
29 But he willyng to iustifie him selfe, saide vnto Jesus, And who is my neighbour? 30 And Jesus answered and saide, A certayne man descended from Hierusalem to Jericho, and fell among theeues, whiche robbed him of his rayment, and wounded him, and departed, leauyng (him) halfe dead. 31 And it befell that there came downe a certayne priest that same way, and when he saw him, he passed by on the other side. 32 And lykewyse a Leuite, when he went nye to the place, came and looked on him, and passed by the other side. 33 But a certayne Samaritane as he iourneyed, came vnto him: and when he sawe him, he had compassion on him.
34 And went to him, and bounde vp his woundes, and powred in oyle and wine, and set him on his owne beast, and brought him to a (common) Inne, and made prouision for him. 35 And on the morowe when he departed, he (d) Whiche was about ix. d. of sterling money. toke out (d) two pence, and gaue them to the hoast, and saide vnto him, Take cure of him: and whatsoeuer thou spendest more, when I come agayne I will recompence thee. 36 Whiche nowe of these three thinkest thou was neighbour vnto him that fell among the theeues? 37 And he saide, He that shewed mercie on him. Then said Jesus vnto him, Go, and do thou likewise. 38 Nowe came to passe as they went, that he entred into a certaine towne: and a certayne woman named Martha receaued him into her house.
39 And this woman had a sister called Marie, whiche also sate at Jesus feete, and heard his worde. 40 But Martha was cumbred about much seruing, and came to him, and sayde, Lorde, doest thou not care that my sister hath left me to serue alone? Byd her therefore that she helpe me.
41 And Jesus aunswered and sayde vnto her, Martha, Martha, thou art carefull and troubled about many thinges: 42 Verily one is needefull. Marie hath chosen the good part, (e) whiche shall not be taken away from her. (e) That is, the hearyng of the worde of God, from which it was not meant, that she shoulde be drawen, hauing not alwayes opportunitie to heare the same.

The .xi. Chapter.

2 Christe teacheth his disciples to pray.
14 He drieth out a dumbe deuyll.

AND it was, that as he was praying in a certayne place, when he ceassed, one of his disciples sayde vnto him, Lorde, teache vs to pray, as John also taught his disciples. 2 And he sayde vnto them, When ye pray, say, O our father which art in heauen, Halowed be thy name, Thy kingdome come. Thy wyl be fulfilled, euen in earth also as it is in heauen. 3 Our dayly bread geue vs
Mat.6.b. this

this day. 4 And forgeue vs our ſinnes: for euen we forgeue euery man that trespaſſeth vs. And leade vs not into temptation, but deliuer vs from euyl. 5 And he ſaid vnto them, Whiche of you ſhall haue a freende, and ſhall go vnto hym at mydnyght, W and ſay vnto hym, Freende, lende me thꝛee loaues: 6 For a freende of myne is come out of the way to me, and I haue nothing to ſet before hym. 7 And he within aunſwere, and ſay, Trouble me not, the dooꝛe is nowe ſhut, and my children are with me in bed: I can not ryſe and geue thee. 8 I ſay vnto you, though he wyll not ryſe and geue him because he is his freende: yet because of his importunitie he wyll ryſe, and geue him as many as he needeth. 9 And I ſay vnto you, Aſke, and it ſhalbe geuen you: ſeeke, and ye ſhall finde: knocke, and it ſhalbe opened vnto you. 10 For euery one that aſketh, receaueth: and he that ſeeketh, findeth: and vnto him that knocketh, ſhall it be opened.

Mat.7.a. John 16.f. Jacob.1.a.

11 If the ſonne ſhall aſke bread of any (of you) that is a father, wyll he geue hym a ſtone? Or if (he aſke) fiſſhe, wyll he for fiſſhe geue him a ſerpent? 12 Or if he aſke an egge, wyl he offer him a ſcoꝛpion? 13 If ye then beyng euyll, can geue good giftes vnto your children: howe much moꝛe ſhal your father of heauen geue the C holy ſpirite to them that deſire (it) of him? 14 And he was caſting out a deuyll, and the ſame was dumbe: and it came to paſſe, when the deuyll was gone out, the dumbe ſpake: and the people wondꝛed. 15 But ſome of them ſaide, He caſteth out deuils thꝛough Beelzebub the chiefe of the deuyls. 16 And other tempted hym, and required of him a ſigne from heauen. 17 But he knowyng their thoughtes, ſayde vnto them, Euery kyngdome deuided agaynſt it ſelfe, is deſolate: and a houſe (diuided) agaynſt a houſe, falleth. 18 If Satan alſo be diuided agaynſt him ſelfe, how ſhal his kingdome endure? Becauſe ye ſay that I caſt out deuils thꝛough Beelzebub. 19 If I by * Beelzebub caſt out deuils, by whom do your children caſt them out? therefoꝛe ſhall they be your iudges. 20 But if I with the finger of God caſt out deuils, no doubt the kingdome of God is come vpon you. 21 When a ſtrong man armed keepeth his palace, the thinges that he poſſeſſeth are in peace. 22 But when a ſtronger then he commeth vpon him and ouercommeth him, he taketh from him all his harneſſe wherein he truſted, and diuideth his goodes. 23 He that is not with me, is agaynſt me: and he that gathereth not with me, ſcatereth. 24 When the vncleane ſpirite is gone out of a man, he walketh thꝛough dꝛye places, ſeekyng reſt: and when he findeth none, he ſayth, I wyll returne vnto my houſe whence I came out. 25 And when he commeth, he findeth it ſwept and garniſhed. 26 Then goeth he and taketh to him ſeuen other ſpirites woꝛſe then him ſelfe, and they enter in, & dwell there, and the ende of that man is woꝛſe then the beginning. 27 And it came to paſſe as he ſpake theſe thinges, a certayne woman of the company lyft vp her voyce, and ſayde vnto him, Happy is the wombe that bare thee, and the pappes which gaue thee ſucke. 28 But he ſayde, Yea rather happy are they that heare the woꝛde of God, and kepe it. 29 Whē the people were gathered thicke togeD Mar.12.d. Mat.12.e. Mar.8.b. John.6.b Jonas.11.c ther, he began to ſay, This is an euill nation: they ſeeke a ſigne, and there ſhall no ſigne be geuen them, but the ſigne of Jonas the pꝛophete. 30 For as Jonas was a ſigne to the Niniuites: ſo ſhall alſo the ſonne of man be to this nation. 31 The Queene of the ſouth ſhall ryſe in iudgement with the men of this nation, and condempne them: for ſhe came from the vtmoſt partes of the earth to heare the wyſdome of Solomon: and beholde a greater then Solomon (is) here. 32 The men of Niniue ſhall ryſe in iudgement with this nation, and ſhall condempne them: for they repented at the preaching of Jonas, and beholde a greater then Jonas (is) here. 33 No man lighteth a candell, and putteth it in a priuie place, neither vnder a buſhell: but on a candelſticke, that they whiche come in, may ſee the lyght. 34 The lyght of the body, is the eye: therefoꝛe when thyne eye is ſingle, all thy body ſhall alſo be full of lyght: but yf thyne eye be euyll, thy body alſo ſhalbe full of darkeneſſe. 35 Take heede therefoꝛe that the lyght whiche is in thee, be not darkeneſſe. 36 If all thy body therefoꝛe be cleare, hauing no part darke: ſo ſhall it all

Mat.9.b. Mar.7.d.

Mat.9.b. Mar.3.d.

Mat.9.b. Mar.3.d.

* the helpe of.

Mat.12.c.

Mat.11.d.

3.Reg.x.a.

2.Par.ix.a.

Mat.6.b. Mar.4.b. Luke.8.c. Mat.6.c.

be full of lyght, euen as when a candell doth lyght thee with brightnesse.
37 And as he spake, a certayne Pharisee besought him to dyne with him: And Jesus went in, and sate downe to meate. 38 When the Pharisee sawe (it,) he marueyled that he had not first washed before dinner. 39 And the Lorde sayde vnto him, Nowe do ye Pharisees make cleane the outside of the cup, & the platter: but * the inward part is full of rauening and wickednesse. 40 Ye fooles, dyd not he that made that whiche is without, make that which is within also?
41 But rather (a) geue almes of those thinges which are * within, and beholde all thinges are cleane vnto you.
42 But wo vnto you Pharisees: for ye tythe mynt and rue, and all manet hearbes, & passe ouer iudgement, and the loue of God: These ought ye to haue done, and yet not to leaue the other vndone. 43 Wo vnto you Pharisees: for ye loue the vppermost seates in the synagogues, & greetings in the markets. 44 Wo vnto you Scribes and Pharisees hypocites: for ye are as graues whiche appeare not, and the men that walke ouer thē, are not ware of them. 45 Then answered one of the lawyers, and sayde vnto him, Maister, thus saying, thou puttest vs to rebuke also. 46 And he sayde, Wo vnto you also ye lawyers: for ye lade men with burdens greeuous to be borne, and ye your selues touche not the burdens with one of your fingers. 47 Wo vnto you, ye build the sepulchres of the prophetes, and your fathers killed them.
48 Truely ye beare witnesse that ye alowe the deedes of your fathers: for they killed them, and ye builde their sepulchres. 49 Therefore sayde the wysdome of God, I will sende them prophetes and apostles, and (some) of them they shall slay and persecute:
50 That the blood of all the prophetes, whiche is shed from the foundation of the worlde, may be required of this generation, 51 From the blood of Abel, vnto the blood of Zacharie, whiche perished betweene the aulter and the temple: verily I say vnto you, it shalbe required of this nation. 52 Wo vnto you lawyers: for ye haue taken away the (b) keye of knowledge: ye entred not in your selues, & them that came in, ye forbad.
53 When he thus spake vnto them, the lawyers & the pharisees began to vrge (him) vehemently, & to prouoke him to speake many things: 54 Laying wayte for him, & seeking to catche something out of his mouth, whereby they might accuse him.

The. xii. Chapter.

1 The leuē of the Pharisees is to be auoyded. 20 Against care of earthly thinges.

In the meane time when there were gathered together an innumerable multitude of people (insomuch) that they trode one another, he began to say vnto his disciples, First of all beware of the leuen of the Pharisees, which is hypocrisie. 2 For there is nothyng couered, that shall not be vncouered, neither hyd, that shall not be knowen. 3 Therefore, whatsoeuer you haue spoken in darknesse, shalbe heard in the light: and that whiche ye haue spokē in the eare, euen in secrete places, shalbe preached on the top (a) of the houses. 4 And I say vnto you my freendes, Be not afrayde of them that kill the body, and after that haue no more that they can do. 5 But I will forewarne you whom you shal feare: Feare him, which after he hath killed, hath power to cast into hell, yea I say vnto you, feare him. 9 Are not fiue sparowes bought for two farthinges, & not one of them is forgotten before God? 7 Also, euen the very heeres of your head are all numbred: Feare not therefore, ye are more of value then many sparowes. 8 Also I say vnto you, Whosoeuer confesseth me before men, him shalthe sonne of man knowledge also before the angels of God: 9 But he that denieth me before men, shalbe denyed before the angels of God. 10 And whosoeuer speaketh a worde agaynst the sonne of man, it shalbe forgeuē him: but vnto him that blaspheneth the holy (b) ghost, it shall not be forgeuen. 11 And when they bryng you vnto the synagogues, and vnto the rulers and officers, take ye no thought howe or what thing ye shall answere, or what ye shall speake: 12 For the holy ghost shall teache you in the same houre, what ye ought to say. 13 One of the companye sayde vnto him, Maister, speake to my brother that he diuide the inheritaunce with me. 14 And he sayde vnto him, Man, who made me a iudge or a diuider ouer you? 15 And he sayde vnto them, Take heede, and beware

Mat.23.c. * Some reade, your inwarde part.
(a) Ghriste requireth here two thinges. First that we come truely by our meate: next, that we geue almes: for charitie is the perfection of the lawe.
Mat.23.c. * Some reade, present.
Esai.5.a.
Mat.23.b.
Mat.23.D.
Mat.23.D.
Gen.4.b. 2.Mar.24.f.
(b) The pure doctrine and true vnderstandyng of the scripture.
A Mat.16.g. Mar.8.b. Mat.5.c. Mar.4.c. Luke.8.c. Mat.5.e. Luke.8.b.
(a) Openlye that all men may heare. Mat.5.b.
Mat.5.c.
(b) He that shal resiste agaynst the word of god purposlye of malyce or agaynste his owne conscience. Mat.12.c. Mar.3.d. Luke.12.b.

beware of couetousnesse: for no mans lyfe standeth in the aboundaunce of the thynges which he possesseth.
16 And he put forth a similitude vnto them, saying. The grounde of a certayne riche man brought forth plentifull fruites. 17 And he thought within him selfe, saying. What shall I do, because I haue no roome where to bestowe my fruites? 18 And he sayde, This will I do, I will destroy my barnes, and builde greater, and therin will I gather all my fruites and my goodes. 19 And I will say to my soule, Soule, thou hast much goodes layde vp (in store) for many yeres, take thine ease, eate, drinke, and be mery. 20 But God sayde vnto him, Thou foole, this night will they fetch away thy soule agayne from thee: then whose shall those thynges be, which thou hast prouided? 21 So (is he) that gathereth riches to him selfe, and is not riche towardes God.
22 And he spake vnto his disciples, Therefore I say vnto you, take no thought for your lyfe what ye shall eate, neither for the body what ye shall put on. 23 The lyfe is more then meate, and the body is more then rayment. 24 Consider the Rauens, for they neither sowe nor reape, which neither haue storehouse nor barne, and (notwithstandyng) God feedeth them: Howe much more are ye better then (fethered) fowles? 25 Which of you with takyng thought can adde to his stature one cubite? 26 If ye then be not able to do that thyng which is least: why take ye thought for the remnaunt? 27 Consider the lylies howe they growe, they labour not, they spinne not: and yet I say vnto you, that Solomon in all his royaltie was not clothed lyke one of these. 28 If God so clothe the grasse which is to day in the feelde, and to morowe is cast into the furnace: howe much more (wyll he clothe) you (O) ye of litle fayth? 29 And aske not ye what ye shall eate, or what ye shall drynke, neither be ye of doubtfull minde: 30 For all such thynges do the people of the worlde seke for: and your father knoweth that ye haue neede of these thynges. 31 But rather seeke ye after the kingdome of God, and all these thynges shalbe ministred vnto you.
32 Feare not (O) litle flocke: for it is your fathers pleasure to geue you a kingdome. 33 Sell that ye haue, and

gene almes: and prepare you bagges which waxe not olde, (euen) a treasure that fayleth not in heauen, where no theefe commeth, neither moth corrupteth: 34 For where your treasure is, there wyll your hearte be also.
35 Let your loynes be girde about, and (your) lyghtes burnyng: 36 And ye your selues (be) lyke vnto men that wayte for their Lorde when he wyll returne from the weddyng, that when he commeth, and knocketh, they may open vnto him immediatly. 37 Happye are those seruauntes, whom the Lorde when he commeth, shall fynde wakyng: Verely I say vnto you, that he shall girde him selfe, and make them to sit downe to meate, and wyll come forth, and minister vnto them.
38 And yf he come in the seconde watche, yea yf he come in the thirde watche, and fynde them so, happye are those seruauntes. 39 This vnderstande, that yf the good man of the house knewe what houre the theefe woulde come, he woulde surely watch, and not suffer his house to be digged through. 40 Be ye therfore redy also: for the sonne of man wyll come at an houre when ye thynke not.
41 Then Peter sayde vnto him, Master, tellest thou this similitude to vs, or to all? 42 And the Lorde sayde, Who is a faythfull and wise stewarde, whom his lorde shall make ruler ouer his housholde, to geue them their portion of meate in due season? 43 Happye is that seruaunt, whom his lorde when he commeth, shall fynde so doyng. 44 Of a trueth I say vnto you, that he wyll make him ruler ouer all that he hath. 45 But and yf that seruaunt say in his heart, My Lorde wyll deferre his commyng: and shall begyn to smite the seruauntes and maydens, and to eate and drynke, and to be drunken: 46 The Lorde of that seruaunt wyll come in a day when he thynketh not, and at an houre when he is not ware, and wyll hew him in peeces, and gene him his portion with the vnbeleuers. 47 And the seruaunt that knewe his masters wyll, and prepared not him selfe, neither dyd according to his wyll, shalbe beaten with many (stripes.) 48 But he that knewe not, (c) and dyd commit thynges worthy of stripes, shalbe beaten with fewe (stripes.) For vnto whom soeuer much is geuen, of him shalbe much required: and to whom men haue

com-

Ecclc. 11. c
Jere. 7. b.
Psal. 39. b

Mat. 6. d.
1. Pet. 5. c.

Mat. 6. d.

Mat. 6. e.
2. Tim. 2. b
Eccle. 39. b
Prou. 23. a
Mat. 19. e
Mark. 10. c

Ephe. 6. e
1. Pet. 1. d

Mat. 24. d
Mar. 13. d
Mat. 24. d
Mar. 13. c

Apoc. 16. a

Mat. 24. d

Jacob. 4. d

(c) Ignorance wyll not excuse.

committed much, of him wyll they aske the more. 49 I am come to sende fire(d) on the earth, and what is my desire, * but that it be alredy kindled? 50 Notwithstandyng, I must be baptized with a baptisme, (e) and howe am I payned tyll it be ended? 51 Suppose ye that I am come to sende peace on earth? I tell you naye, but rather (f) division. 52 For from hencefoorth there shalbe fiue in one house diuided, three agaynst two, and two agaynst three. 53 The father shalbe diuided agaynst the sonne, and the sonne agaynst the father: the mother agaynst the daughter, and the daughter agaynst the mother: the mother in lawe agaynst her daughter in lawe, and the daughter in lawe agaynst her mother in lawe. 54 He sayd also to the people, When ye see a cloude rise out of the west, strayght way ye say, There commeth a showre: and so it is. 55 And when ye see the south wynde blowe, ye say, It wyll be hot: and it commeth to passe. 56 Ye hypocrites, ye can discerne the outwarde appearaunce of the skye, and of the earth: but howe is it that ye can not discerne this tyme? 57 Yea, and why iudge ye not of your selues what is right? 58 When thou goest with thine aduersarie to the ruler: as thou art in the way geue diligence that thou mayest be deliuered from him: lest he bring thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler cast thee into prison. 59 I tell thee, thou shalt not depart thence, tyll thou haue made good the vttermost mite.

(d) That is, the gospell, which is as a vehement fire, and maketh a chaunge of thinges throwe all the worlde.

* The greke readeth, yf it be alredy kindled.

(e) He compareth afflictions and his death, to baptisme. Mat. 16.a

(f) Christe is not the cause that there is destruction for the gospell, but the wickednes of worldlinges, which by malice contemnyng the Gospell, be at variaunce with all that professe it. Mat. 5.b Prou. 25.b

¶ The. xiii. Chapter.

6 Of the figge tree that bare no fruite.
24 Fewe enter into the kingdome of Christe.

There were present at the same season certayne men, that shewed him of the Galileans, whose blood (a) Pilate had mingled with their owne sacrifice. 2 And Jesus answered, and sayd vnto them, Suppose ye that these Galileans were greater sinners then all the other Galileans, because they suffred such punishment? 3 I tell you nay: but except ye repent, ye shall all likewise perishe. 4 Or those eyghteene vpon which the towre (b) in Siloe fell and slue them: thinke ye that they were sinners aboue all men that dwelt in Hierusalem? 5 I tell you nay: but except ye repent, ye shall all lykewyse perishe. 6 He tolde also this similitude, A certayne man had a figge tree planted in his vineyarde, and he came and sought fruite theron, and founde none. 7 Then sayde he to the dresser of his vineyarde, Beholde, this three yeres haue I come & sought fruite in this figge tree, and fynde none: cut it downe, why cumbreth it the grounde? 8 And he answered, and sayde vnto him, Lorde, let it alone this yere also, tyll I digge rounde about it, & dongue it: 9 And yf it beare fruite (thou mayest let it alone:) and yf it beare not, then after that shalt thou cut it downe. 10 And he taught in one of their synagogues on the sabbath dayes. 11 And beholde, there was a woman which had a spirite of infirmitie eyghteene yeres, and was bowed together, and coulde in no wyse lift vp (her selfe.) 12 When Jesus sawe her, he called her to him, and sayde vnto her, Woman, thou art loosed from thy disease: 13 And he layde his handes on her, and immediatly she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation because that Jesus had healed on the sabbath day, and sayde vnto the people, There are sixe dayes in which men ought to worke: in them therfore come, that ye may be healed, and not on the sabbath day. Mat. 12.a 15 But the Lorde answered him, and sayde, Thou hypocrite, doth not eche one of you on the sabbath day loose his oxe or his asse from the stalle, and leade him to the water? Luk. 14.a 16 And ought not this daughter of Abraham, whom Satan had bounde lo eyghteene yeres, be loosed from this bonde on the sabbath day? 17 And when he sayde these thynges, all his aduersaries were ashamed: and all the people reioyced on all the excellent deedes that were done by him. 18 Then sayde (Jesus,) What is the kingdome of God lyke? or whereto shall I compare it? 19 It is lyke a graine of mustarde seede, which a man toke and sowed in his garden, and it grewe, and waxed a great tree: and the foules of the ayre made nestes in the braunches of it. 20 And agayne he sayde, Wherunto shall I lyken the kingdome of God? 21 It is lyke leauen, which a woman toke & hyd in three peckes of meale, tyll all was leauened. 22 And he went through all

(a) Pilate murthered them as they were sacrificyng.

(b) Which towre stoode by the fishe poole or riuer Siloam in Hierusalem. Mat. 21.b

Mat. 13.a

all cities and townes, teachyng, and tourneying towardes Hierusalem.

Mat. 7.b

23 Then sayde one vnto him, Lorde, are there fewe that be saued? And he sayde vnto them, 24 Striue(c) to enter in at the strayte gate: for many I say vnto you wyll seeke to enter in, and shall not be able. 25 When the good man of the house is risen vp, and hath shut to the doore, and ye begyn to stande without, and to knocke at the doore, saying, Lorde, Lorde, open vnto vs: and he shall answere and say vnto you, I knowe you not whence ye are: 26 Then shall ye begyn to say, We haue eaten and dronken in thy presence, and thou hast taught in our streetes. 27 And he shall say, I tell you, I knowe you not whence ye are: depart from me all ye that worke iniquitie. 28 There shalbe weepyng and gnashyng of teeth, when ye shall see Abraham, and Isahac, and Jacob, and all the prophetes in the kingdome of God, and ye your selues thrust out.

(c) We must endeuour to cut of all impediments that let vs.

29 And they (d) shall come from the east, and from the west, and from the north, and from the south, and shall sit downe in the kingdome of God. 30 And beholde, there are last which shalbe(e) first, and there are first which shalbe(f) last. 31 The same day came there certayne of the Phari[illegible] sayde vnto him, Get thee out, and depart hence: for Herode wyll kyll thee. 32 And he sayde vnto them, Go ye, and tell that foxe, Beholde I cast out deuils, and heale the people to day and to morowe, and the thirde day I shalbe perfected. 33 Neuertheles I must walke to day and to morowe, and the day folowyng, for it can not be that a prophete perishe any other where saue at Hierusalem.

(d) The gentiles whiche then were straungers.

Mat. 19.b

(e) That is, the gentiles which beleue the gospel, that wer called after the Iewes.

(f) The Iewes which though they had the law, yet refusing the Gospel, are shut out.

Mat. 23.b

34 O Hierusalem, Hierusalem, which kyllest prophetes, and stonest them that are sent vnto thee, howe often woulde I haue gathered thy children together, as a henne doth gather her young vnder her wynges, and ye woulde not? 35 Beholde, your (g) house is left vnto you desolate. Verely I say vnto you, ye shall not see me vntyll (the tyme) come that ye shall say, Blessed is he that commeth in the name of the Lorde.

(g) That is, the temple and Hierusalem shoulde be destroyed.

Mat. 21.b

¶ The. xiiii. Chapter.

¶ 2 To feast the poore. 16 Of the great supper. 34 The salt of the earth.

A AND it came to passe, that he went into the house of one of the cheefe Pharisees to eate bread on the sabbath day, and they watched him. 2 And beholde, there was a certayne man before him which had the dropsie. 3 And Jesus answered and spake vnto the lawyers and Pharisees, saying, Is it lawfull to heale on the sabbath day? 4 And they helde their peace. And he toke him, and healed him, and let him go.

Mat. 12.a
Mark. 3.
Luk. 6.m

5 And answered them, saying, Which of you shall haue an asse or an oxe fallen into a pyt, and wyll not strayghtway pull him out on the sabbath day? 6 And they coulde not answere him agayne to these thinges.

Exod. 23.a
Deut. 22.a
Mat. 12.a

B 7 He put foorth also a similitude to the gheستes, when he marked howe they chose out the cheefe roomes, and sayd vnto them, 8 When thou art bidden of any man to a wedding, sit not down in the hyest roome: lest a more honorable man then thou be bidden of him: 9 And he that bad him and thee, come and say to thee, Geue this man roome: and thou then begyn with shame to take the lowest roome. 10 But whē thou art bidden, go & sit in the lowest roome, that when he that bad thee commeth, he may say vnto thee, Freende, sit vp hyer: then shalt thou haue worship in the presence of them that sit at meate with thee. 11 For whosoeuer exalteth him selfe, shalbe brought lowe: and he that humbleth him selfe, shalbe exalted.

Prou. 25.a

Mat. 23.b
Luk. 18.c

12 Then sayd he also to him that bad him (to meate,) When thou makest a dynner or a supper, call not thy freendes, nor thy brethren, neither thy kinsmen, nor thy riche neighbours: lest they also byd thee agayne, and a recompence be made thee. 13 But when thou makest a feaste, call the poore, the feeble, the lame, and the blynde. 14 And thou shalt be happy, for they can not recompence thee: For thou shalt be recompenced at the resurrection of the iust men.

C

15 When one of them that sate at meate also hearde these thynges, he sayde vnto him, Happy is he that eateth bread in the kingdome of God.

Mat. 22.a
Apoc. 19.b

16 Then sayd he vnto him, A certaine man ordeyned a great supper, and bad many: 17 And sent his seruaunt at supper tyme, to say to them that were bydden, Come, for all thynges are nowe redy. 18 And they all at once began

began to make excuse. The first sayde vnto him, I haue bought a farme, and I must needes go and see it: I pray thee, haue me excused. 19 And another sayde, I haue bought fiue yoke of oxen, and I go to proue them: I pray thee, haue me excused. 20 And another sayde, I haue marryed a wyfe: and therfore I can not come. 21 And the seruaunt returned, and shewed his maister these thynges. Then was the good man of the house displeased, and sayde to his seruaunt, Go out quickly into the brode streetes & lanes of the citie: and bryng in hyther the poore, and the feeble, and the halt, and the blynde. 22 And the seruaunt sayde, Lorde, it is done as thou hast commaunded, and yet there is roome.

Gen. 19.a. (a) By the power of gods word preached.

23 And the Lorde sayde to the seruaunt, Go out into the hye wayes and hedges, and (a) compell them to come in, that my house may be fylled. 24 For I say vnto you that none of those men which were bidden, shall taste of my supper. 25 There went a great companie with him: and he returned and sayde vnto them, 26 If any man come to me, and hate (b) not his father and mother, and wyfe, and children, and brethren, and sisters, yea and his owne lyfe also, he can not be my disciple. 27 And whosoeuer doth not beare his crosse and come after me, can not be my disciple. 28 For which of you disposed to builde a towre, sitteth not downe before, and counteth the cost, whether he haue sufficient to perfourme it? 29 Lest after he hath layde the foundation, and is not able to perfourme it, all that beholde it, begyn to mocke him, 30 Saying, This man began to builde, and was not able to make an ende. 31 Or what kyng goyng to make battayle agaynst another kyng, sitteth not downe first, and casteth in his mynde whether he be able with ten thousande, to meete him that commeth agaynst him with twentie thousande? 32 Or els, whyle the other is yet a great way of, he sendeth an imbassage, and desireth conditions of peace. 33 So likewise whosoeuer he be of you that forsaketh not all that he hath, he can not be my disciple.

Mat. 10.b Luk. 9. c. (b) We must cast away all affection and desire that draweth vs from Christ.

34 Salt is good, but yf the salt haue lost the saltnesse, what shalbe seasoned therwith? 35 It is neither good for the lande, nor yet for the dunghyll: but men cast it out (at the doores.) He that hath eares to heare, let him heare.

Mark. 5.b Mark. 9.g

¶ The. xv. Chapter.

4 The great mercie of God is set foorth in the parable of the lost sheepe.

Then resorted vnto him all the Publicanes and sinners, for to heare him. 2 And the Pharisees and Scribes murmured, saying, We receaueth sinners, and eateth with them. 3 But he put foorth this parable vnto them, saying, 4 What man of you hauyng an hundred sheepe, yf he loose one of them, doth not leaue ninetie and nine in the wildernesse, and go after that which is lost, vntyll he fynde it? 5 And when he hath founde it, he layeth it on his shoulders with ioy: 6 And alloone as he commeth home, he calleth together his louers and neighbours, saying vnto them, Reioyce with me: for I haue founde my sheepe which was lost.

Mark. 9.b Mark. 2.b Luk. 5.f.

Mat. 18.b

7 I say vnto you, that likewise ioy shalbe in heauen ouer one sinner that repenteth, more then ouer ninetie and nine iust persons, which neede no repentaunce. 8 Either what woman hauyng (a) ten peeces of syluer, yf she loose one, doth not lyght a candle, and sweepe the house, and seke diligently tyll she fynde (it?) 9 And when she hath founde it, she calleth her louers and her neighbours together, saying, Reioyce with me: for I haue founde the peece which I had lost. 10 Likewise I say vnto you, shall there be ioy in the presence of the angels of God ouer one sinner that repenteth.

(a) One peece of this money, is somewhat more then fiue pence of olde sterlyng money.

Luk. 5. f.

11 And he sayde, A certayne man had two sonnes: 12 And the younger of them sayde to his father, Father, gene (me) the portion of the goodes that to me belongeth. And he diuided vnto them his substaunce. 13 And not long after, when the younger sonne had gathered all that he had together, he toke his iourney into a farre countrey, and there wasted his goodes with ryotous lyuyng.

Deut. 21.b

14 And when he had spent all, there arose a great dearth in all that lande, and he began to lacke. 15 And he ioyned him selfe to a citizen of that countrey: and he sent him to his farme to feede swine. 16 And he would fayne haue fylled his belly with the coddes that the swine dyd eate: and no man gaue vnto him. 17 Then he came to him selfe, and sayde, Howe many hired

hired seruauntes of my fathers haue bread inough, and I perishe with hunger? 18 I wyll aryse and go to my father, and wyll say vnto him, Father, I haue sinned agaynst heauen, and before thee, 19 And am no more worthy to be called thy sonne: make me as one of thy hired seruauntes. Iob.13.c. 20 And he arose and came to his father. But when he was yet a great way of, his father sawe him, and had compassion, and ranne and fell on his neche, and kissed him. Psal.32.a. 21 And the sonne sayde vnto him, Father, I haue sinned against heauen and in thy sight, and am no more worthy to be called thy sonne. 22 But the father sayde to his seruauntes, Bryng forth the best garment, and put it on him, and put a ryng on his hande, and shoes on his feete: 23 And bryng (hyther) that fat calfe, and kyll it, and let vs eate and be mery: 24 For this my sonne was dead, and is aliue agayne, he was lost, and is founde. And they began to be mery. 25 The elder brother was in the fielde: and when he came and drue nye to the house, he hearde minstrelsie and daunsyng. 26 And called one of his seruauntes, and asked what those thynges meant. 27 And he sayde vnto him, Thy brother is come, and thy father hath kylled the fat calfe, because he hath receaued him safe and sounde. 28 And (he) was angry, and would not go in: therfore came his father out, and entreated him. 29 He aunswered and sayde to his father, Lo, these many yeres haue I done thee seruice, neither brake I at any tyme thy commaundement, and yet thou neuer gauest me a kid to make mery with my freendes: 30 But assoone as this thy sonne was come, which hath deuoured thy goodes with harlots, thou hast for his pleasure kylled that fat calfe. 31 And he sayde vnto him, Sonne, thou art euer with me, and all that I haue is thine. 32 It was meete that we should make mery and be glad: for this thy brother was dead, and is aliue agayne: and was lost, and is founde.

¶ The.xvi. Chapter.

13 No man can serue two maisters. 16 Of the riche glutton and Lazarus.

AND he sayde also vnto his disciples, There was a certayne riche man which had a stewarde, and the same was accused vnto him that he had wasted his goodes, 2 And he called him, and sayde vnto him, Howe is it that I heare this of thee? Geue accomptes of thy stewardshyp: for thou mayest be no longer stewarde. 3 The stewarde sayde within him selfe, What shall I do, for my maister taketh away from me the stewardshyp? I can not digge, & to begge I am ashamed. 4 I wote what to do, that when I am put out of the stewardshyp, they may receaue me into their houses. 5 So when he had called all his maisters detters together, he sayd vnto the first, Howe much owest thou vnto my maister? 6 And he sayde, An hundred measures of oyle. And he sayde vnto him, Take thy byll, and sit downe quickly, and write fifty. 7 Then sayde he to another, Howe much owest thou? And he sayde, An hundred measures of wheate. He sayd vnto him, Take thy bill, and write fourescore. 8 And the Lorde commended (a) the vniust steward, because he had done wisely: for the children of this worlde are in their nation wyser then the children of lyght. 9 And I say vnto you, make you (b) freendes of the vnrighteous Mammon, that when ye shall haue neede, they may receaue you into euerlastyng (c) habitations. 10 He that is faythfull in that which is least, is faythfull also in much: and he that is vnrighteous in the least, is vnrighteous also in much. 11 So then, yf ye haue not ben faythfull in the vnrighteous Mammon, who shall trust you in the true (treasure?) 12 And yf ye haue not ben faythfull in another mans busshelle, who shall geue you that which is your owne? 13 No man can serue two maisters: for either he shall hate the one, and loue the other: or els he shall leane to the one, and despise the other: Ye can not serue God and Mammon. 14 All these thynges hearde the Pharisees also which were couetous: and they mocked him. 15 And he sayde vnto them, Ye are they which iustifie your selues before men, but God knoweth your hearte: for that which is hyghly esteemed among men, is abhominable in the sight of God. 16 The lawe and the prophetes (raigned) vntyll Iohn, and since that tyme the kingdome of God is preached, and euery man stryueth to go in. 17 Easier it is for heauen and earth to perishe, then one title of the lawe to fayle. 18 Whosoeuer for-

(a) He speaketh after the common sort, not that such vntruth is praise worthy, but because it is thought wisdome in the eyes of the worlde.

(b) Lay vp your treasure in heauen.

(c) God for their cause shall receaue you vnto life euerlastyng, and reward your good doinges, not for the worthynes therof, but for his promise sake.

C

Mat.11.b

Esai. 40.a
Mat. 5.c.
Mat.19.a
Mat.10.b

forsaketh his wife, and marryeth another, committeth aduiterie: and he that marryeth her that is diuorced from her husbande, committeth aduiterie (also.) 19 There was a certayne riche man, which was clothed in purple and fine whyte, and fared very deliciously euery day. 20 And there was a certayne begger named Lazarus, which was layde at his gate full of sores: 21 And desiryng to be refreshed with the crumbes which fell from the riche mans boorde (And no men gaue vnto him:) but the dogges came and licked his sores. 22 And it came to passe that the begger dyed, and was caryed by the angels into (d) Abrahams bosome: The riche man also dyed, and was buryed. 23 And beyng in hell in tormentes, he lyft vp his eyes, and sawe Abraham a farre of, and Lazarus in his bosome: 24 And he cryed and sayde, Father Abraham, haue mercie on me, and sende Lazarus that he may dip the tippe of his finger in water, and coole my tongue: for I am tormented in this flame. 25 But Abraham sayd, Sonne, remember that thou in thy lyfe tyme receiuedst thy pleasure, and lykewyse Lazarus payne: but nowe is he comforted, and thou art tormented. 26 Beyonde all this, betweene vs and you there is a great gulfe set, so that they which woulde go from hence to you, can not, neither may come from thence to vs.

27 Then he sayde, I pray thee therfore father sende him to my fathers house. 28 For I haue fiue brethren, that he may witnesse vnto them, lest they also come into this place of torment. 29 Abraham sayde vnto hym, They haue Moyses and the prophetes, let them heare them. 30 And he sayde, Nay, father Abraham: but yf one come vnto them from the dead, they wyll repent. 31 He sayde vnto him, If they heare not Moyses and the prophetes, (e) neither wyll they beleue though one rose from death agayne.

(d) The kingdome of heauen.

Galat. 6. a.

(e) We must seke for trueth in Gods word, and not of the dead.

The. xvii. Chapter.

2 Chiste teacheth to auoyde offences.
30 The maner of Christes commyng.

HE sayde vnto the disciples, It can not be but offences wyll come, neuertheless wo vnto him through whom they come. 2 It were better for him that a mylstone were hanged about his necke, and he cast into the sea, then that he shoulde (a) offende one of these litle ones. 3 Take heede to your selues: If thy brother trespasse agaynst thee, rebuke him: and yf he repent, forgeue him. 4 And though he sinne agaynst thee seuen tymes in a day, and seuen (b) tymes in a day turne agayne to thee, saying, It repenteth me: thou shalt forgeue him. 5 And the Apostles sayde vnto the Lorde, Increase our fayeth. 6 And the Lorde sayde, If ye had fayeth (as much) as a graine of mustarde seede, and shoulde say vnto this Sycamine tree, Plucke vp thy selfe by the rootes, and plant thy selfe in the sea: it shoulde obey you. 7 But which of you hauyng a seruaunt plowyng or feedyng cattell, woulde say vnto him by and by when he were come from the feelde, Go and sit downe at the table: 8 And woulde not rather say vnto him, Dresse wherwith I may suppe, and girde vp thy selfe, and serue me tyll I haue eaten and dronken: and afterward eate thou, and dryncke thou? 9 Doth he thanke that seruaunt because he dyd the thynges that were commanded vnto him? I trowe not. 10 So likewise ye when ye haue done all those thynges which are commaunded you, say, We are vnprofitable seruauntes: we haue done that which was our dutie to do. 11 And so it was as he went to Hierusalem, that he passed thrugh the middes of Samaria and Galilee. 12 And as he entred into a certayne towne, there met him ten men that were lepers, which stoode a farre of, 13 And put foorth their voyces, and sayde, Iesu maister haue mercie on vs. 14 When he sawe (them) he sayde vnto them, Go shewe your selues vnto the (c) priestes. And it came to passe, that as they went, they were cleansed.

15 And one of them when he sawe that he was healed, turned backe (agayne) and with a loude voyce prayssed God: 16 And fell downe on his face at his feete, and gaue him thankes: and the same was a Samaritane. 17 And Iesus answered and sayde, Are there not ten cleansed? but where are those nine? 18 There are not founde that returned agayne to geue God prayse, saue (only) this straunger. 19 And he sayde vnto him, Aryse, go thy way, thy fayeth hath made thee whole.

20 When he was demaunded of the Phari-

(a) To geue occasion wherby any do turne from god or his worde. Mat. 18. f.

(b) That is, often or many tymes.

Mat. 17. d and. 21. f.

Leuit. 14. d Mat. 8. a.

(c) That is, the priestes of Moyses lawe, both that they might iudge of the leprosie. Leui. 4. & also for that they shoulde not murmure and grudge.

(g) The

Mat. 18. a. Marc. 9. f

(f)

Pharisees when the kingdome of God shoulde come: he aunswered them and sayde, The kingdome of God shall not come with obſervation.

21 Neither shall they say, Lo here, or lo there: for beholde the kingdome of God is (d) within you. 22 And he sayde vnto the disciples, The dayes wyll come when ye shall desire to see one(e)day of the sonne of man, and ye shall not see it. 23 And they shall say to you, See here, see there: go not after them, nor folowe them. 24 For as the lyghtnyng that lyghteth out of the (one) part that is vnder heauen, and shyneth vnto the (other) part which is vnder heauen: so shall the sonne of man be in his(f)day. 25 But first must he suffer many thynges, and be refused of this nation. 26 And as it was in the dayes of Noe: so shall it be also in the dayes of the sonne of man. 27 They dyd eate and dryncke, they married wyues, and were married, euen vnto the same day that Noe went into the arke: and the flud came and destroyed them all. 28 Likewise also as it was in the dayes of Lot: they dyd eate, they dranke, they bought, they solde, they planted, they builded: 29 But euen the same day that Lot went out of Sodome, it rayned fire and brimstone from heauen, and destroyed them all: 30 Euen thus shall it be in the day when the sonne of man shalbe reuealed. 31 At that day * he which is on the house (top) and his stuffe in the house, let him not come downe to take it out: and let not him that is in the feelde, turne backe agayne lykewise to the thinges that he left behynde. 32 Remember lottes wyfe. 33 Whosoeuer wyll go about to saue his lyfe, shall loose it: and whosoeuer shall loose his lyfe, shall quicken it. 34 I tell you, in that nyght there shalbe two in one bed, the one shalbe receaued, the other shalbe forsaken.

35 Two (women) shalbe grindyng together: the one shalbe receaued, and the other forsaken. 36 Two (men) shalbe in the feelde: the one shalbe receaued, and the other forsaken.

37 And they aunswered and sayde vnto him, Where Lorde? He sayde vnto them, Wheresoeuer the body shalbe, thyther wyll also the Egles (g) be gathered together.

¶ The.xviii. Chapter.

2 Christe teacheth to continue in prayer. 31 He foresheweth his death.

AND he put foorth a parable vnto them, (to this ende) that men ought alwayes to pray, and not to be (a) weerie: 2 Saying, There was in a certayne citie a certayne iudge which feared not God, neither regarded man. 3 And there was a certayne widowe in the same citie, and she came vnto him, saying, Auenge * me of mine aduersarie. 4 And he woulde not for a whyle. But afterwarde he sayde within him selfe, Though I feare not god, nor care for man, 5 yet because this widowe (much) troubleth me, I wyll auenge * her, lest she come at the last and make me weerie.

6 And the Lorde sayde, Heare what the vnrygh teous iudge saith. 7 And shall not God auenge his elect, which crye day and nyght vnto him, yea though (b) he defeere them? 8 I tell you that he wyll auenge them, and that quickly. Neuertheleſſe when the sonne of man commeth, shall he fynde fayth on the earth? 9 And he tolde this parable vnto certayne which trusted in them selues that they were perfect, and despised other:

10 Two men went vp into the temple to pray: the one a Pharisee, and the other a Publicane. 11 The Pharisee stoode and prayed thus with him selfe, God, I thanke thee that I am not as other men are, extortioners, vniuſt, adulterers, or as this publicane: 12 I fast twise in the weeke, I gene tithe of all that I possesse. 13 And the Publicane standing a farre of, woulde not lyft vp his eyes to heauen: but smote vpon his brest, saying, God, be mercifull to me a sinner. 14 I tell you, this man departed (home) to his house iuſtified rather then the other: For euery one that exalteth him selfe, shalbe brought lowe: and he that humbleth him selfe, shalbe exalted. 15 They brought vnto him also (c) infantes, that he shoulde touche them: which when his disciples sawe, they rebuked them. 16 But Jesus when he had called them (d) vnto him, sayd, Suffer children * to come vnto me, and forbyd them not: for of such (e) is the kingdome of god. 17 Verily I say vnto you, whosoeuer receaueth not the kingdome of God as a (f) chylde, shall not enter therin. 18 And a certayne ruler asked him, saying, Good maister, what ought

(d) It can not be deerned by any outwarde shew.
(e) Either because that gods worde was preached among them, or els because that Christ was among them, who they thought was absent.
(f) Meanyng of his second commyng, when he shall come with glory.
Gen. 19. k.
Mar. 24. b
* Or, yf any man.
Gen. 19. f
Mat. 16. d
John. 6. d
Luk. 9. c.
Mat. 24. d
Mat. 24. d
(g) That is, the faythfull that beleue the gospell, wyll repayre vnto him as ruenyng birdes to the carryan.
A
(a) The greke worde signifieth, not to shrinke backe as cowardes in warre or in daungers.
* Or, do me iuſtice gaynſt my aduerſarie.
* Or, do her ryght.
B
(b) That is, although he seeme slowe in reuenging their iniuries
Deut. 10. d
Eccle. 7. d
C
Mat. 24. d
Luk. 14. c.
(c) The word signifieth suckyng babes.
(d) That is, those that carry the babes.
* Or, sucklyng babes.
(e) Both in yeares in age, and also in simplicitie & playnneſſe.
(f) Laying aside all malice & pride.

ought

ought I to do to possesse eternall lyfe? 19 Jesus sayde vnto him, Why callest thou me good? None is good, saue God only. 20 Thou knowest the commmaundementes, Thou shalt not commit adulterie, Thou shalt not kyl, Thou shalt not steale, Thou shalt not beare false witnesse, Honour thy father & thy mother. 21 And he sayde, All these haue I kept from my youth vp. 22 When Jesus hearde that, he sayde vnto him, Yet lackest thou one thyng, Sell all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, folowe me. 23 When he hearde this, he was very sory: for he was very riche. 24 When Jesus sawe that he was sory, he sayde, With what difficultie shal they that haue money enter into the kingdome of God? 25 For it is easier for a camell to go through a needles eye, then for a riche man to enter into the kingdome of God.

26 And they that hearde (it) sayde, And who then can be saued? 27 And he sayde, The thynges which are vnpossible with men, are possible with God. 28 Then Peter sayde, Lo, we haue forsaken all, and folowed thee.

29 He sayde vnto them, Verily I say vnto you, there is no man that hath forsaken house, either father, or mother, either brethren, or wyfe, or children, for the kingdome of Gods sake, 30 Which shall not receaue much more in this worlde, and in the worlde to come lyfe euerlastyng. 31 Jesus toke vnto him the twelue, and sayde vnto them, Beholde we go vp to Hierusalem, and all thynges shalbe fulfylled to the sonne of man that are written by the prophetes. 32 For he shalbe delinered vnto the gentiles, and shalbe mocked, and spitefully entreated, and spytted on: 33 And when they haue scourged him, they wyll put him to death: and the thirde day he shall ryse agayne. 34 And they vnderstoode none of all these thynges: and this saying was hyd from them, so that they perceaued not the thynges which were spoken.

35 And it came to passe, that as he was come nye vnto Hierico, a certayne blynde man sate by the wayes syde, beggyng. 36 And when he hearde the people passe by, he asked what it meant. 37 And they sayde vnto him that Jesus of Nazareth passed by. 38 And he cryed, saying, Jesu thou sonne of Dauid, haue mercie on me. 39 And they which went before, rebuked him that he shoulde holde his peace: but he cryed so much the more, Thou sonne of Dauid haue mercie on me. 40 And Jesus stoode styll, & commaunded him to be brought vnto him: and when he was come neare, he asked him, 41 Saying, What wylt thou that I do vnto thee? And he sayde, Lorde, that I may receaue my sight. 42 Jesus sayde vnto him, Receaue thy syght: thy faith hath saued thee? 43 And immediatly he receaued his sight, and folowed him, prayesyng God: and all the people when they sawe (it,) gaue prayse vnto God.

¶ The. xix. Chapter.

18 Christe rideth into Hierusalem, and weepyng ouer it, foreshewth the destruction therof.

AND (Jesus) entred in, and went A
throughe Jericho. 2 And beholde there was a man named Zacheus, which was the cheefe among the publicanes, and was riche (also:)

3 And he sought (meanes) to see Jesus what he shoulde be, and coulde not for the preasse, because he was litle of stature. 4 And he ranne before, and clymed vp into a wylde figge tree, to see him: for he was to come that way.

5 And when Jesus came to the place, he loked vp and sawe him, and sayde vnto him, Zache, come downe & once: for to day I must abide at thy house.

6 And he came downe hastyly, and receaued him ioyfully. 7 And when they all sawe it, they murmured, saying that he was gone in to tary with a man that is a sinner. 8 And Zache stoode forth, and sayd vnto the Lord, Beholde Lord, the halfe of my goodes I gene to the poore, and yf I haue taken from any man by forged * cauillation, I restore him foure folde.

9 Jesus sayde vnto him, This day is saluation come to this (a) house: because that he is also the chylde of (b) Abraham. 10 For the sonne of man is come to seke, and to saue that which was lost. 11 And as they heard these thynges, he added and spake a parable, because he was nye to Hierusalem, and because they thought that the kingdome of God shoulde shortly appeare. 12 He sayde therfore, A certayne noble man went into a farre countrey to receaue for him selfe a kingdome, and to come agayne.

13 And

Exod. 20. c
Mat. 5. c
Deut. 5. b
Mat. 19. c
Mar. 10. c
Mat. 19. c
Mar. 10. c
E
Zach. 8. b.
Mat. 19. c
Mar. 8. d.
Mat. 17. d
Mark. 8. d
11. d. 10. c.
Luk. 9. c.
and. 17. c.
F
Mat. 16. d
and. 17. d.
Mark. 9. a
Luk. 2. g.
and. 9. f.
Mat. 20. b
Mar. 10. d
S
Mar. 10. g
Act. 21. g.
B
* Or, false accusation.
(a) That is to say, Zaches familie, and that by the meanes of the league that God made to Abraham and his seede.

C

* or, pounds.

(c) God wyll not haue his seruants idle, nor his graces idle in them.

(d) That is, til his second comming, whiche shall be when he commeth to iudgement.

Mat.25.b.

13 And he called his ten seruauntes, and delmered them ten *peeces of money, saying vnto them, Occupie (c) tyll I (d) come. 14 But his citizens hated him, and sent a message after hym, saying, We wyll not haue this man to raigne ouer vs. 15 And it came to passe that when he had receaued his kyngdome, and returned, he commaunded these seruauntes to be called vnto hym, to whom he had geuen the money, to wit how much euery man had done in occupying.

16 Then came the first, saying, Lorde thy peece hath gayned ten peeces.

17 And he said vnto him, Well thou good seruaunt: because thou hast ben faythfull in a very litle thyng, haue thou auctoritie ouer ten cities.

18 And the seconde came, saying, Thy peece hath increased fyue peeces.

19 And to the same (he) saide, Be thou also ruler ouer fiue cities. 20 And another came, saying, Lorde, beholde here is thy peece which I haue layde vp in a napkin: 21 For I feared thee, because thou art a strayte man: thou takest vp that thou laydest not downe, and reapest that thou diddest not sow.

D

1.Reg.1.c.
Mat.12.d.

22 (Then) he saith vnto him, Of thyne owne mouth wyll I iudge thee, thou euil seruaunt: knewest thou that I am a strayte man, takyng vp that I layed not downe, and reapyng that I did not sowe: 23 And wherefore gauest not thou my money into the banke, and at my commyng, I myght haue required myne owne with vantage? 24 And he said vnto them that stood by, Take from hym that peece, and geue it to him that hath ten peeces. 25 And they sayde vnto hym, Lord he hath ten peeces. 26 For I say vnto you, that vnto euery one which hath, shalbe geuen: and from hym that hath not, shalbe taken away euen that he hath.

Mat.13.d.
Mar.4.c.
Luk.8.c.

E

27 Moreouer, those myne enemies which would not that I should raigne ouer them, bryng hither, and slea them before me. 28 And when he had thus spoken, he went forth before, ascendyng vp to Hierusalem. 29 And it came to passe when he was come nye to Bethphage and Bethanie, besydes the mount whiche is called Oliuet, he sent two of his disciples,

Mat.21.e.
Mar.xi.a.

30 Saying, Go ye vnto the towne whiche is ouer agaynst you, into the whiche assoone as ye are come, ye shall fynde a coulte tyed, whereon yet neuer man sate: loose hym, and bryng hym hyther. 31 And yf any man aske you, Why do ye loose hym? Thus shall ye say vnto hym, Because the Lorde hath neede of hym.

Mat.21.a.
Mar.xi.a.

32 They that were sent, went their way, and founde euen as he had sayde vnto them. 33 And as they were a loosing the coult, the owners thereof sayde vnto them, Why loose ye the coult? 34 And they sayde, For the Lorde hath neede of hym. 35 And they brought hym to Jesus: and caste their rayment on the coult, and set Jesus thereon. 36 And as he went, they spread their clothes in the waye.

F

37 And when he was nowe come nie to the goyng downe of the mount Oliuete, the whole multitude of the disciples began to reioyce, and to prayse God with a loude voyce for all the miracles that they had seene:

Mat.xxi.b.
(e) That is, by Christ we are reconciled to god, and gods wrath is pacified toward vs.
Iohn.xi.a.

38 Saying, Blessed be the kyng that commeth in the name of the Lorde, peace in (e) heauen, and glorie in the hyest. 39 And some of the Pharisees of the company sayde vnto hym, Maister rebuke thy disciples.

40 He said vnto them, I tel you, that if these hold their peace, then shall the stones crye. 41 And when he was come neare, he beheld the citie, and wept on it: 42 Saying, yf thou hadest knowen those thynges whiche (belong) vnto thy peace euen in this thy day: but nowe are they hid from thine eyes. 43 For the dayes shall come vpon thee, that thyne enemies also shall caste a banke about thee, and compasse thee rounde, and kepe thee in on euery syde: 44 And make thee euen with the grounde, and thy chyldren whiche are in thee: and they shall not leaue in thee one stone vpon another: because thou knowest not the tyme of thy visitation.

Iere.52.a.
Mat.24.a.

G

Mich.3.d.
Mark.13.a.
Luk.21.a.
Mat.21.b.
Mat.xi.c.
Iohn.4.c.
4.Reg.8.d.
Esai.56.c.
Jerem.7.c.
Iohn.7.c.
Mar.xi.c.
Luk.xx.c.

45 And he went into the temple, and began to caste out them that solde therein, and them that bought,

46 Saying vnto them, It is written, My house is the house of prayer: but ye haue made it a denne of theeues. 47 And he taught dayly in the temple. But the hye priestes and the Scribes, and the cheefe of the people, went about to destroy hym: 48 And coulde not finde what to do: for all the people stacke by him, when they hearde hym.

Th. xx. Chapter.

17 Christ the stone reproued, 41 Christ the sonne of Dauid,

A ND it came to passe, that on one of those dayes as he taught the people in the temple and preached the gospell, the hye priestes and the Scribes came vpon him with the elders, 2 And spake vnto him, saying, Tel vs by what auctoritie doest thou these thynges? Either who is he that gaue thee this auctoritie? 3 Jesus aunswered, and sayde vnto them, I also will aske you one thyng, and aunswere me: 4 The baptisme of (a) John, was it from heauen, or of men?

5 And they reasoned within them selues, saying, If we say from heauen, he will say, Why then beleued ye hym not? 6 But and yf we say of men, all the people will stone vs: For they be persuaded that John is a prophete.

7 And they aunswered that they coulde not tell whence (it was.)

8 And Jesus sayde vnto them, Neither tell I you by what auctoritie I do these thynges. 9 Then began he to put forth to the people this parable, A certayne man planted a vineyarde, and let it forth to husbandemen, & went him selfe into a straunge countrey for a great season. 10 And when the tyme was come, he sent a seruaunt to the husbandemen, that they shoulde geue hym of the fruite of the vineyarde. And they beat hym, and sent hym away emptie. 11 And agayne, (he) sent yet another seruaunt: and him they did beate, and entreated him shamefully, and sent hym awaye emptie. 12 Agayne, he sent the thirde also: and hym they wounded, and cast hym out. 13 Then said the Lorde of the vineyarde, What shall I do? I will sende my deare sonne: it may be they will reuerence him when they see hym. 14 But when the husbandmen sawe hym, they reasoned within them selues, saying, This is the heire, come, let vs kyll hym, that the inheritaunce may be ours. 15 And they cast hym out of the vineyarde, and kylled hym. What shall the Lorde of the vineyarde therefore do vnto them?

16 He shall come and destroy these husbandmen, and shall let out his vineyarde to other. When they heard (this,) they sayde, God forbyd.

17 And he beheld them, and sayde, What is this then that is written, The stone that (b) the buylders refused, the same is become the head of the corner. 18 Whosoeuer doth stumble vpon that stone, shalbe broken: but on whomsoeuer it falleth, it will grynde hym to powder. 19 And the hye priestes & the Scribes the same houre went about to lay handes on him, and they feared the people: for they perceaued that he had spoken this similitude against them. 20 And they watched hym, and sent foorth spyes which shoulde fayne them selues ryghteous men, to take hym in his wordes, and to delyuer hym vnto the power and auctoritie of the deputie.

21 And they asked hym, saying, Master, we know that thou sayest and teachest right, neither considerest thou the outwarde appearaunce of any man, but teachest the way of God truely: 22 Is it lawful for vs to geue tribute vnto Ceasar, or not? 23 He perceaued their craftinesse, and sayde vnto them, Why tempt ye me? 24 Shewe me a peny: whose image and superscription hath it? They aunswered and sayde, Ceasars. 25 And he sayde vnto them, Geue then vnto Ceasar the thynges which (belong) vnto Ceasar: and to God the thinges that pertaine vnto god. 26 And they could not reproue his sayinges before the people: and they maruayled at his aunswere, and held their peace. 27 Then came to him certaine of the Sadducees (which denye that there is any resurrection) and they asked him, 28 Saying, Master, Moyses wrote vnto vs, If any mans brother dye, hauyng a wife, and he dye without children: that then his brother should take his wife, and rayse vp seede vnto his brother.

29 There were therefore seuen brethen, and the first tooke a wyfe, and dyed without chyldren. 30 And the seconde tooke her, and he dyed childlesse. 31 And the third tooke her: and in lykewyse the residue of the seuen, & left no children behynde them, and dyed. 32 Last of all, the woman dyed also. 33 Nowe in the resurrection, whose wife of them shall she be? For seuen had her to wife. 34 Jesus aunswered and said vnto them, The chyldren of this (c) worlde marry wiues, and are marryed: 35 But they which shal be counted worthy to enioy that worlde, and the resurrection from the dead, do not marry wyues, neither are married: 36 Nor yet can dye any more: For they are equall vnto the angeles.

Mat. 21. c. Mar. 11. b.

(a) That is, the whole ministerie of Iohn.

Mat. 22. b. Mar. 12. a. Esai. 5. a. Ezech. 9. c. Jere. 7. c.

John. 3. b. Rom. 8. a. Gala. 4. a.

Gen. 37. e. Mat. 21. d. Mar. 12. a.

(b) By the cornerstone, he meaneth Christ hym selfe, who was refused of the Iewes.

Mat. 21. d. Mar. 11. c. Luk. 19. g.

Mat. 22. Mar. 12. b.

Mat. 22. c. Mar. 12. b.

Mat. 22. c. Mar. 12. c. Acres. 23. b. Deut. 25. b.

(c) That is, all that remayne in the worlde, and are abydyng therein.

angels, & are the sonnes of god, inasmuch as they are children of the resurrection. 37 And that the dead shall rise agayne, Moyses also sheweth besides the bushe, when he calleth the lord the God of Abraham, & the god of Isahac, and the God of Jacob. 38 For he is not a God of dead, but of liuing: for all lyue vnto hym. 39 Then certaine of the Pharisees answered, and sayde, Maister, Thou hast well sayde.

40 And after that durst they not aske hym any question at all. 41 And he sayde vnto them, Howe say they that Christe is Dauids sonne: 42 And Dauid him selfe sayth in the booke of the Psalmes, The Lorde sayde to my Lorde, Sitte thou on my tyght hande, 43 Tyll I make thyne enemies thy footestoole? 44 Dauid therefore calleth hym Lorde, and howe is he then his (d) sonne? 45 Then in the audience of all the people, he sayd vnto his disciples, 46 Beware of the Scribes, which wyll go in long robes, and loue greetinges in the markets, and the hyest seates in the synagogues, & the cheefe roomes at feastes: 47 Which deuoure wyddowes houses vnder colour of long prayers: The same shall receaue greater dampnation.

(d) For the sonne is not lord ouer his father, and therefore it followeth that Christe is God.

¶ The. xxi. Chapter.

1 The liberalitie of the poore wydowe. 27 Of the ende of the worlde.

AS he beheld, he saw the rich men which cast theyr gyftes into the treasurie. 2 He sawe also a certayne poore wydowe which cast in thither two mites. 3 And he sayde, Of a trueth I say vnto you, that this poore wydow hath put in more then they all. 4 For they all haue of their superfluitie added vnto the offerynges of God: but she of her penurie hath cast in all the substaunce that she had. 5 And vnto some that spake of the temple how it was garnyshed with goodly stones and gyftes, he sayde, 6 Are these the thynges which ye looke vpon? The dayes wyll come in the whiche there shal not be left one stone vpon another that shall not be throwen downe.

7 And they asked him, saying, Maister, when shall these thynges be? and what signe wyll there be when these thinges shal come to passe? 8 And he sayd, Take heede that ye be not deceaued: For many shal come in my name, saying, I am (Christe,) and the tyme draweth neare; Folowe ye them not therefore. 9 But when ye heare of warres and seditions, be not afrayde: For these thynges must fyrst come to passe, but the end soloweth not by and by. 10 Then sayde he vnto them, Nation shal rise agaynst nation, and kingdome agaynst kyngdome: 11 And great earthquakes shalbe in diuers places, and hunger, and pestilence, and fearfull thynges, and great signes shall there be from heauen. 12 But before all these, they shall laye theyr handes on you, and persecute you, deliuerynge you vp to the synagogues, and into pryssons, and shall bryng you vnto kinges and rulers for my names sake.

13 And it shal turne to you for a testimoniall. 14 Be at a sure poynt therefore in your heartes, not to studie before what ye shall answere: 15 For I wyll geue you a mouth and wysdome, whereagaynst all your aduersaries shall not be able to speake nor resist. 16 Yea ye shalbe betrayed also of your parentes, and brethren, and kinsfolke, and freendes, and (some) of you shall they put to death: 17 And hated shall ye be of all men for my names sake. 18 And there shal not one heere of your head perishe. 19 Possesse ye your soules by your (a) patience.

(a) Those possesse their soules in patience, vnto whom God geueth a ioyfull mind vnder the crosse, euen vnto the ende.

20 And when ye see Hierusalem besieged with an hoast, then be sure that the desolation of the same is nye. 21 Then let them whiche are in Iurie, flee to the mountaynes, and let them which are in the myddes of it, depart out: and let not them that are in other countreys enter therein. 22 For these be the dayes of vengeaunce, that all thinges which are written may be fulfylled. 23 But wo vnto them that are with chylde, and to them that geue sucke in those dayes: for there shalbe great distresse in the lande, and wrath ouer this people.

24 And they shall fall through the edge of the swoord, and shalbe led away captiue into all nations: and Hierusalem shalbe troden downe of the gentiles, vntyl the tyme of the gentiles be fulfilled. 25 And there shalbe signes in the sunne and in the moone and in the starres: and vpon the earth trouble among the nations, with perplexitie: the sea and the water shall roze. 26 And mens hearetes shall faile them for feare, and for lookyng after those thinges which shall come on the worlde: For the powers of heauen shalbe shaken.

John. 3. a.
1. John. 1. b.

Exod. 3. c.
Mat. 22. c.
Mar. 12. c.

B
Mat. 22. d.
Mar. xii. d.
Psal. cx. a.

A
Mar. 12. d.

1. Cor. 8. c.

Mat. 24. c.
Mar. 13. a.

B
Colos. 2. b.
Ephe. v. b.
1. John. 4. a.

Esai. 19. a.
4. Esd. 13. c.

Mat. 5. b.
Mar. 12. b.
John. 16. a.

C
Exod. 4. b.
Mat. x. c.

Act. 6. c.
Mich. 7. c.

B
1. Thes. 2. d.

C
Mat. 24. c.
Mar. 13. c.
Joel. 2. c.
Ezech. 28. c.

17 And then shall they see the sonne of man come in a cloude with power and great glorie. 28 And when these thynges begin to come to passe, then looke vp, and lyft vp your heades, for your redemption draweth nye.

F

Mat.24.c. Mar.13.c. 29 And he shewed them a similitude, Beholde the figge tree, and all the trees: 30 When they shoote forth (their buddes) ye see and knowe of your owne selues that sommer is then nye at hande. 31 So lykewyse ye, when ye see these thynges come to passe, be ye sure that the kyngdome of God is nye. 31 Verely I saye vnto you, this generation shall not passe, tyll all be fulfylled. 33 Heauen and earth shall passe, but my wordes shall not passe. 34 Take heede to your selues lest at any time your hertes be ouercome with surfettyng and drunkennesse, and cares of this lyfe, and so the day come vpon you vnawares.

Eccle.31.c. Rom.13.d. 35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therfore, & pray continually, that ye may be accompted worthy to escape all these thinges that shal come, & that ye may stand before the sonne of man. 37 In the day tyme he taught in the temple; and at night he went out, and abode in the mount that is called Oliuete.

John.8.a. 38 And all the people came in the morning to hym in the temple for to heare hym.

The.xxii. Chapter.

4 Iudas selleth Christ. 7 They eate the passouer.

A

Mat.26.a. Mar.14.a. John.7.d. John.13.c. THe feaste of sweete bread drewe nye, which is called the Passouer: 2 And the hye priestes & scribes sought howe they myght kyll him: for they feared the people. 3 Then entred Satan into Iudas, whose surname was Iscariot, which was of the number of the twelue. 4 And he went his waye, and communed with the hye priestes and officers howe he myght betraye him vnto them. 5 And they were glad, and promised to gene hym money. 6 And (he) consented: and sought opportunitie to betray him vnto them when the people were awaye.

B

Mat.26.c. Mar.14.b. 7 Then came the day of sweete bread, when (of necessitie) the Passouer must be offered. 8 And he sent Peter and John, saying, Go and prepare vs the Passouer, that we may eate. 9 They sayde vnto hym, Where wylt thou that we prepare(it?) 10 And he sayde vnto them, Beholde, when ye enter into the citie, there shall a man meete you bearyng a pitcher of water: hym folowe into the same house that he entreth in. 11 And ye shall saye vnto the good man of the house, The master sayth vnto thee, where is the ghest chaumber, where I shall eate the passouer with my disciples? 12 And he shall shew you an vpper chaumber prepared, there make redy. 13 And they went and founde as he had sayde vnto them: and they made redy the Passouer. 14 And when the houre was come, he sate downe, and the twelue apostles with hym. 15 And he sayde vnto them, I haue earnestly desyred to eate this Passouer with you before that I suffer. 16 For I say vnto you hencefoorth I wyll not eate of it any more, vntill it be fulfylled in the kingdome of god. 17 And he toke the cup, and gaue thankes, and sayde, Take this, and diuide it among you.

Mat.26.d. Mar.14.d.

18 For I say vnto you, I wyll not drynke of the fruite of the vine, vntyll the kingdome of God come. 19 And he toke bread, and when he had geuen thankes, he brake (it) and gaue vnto them, saying, This is my body which is geuen for you: this do in the remembraunce of me. 20 Lykewyse also when he had supped, he tooke the cuppe, saying, This cuppe is the newe testament in my blood, whiche is shed for you. 21 Yet beholde, the hande of hym that betrayeth me, is with me on the table. 22 And truely the sonne of man goeth as it is appoynted: but wo vnto that man by whom he is betrayed. 23 And they began to enquire among them selues whiche of them it was that shoulde do it.

Mat.26.e. 1.Cor.11.c.

24 And there was a stryfe among them, whiche of them shoulde seeme to be the greatest. 25 And he sayde vnto them, The kynges of nations raigne ouer them, and they that haue auctoritie vppon them, are called gracious Lordes.

Mat.20.b. 26 But ye shall not be so: but he that is greatest among you, shalbe as the younger, and he that is cheefe, shalbe as he that doth minister.

27 For whether is greater he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth.

28 Ye are they which haue bidden with me in my temptations. 29 And I appoynt vnto you a kyngdome, as my father hath appoynted vnto me.

30 That

Mat.19.d. 30 That ye may eate and drynke at my table in my kyngdome, and sitte on seates iudging the twelue tribes of Israel. 31 And the Lorde sayde, Simon, Simon, beholde Satan hath desired to sift you, as it were wheate: 32 But I haue prayed for thee, that thy fayth fayle not: and when thou art conuerted, strengh thy brethren.

Mat.26.c. Mar.14.c. John.13.d. 33 And he sayde vnto hym, Lorde I am redy to go with thee into pryson, and to death. 34 And he sayde, I tell thee Peter, The Cocke shall not crowe this day, tyll thou hast thryse denyed that thou knewest me.

Mat.10.c. Mar.6.d. Luk.22.a. 35 And he sayde vnto them, When I sent you without wallet, and scrippe, and shoes, lacked ye any thyng? And they sayde, No.

36 Then sayde he vnto them, But nowe he that hath a wallet, let hym take it vp, and lykewyse his scrippe, and he that hath none, let hym sell his coate and bye a sworde. 37 For Esai.liii.b. I say vnto you, that yet the same Mat.27.b. which is written must be performed Mar.15.c. in me, Euen among the wicked was John.18.f. he reputed. For those thynges (which are written) of me, haue an ende.

38 And they sayde, Lorde, beholde here are two swordes. And he sayde Mat.26.c. vnto them, It is enough. 39 And he Mar.14.c. came out, and went as he was wont to mount Oliuete: and the disciples Mat.6.b. followed hym. 40 And when he came Luk.22.a. to the place, he sayde vnto them, Pray, lest ye fall into temptation.

Mat.26.d. 41 And he gate hym selfe from them about a stones caste, and kneeled downe, and prayed, 42 Saying, Father, if thou wylt, remoue this cuppe John.6.d. from me: neuertheless, not my wyll, but thine be fulfylled. 43 And there appeared an angel vnto hym from heauen, comfortyng hym. 44 And he was in an (a) agonie, and he prayed more earnestly: and his sweate was lyke droppes of blood, treckling downe to the grounde. 45 And when he rose vp from prayer, and was come to his disciples, he founde them sleepyng for heauinesse, 46 And sayde vnto them, Why sleepe ye? Ryse, and pray lest ye fall into temptation.

(a) He felt the horrour of Gods wrath and iudgement against sinne

Mat.26.c. Mar.14.b. 47 Whyle he yet spake, beholde (there came) a company, and he that was called Judas, one of the twelue, went before them, and preassed nye vnto Jesus to kysse hym. 48 But Jesus sayde vnto hym, Judas, betrayest thou the sonne of man with a kysse? 49 When they whiche were about hym sawe what wonlde folow, they sayde vnto hym, Lorde, shall we smyte with sworde? 50 And one of them smote a seruaunt of the hye priest, and stroke of his ryght eare.

Mat.26.c. Mar.14.f. John.18.b. 51 Jesus aunswered and sayde, Suffer ye thus farre forth. And when he touched his eare, he healed hym.

52 Then Jesus sayde vnto the hye priestes and rulers of the temple, and the elders whiche were come to him, Be ye come out as vnto a theefe, with swordes and staues? 53 When I was daply with you in the temple, ye stretched forth no handes agaynst me: but this is euen your very houre, and the power of darknesse.

54 Then toke they hym, and led hym, and brought hym to the hye priestes house: and Peter folowed a farre of.

55 And when they had kindled a fyre in the middes of the hall, and were set downe together, Peter also sate Mat.26.c. downe among them. 56 But when Mar.14.f. a certayne wenche beheld hym as he John.18.c. sate by the fyre, and earnestly looked vpon him, she sayd, This same felowe was also with hym. 57 And he denyed hym, saying, Woman, I knowe hym not. 58 And after a litle whyle Mat.26.c. another sawe hym, and sayde, Thou Mar.14.c. art also of them. And Peter sayde, Man, I am not. 59 And about the space of an houre after, another affirmed, saying, Verily this felowe was with hym also: for he is of Galilee.

60 And Peter sayd, Man, I wote not what thou sayest. And immediatly whyle he yet spake, the Cocke crewe.

61 And the Lorde turned backe and Luk.22.c. looked vpon Peter: and Peter re- Mat.26.c. membred the worde of the Lord, howe Mar.14.c. he had said vnto him, Before the cocke crowe thou shalt denye me thryse.

62 And Peter went out, and wept bitterly. 63 And the men that helde Jesus, mocked hym, and smote hym.

64 And when they had blynfolded hym, they stroke hym on the face, and asked him, saying, Arede, who is it that smote thee? 65 And many other thynges blasphemously spake they against hym. 66 And assoone as it was day, the elders of the people and the hye priestes and Scribes came together, and led hym into their counsell, saying, 67 Art thou very Christ, tell vs? And he sayde vnto them, If I tell you, you wyll not beleue:

68 And yf I aske you, you wyll not

Mat.26.f. Mar.14.g. answere me, nor let me go. 69 Hereafter shall the sonne of man sit on the ryght hande of the power of God.

70 Then said they all, Art thou then the sonne of God? He sayde, ye say Mat. 26.g. Mar.14.g. that I am. 71 And they sayde, What neede we any further witnesse? For we our selues haue heard of his owne mouth.

¶ The.xxiii. Chapter.

1 Iesus is accused before Pilate, and is sent to Herode.

AND the whole multitude of them arose, and led hym vnto Pilate.

2 And they began to accuse him, saying, We fonnde this felowe peruerting the people, and forbiddyng to pay tribute to Ceasar, saying that he is Christe a kyng. 3 And Pilate apposed hym, saying, Art thou the kyng of the Iewes? He answered hym, and sayde, Thou sayest it. 4 Then sayde Pilate to the hye priestes, and to the people, I fynde no fault in this man. 5 And they were the more fierce, saying, He moueth the people, teachyng throughout all Iurie, and began at Galilee, euen to this place.

6 When Pilate heard (mention) of Galilee, he asked whether the man were of Galilee. 7 And assoone as he knew that he belonged vnto Herodes iurisdiction, he sent hym to Herode, whiche was also at Hierusalem at that tyme. 8 And when Herode sawe Iesus, he was exceedyng glad: for he was desirous to see hym of a long season, because he had heard many thynges of hym, and he trusted to haue seene some miracle done by hym. 9 Then he questioned with hym many wordes: but he answered hym nothyng. 10 The hye priestes and Scribes stoode forth, and accused hym straytely. 11 And Herode with his men of warre despised him: and when he had mocked him, he arayed him in white clothyng, & sent him agayne to Pilate. 12 And the same day Pilate and Herode were made freendes together: for before thei were at variaunce. 13 And Pilate called together the hye priestes, and the rulers, and the people: 14 And sayd vnto them, Ye haue brought this man vnto me, as one that peruerteth the people: and behold I examine him before you, and fynde no fault in this man, of those thynges wherof ye accuse hym: 15 No, nor yet Herode: for I sent you to hym, and loe nothyng worthy of death is done to hym. 16 I will therfore chasten him, and let him loose. 17 For of necessitie he must haue let one loose vnto them at the feast. 18 And all the people cryed at once, saying, Away with hym, and deliuer to vs Barabbas. 19 Which for a certayne insurrection made in the citie, and for murther, was cast in prison. 20 Pilate spake agayne to them, wyllyng to let Iesus loose. 21 But they cryed, saying, Crucifie hym, crucifie hym. 22 He sayde vnto them the thyrd tyme, What euyl hath he done? I fynde no cause of death in hym: I will therfore chasten him, and let hym go. 23 And they were instant with loude voyces, requiryng that he myght be crucified: and the voyces of them & of the hye priestes preuayled. 24 And Pilate gaue sentence that it shoulde be as they required.

Luk. 3.a. Act. 4.a. Mat.26.a. Mat.27.b. Mar.15.b. Joh.18.a. Mat.27.c. Mar.15.a. Joh.19.a. Mat.27.c. Mar.15.a. Mat.27.c. Mar.15.b. Luk.23.a. Esai.liii.a. Sapi.iii.c. Gala. iii.b. Mat.27.b. Mar.15.c. Joh.19.b. Mat.27.b Mar.15.c. Osal.xxii.b

25 And he let loose vnto them hym that for insurrection & murther was cast into pryson, whom they had desired: and he deliuered (vnto them) Iesus, to do with hym what they would.

26 And as they led hym away, they caught one Simon of Cyrene, comyng out of the feelde, and on him layde they the crosse, that he myght beare it after Iesus. 27 And there folowed hym a great company of people and of women: which bewayled and lamented hym. 28 But Iesus turned backe vnto them, and sayde, (Ye) daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your chyldren: 29 For beholde, thy dayes will come in the whiche they shall say, Happy are the barren, and the wombes that neuer bare, and the paps which neuer gaue sucke. 30 Then shall they begyn to say to the mountaynes, Fall on vs, & to the hylles, Couer vs. 31 For yf they do these thinges in a greene tree, what shalbe done in the dry? 32 And there were two cuyll doers led with hym to be slayne. 33 And after that they were come to the place whiche is called Caluarie, there they crucified hym and the cuyll doers, one on the ryght hand, and the other on the left.

34 Then sayde Iesus, Father forgeue them, for they wote not what they do. And they parted his rayment, and cast lottes. 35 And the people stoode and beheld: and the rulers mocked him with them, saying, He saued

saued other (men) let hym saue hym selfe, if he be very Christ the chosen of God. 36 The souldiers also mocked him, and came and offred him vineger,
Mat. 27. b Joh. xix. d. 37 And sayde, If thou be the kyng of the Iewes, saue thy selfe. 38 And a superscription was written ouer him with letters of greke, and latine, and hebrue, This is the kyng of the Iewes. 39 And one of the euil doers which were hanged, railed on him, saying, If thou be Christe, saue thy selfe
Mat. 27. c. Mar. xv. c. and vs. 40 But the other answered, and rebuked him, saying, Fearest thou not God, seyng thou art in the same dampnation? 41 We are ryghteously (punished) for we receaue accordyng to our deedes: but this man hath done nothyng amisse. 42 And he said vnto Iesus, Lord, remember me when thou commest into thy kyngdome.
43 And Iesus sayde vnto hym, Verely I say vnto thee, to day shalt thou
Mat. 27. c. Mar. xv. c. be with me in paradise. 44 And it was about the fyft houre: and there
Mat. 27. f. Mar. xv. d. was a darkenesse ouer all the earth vntyll the nynth houre. 45 And the sunne was darkened, and the vayle of the temple dyd rent euen through the myddes. 46 And when Iesus had cryed with a loude voyce, he sayde, Father, into thy handes I commende my spirite. And when he thus had sayde,
Mat. 27. f. Mar. xv. d. he gaue vp the ghost. 47 When the Centurion sawe what was done, he glorified God, saying, Verely this was a ryghteous man. 48 And all the people that came together to that syght, and sawe the thynges whiche were done, smote theyr brestes, and
Mat. 27. f. Mar. xv. d. returned. 49 And all his acquayntaunce, and the women that folowed hym from Galilee stode a farre of, beholdyng these thynges. 50 And
Mat. 27. g. Mar. xv. d. John. 19. g. beholde, there was a man named Ioseph, a counsellour, and he was a good man and a iust: 51 (The same had not consented to the counsell & deede of them) (which was of Arimathea, a citie of the Iewes, which same also wayted for the kingdome of God:
52 He went vnto Pilate, and begged the body of Iesus. 53 And tooke it downe, and wrapped it in a lynnen cloth, and layde it in a sepulchre that was hewen in stone, wherein neuer man before was layde. 54 And that day was the preparing of the sabbath, and the sabbath drue on. 55 The women that folowed after whiche had come with him from Galilee, beholde the sepulchre, and howe his bodye was layde. 56 And they returned, and prepared sweete odours and oyntmentes: but rested the sabbath day, accordyng to the commaundement.

¶ The. xxiiii. Chapter.

13 Christ appeared to the two disciples that went to Emaus.

A Mat. 28. a. Mar. 16. a. John. xx. a. BVt vpon the first (day) of the sabbathes (very) early in the morning, they came vnto the sepulchre, and brought the sweete odours whiche they had prepared, and other women with them. 2 And they founde the stone rolled away from the sepulchre.
3 And they went in: but founde not the body of the Lorde Iesu. 4 And it came to passe as they were amased therat: beholde, two men stoode by
Mat. 28. a. Mar. 16. a. them in shynyng garmentes. 5 And as they were afrayde, & bowed downe theyr faces to the earth, they saide vnto them, Why seeke ye the lyuyng among the dead? 6 He is not here, but is rysen: Remember howe he spake vnto you when he was yet in Galilee, 7 Saying, The sonne of man must be delyuered into the handes of sinfull men, and be crucified, and the thirde day ryse agayne.
8 And they remembred his wordes, 9 And returned from the sepulchre, and tolde all these thynges vnto those eleuen, and to all the remnaunt.
10 It was Marie Magdalene, and
Mat. 28. c. Mar. 16. c. Ioanna, and Marie Iacobi, and other that were with them, which told these thynges vnto the apostles. 11 And theyr wordes seemed vnto them fayned thynges, neither beleued they them. 12 Then arose Peter, and ran vnto the sepulchre, and looked in, and sawe the linnen clothes layde by them selues, and departed, wondryng in him selfe at that which was come to passe. 13 And beholde two of them
B Mar. 16. c. went that same day to a towne called Emaus, which was from Hierusalem about three score (a) furlonges: 14 And they talked together of all these thynges that were done. 15 And it came to passe that while they communed together and reasoned, Iesus him selfe drue neare, and went with them. 16 But theyr eyes were holden, that they should not know him. 17 And he said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad?

(a) That is, leuen myles and a halfe.

18 And the one of them, whose name was Cleophas, annswered, and said to him, Art thou only a straunger in Hierusalem, & hast not knowen the thinges which are come to passe there in these dayes? 19 He sayd vnto them, What thynges? And they sayde vnto him, Of Jesus of Nazareth, which was a prophete, myghtie in deede and worde before God and all the people: 20 And howe the hye priestes and our rulers delyuered hym to be condempned to death, and haue crucified him. 21 But we trusted that it had ben he which shoulde haue redeemed Israel: and as touchyng all these thynges, to day is euen the thirde day that they were done. 22 Yea, and certayne women also of our company made vs astonyed, which came early vnto the sepulchre, 23 And founde not his body, & came, saying that they had seene a vision of angels, which sayde that he was alyue. 24 And certaine of them which were with vs, went to the sepulchre, and founde it euen so as the women had sayde, but hym they sawe not.

Luk. 24. c. Joh. xx. a.

25 And he sayde vnto them, O fooles and slowe of heart to beleue all that the prophetes haue spoken: 26 Ought not Christe to haue suffered these thynges, and to enter into his glory? 27 And he began at Moyses and all the prophetes, and interpreted vnto them in al scriptures (which were written) of hym. 28 And they came nye vnto the towne which they went vnto: and he made as though he would haue gone further. 29 And they constrayned hym, saying, Abyde with vs: for it drawyth towarde nyght, and the day is farre passed. And he went in to tarye with them. 30 And it came to passe, as he sate at meate with them, he tooke bread, and (b) blessed it, and brake, and gaue to them. 31 And their eyes were opened, and they knewe hym: and he vanished out of their syght. 32 And they sayde betweene them selues, Dyd not our hartes burne within vs whyle he talked with vs by the way, and opened to vs the scriptures? 33 And they rose vp the same houre, and returned (agayne) to Hierusalem, and founde the eleuen gathered together, and them that were with them, 34 Saying, The Lorde is ryssen in deede, and hath appeared to Simon. 35 And they tolde what thynges were done in the way, and howe they knewe hym in breakyng of bread. 36 And as they thus spake, Jesus hym selfe stoode in the myddes of them, and sayth vnto them, Peace be vnto you. 37 But they were abasshed and afrayde, and supposed that they had seene a spirite. 38 And he said vnto them, Why are ye troubled, and why do thoughtes aryse in your hearttes? 39 Behold my handes and my feete, that it is euen I my selfe: handle me and see, for a spirite hath not flesshe & bones, as ye see me haue.

Mat. xxvi. c. Mar. xiii. c.

Gen. xix. a. Luke. 24. c.

Mar. xv. b

(b) This worde blessed, signifieth here nothing els, but to geue thankes, as appeareth by diuers places of scripture. Luk. xxii.

John. xx. c

40 And when he had thus spoken, he shewed them his handes and his feete. 41 And whyle they yet beleued not for ioy, and wondred, he sayd vnto them, Haue ye here any meate? 42 And they offered hym a peece of a broyled fisshe, and of an hony combe. 43 And he toke it, and did eate before them. 44 And he sayde vnto them, These are the wordes which I spake vnto you, whyle I was yet with you: that all must (needes) be fulfylled which were written of me in the lawe of Moyses, and in the prophetes, and in the Psalmes. 45 Then opened he their wittes, that they myght vnderstande the scriptures. 46 And said vnto them, Thus is it written, and thus it behoued Christe to suffer, and to ryse agayne from death the thyrde day: 47 And that repentaunce and remission of sinnes shoulde be preached in his name among all nations, and must begyn at Hierusalem.

Joh. xxi. b.

Mat. xxv. a.

Act. i. b.

48 And ye are witnesses of these thinges. 49 And behold, I wyl sende the promise of my father vpon you: but tarye ye in the citie of Hierusalem, vntyll ye be indued with power from an hye. 50 And he led them out into Bethanie, and lift vp his handes, and blessed them. 51 And it came to passe, as he blessed them, he departed from them, and was carryed vp into heauen. 52 And they worshypped hym, and returned to Hierusalem with great ioy: 53 And were continually in the temple, prayesyng and laudyng God. Amen.

Act. i. b. Mar. 16. d

The first Chapter.
¶ The diuinitie, humanitie, and office of Christe.

IN the beginning was the worde, and the worde was with God, * and God was that worde. 2 The same was in the beginning with God.

3 All thinges were made by it: and without (a) it was made nothing that was made. 4 In it was lyfe, and the lyfe was the lyght of men:

5 And the light shyneth in darkneſſe, and the darkneſſe comprehended it not. 6 There was a man sent from God, whose name was John: 7 The same came for a witneſſe, to (beare) witneſſe of the (b) light, that all men thrOugh hym myght beleue. 8 He was not that light: but (was sent) to beare witneſſe of the light. 9 That (light) was the true light which lighteth euery man that commeth into the worlde. 10 He was in the worlde, and the worlde was made by him, and the worlde knewe hym not. 11 He came among his owne, and his owne receaued him not. 12 But as many as receaued hym, to them gaue he (c) power to be the sonnes of God, (euen) them that beleued on his name.

13 Whiche were borne not of blood, nor of the will of the flesshe, nor yet of the will of man, but of God. 14 And the same worde * became (d) flesshe, and dwelt among vs (and we sawe the glory of it, as the glory of the only begotten sonne of the father) full of grace and trueth. 15 John beareth witneſſe of hym, and cryeth, saying, This was he of whom I spake, He that commeth after me, is preferred before me: for he was * before me.

16 And of his fulneſſe haue all we receaued, and grace (e) for grace.

17 For the law was geuen by Moyſes, but grace and trueth came by Jesus Christe. 18 No man hath seene God at any tyme: the only begotten sonne which is in the bosome of the father, he hath declared hym.

19 And this is the recorde of John, when the Jewes sent Priestes and Leuites from Hierusalem to aske hym, What art thou? 20 And he confeſſed and denyed not, and sayde playnely, I am not that Christe.

21 And they asked hym, What then? art thou Elias? And he saith, I am not. Art thou that prophete? And he aunswered, No. 22 Then sayd they vnto hym, What art thou, that we may geue an aunswere to them that sent vs: What sayest thou of thy selfe? 23 He sayd, I (am) the voyce of a cryer in the wyldernesſe, Make straight the way of the Lorde, as sayd the prophete Esaias. 24 And they whiche were sent, were of the Phariſees. 25 And they asked hym, and sayde vnto hym, Why baptizest thou then, if thou be not Christe, nor Elias, neither * a Prophete? 26 John aunswered them, saying, I baptize with water: but there standeth one among you, whom ye knowe not:

27 He it is which though he came after me, was before me, whose shoes latchet I am not worthy to vnloose.

28 These thinges were done in Bethabara beyond Jordane, where John did baptize. 29 The next day John seeth Jesus comming vnto hym, and saith, Beholde the Lamme of God whiche taketh away the sinne of the worlde. 30 This is he of whom I said, After me commeth a man, which is preferred before me: for he was before me. 31 And I knewe hym not: but that he shoulde be declared to Israel, therefore am I come baptizing with water. 32 And John bare recorde, saying, I saw the spirite descend from heauen lyke vnto a doue, and abode vpon him. 33 And I knew him not: but he that sent me to baptize with water, the same sayde vnto me, Vpon whom thou shalt see the spirite descend and tary still on him, the same is he whiche baptizeth with the holy ghost. 34 And I sawe, and bare recorde that he is the sonne of God.

35 The next day after John stoode agayne, and two of his disciples.

36 And he beholde Jesus as he walked by, and saith, Behold the Lamme of God. 37 And the two disciples heard hym speake, and they folowed Jesus. 38 And Jesus turned about, and saw them folowe (him,) and saith vnto

* Or, and that worde was God. Gen.i.a.

Pro.viij.d. (a) Without Christe no creature was made. Joh.xiiij.d.

(b) That is, of Christe, which is the true light. John.b.d. 26

Pſal.57.b. (c) Meaning priueledge, or dignitie.

* Or, was made. (d) That is to say, man. Barue.iij.c. Mat.27.a. 1.Pet.j.c.

* Or, worthyer then I. (e) That is, God doth fauour vs, and geueth grace to so many as beleue in Christe, and are become his members

Gen.xviij.c

Mat.iij.a. Mark.i.a. Luke.iij.a. Eſai.xl.a. C

* Or, that prophete. Mat.xvij.b. Mark.i.a. Luk.iij.c.

John.iiij. and.x.d.

Eſai.liij.b. j.Cor.v.b.

Mat.iij.d. Mark.i.b. Luk.iij.d. 32

vnto them, What seeke ye? They said vnto hym, Rabbi (whiche is to say if one interprete it, Maister) where dwellest thou? 39 He saith vnto them, Come and see. They came, and sawe where he dwelt, and abode with hym that day: for it was about the (f) tenth houre. 40 One of the two whiche heard John speake and folowed hym, was Andrewe Simon Peters brother. 41 The same founde his brother Simon first, and saith vnto hym, We haue founde Messias, whiche is by interpretation the " annoynted. 42 And bronght hym to Jesus. And Jesus beheld hym, and sayde, Thou art Simon the sonne of Iona, thou shalt be called Cephas, whiche is by interpretation a Stone. 43 The day folowing Jesus woulde go into Galilee, and founde Philip, and saith vnto hym, Folow me. 44 Philip was of Bethsaida, the citie of Andrewe and Peter. 45 Philip founde Nathanael, and sayth vnto hym, We haue founde (hym) of whom Moyses in the lawe and the prophetes dyd write, Jesus of Nazareth the sonne (g) of Joseph. 46 And Nathanael sayde vnto hym, Can there any good thyng come out of Nazareth? Philip sayth vnto him, Come and see. 47 Jesus sawe Nathanael comming to hym, and sayth of hym, Beholde a ryght Israelite, in whom is no guile. 48 Nathanael saith vnto hym, Whence knewest thou me? Jesus answered and sayde vnto hym, Before that Philip called thee, when thou wast vnder the figge tree, I sawe thee.

49 Nathaniel answered, and sayde vnto hym, Rabbi, thou art euen the (very) sonne of God: thou art the kyng of Israel. 50 Jesus answered and said vnto hym, Because I sayde vnto thee, I sawe thee vnder the figge tree, thou " beleeuest: thou shalt see greater thinges then these. 51 And he saith vnto hym, Verily verily I say vnto you, hereafter shal ye see heauen open, and the angels of God ascending and descending vpon the sonne of man.

¶ The. ii. Chapter.

6 Christe turneth water into wine.

AND the thirde day was there a marriage in Cana " (a citie) of Galilee, and the mother of Jesus was there. 2 And Jesus was called, and his disciples vnto the marriage.

3 And when the wine fayled, the mother of Jesus saith vnto hym, They haue no wine. 4 Jesus saith vnto her, Woman, what haue I to do with thee, mine houre is not yet come?

5 His mother saith vnto the " ministers, Whatsoeuer he saith vnto you, do it. 6 And there were set there sixe water pottes of stone, after the maner of the purifyng of the Jewes, containyng two or three " firkins a peece. 7 Jesus saith vnto them, Fill the water pottes with water. And they filled them vp to the brim.

8 And he saith vnto them, Drawe out nowe, and beare vnto the gouernour of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine (and knew not whence it was, but the ministers whiche drue the water knew) the gouernour of the feast called the bridegrome: 10 And saith vnto him, Euery man at the beginning doth set foorth good wine, and when the ghestes haue well dronke, then that whiche is worse: but thou hast kept the good wine vntyll nowe.

11 This beginning of miracles dyd Jesus in Cana of Galilee, and shewed his glory: and his disciples beleued on him. 12 After this he went downe to Capernaum, and his mother, and his brethren, and his disciples, and there continued not many dayes.

13 And the Jewes Passouer was at hande, and Jesus went vp to Hierusalem, 14 And founde sitting in the temple those that solde oxen, & sheepe, and doues, and chaungers of money.

15 And when he had made (as it were) a scourge of small cordes, he drone them all out of the temple, with the sheepe and oxen, and powred out the chaungers money, and ouerthrew the tables: 16 And said vnto them that solde doues, Haue these thinges hence, and make not my fathers house an house of marchaundize. 17 And his disciples remembred that it was writted, The zeale of thyne house hath euen eaten me. 18 Then answered the Jewes, and said vnto him, What token shewest thou vnto vs, seeing that thou doest these thinges?

19 Jesus answered and sayde vnto them, Destroy this temple, and in three dayes I wyll reare it vp.

20 Then sayde the Jewes, Fourtie and sixe yeres was this temple a building, and wilt thou reare it vp in three dayes? 21 But he spake of the temple of his body. 22 Assone therfore

(f) That was about two houres before nyght.

" Or, the Christe.

John. xtj. c.

Gen. tiij. c. Deu. xviij. c

F

(g) He speaketh after the common opinion: for most men supposed him to be Iosephes sonne

" Or, beleeuest thou?

A

" Or, towne

" Or, ministers.

" Or, measures.

B

Mat. tiij. b. Mark. i. b. Luk. iiij. d.

Mat. xxi. b. Mark. xi. c. Luk. xix. g.

C

D

Mat. xxi. f. Mar. xiiij. f.

as he was ryſen from death (agayne,) his diſciples remembred that he thus had ſayde: and they beleued the ſcripture, and the wordes whiche Ieſus had ſayde. 23 When he was in Hieruſalem at the Paſſouer in the feaſt day, many beleued on his name, when they ſawe his miracles which he did.

24 But Ieſus dyd not commit hym ſelfe vnto them, because he knewe all men: 25 And needed not that any ſhoulde teſtifie of man: for he knewe what was in man.

Jere.xvij.b Apoc.i.d.

¶ The.iii. Chapter.

3 Chriſte teacheth Nicodemus.
16 The loue of god toward the world.

A There was a man of the Phariſees named Nicodemus, a ruler of the Iewes: 2 The ſame came to Ieſus by nyght, and ſaid vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man coulde do theſe miracles that thou doeſt, except God were with hym.

John.viij.g.

3 Ieſus aunſwered and ſayde vnto hym, Verily verily I ſay vnto thee, except a man be borne agayne, he can not ſee the kyngdome of God. 4 Nicodemus ſaith vnto hym, Howe can a man be borne when he is olde? can he enter into his mothers wombe and be borne agayne? 5 Ieſus aunſwered, Verily verily I ſay vnto thee, except a man be borne of water and of the ſpirite, he can not enter into the kyngdome of God. 6 That which is borne of the fleſche, is fleſh: and that which is borne of the ſpirite, is ſpirite. 7 Marnayle not thou that I ſayde to thee, Ye muſt be borne againe. 8 The winde bloweth where it lufteth, and thou heareſt the ſounde thereof: but canſt not tell whence it commeth, & whyther it goeth: So is euery one that is borne of the ſpirite.

John.iiij.b Titus.iij.a Rom.viij.a B Eccle.xi.a.

9 Nicodemus aunſwered and ſayde vnto hym, Howe can theſe thinges be? 10 Ieſus aunſwered and ſayde vnto hym, Art thou a maiſter in Iſrael, and knoweſt not theſe thinges?

11 Verily verily I ſay vnto thee, we ſpeake that we do knowe, and teſtifie that we haue ſeene: and ye receaue not our witneſſe. 12 If I haue tolde you earthly thinges, and ye beleue not: how ſhall ye beleue if I tell you of heauenly thinges? 13 And no man aſcendeth vp to (a) heauen, but he that came downe from heauen, (euen) the ſonne of man whiche is in (b) heauen. 14 And as Moyſes lyft vp the ſerpent in the wildernes: euen ſo muſt the ſonne of man be lift vp: 15 That whoſoeuer beleueth in hym perifhe not, but haue eternall life. 16 For God ſo loued the worlde, that he gaue his only begotten ſonne: that whoſoeuer beleueth in hym, ſhoulde not perifhe, but haue euerlaſting lyfe. 17 For God ſent not his ſonne into the worlde to condemne the worlde: but that the (c) worlde thrugh hym myght be ſaued.

(a) No man by his owne wit can knowe the myſteries of Chriſtes kyngdome, but by Chriſte him ſelfe.

(b) heauen. (b) This is ſpoken for the vnitie of perſon, and that which is proper to one nature, is tranſferred to the other, as Act. 20. and 28. and ſo Chriſte was in heauen, accordyng to his deuine nature.

(c) That is, all ſortes of people that beleue, whether they be Iewes or Gentils.

18 He that beleueth on hym, is not condemned: but he that beleueth not, is condemned alredy, because he hath not beleued in the name of the only begotten ſonne of God. 19 And this is the condemnation, that light is come into the worlde, and men loued darknes rather then light: becauſe their deedes were euyll. 20 For euery one that euyll doth, hateth the light: neither commeth to the light, leſt his deedes ſhoulde be reproued.

John.i.a. Ephe.v.b.

21 But he that doth truely, commeth to the light, that his deedes may be knowen, howe that they are wrought in God. 22 After theſe thinges came Ieſus and his diſciples into the lande of Iurie, and there he tarryed with them and (d) baptized.

(d) Chriſte hym ſelfe baptized not, but his diſciples. Iohn. iiii.

23 And John alſo baptized in Aenon beſide Salim, becauſe there was muche water there: and they came, and were baptized. 24 For John was not yet caſt into priſon. 25 And there aroſe a queſtion betwene Johns diſciples and the Iewes about purifying. 26 And they came vnto John, and ſayde vnto hym, Rabbi, he that was with thee beyonde Iordane, to whom thou bareſt witneſſe, beholde, the ſame baptizeth, and all men come to hym. 27 John aunſwered, and ſayde, A man can receaue nothing, except it be geuen hym from heauen.

Mar.viii.b. Joh. viij.a. D John.i.b.

28 Ye your ſelues are witneſſes how that I ſayde, I am not Chriſte, but am ſent before hym. 29 He that hath the bryde, is the brydegrome: but the freende of the brydegrome which ſtandeth and heareth him, reioyceth greatly because of the brydegromes voyce: This my ioy therefore is fulfilled.

30 He muſt increaſe, but I muſt decreaſe. 31 He that commeth from an hye, is above all: he that is of the earth, is earthly, and ſpeaketh of the earth: he that commeth from heauen, is above all: 32 And what he hath ſeene

seene and heard, that he testifieth: and no man receaueth his testimonie.

Rom.iij.a.

33 He that hath receaued his testimonie, hath set to his seale that God is true. 34 For he whom God hath sent, speaketh the wordes of God: For God geueth not the spirite by measure (vnto hym.) 35 The father loueth the sonne, and hath geuen all thinges into his hande. 36 He that beleueth on the sonne, hath euerlasting life: he that beleueth " not the sonne, shall not see lyfe, but the wrath of God abydeth on hym.

Esai.lxi.a. Mat.xi.d. Luke.i.d. John.vi.f. 1.John.v.b. " Or, he that obeyeth not the sonne.

The.iiii. Chapter.

7 Christe weryed at keth water of the woman of Samaria. 10 The liuely water.

A Soone as the Lorde knew howe the Pharises had heard that Jesus made and baptized mo disciples then John: (2 Though that Jesus hym selfe baptized not, but his disciples:) 3 He left Jurie, and departed agayne into Galilee. 4 For (it was so that) he must needes go thorowe Samaria. 5 Then came he to a citie of Samaria, whiche is called Sichar, beside the possession that Jacob gaue to his sonne Joseph. 6 And there was Jacobs well. Jesus then beyng weery of his iourney, sate thus on the well: and it was about the (a) sixth houre. 7 And there came a woman of Samaria to drawe water: Jesus saith vnto her, Geue me drinke.

Mat.xiii.b. Gen.48.d. (a) Tharis, twelue of the clocke.

8 For his disciples were gone away vnto the towne to bye meate.

9 Then saith the woman of Samaria vnto hym, Howe is it that thou beyng a Jewe, askest drinke of me, whiche am a Samaritane? For the Jewes meddle not with the Samaritanes. 10 Jesus answered & sayd vnto her, If thou knewest the gyft of God, and who it is that saith to thee, Geue me drinke: thou wouldest haue asked of hym, and he would haue geuen thee water of lyfe. 11 The woman saith vnto hym, Syr, thou hast nothing to draw with, and the well is deepe: from whence then hast thou that water of life. 12 Art thou greater then our father Jacob, which gaue vs the well, and he hym selfe dranke thereof, and his children, and his cattell? 13 Jesus answered and sayd vnto her, Whosoeuer drinketh of this water, shall thyrst agayne: 14 But whosoeuer drinketh of the water that I shall geue hym, shall neuer be more a thyrst: but the water that I shall geue him, shalbe in hym a well of water springing vp into euerlasting life. 15 The woman saith vnto him, Syr, geue me of that water, that I thyrst not, neither come hyther to drawe. 16 Jesus saith vnto her, Go, call thy husbande, and come hyther.

4.Reg.17.f. John.vij.b. Jere.ij.d. Jehu.viii.b.

17 The woman answered and sayd vnto hym, I haue no husbande. Jesus sayde vnto her, Thou hast well sayd, I haue no husbande. 18 For thou hast had fiue husbandes: and he whom thou nowe hast is not thy husbande: In that saydest thou truely. 19 The woman saith vnto hym, Syr, I perceaue that thou art a prophete.

20 Our fathers worshipped in this mountayne: and ye say that in Hierusalem is the place where men ought to worship. 21 Jesus saith vnto her, Woman, beleue me, the houre commeth when ye shall neither in this mountayne, nor yet at Hierusalem worship the father. 22 Ye worship ye wote not what, we knowe what we worship: for saluation commeth of the Jewes. 23 But the houre commeth, and nowe is, when the true worshippers shall worship the father in spirite and in the trueth: for suche the father also requireth to worship him. 24 God is a spirite: and they that worship hym, must worship hym in spirite and in trueth. 25 The woman saith vnto hym, I wote that Messias shall come, whiche is called Christe: when he is come, he will tell vs all thinges. 26 Jesus saith vnto her, I that speake vnto thee (am he.)

Luk.vij.b. 3.Reg.9.a. ij.Par.vij.c. Exod.xxi.a. Rom.i.a. 1.Cor.iii.a.b. Mat.xxvi.f. Mar.xiii.g. Luk.xxii.c. John.xi.b.

27 And immediatly came his disciples, and marueyled that he talked with the woman: Yet no man sayde, What seekest thou, or, why talkest thou with her? 28 The woman then left her water pot, and went her way into the citie, and saith to the men,

29 Come, see a man which tolde me all thinges that euer I dyd: is not he Christe? 30 Then they went out of the citie, & came vnto him. 31 In the meane whyle his disciples prayed him, saying, Maister eate. 32 He said vnto them, I haue meate to eate that ye wote not of. 33 Therfore said the disciples among them selues, Hath any man brought hym ought to eate?

34 Jesus saith vnto them, My meate is to do the will of hym that sent me, and to finishe his worke. 35 Say not ye, There are yet foure

foure monethes, and then commeth harueſt? Beholde, I ſay vnto you, lyft vp your eyes, and loke on the regions: for they are whyte alredy vnto harueſt. 36 And he that reapeth, receaueth wages, and gathereth fruite vnto lyfe eternall: that both he that ſoweth, and he that reapeth, myght reioyce together. 37 And herein is the ſaying true, That one ſoweth, and another reapeth. 38 I ſent you to reape that wheron ye beſtowed no labour: other men (a) laboured, and ye are entred into theyr labours. 39 Many of the Samaritanes of that citie beleued on hym for the ſaying of the woman, which teſtified that he tolde her al that euer ſhe did. 40 So when the Samaritanes were come vnto him, they beſought hym that he would tary with them: and he abode there two dayes. 41 And many mo beleued becauſe of his owne word: 42 And ſaid vnto the woman, Nowe we beleue, not becauſe of thy ſaying: for we haue hearde him our ſelues, and know that this is euen Chriſt the ſautour of the worlde. 43 After two dayes he departed thence, & went (away) into Galilee.

44 For Jeſus him ſelfe teſtified that a prophete hath none honour in his owne countrey. 45 Then aſſoone as he was come into Galilee, the Galileans receaued him, when they had ſeene all the thynges that he did at Hieruſalem at the day of the feaſt: for they went alſo vnto the feaſt day. 46 So Jeſus came agayne into Cana of Galilee, where he turned the water into wine. And there was a certayne ruler, whoſe ſonne was ſicke at Capernaum. 47 Aſſoone as the ſame hearde that Jeſus was come out of Jurie into Galilee, he went vnto hym, and beſought hym that he would come downe and heale his ſonne: for he was euen at the poynt of death.

48 Then ſayde Jeſus vnto hym, Except ye ſee ſignes and wonders, ye will not beleue. 49 The ruler ſayth vnto hym, Syr, come downe or euer that my ſonne dye. 50 Jeſus ſayth vnto hym, Go thy way, thy ſonne lyueth. The man beleued the worde that Jeſus had ſpoken vnto hym, and he went his waye. 51 And as he was nowe goyng downe, the ſeruauntes met hym, and tolde hym, ſaying, Thy ſonne lyueth. 52 Then enquired he of them the houre when he began to amende: and they ſayde vnto hym, Yeſterday at the ſeuenth houre the feuer left hym. 53 So the father knew that it was (done) the ſame houre in the whiche Jeſus ſayde vnto hym, Thy ſonne lyueth: And he beleued, and all his houſholde. 54 This is agayne the ſeconde miracle that Jeſus did, when he was come out of Jurie into Galilee.

Mat. 9. b. Luk. 5. a.

(a) Meaning the prophetes.

Iohn. 17. d.

Mat. 13. g. Mar. 6. a. Luk. 4. c.

Actes. 18. a.

The .v. Chapter.

5 Chriſt healed on the ſabbath the man that was ſicke thirtie & eyght yeres.

A Fter this was there a feaſt daye of the Jewes, and Jeſus went vp to Hieruſalem. 2 And there is at Hieruſalem by the ſheepe (a) (market,) a poole which is called in the Hebrewe toung Bethesda, hauyng fyue porches. 4 In which lay a great multitude of ſicke folke, of blynde, halt, and wythered, waytyng for the mouyng of the water. 4 For an angel went downe at a certayne ſeaſon into the poole, and ſtirred the water: Whoſoeuer then firſte after the ſtirryng of the water ſtepped in, was made whole of whatſoeuer diſeaſe he had.

5 And a certayne man was there, which had ben diſeaſed thirtie & eyght yeres. 6 When Jeſus ſawe hym lye, and knewe that he nowe long tyme had ben diſeaſed, he ſayth vnto hym, Wylt thou be made whole?

7 The ſicke man aunſwered hym, Sir, I haue no man when the water is troubled to put me into the poole: but in the meane tyme whyle I am about to come, another ſteppeth downe before me. 8 Jeſus ſaith vnto hym, Ryſe, take vp thy bed, and walke. 9 And immediatly the man was made whole, and tooke vp his bed, and walked: And the ſame day was the ſabbath. 10 The Jewes therfore ſayd vnto hym that was made whole, It is the ſabbath day, it is not lawfull for thee to cary thy bed. 11 He aunſwered them, He that made me whole, ſaid vnto me, Take vp thy bed, & walke. 12 Then aſked they hym, What man is that whiche ſaide vnto thee, Take vp thy bed and walke? 13 And he that was healed, wiſte not who it was: for Jeſus had gotten him ſelfe away, becauſe there was preaſe of people in that place. 14 Afterwarde Jeſus found him in the temple, and ſayd vnto him, Behold, thou art made whole: ſinne

A

(a) wher theepe were folde. Or els, by the ſheepe poole, that is, where they waſhed ſheepe, or where ſheep dranke.

Mat. 9. a. Mark. 2. b. Luk. b. e. Actes. 3. b.

B

Iohn. 8. a.

sinne no more, lest a worse thyng come vnto thee. 15 The man departed, and tolde the Iewes that it was Iesus whiche had made him whole. 16 And therefore did the Iewes persecute Iesus, & sought (the meanes) to slea him, because he had done these thynges on the sabbath daye. 17 And Iesus answered them, My father worketh hitherto, and I worke. 18 Therfore the Iewes sought the more to kyll hym, not onely because he had broken the sabbath, but sayde also that God was his father, and made him selfe equall with God. 19 Then answered Iesus and sayde vnto them. Verely verely I say vnto you, the sonne can do nothing of hym selfe, but that he seeth the father do: for whatsoeuer he doeth, that doeth the sonne also. 20 For the father loueth the sonne, and sheweth hym all thynges that he hym selfe doeth: and he will shewe hym greater workes then these, because ye should maruayle. 21 For likewise as the father rayseth vp the dead, and quickeneth them: euen so, the sonne quickeneth whom he will. 22 Neither iudgeth the father any man: but hath committed all iudgement vnto the sonne, 23 Because that al men should honour the sonne, euen as they honour the father: He that honoureth not the sonne (the same) honoureth not the father which hath sent hym.

24 Verely verely I say vnto you, he that heareth my worde, and beleueth on hym that sent me, hath euerlasting lyfe, and shall not come into dampnation: but is escaped from death vnto lyfe. 25 Verely verely I saye vnto you, the houre shal come, and nowe is, when the dead (b) shall heare the voyce of the sonne of God: and they that heare (c) shall liue. 26 For as the father hath lyfe in hym selfe: so lykewyse hath he geuen to the sonne to haue lyfe in hym selfe. 27 And hath geuen hym power also to iudge, because he is the sonne of man.

28 Maruayle not at this: for the houre shall come in the whiche al that are in the graues, shal heare his voice. 29 And shall come forth, they that haue done good, vnto the resurrection of lyfe, and they that haue done euyll, vnto the resurrection of dampnation.

30 I can of myne owne selfe do nothing: as I heare, I iudge: and my iudgement is iust, because I seeke not myne owne will, but the will of the father whiche hath sent me. 31 If I shoulde beare witnesse of my selfe, my witnesse were not true. 32 There is another that beareth witnesse of me, and I am sure that the witnesse whiche he beareth of me is true.

33 Ye sent vnto Iohn, & he bare witnesse vnto the trueth. 34 But I receaue not the recorde of man: neuertheles, these thinges I saye that ye might be safe. 35 He was a burning and a shining light: and ye would for a season haue reioyced in his light.

36 But I haue greater witnesse then (the witnesse) of Iohn: for the workes whiche the father hath geuen me to finish, the same workes that I do, beare witnesse of me that the father hath sent me. 37 And the father him selfe which hath sent me, hath borne witnesse of me. Ye haue not heard his voyce at any time, nor seene his shape, 38 His worde haue ye not abiding in you: for whom he hath sent, hym ye beleue not. 39 Searche the scriptures, for in them ye thinke ye haue eternall lyfe: and they are they which testifie of me: 40 And yet wil ye not come to me, that ye myght haue lyfe.

41 I receaue not prayse of men.

42 But I knowe you that ye haue not the loue of god in you. 43 I am come in my fathers name, and ye receaue me not: if another come in his owne name, hym will ye receaue.

44 Howe can ye beleue, which receaue honour one of another, and seeke not the honour that commeth of god only.

45 Do not thinke that I will accuse you to my father: there is one that accuseth you, euen Moyses, in whom ye trust. 46 For had ye beleued Moyses, ye would haue beleued me: for he wrote of me. 47 But if ye beleue not his writinges, howe shal ye beleue my wordes?

¶ The. vi. Chapter.

29 Fayth is the worke of God. 35 Of the bread of life. 40 Of fayth.

AFter these thinges, Iesus went his way ouer the sea of Galilee, (whiche is) the sea of Tibertas: 2 And a great multitude folowed him, because they sawe his miracles which he dyd on them that were diseased.

3 And Iesus went vp into a mountayne, and there he sate with his disciples. 4 And the Passouer a feast of the Iewes was nye. 5 When Iesus then

1. Cor. xii. a.
Mat. xxvi. f
Mat. xiiii. g
Luk. xxi. a.
John. v. a.
Mat. vi. c.
Luke. x. c.
Job. vi. c.
Luk. xviii. c
Mar. b. e.
1. Joh. vi. c.
(b) Meaning those that are drowned in sinne.
(c) That is, they that receaue it by fayth.
Mat. xxv. a.
John. iii. d.
John. v. c.
Mat. iii. b.
Mark. i. b.
Luk. iii. d.
ii. Pet. i. d.
Act. xvii. b.
Deu. xviii. c
John. ii. c.
1. Thess. ii. c.
Deu. xviii. c
Mat. xiiii. b
Mark. vi. d.
Mat. iiii. d
Luke. vi. c.

then lyft vp his eyes, and sawe a great company come vnto hym, he sayth vnto Philip, Whence shall we bye bread that these may eate? (6 This he sayde to proue hym: for he hym selfe knewe what he woulde do.)

Mat. 14.b. Mar. 6.b. Luk. 9.b.

7 Philip aunswered him, Two hundred (a) penyworth of bread are not sufficient for them, that euery man may take a litle. 8 One of his disciples, Andrewe, Simon Peters brother, sayth vnto hym, 9 There is a litle lad here whiche hath fiue barley loaues and two fisshes: but what are they among so many? 10 And Jesus sayde, Make the people sit downe. There was muche grasse in the place: So the men sate downe in number about fiue thousande. 11 And Jesus toke the bread, and when he had geuen thankes, he gaue to the disciples, and the disciples to them that were set downe: and lykewyse of the fisshes as muche as they wolde. 12 When they had eaten enough, he sayde vnto his disciples, Gather vp the broken meate that remayneth, that nothyng be lost. 13 And they gathered it together, and fylled twelue basketes with the broken meate of the fyue barley loaues, whiche (broken meate) remayned vnto them that had eaten.

3. Reg. 4.g. (a) This sum amounteth to about fiue pounde sterlyng.

14 Then those men when they had seene the miracle that Jesus dyd, sayde, This is of a trueth the same prophete that shoulde come into the worlde. 15 When Jesus therefore perceaued that they woulde come and take hym, to make him kyng, he departed agayne into a mountayne hym selfe alone. 16 And when euen was nowe come, his disciples went downe vnto the sea. 17 And gate vp into a shippe, and went ouer the sea towardes Capernaum: And it was nowe darke, and Jesus was not come to them. 18 And the sea arose with a great wynde that blewe. 19 So, when they had rowed about .xxv. or xxx. furlonges, they sawe Jesus walkyng on the sea, and drawyng nye vnto the shippe: and they were afrayde.

Luk. 7.c. John. 4.b. Luk. 6.b. Mat. 14.c. Mark. 6.f.

20 But he sayth vnto them, It is I, be not afrayde. 21 And they willingly receaued him into the ship: and immediatly the shippe was at the lande whither they went. 22 The day folowyng, when the people which stoode on the other syde of the sea, sawe that there was none other ship there, saue that one whereinto his disciples were entered, and that Jesus went not in with his disciples into the shippe, but that his disciples were gone (awaye) alone: 23 Howbeit there came other shippes from Tiberias nye vnto the place where they did eate bread, after that the Lorde had geuen thankes.

24 When the people therefore sawe that Jesus was not there, neither his disciples, they also tooke shyppyng, and came to Capernaum, seekyng for Jesus. 25 And when they had found hym on the other syde of the sea, they sayde vnto him, Rabbi, when camest thou hyther? 26 Jesus aunswered them, and sayde, Verily verily I say vnto you, ye seeke me, not because ye sawe the miracles, but because ye dyd eate of the loaues, and were fylled. 27 Labour not for the meate which perisheth, but for that whiche endureth vnto euerlastyng lyfe, which (meate) the sonne of man shall geue vnto you: for hym hath God the father sealed. 28 Then saide they vnto hym, What shall we do that we myght worke the workes of God?

29 Jesus aunswered and sayde vnto them, This is the worke of God, that ye beleue on hym whom he hath sent.

30 They sayde therefore vnto hym, What signe shewest thou then, that we may see and beleue thee? What doest thou worke? 31 Our fathers did eate Manna in the desart, as it is written, He gaue them bread from heauen to eate. 32 Then Jesus sayde vnto them, Verily verily I say vnto you, Moyses gaue you not that bread from heauen: but my father geueth you the true bread from heauen. 33 For the bread of God, is he whiche commeth downe from heauen, and geueth lyfe vnto the worlde. 34 Then sayde they vnto hym, Lorde, euermore geue vs this bread. 35 And Jesus sayde vnto them, I am the bread of lyfe: he that commeth to me, shall not hunger: and he that beleueth on me, shall neuer thyrste.

Mat. 12.c. Mar. 8.b. Luk. 11.b. Exod. 16.b. Mat. 16.c.

36 But I say vnto you that ye also haue seene me, and yet ye beleue not. 37 All that the father geueth me, shall come to me, and hym that commeth to me, I caste not awaye. 38 For I came downe from heauen not to do that I wyll: but that he wyll whiche hath sent me. 39 And this is the fathers wyll whiche hath sent me, that of all whiche he hath geuen me, I shall lose nothyng, but

Luk. 22.b.

raise

rayse it vp agayne at the laste daye.
40 And this is the wyll of hym that sent me, that euery one whiche seeth the sonne, and beleueth on hym hath euerlasting lyfe: and I wyll rayse him vp at the last daye. 41 The Iewes then murmured at hym, because he sayde, I am the bread (of lyfe) whiche came downe from heauen. 42 And they sayde, Is not this Iesus, the sonne of Ioseph, whose father & mother we knowe? howe is it then that he saith, I came downe from heauen?
43 Iesus aunswered and sayde vnto them, Murmure not among your selues. 44 No man can come to me, excepte the father whiche hath sent me, drawe hym: and I wyll rayse hym vp at the last daye. 45 It is written in the prophetes, And they shalbe all taught of God. Euery man therefore that hath hearde & hath learned of the father, commeth vnto me. 46 Not that any man hath seene the father, saue he which is of god, the same hath seene the father. 47 Verily verily I say vnto you, he that putteth his trust in me, hath euerlasting lyfe. 48 I am that bread of lyfe. 49 Your fathers did eate Manna in the wylderneſſe, & are dead. 50 This is that bread which commeth downe from heauen, that yf any man eate thereof, (he) should not dye. 51 I am that liuing bread which came downe from heauen: If any man eate of this bread, he shal liue for euer: and the bread that I wyll geue, is my flesche, which I wyll geue for the lyfe of the worlde. 52 The Iewes therfore stroue among them selues, saying, Howe can this (felowe) geue vs that flesche (of his) to eate? 53 Then Iesus sayde vnto them, Verily verily I say vnto you, except ye eate the flesh of the sonne of man, and drinke his blood, ye haue no life in you. 54 Who so eateth my flesche, and drinketh my blood, hath eternall lyfe, and I wyll rayse hym vp at the last day. 55 For my flesche is meate in deede, & my blood is drinke in deede. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in hym. 57 And the liuing father hath sent me, and I lyue by the father: euen so he that eateth me, shal liue by (the meanes of) me. 58 This is that bread whiche came downe from heauen: not as your fathers dyd eate Manna, and are dead: he that eateth of this bread, shall lyue euer.
59 These thinges sayd he in the synagogue as he taught, in Capernaum.
60 Many therefore of his disciples when they had heard (this,) sayd, This is an hard saying: who can abyde the hearing of it? 61 Iesus knew in hym selfe that his disciples murmured at it, & he said vnto them, Doth this offend you? 62 (what) and if ye shall see the sonne of man ascend vp thither where he was before? 63 It is the spirite that quickeneth, the flesche profiteth (a) nothing: The wordes that I speake vnto you, are spirite, and lyfe. 64 But there are some of you that beleue not. For Iesus knewe from the beginning which they were that beleued not, and who should betray hym. 65 And he sayde, Therefore sayde I vnto you that no man can come vnto me, except it were geuen vnto hym of my father.
66 From that time many of his disciples went backe, and walked no more with hym. 67 Then sayde Iesus vnto the twelue, Wil ye also go away?
68 Then Simon Peter aunswered hym, Lorde, to whom shall we go? thou hast the wordes of eternall lyfe:
69 And we beleue and are sure that thou art Christ, the sonne of the liuing God. 70 Iesus aunswereth them, Haue not I chosen you twelue, & one of you is a deuill? 71 He spake of Iudas Iscariot (the sonne) of Simon: for he it was that shoulde betray him, beyng one of the twelue.

¶ The. vii. Chapter.

1 Iesus fled the murmuring Iewes. 5 Christes kinsmen beleued not in him.

AFter these thinges Iesus went about in Galilee: for he woulde not go about in Iurie, because that the Iewes sought to kyll hym. 2 The Iewes feast of tabernacles (a) was at hande. 3 His brethren therfore said vnto hym, Get thee hence, and go into Iurie, that thy disciples also may see thy workes that thou doest. 4 For there is no man that doth any thing in secrete, and he hym selfe seeketh to be knowen openly: yf thou do suche thinges, shewe thy selfe to the worlde.
5 For his brethre beleued not in him.
6 Then Iesus sayde vnto them, My time is not yet come: but your time is alway redy. 7 The world can not hate you, but me it hateth, because I testifie of it, that the workes therof are euyll.
8 Go ye vp vnto this feast: I wyll not go vp yet vnto this feast, for my tyme is not yet full come. 9 When he

Mat. 13. g.
Mar. 6. a.
John. 7. g.
Esai. 54. d.
1. John. 11. d.
Exod. 32. b.
Deut. 4. b.
Judg. 6. c.
and. 13. d.
John. 1. c.
Luk. 22. c.

(a) To wit, if it be separate from the spirite, whereof it hath the force. For it commeth of the power of the spirite, that the flesh geueth vs lyfe, and feedeth vs: And therfore that we may be truely fed & nourished with it, we must bryng the spirituall mouth of fayth to receaue it.

Mat. vi. c.
Mar. viii. f.
Luk. 9. c.

(a) At this feast, they dwelled seuen dayes in theyr tentes.

Leuit. 23. f.

John. xv. d.

he had sayde these wordes vnto them, he abode still in Galilee. 10 But assoone as his brethren were gone vp, then went he also vp vnto the feast, not openly, but as it were priuilie.

John.11.f. 11 Then sought him the Iewes at the feast, and sayde, Where is he? 12 And much murmuring of him was there among the people: for some sayde, He is good: other sayde, Nay: but he deceaueth the people. 13 Howbeit no man spake openly of him, for feare of the Iewes. 14 Nowe when halfe of the feast was done, Iesus went vp into the temple, and taught. 15 And the Iewes marueyled, saying, Howe knoweth he the scriptures, seyng that he neuer learned? 16 Iesus answered them, and sayde, My doctrine is not myne, but his that sent me. 17 If any man wyll do his wyll, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe. 18 He that speaketh of him selfe, seeketh his owne praise: but he that seeketh his prayse that sent him, the same is true, and no vnrighteousnes is in him. 19 Dyd not Moyses geue you a lawe, and (yet) none of you kepeth the lawe? Why go ye about to kyll me? 20 The people answered and sayde, Thou hast the deuyll: who goeth about to kyll the? 21 Iesus answered and said vnto them, I haue done one worke, and ye all marueyle.

Mat.21.d. Ioh.4.c. John.12.f. C

Exod.20.a. Deut.5.a. John.5.a.

22 Moyses therfore gaue vnto you the circumcision (not because it is of Moyses, but of the fathers) and yet ye on the sabbath day circumcise a man.

Gen.xvii.b 23 If a man on the sabbath day receaue circumcision without breakyng of the lawe of Moyses: disdayne ye at me because I haue made a man euery whit whole on the sabbath day?

D Deut.1.c. Leuit.19.c. Pro.24.c.

24 Iudge not after the (vtter) appearaunce, but iudge with a righteous iudgement. 25 Then sayde some of them of Hierusalem, Is not this he whom they go about to kyll? 26 But lo he speaketh " boldly, and they say nothyng to him: do the rulers know in deede that this is very Christe?

" Or, openlye.

Mat.13.g. Mar.6.a. John.6.c.

27 Howbeit, we knowe this man whence he is: but when Christe cometh, no man knoweth whence he is.

28 Then cryed Iesus in the temple, as he taught, saying, Ye both knowe me, and whence I am ye knowe, and I am not come of my selfe, but he that sent me is true, whom ye knowe not. 29 But I knowe him; for I am of him, and he hath sent me. 30 Then they sought to take him: but no man layde handes on him, because his houre was not yet come. 31 Manye of the people beleued on hym, and said, When Christe commeth, wyll he do mo miracles then these that this man hath done? 32 The Pharisees heard that the people murmured such thinges concerning hym, and the Pharisees and the hye priestes sent seruauntes to take hym. 33 Then saide Iesus vnto them, Yet am I a litle whyle with you, and then go I vnto him that sent me. 34 Ye shal seeke me, and shal not finde (me:) and where I am, (thyther) can ye not come.

Mat.11.e. Luke.19.g. John.8.d. Mat.22.d. Mark.12.a Luke.20.d. John.8.c. E Esai.lv.a.

35 Then saide the Iewes among them selues, Whyther wyl he go that we shall not finde him? Wyl he go vnto the dispearsed among the Grecians, and teache the gentiles?

F

36 What (maner of) saying is this that he sayde, Ye shall seeke me, and shall not finde (me,) and where I am (thyther) can ye not come? 37 In the last day, that great day of the feast Iesus stoode, and cryed, saying, If any man thirst, let him come vnto me and drinke: 38 He that beleueth on me, as sayth the scripture, out of his belly shall flowe ryuers of water of lyfe.

" Or, geue, vnderstandyng by the holy ghost, the diuine gifts of the holy ghost.

39 (But this spake he of the spirite which they that beleue on him should receaue: for the holy ghost was not yet " (there) because Iesus was not yet glorified.) 40 Many of the people therefore when they heard this saying, sayde, Of a trueth this is the prophete. 41 But other sayde, This is Christe. But some saide, Shall Christe come out of Galilee?

Mich.v.a. Mat.2.a.

42 Saith not the scripture that Christe shall come of the seede of Dauid, and out of the towne of Bethlehem where Dauid was? 43 So was there diuision among the people because of him. 44 And some of them would haue taken him, but no man layde handes on him. 45 Then came the seruauntes to the hye priestes and Pharisees, and they sayde vnto them, Why haue ye not brought him? 46 The seruauntes answered, Neuer man spake as this man doth. 47 Then answered them the Pharisees, Are ye also deceaued? 48 Doth any of the rulers or of the Pharisees beleue on him? 49 But this (common) people which know not the lawe, are cursed. 50 Nicodemus

G 1 saith

sayth vnto them, (he that came to Jesus by nyght, and was one of them,) 51 Doth our lawe iudge any man before it heare him, and knowe what he hath done? 52 They aunswered and sayde vnto him, Art thou also of Galilee? Searche, and looke: for out of Galilee aryseth no prophete. 53 And every man went vnto his owne house.

The. viii. Chapter.

12 Christe the lyght of the worlde.
56 Abraham dyd see Christes day.

A Mat. 21. a. Mark. 11. a Luke. 19. c.

IEsus went vnto mount Oliuete: 2 And early in the morynng he came agayne into the temple, and all the people came vnto him: and he sate downe and taught them. 3 And the Scribes and Pharisees brought vnto him a woman taken in adulterie, and when they had set her in the middes, 4 They sayde vnto him, Maister, this woman was taken in adulterie, euen as the deede was a doyng. 5 Moyses in the lawe commaunded vs that such shoulde be stoned: But what sayest thou? 6 This they sayde to tempt him, that they myght accuse him. But Jesus stowped downe, and with his finger he wrote on the grounde. 7 So when they continued asking him, he lyft vp him selfe, and sayde vnto them, Let him that is among you without sinne, cast the first stone at her. 8 And agayne he stowped downe, and wrote on the grounde. 9 And when they heard this, (beyng accused of their owne consciences,) they went out one by one, beginning at the eldest, euen vnto the last: and Jesus was left alone, and the woman standyng in the middes. 10 When Jesus had lyft vp hym selfe, and sawe no man but the woman, he sayde vnto her, Woman, where are those thyne accusers? Hath no man condempned thee? 11 She sayde, No man Lorde. And Jesus sayd, Neither do I condempne thee: Go, and sinne no more.

Luke. 20. b

B

John. 5. c.

12 Then spake Jesus agayne vnto them, saying, I am the lyght of the worlde: he that followeth me, doth not walke in darknesse, but shall haue the lyght of lyfe. 13 The Pharisees therefore sayde vnto him, Thou beares recorde of thy selfe, thy record is not true. 14 Jesus aunswered and sayde vnto them, Though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I came, and whyther I go: but ye can not tell whence I come, and whyther I go.

John. 1. a.

C

15 Ye iudge after the flesshe, I iudge no man. 16 And if I iudge, my iudgement is true: for I am not alone, but I and the father that sent me. 17 It is also written in your lawe, that the testimonie of two men is true. 18 I am (one) that beareth witnesse of my selfe, and the father that sent me beareth witnesse of me. 19 Then sayde they vnto him, Where is thy father? Jesus aunswered, Ye neither knowe me, nor yet my father: if ye had knowen me, ye shoulde haue knowen my father also. 20 These wordes spake Jesus in the treasurie, as he taught in the temple: and no man layde handes on him, for his houre was not yet come. 21 Then sayde Jesus agayne vnto them, I go my way, and ye shall seeke me, and shal dye in your sinnes: Whyther I go, (thyther) can ye not come. 22 Then sayde the Jewes, Will he kyll him selfe because he sayth, Whyther I go, (thyther) can ye not come? 23 And he said vnto them, Ye are from beneath, I am from aboue: ye are of this worlde, I am not of this worlde. 24 I sayde therefore vnto you that you shall dye in your sinnes. For if ye beleue not that I am (he,) ye shall dye in your sinnes.

Num. 35. d. Deut. 18. a. Mat. 18. c.

Mat. 6. c.

John. 7. a. D

Mat. 16. b. John. 3. d.

25 Then sayde they vnto him, Who art thou? And Jesus sayth vnto them, (Euen) the very same thing that I said vnto you from the beginning. 26 I haue many thinges to say, and to iudge of you: Yea, and he that sent me is true: and I speake to the worlde those thinges which I haue heard of him. 27 Howbeit, they vnderstoode not that he spake to them of his father. 28 Then sayde Jesus vnto them, when ye haue lyft vp (an hye) the sonne of man, then shall ye know that I am (he,) and that I do nothing of my selfe: but as my father hath taught me, euen so I speake these thinges. 29 And he that sent me, is with me: the father hath not left me alone, for I do alwayes those thinges that please him. 30 As he spake those wordes, many beleued on him. 31 Then sayde Jesus to those Jewes which beleued on him: Yf ye continue in my worde, then are ye my very disciples. 32 And ye shal knowe the trueth, and the trueth shall make you free. 33 They aun-

John. 14. b.

John. 12. b.

John. 7. b.

swered

(a) These were not those Iewes that beleued, but mockers that beleued not.

Rom.7.e. Rom.6.e. 11.Det.11.d.

swered (a) him, We be Abrahãs seede, and were neuer bounde to any man: howe saiest thou then, ye shalbe made free? 34 Iesus aunswered them, Verily verily I say vnto you, that whosoeuer committeth sinne, is the seruaunt of sinne. 35 And the seruaunt abydeth not in the house for euer: but the sonne abydeth euer. 36 Yf the sonne therefore shall make you free, then are ye free in deede. 37 I knowe that ye are Abrahams seede, but ye seeke (meanes) to kyll me, because my worde hath no place in you.

38 I speake that which I haue seene with my father: and ye do that which ye haue seene with your father.

39 They aunswered, and saide vnto him, Abraham is our father. Iesus sayth vnto them, Yf ye were Abrahams children, ye woulde do the workes of Abraham. 40 But nowe ye go about to kyll me, a man that hath tolde you the trueth, whiche I haue heard of God: this dyd not Abraham. 41 Ye do the deedes of your father. Then saide they to him, We be not borne of fornication, we haue one father, (euen) God. 42 Iesus sayde vnto them, Yf God were your father, truely ye would loue me: for I proceeded forth, and came from God: neither came I of my selfe, but he sent me. 43 Why do ye not knowe my speache? euen because ye can not heare my worde. 44 Ye are of your father the deuyll, and the lustes of your father wyll ye do: He was a murtherer from the beginning, and abode not in the trueth: because there is no trueth in him: When he speaketh a lye, he speaketh of his owne, for he is a lyer, and the father of the same * thing.

Gen.3.a. 1.John.3.b.

* That is, lyes.

45 And because I tell you the trueth, therfore ye beleue me not. 46 Which of you rebuketh me of sinne? yf I say the trueth, why do not ye beleue me? 47 He that is of God, heareth gods wordes: ye therefore heare them not, because ye are not of God. 48 Then aunswered the Iewes and sayde vnto him, Say we not well that thou art a Samaritane, and hast the deuil?

John.7.e. John.7.d.

49 Iesus aunswered, I haue not the deuyll: but I honour my father: and ye haue dishonoured me. 50 I seeke not myne owne prayse: there is one that seeketh, and iudgeth. 51 Verily verily I say vnto you, yf a man keepe my saying, he shall neuer see death.

52 Then saide the Iewes vnto him, Nowe knowe we that thou hast the deuyll. Abraham is dead, and the prophetes: and thou sayest, If a man kepe my saying, he shall neuer taste of death. 53 Art thou greater then our father Abraham, which is dead? and the prophetes are dead: whom makest thou thy selfe? 54 Iesus aunswered, If I honour my selfe, myne honour is nothyng: it is my father that honoureth me, whiche ye say is your God: 55 And yet ye haue not knowen him, but I knowe him: and yf I say I know him not, I shalbe a lyer lyke vnto you: but I knowe him, and kepe his saying. 56 Your father Abraham (b) was glad to see my day: and he sawe it, and reioyced. 57 Then sayde the Iewes vnto hym, Thou art not yet fifty yeres olde, and hast thou seene Abraham. 58 Iesus sayde vnto them, Verily verily I say vnto you, before Abraham was, I am.

Gen.17.a. (b) To see the cõming of Christe in the flesh, which thing Abraham dyd see a far of, with the eyes of faith

59 Then toke they vp stones to cast at him: but Iesus hyd him selfe, and went out of the temple.

The .ix. Chapter.

1 Christe restoreth sight vpon the sabbath day to him that was borne blynde.

A Nd as Iesus passed by, he sawe a man whiche was blynde from his birth: 2 And his disciples asked him, saying, Maister, who dyd sinne, this man, or his father and mother, that he was borne blynde?

A

3 Iesus aunswered, Neither hath this man sinned, nor yet his father and mother: but that the workes of God (shoulde) be shewed in him.

4 I must worke the workes of hym that sent me, whyle it is (a) day: The nyght commeth when no man can worke. 5 As long as I am in the worlde, I am the lyght of the worlde.

(a) Whyle oportunitie serueth. John.1.a.

6 Assoone as he had thus spoken, he spat on the grounde, and made claye of the spittle, and he annoynted with the claye the eyes of the blynde,

B

Esai.8.b.

7 And said vnto him, Go, washe thee in the poole of Siloe (which by interpretation, is (as much to say) as sent.) He went his way therefore, and washed, and came agayne seeyng. 8 So the neighbours & they that had seene him before when he was blynd, said, Is not this he that sate and begged?

9 Some sayde, This is he: other sayde, He is lyke hym. He hym selfe sayde, I am (euen) he. 10 There-

fore ſayde they vnto him, Howe are thyne eyes opened? 11 He aunſwered and ſayde, The man that is called Jeſus, made claye, and annoynted myne eyes, and ſayde vnto me, Go to the poole Siloe, & waſhe. And when I went and waſhed, I receaued (my) ſight. 12 Then ſayde they vnto him, Where is he? He ſayde, I can not tel. 13 They brought to the Phariſees him that a litle before was blinde.

Mat.12.a. Mar.ii.b. Luke.6.a. John.5.b. 14 And it was the ſabbath day when Jeſus made the claye, and opened his eyes. 15 Then agayne the Phariſees alſo aſked him how he had receaued his ſight: He ſayd vnto them, He put claye vpon myne eyes, and I waſhed, and do ſee. 16 Therefore ſayde ſome of the Phariſees, This man is not of God, becauſe he kepeth not the ſabbath day. Other ſayde, How can a man that is a ſinner do ſuch miracles? And there was a ſtryfe among them. 17 They ſpake vnto the blinde man againe, What ſayeſt thou of him, becauſe he hath opened thyne eyes? He ſayd, He is a prophete. 18 But the Jewes dyd not beleue the man how that he had ben blinde, and receaued his ſight, vntyll they called the father and mother of him that had receaued his ſight. 19 And they aſked them, ſaying, Is this your ſonne, whom ye ſay was borne blynde? how doth he nowe ſee then? 20 His father and mother aunſwered them, and ſayde, We knowe that this is our ſonne, and that he was borne blynde: 21 But by what meanes he nowe ſeeth, we can not tell: or who hath opened his eyes, can not we tel: he is olde inough, aſke hym, let him aunſwere for hym ſelfe. 22 Such wordes ſpake his father and mother, becauſe they feared the Jewes: for the Jewes had decreed alredy, that yf any man dyd confeſſe that he was Chriſt, he ſhould be excommunicate out of the ſynagogue. 23 Therefore ſayde his father and mother, He is olde inough, aſke him. 24 Then agayne called they the man that was blinde, and ſayde vnto him, Geue god the prayſe: we knowe that this man is a ſinner. 25 He aunſwered and ſayde, Whether he be a ſinner or no, I can not tell: one thing I am ſure of, that where as I was blynde, nowe I ſee. 26 Then ſayde they to him agayne, What dyd he to thee? how opened he thyne eyes? 27 He aunſwered them, I tolde you yer whyle, and ye dyd not heare: wherefore woulde ye heare it agayne? Wyll ye alſo be his diſciples? 28 Then rated they him, and ſayde, Be thou his diſciple: we are Moyſes diſciples.

29 We are ſure that God ſpake vnto Moyſes: as for this felowe, we knowe not from whence he is. 30 The man aunſwered, & ſayd vnto them, This is a marueylous thing that ye wote not from whence he is, and yet he hath opened myne eyes. 31 For we be ſure that God heareth not ſinners: but if any man be a worſhipper of God, and obedient vnto his wyll, him heareth he.

32 Sence the worlde began was it not hearde that any man opened the eyes of one that was borne blynde. 33 If this man were not of God, he coulde haue done nothing. 34 They aunſwered and ſaide vnto him, Thou art altogether borne in ſinne, and doeſt thou reache vs? And they caſt him out. 35 Jeſus heard that they had excommunicate him: and when he had founde hym, he ſayde vnto him, Doeſt thou beleue on the ſonne of God? 36 He aunſwered and ſaid, Who is he Lorde, that I might beleue on him? 37 And Jeſus ſayde vnto him, Thou haſt both ſeene him, and it is he that talketh with thee. 38 And he ſayde, Lorde, I beleue, and (b) he worſhipped him. 39 And Jeſus ſayde vnto him, I am come to iudgement in this worlde, that they which ſee not, might ſee: & that they whiche ſee, might be made blynde. 40 And ſome of the Phariſees whiche were with him heard theſe wordes, & ſaide vnto him, Are we blinde alſo? 41 Jeſus ſayde vnto them, yf ye were blynde, ye ſhoulde haue no ſinne: but nowe ye ſay, We ſee: therefore your ſinne remayneth.

John.4.c. (b) He declareth his faith, by his outwarde profeſſion. John.15.b.

The .x. Chapter.

1 Chriſte the true ſhepheарde and the doore. 34 Prynces called gods.

VEryly verily I ſay vnto you, he that entreth not in by the dooze into the ſheepefolde, but clymeth by ſome other way, the ſame is a theefe and a robber. 2 But he that entreth in by the dooze, is the ſhepheарde of the ſheepe. 3 To him the porter openeth, and the ſheepe heare his voyce, and he calleth his owne ſheepe by name, & leadeth them out. 4 And when he hath ſent forth his owne

John.10.b.

owne sheepe, he goeth before them, and the sheepe folowe him: for they knowe his voyce. 5 A straunger wyl they not folowe, but wyll flee from hym: for they knowe not the voyce of straungers. 6 This prouerbe spake Jesus vnto them: but they vnderstoode not what thinges they were which he spake vnto them. 7 Then sayde Jesus vnto them agayne, Verily verily I say vnto you, I am the dooze of the sheepe. 8 All (a) euen as many as came before me, are theeues and robbers: but the sheepe dyd not heare them. 9 I am the dooze: by me if any man enter in, he shalbe safe, & shal go in and out, and finde pasture.

10 A theefe commeth not but for to steale, kil, and to destroy: I am come that they might haue lyfe, and that they might haue it moze aboundauntly. 11 I am the good shepheard: A good shepheard geueth his lyfe for the sheepe. 12 An hyzelyng, and he whiche is not the shepheard, neither the sheepe are his owne, seeth the wolfe comming, & leaueth the sheepe, and fleeth: and the wolfe catcheth and scattereth the sheepe. 13 The hyzeling fleeth, because he is an hyzelyng, and carcth not for the sheepe. 14 I am the good shepheard, and know my sheepe, & am knowen of mine. 15 As the father knoweth me, euen so know I also the father: and I geue my lyfe for the sheepe. 16 And other (b) sheepe I haue, whiche are not of this folde: them also must I bzyng, and they shal heare my voyce, and there shalbe one folde, and one shepheard. 17 Therefore doth my father loue me, because I put my lyfe (from me,) that I might take it agayne. 18 No man taketh it from me, but I put it away of my selfe: I haue power to put it from me, and I haue power to take it agayne: This commaundement haue I receaued of my father. 19 There was a dissention therefore agayne among the Iewes for these sayinges.

20 And many of them saide, He hath the deuyll and is mad, why heare ye him? 21 Other saide, These are not the wordes of him that hath the deuill: Can the deuil open the eyes of the blynde? 22 And it was at Hierusalem the feast of the dedication, & it was winter: 23 And Jesus walked in the temple, euen in Solomons porche. 24 Then came the Iewes rounde about him, & saide vnto him,

B
John.14.a. (a) He meaneth all false prophetes, who led not men to Christe, but from him to others, or els, preached them selues.

Ezech.34.f. Mich.b.a. 1.Tim.ii.e. Mat.xi.d. Luk.x.d. Mar.x.f. (b) To wit, they among the gentiles, when they were straungers from Gods Churche.

C

Mat.9.d. Mar.3.b. Luke.11.b. John.8.f.

3.Reg.6.a. Actes.3.b.

howe long doest thou make vs to doubt? If thou be Christe, tell vs plainely. 25 Jesus aunswered them, I tolde you, and ye beleue not: the workes that I do in my fathers name, they beare witnes of me.

John.8.b

26 But ye beleue not: because ye are not of my sheepe, as I sayde vnto you. 27 My sheepe heare my voyce, and I knowe them, and they folowe me: 28 And I geue vnto them eternall lyfe, and they shall neuer perishe, neither shal any man pluckе them out of my hande. 29 My father whiche gaue them me, is greater then all: and no man is able to take them out of my fathers hande. 30 I and my father are one. 31 Then the Iewes agayne toke vp stones, to stone hym (withall,) 32 Jesus aunswered them, Many good workes haue I shewed you from my father: for whiche of them do ye stone me? 33 The Iewes aunswered him, saying, For thy good workes (sake) we stone thee not, but for thy blasphemie, and because that thou beyng a man, makest thy selfe God. 34 Jesus aunswered them, Is it not written in your law, I sayd, ye are gods? 35 If he called them gods, vnto whom the word of god was spoken, and the scripture can not be broken: 36 Say ye of him whom the father hath sanctified & sent into the worlde, Thou blasphemest: because I sayde, I am the sonne of God? 37 If I do not the workes of my father, beleue me not. 38 But if I do, and yf ye beleue not me, beleue the workes: that ye may knowe and beleue that the father is in me, and I in him. 39 Agayne they went about to take him: and he escaped out of their hande, 40 And went away agayne beyond Jordane, into the place where John before had baptized: and there he abode. 41 And many resorted vnto him, and sayde, John dyd no miracle: but all thinges that John spake of this man, were true. 42 And many beleued on him there.

John.8.b

John.14.a. John.8.g. John.v.d.

10 sal.28.a. Exod.22.b.

Mat.26.f. Mar.13.g. Luke.22.g. John.17.a.

E

Mat.21.d. John.7.g. John.1.d. John.3.d.

The .xi. Chapter.

43 Christe rayseth Lazarus from death. 45 Certayne Iewes beleue in Christe.

A Certayne man was sicke named Lazarus of Bethanie, the towne of Marie and her sister Martha. 2 (It was that Marie which annoynted the Lord with ointment, and wyped his feete with her heere, whose brother Lazarus was sicke.) 3 Ther-

A

Luke.7.f.

fore his sisters sent vnto him, saying,
John.9.a. Lord, behold, (he) whom thou louest, is sicke. 4 When Iesus heard that, he saide, This infirmitie is not vnto death, but for the glorie of god: that the sonne of God might be glorified thereby. 5 Iesus loued Martha, and her sister, and Lazarus. 6 When he had heard therefore that he was sicke,
B he abode two dayes still in the same place where he was. 7 Then after
John.vii.D that sayde he to his disciples, Let vs go into Iurie agayne. 8 His disciples sayde vnto him, Maister, the Iewes lately sought to stone thee, & wylt thou go thyther agayne? 9 Iesus aunswered, Are there not twelue houres of the day? yf any man walke in the day, he stumbleth not: because he seeth the light of this worlde.

10 But if a man walke in the night, he stumbleth: because there is no light
Mat.9.c. in him. 11 These thinges sayde he: Luke.8.g. and after that he sayd vnto them, Our
Mar.v.D. C freende Lazarus sleepeth: but I go to wake him out of sleepe. 12 Then saide his disciples, Lord, yf he sleepe, he shall do well inough. 13 Howbeit Iesus spake of his death: but they thought that he had spoken of the naturall sleepe. 14 Then saide Iesus vnto them plainely, Lazarus is dead: 15 And I am glad for your sakes that I was not there, (because ye may beleue:) Neuertheles, let vs go vnto
John.10.f. him. 16 Then saide Thomas which is called Didymus, vnto his felowe disciples, Let vs also go, that we may dye with him. 17 Then went Iesus, and founde that he had lyen in his graue foure dayes alredye. 18 (Bethanie was nye vnto Hierusalem, about (a) fyfteene furlonges of:) 19 And many of the Iewes came to Martha and Marie, to comfort them ouer their brother. 20 Martha, assoone as she heard that Iesus was comming, went and met him: but Marie sate still in the house. 21 Then saide Martha vnto Iesus, Lorde, yf thou
John.11.D. D haddest ben here, my brother had not dyed. 22 Neuertheles now I know that whatsoeuer thou askest of God, God wyll geue it thee. 23 Iesus sayth vnto her, Thy brother shall ryse agayne. 24 Martha sayth vnto him, I know that he shall ryse agayne in the resurrection at the last day. 25 Iesus sayth vnto her, I am the resurrection, and the lyfe: he that beleueth on me, yea though he were dead,
John.i.a. John.3.b. Rom.i.b. Abac.ii.a. Heb.i.g. yet shall he lyue: 26 And whosoeuer lyueth, and beleueth on me, shal neuer dye: Beleuest thou this? 27 She sayde vnto him, Yea Lorde, I beleue that thou art Christe the sonne of God, whiche shulde come into the worlde. 28 And assoone as she had so sayde, she went her way, and called Marie her sister secretly, saying, The maister is come, and calleth for thee.

29 Assoone as she heard that, she arose quickely, and came vnto him.

30 (Iesus was not yet come into the towne: but was in that place where Martha met him.) 31 The Iewes then whiche were with her in the house, and comforted her, when they sawe Marie that she rose vp hastyly and went out, folowed her, saying, E She goeth vnto the graue, to weepe there. 32 Then when Marie was come where Iesus was, & sawe him, she fell downe at his feete, and sayd vnto him, Lorde, yf thou haddest ben here, my brother had not ben dead.

33 When Iesus therefore sawe her weepe, and the Iewes also weeping which came with her, he groned (b) in the spirite, and was troubled in him John.xi.e. selfe. 34 And sayde, Where haue ye layde him? They said vnto him, Lord, come and see. 35 And Iesus wept. (b) For compassion, feelyng in himselfe our miseries.

36 Then sayde the Iewes, Beholde howe he loued him. 37 And some of them sayd, Coulde not he which opened the eyes of the blynde, haue made also that this man shoulde not haue Luke.19.f. dyed? 38 Iesus therefore agayne John.9.b. groned in him selfe, and came to the graue: It was a caue, and a stone layd on it. 39 Iesus sayde, Take ye away the stone. Martha the sister of him that was dead, sayde vnto him, Lord, by this tyme he stynketh: for he hath ben dead foure dayes. 40 Iesus said vnto her, Sayde I not vnto thee that F yf thou beleuedst, thou shouldest see the glory of God? 41 Then they toke away the stone (from the place) where the dead was layde. And Iesus John.xii.d lyft vp his eyes, and sayde, Father I thanke thee that thou hast heard me. 42 Howebeit, I knowe that thou hearest me alwayes: but because of the people which stande by I sayde it, that they may beleue that thou John.v.b hast sent me. 43 And when he thus had spoken, he cryed with a loude voyce, Lazarus, come forth. 44 And he that was dead, came forth, bounde hande and foote with graue clothes,

(a) Which is about two myles.

clothes, and his face was bound with a napkyn: Jesus sayde vnto them, Loose him, and let him go. 45 Then many of the Jewes whiche came to Marie, & had seene the thinges which Jesus dyd, beleued on him. 46 But some of them went their wayes to the Pharisees, and tolde them what Jesus had done. 47 Then gathered the hye priestes and the Pharisees a counsell, and sayde, what do we? for this man doth many miracles.

48 If we let him scape thus, all men wyl beleue on him, and the Romanes (c) shall come, and take away both our roome and the people. 49 And one of them named Caiaphas, beyng the hye priest that same yere, sayde vnto them, Ye perceaue nothyng at all,

50 Nor consider that it is expedient for vs that one man dye for the people, and not that all the people perishe.

51 This spake he not of him selfe: but beyng hye priest that same yere, he prophesied that Jesus should dye for the people: 52 And not for the people only, but that he should gather together in one the children of God that were scattered abrode.

53 Then from that day forth, they toke counsell together for to put him to death. 54 Jesus therefore walked no more openly among the Jewes: but went his way thence vnto a countrey nye to a wyldernes, into a citie whiche is called Ephraim, and there continued with his disciples. 55 And the Jewes Easter was nye at hande, and many went out of the countrey vp to Hierusalem before the Easter, to purifie them selues. 56 Then sought they for Jesus, & spake among them selues as they stoode in the temple, What thinke ye, seeyng he commeth not to the feast (day?)

57 The hye priestes and Pharisees had geuen a commaundement, that yf any man knewe where he were, he should shew it, that they might take him.

The .xii. Chapter.

1 Marie annointeth Iesus feete. 37 Wherfore the Iewes beleue not.

THen Jesus sixe dayes before the Passouer came to Bethanie, where Lazarus had ben dead, whō he raysed from death. 2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then toke Marie a pound of ointment of Spike narde very costly, and annoynted Jesus feete, & wyped his feete with her heere: and the house was fylled with the odour of the ointment. 4 Then sayde one of his disciples (euen) Judas Iscariot Simons (sonne) whiche should betraye him, 5 Why was not this ointment solde for three hundred pence, and geuen to the poore? 6 This he sayde, not that he cared for the poore: but because he was a theefe, and had the (a) bagge, and bare that which was geuen. 7 Then sayde Jesus, Let her alone, agaynst the day of my burying hath she kept this. 8 For the poore alwayes shall ye haue with you: but me haue ye not alwayes. 9 Much people of the Jewes therefore had knowledge that he was there: & they came not for Jesus sake onlye, but that they myght see Lazarus also, whom he raysed from death. 10 But the hye priestes helde a counsell that they might put Lazarus to death also. 11 Because that for his sake many of the Jewes went away, and beleued on Jesus. 12 On the next day much people that were come to the feast, when they heard that Jesus should come to Hierusalem,

13 Toke braunches of Palme trees, and went forth to meete him, and cryed, (b) Hosanna, Blessed is he that in the name of the Lorde commeth, kyng of Israel. 14 And Jesus gate a yong Asse, and sate thereon, as it is written, 15 Feare not daughter of Sion: beholde, Thy king commeth, sitting on an Asses coult. 16 These thinges vnderstoode not his disciples at the first: but when Jesus was glorified, then remembred they that such thinges were written of him, and that such thinges they had done vnto him.

17 The people that was with him when he called Lazarus out of his graue, and raysed him from death, bare recorde. 18 Therefore met him the people also, because they hearde that he had done such a miracle.

19 The Pharisees therefore sayd among them selues, Perceaue ye how ye preuayle nothyng? Beholde (all the whole) worlde goeth after him.

20 There were certayne Grekes among the that came to worship at the feast: 21 The same came therefore to Philip, which (was) of Bethsaida (a citie) of Galilee, & desired him, saying, Sir, we would (fayne) see Jesus.

Mat.26.a. Mar.14.a.

John.7.c.

Mat.26.a. Mar.14.a. Luke.22.a. Actes.iiii.c

(c) By the same way that they thought to escape daunger, they fell into it.

John.18.b.

Mat.26.a. Mar.13.a.

Mat.26.b. Mar.14.a. Luke.22.a.

John.7.b.

John.xi.c.

A

Mat.26.a. Mar.14.a. Luke.22.a.

Luke.7.f.

Mat.26.a. Mar.14.a.

(a) The wicked thinke all lost, that escapeth their handes.

John.xi.b. 18

Mat.21.c. Mar.xi.a.

(b) That is, saue I beseeche thee. Esai.lxii.d. Zach.9.b.

C

3.Reg 8.f. Actes.8 c. 2.Par.6.a.

22 Philip came and tolde Andrewe: and agayne Andrewe & Philip tolde Jesus. 23 And Jesus aunswered them, saying, The houre is come that the sonne of man must be glorified.

24 Verily verily I say vnto you, except the wheate corne fall into the grounde, and dye, it abydeth alone: yf it dye, it bringeth forth much fruite.

25 He that loueth his lyfe, shall destroy it: and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe eternall. 26 If any man minister vnto me, let him folowe me: and where I am, there shall also my minister be: If any man minister vnto me, him wyl my father honour. 27 Now is my soule troubled, and what shall I say? Father, saue me from this houre: but therefore came I into this houre.

28 Father, glorifie thy name. Then came there a voyce from heauen (saying,) I haue both glorified it, and wyll glorifie it agayne. 29 The people therefore that stoode by and heard it, sayde that it thundred: other sayde, An angell spake to him. 30 Jesus aunswered & sayde, This voyce came not because of me, but for your sakes.

31 Nowe is the iudgement of this worlde: nowe shall the prince of this worlde be cast out. 32 And I yf I were lyft vp from the earth, wyl draw all men vnto me. 33 (This he sayde, signifying what death he should dye.)

34 The people aunswered him, We haue heard out of the law that Christ abydeth euer: and how sayest thou, The sonne of man must be lift vp? Who is that sonne of man? 35 Then Jesus sayd vnto them, Yet a litle whyle is the light with you: walke whyle ye haue light, lest the darknesse come on you: For he that walketh in the darke, wotteth not whyther he goeth.

36 Whyle ye haue lyght, beleue on the lyght, that ye may be the children of the lyght. These thinges spake Jesus, and departed, and hyd him selfe from them. 37 But though he had done so many miracles before them, yet beleued not they on him: 38 That the saying of Esaias the prophete might be fulfilled, whiche he spake, Lorde, who shall beleue our saying? and to whom is the arme of the Lord declared? 39 Therefore could they not beleue, because that Esaias saith agayne, 40 He hath blynded their eyes, and hardened their heart, that they shoulde not see with their eyes, and lest they should vnderstande with their heart, and shoulde be conuerted, and I should heale them.

41 Such thinges said Esaias, when he sawe his glory, and spake of him.

42 Neuertheles, among the chiefe rulers also many beleued on him: but because of the Pharisees they dyd not confesse him, lest they shoulde be excommunicate. 43 For they loued the prayse of men more then the prayse of God. 44 Jesus cryed, and sayde, He that beleueth on me, beleueth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me. 46 I am come a lyght into the worlde, that whosoeuer beleueth on me, shoulde not bide in darknesse. 47 And yf any man heare my wordes, and beleue not, I iudge him not: For I came not to iudge the worlde, but to saue the worlde. 48 He that refuseth me, and receaueth not my wordes, hath one that iudgeth him: the worde that I haue spoken, the same shall iudge him in the last day. 49 For I haue not spoken of my selfe: but the father whiche sent me, he gaue me a commaundement what I should say, and what I should speake. 50 And I knowe that his commaundement is lyfe euerlasting: Whatsoeuer I speake therefore, euen as the father bad me, so I speake.

The .xiii. Chapter.

1 Christe washeth the Apostles feete. 25 Whereby Christes disciples are knowen.

BEfore the feast of the Passouer, when Jesus knew that his houre was come, that he shoulde depart out of this worlde vnto the father, when he loued his which were in the worlde, vnto the ende he loued them. 2 And when supper was ended (after that the deuill had put in the heart of Judas Iscariot Simons (sonne) to betray him,) 3 Jesus knowyng that the father had geuen all thinges into his handes, and that he was come from God, and went to God: 4 He rose from supper, and layde aside his vpper garmentes: & when he had taken a towell, he girded him selfe. 5 After that he powred water into a bason, & began to washe the disciples feete, and to wype them with the towell wherewith he was girded. 6 Then came he to Simon Peter: and Peter sayde vnto him, Lorde, doest thou washe

Joh.12.d.
Esai.liii.d. 1.Cor.xv.c.
Mat.x.d. Mar.viii.d Luk.xii.b. John.xiij.a and xvij.d.
Joh.xi.c. Joh.xv.d. and xvi.b.
Psal.cx.a. Esai.ix.b. Dan.vii.d. Miche.v.a. &
Ephe.v.c.
Esai.liii.a. Rom.x.c.
Esai.vi.c. Mat.xiii.b.
Luke.8.b. Actes.28.f.
John.9.c.
John.v.g. f
John.i.a
John.iii.b
Mat.16.d. Mat.14.b.
Mat.xi.b. Luke.x.b. John.3.b.

wasshe my feete? 7 Jesus aunswered and sayde vnto him, What I do, thou woteste not nowe: but thou shalt know hereafter. 8 Peter saith vnto him, Thou shalt neuer wasshe my feete. Jesus aunswered him, If I wasshe thee not, thou hast no part with me.

B 9 Simon Peter saith vnto him, Lorde, not my feete only, but also the handes and the head. 10 Jesus saith to him, He that is washed, needeth not saue to wasshe his feete, but is cleane euery whyt: And ye are cleane, but not all. 11 For he knewe who it was that shoulde betray him: therefore sayde he, Ye are not all cleane.

12 So after he had washed their feete, and receaued his clothes, and was set downe agayne, he sayde vnto them, Wote ye what I haue done to you? 13 Ye call me Maister and Lord, & ye say wel: for so am I. 14 If I then your Lorde and maister haue washed your feete, ye also ought to wasshe one anothers feete. 15 For I haue geuen you an ensample, that ye shoulde do as I haue done to you.

16 Verily verily I say vnto you, the seruaunt is not greater then his maister, neither the messenger greater then he that sent him.

C 17 If ye knowe these thynges, happy are ye yf ye do them. 18 I speake not of you al, I knowe whom I haue chosen: but that the scripture myght be fulfylled, He that eateth bread with me, hath lyft vp his (a) heele agaynst me.

(a) Vnder pretence of freendship, seketh his destruction.

19 Nowe tell I you before it come, that when it is come to passe, ye might beleue that I am he. 20 Verily verily I say vnto you, he that receaueth whomsoeuer I sende, receaueth me: and he that receaueth me, receaueth him that sent me. 21 When Jesus had thus sayde, he was troubled in spirite, and testified, and sayde, Verily verily I say vnto you, that one of you shall betray me. 22 Then the disciples loked one on another, doubtyng of whom he spake.

23 There was one of Jesus disciples leanyng on Jesus bosome (euen he) whom Jesus loued. 24 To him beckened Simon Peter therfore, that he shoulde aske who it was of whom he spake. 25 He then when he leaned

D on Jesus brest, sayde vnto him, Lorde, who is it? 26 Jesus aunswered, He it is to whom I geue a sop when I haue dipped it. And he wet the sop, and gaue it to Judas Iscariot, (the sonne) of Simon. 27 And after the sop, Satan entred into him: Then sayde Jesus vnto him, That thou doest, do quickly. 28 That wiste no man at the table for what intent he spake vnto him. 29 Some of them thought, because Judas had the bagge, that Jesus had sayde vnto him, Bye those thynges that we haue neede of agaynst the feast: or that he shoulde geue somethyng to the poore.

30 Assoone then as he had receaued the sop, he went immediatly out: and it was nyght. 31 Therfore when he was gone out, Jesus sayde, Nowe is the sonne of man glorified: and God is glorified in him. 32 If God be glorified in him, God shall also glorifie him in him selfe, and shall strayghtway glorifie him. 33 Litle children, yet a litle whyle am I with you. Ye shall seke me: and as I sayde vnto the Iewes, whyther I go (thyther) can ye not come: also to you say I nowe. 34 A newe commaundement geue I vnto you, That ye loue together, as I haue loued you, that euen so ye loue one another. 35 By this shall all men knowe that ye are my disciples, yf ye haue loue one to another. 36 Simon Peter sayde vnto him, Lorde, whyther goest thou? Jesus aunswered him, Whyther I go, thou canst not folowe me nowe: but thou shalt folowe me afterwardes.

37 Peter sayde vnto him, Lorde, why can not I folowe thee nowe? I wyll ieoparde my lyfe for thy sake. 38 Jesus aunswered him, Wylt thou ieoparde thy lyfe for my sake? Verily verily I say vnto thee, the Cocke shall not crowe, tyll thou haue denyed me thryse.

¶ The. xiiii. Chapter.

1 He armeth his disciples with consolation agaynst trouble.

AND he sayde vnto his disciples,) Let not your heart be troubled: ye beleue in God, beleue also in me. A

2 In my fathers house are many dwellyng places: yf it were not so, I woulde haue tolde you, I go to prepare a place for you. 3 And yf I go to prepare a place for you, I wyll come agayne, and receaue you (euen) vnto my selfe: that where I am, there may ye be also. 4 And whyther I go, ye knowe, and the way ye knowe.

5 Thomas saith vnto him, Lorde, we knowe not whyther thou goest: and howe is it possible for vs to knowe

Psal. 41. b

Mat. 10. c
Luk. 6. f
Joh. 15. c
Luk. 11. d

Ephe. 5. a
1. Pet. 2. d

John. 6. g

John. 13. b and. 17. a

John. 7. c

John. 15. a

1. John. 2. a

John. 11. f
Act. 12. a.
Mat. 26. c
Mark. 14. c
Luk. 22. d
John. 18. c

Mat. 19. b
Mar. 14. c
Luk. 22. b
Joh. 19. c
John. 19. c

John. 12. b

knowe the way? 6 Jeſus ſaith vnto him, I am the way, and the trueth, and the lyfe: No man commeth vnto the father but by me. 7 If ye had knowen me, ye had knowen my father alſo: and nowe ye knowe him, and haue ſeene him. 8 Philip ſaith vnto him, Lorde, ſhewe vs the father, and it ſuffiſeth vs. 9 Jeſus ſaith vnto him, Haue I ben ſo long tyme with you, and yet haſt thou not knowen me? Philip, he that hath ſeene me, hath ſeene the father: and howe ſayeſt thou then, Shewe vs the father. 10 Beleeueſt thou not that I am in the father, and the father in me? The wordes that I ſpeake vnto you, I ſpeake not of my ſelfe: but the father that dwelleth in me, is he that doth the workes. 11 Beleue me that I am in the father, and the father in me: or elſe, beleue me for the workes ſake. 12 Verely verely I ſay vnto you, he that beleueth on me, the workes that I do, the ſame ſhall he do alſo, and greater workes then theſe ſhall he do: becauſe I go vnto the father. 13 And whatſoeuer ye aſke in my name, that will I do: that the father may be glorified in the ſonne. 14 If ye ſhall aſke any thyng in my name, I will do it.

15 If ye loue me, kepe my commaundementes. 16 And I will pray the father, and he ſhall geue you another comforter, that he may byde with you for euer: 17 (Euen) the ſpirite of truth whom the worlde can not receaue, becauſe the worlde ſeeth him not, neither knoweth him: but ye knowe him, for he dwelleth with you, and ſhalbe in you. 18 I will not leaue you comfortleſſe, but will come to you. 19 Yet a litle whyle, and the worlde ſhall ſee me no more: but ye ſhall ſee me, becauſe I lyue, & ye ſhall liue (alſo.) 20 That day ſhal ye knowe that I am in my father, & you in me, & I in you. 21 He that hath my commaundementes, and kepeth them, the ſame is he that loueth me: and he that loueth me, ſhalbe loued of my father: and I will loue him, and will ſhewe myne owne ſelfe to him. 22 Judas ſaith vnto him, not (Iudas) Iſcariot, Lorde, what is done that thou wylt ſhewe thy ſelfe vnto vs, and not vnto the worlde? 23 Jeſus aunſwered, and ſayde vnto him, If a man loue me, he will kepe my ſayinges: and my father will loue him, and we will come vnto him, and dwell with him.

24 He that loueth me not, kepeth not my ſayinges: and the worde which ye heare, is not myne, but the fathers which ſent me. 25 Theſe thynges haue I ſpoken vnto you, beyng yet preſent with you. 26 But the comforter (which is) the holy ghoſt, whom the father will ſende in my name, he ſhall teache you all thinges, and bryng all thinges to your remembraunce whatſoeuer I haue ſayde vnto you. 27 Peace I leaue with you, my peace I geue vnto you: not as the worlde geueth, geue I vnto you: let not your heartes be greeued, neither feare. 28 Ye haue hearde howe I ſayde vnto you, I go away, and come agayne vnto you. If ye loued me, ye would verely reioyce becauſe I ſayde, I go vnto the father: for the father is greater then I. 29 And nowe haue I ſhewed you before it come: that when it is come to paſſe, ye myght beleue. 30 Hereafter will I not talke many wordes vnto you: for the (a) prince of this worlde commeth, and hath naught in (b) me. 31 But that the worlde may knowe that I loue the father: and as the father gaue me commaundement, euen ſo do I: Ryſe, let vs go hence.

¶ The. xv. Chapter.

5 The conſolation betweene Chriſt and his members, vnder the parable of the vine.

I Am the true vine, and my father is the huſbandeman. 2 Euery braunche that beareth not fruite in me, he will take away: and euery braunche that beareth fruite, will he pourge, that it may bring foorth more fruite. 3 Nowe are ye cleane through the worde which I haue ſpoken vnto you. 4 Byde in me, and I in you: As the braunche can not beare fruite of it ſelfe, except it byde in the vine: no more can ye, except ye (a) abyde in me. 5 I am the vine, ye are the braunches: He that abydeth in me, and I in him, the ſame bryngeth foorth much fruite: For without me can ye do nothyng. 6 If a man byde not in me, he is caſt foorth as a braunche, and wythereth, and men gather them, and caſt them into the fire, and they burne. 7 If ye byde in me, and my wordes abyde in you, aſke what ye will, and it ſhalbe done for you. 8 Herein is my father glorified, that ye beare much fruite, and become my diſciples. 9 As the fa-

thes

(a) Satan is the prince of the worlde, becauſe he exerciſeth tirannie in this world, and worldlinges are ſubiect vnto him.

(b) Becauſe Chriſte was without ſin.

(a) Thoſe bryng foorth no fruite that are not graft in Chriſte.

John. 1. a. Mark. 11. d. John. 6. a. John. 10. f John. 16. a Mat. 17. a Mark. 11. b Luk. 11. b Mat. 18. b Joh. 15. a 1. Joh. 5. a 2. Joh. 1. a Act. 15. d. John. 10. d and. 16. b Act. 2. a. Eccl. 24. f. Joh. 13. b. Act. 15. b.

ther hath loued me, (euen) so haue I loued you: continue ye in my (b) loue.
10 If ye kepe my commaundementes, ye shall abyde in my loue: euen as I haue kept my fathers commaundementes, and abyde in his loue.
11 These thynges haue I spoken vnto you, that my ioy myght remayne in you, and that your ioy myght be full. 12 This is my commaundement, that ye loue together, as I haue loued you. 13 Greater loue hath no man then this: that a man bestowe his lyfe for his freendes. 14 Ye are my freendes, yf ye do whatsoeuer I commaunde you.
15 Henceforth call I not you seruauntes, for the seruaunt knoweth not what his lorde doth: but you haue I called freendes, for all (c) thynges that I haue hearde of my father, haue I made knowen to you. 16 Ye haue not chosen me, but I haue chosen you, and ordayned you to go and bryng forth fruite, and that your fruite shoulde remayne: that whatsoeuer ye aske of the father in my name, he may gene it you. 17 This commaunde I you, that ye loue together. 18 If the worlde hate you, ye knowe that it hated me before it hated you. 19 If ye were of the worlde, the worlde would loue his owne: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you. 20 Remember the worde that I sayde vnto you, The seruaunt is not greater then the Lorde: If they haue persecuted me, they will also persecute you: yf they haue kept my saying, they will kepe (d) yours also. 21 But all these thynges will they do vnto you for my names sake, because they haue not knowen him that sent me. 22 If I had not come, and spoken vnto them, they shoulde haue had no sinne: but nowe haue they nothyng to cloke their sinne withal. 23 He that hateth me, hateth my father also. 24 If I had not done among them the workes which none other man did, they shoulde haue had no (e) sinne: but nowe haue they both seene, and hated not only me, but also my father. 25 But (this commeth to passe, that the worde might be fulfylled that is written in their lawe, They hated me without a cause.
26 But when the comforter is come, whom I will sende vnto you from the father, (euen the spirite of trueth, which proceedeth of the father) he shal testifie of me. 27 And ye shall beare witnesse also, because ye haue ben with me from the begynnyng.

¶ The. xvi. Chapter.

7 Of the holy ghost and his office. 17 Of Christes assention. 23 To aske in the name of Christe.

THese thynges haue I sayde vnto you, because ye shoulde not be offended. 2 They shall excommunicate you: yea the tyme shall come that whosoeuer killeth you, will thinke that he doth God seruice. 3 And such thynges will they do vnto you: because they haue not knowen the father neither yet me. 4 But these thynges haue I tolde you, that when the tyme is come, ye may remember then that I tolde you: These thynges sayd I not vnto you at the beginnyng, because I was present with you.
5 But nowe I go my way to him that sent me, and none of you asketh me, Whyther goest thou? 6 But because I haue sayde such thynges vnto you, your hartes are full of sorowe.
7 Neuertheles I tel you the trueth, it is expedient for you that I go away: For if I go not away, That comforter will not come vnto you: but yf I depart, I will sende him vnto you. 8 And when he is come, he will "rebuke the worlde of sinne, and of righteousnesse, and of iudgement.
9 Of sinne, because they beleue not on me: 10 Of righteousnesse, because (a) I go to my father, & ye shall see me no more: 11 Of iudgement, because the prince of this worlde is iudged (alredy.) 12 I haue yet many thynges to say vnto you, but ye can not beare them away nowe. 13 Howbeit, when he is come (which is) the spirite of trueth, he will leade you into all trueth: He shall not speake of him selfe, but whatsoeuer he shall heare, that shall he speake: and he will shewe you thynges to come. 14 He shall glorifie me, for he shall receaue of myne, and shall shewe vnto you.
15 All thynges that the father hath, are myne: therefore sayde I (vnto you) that he shall take of myne, and shewe vnto you. 16 After a whyle, and ye shall not see me: and agayne after a whyle, and ye shall see me: for I go to the father. 17 Then sayde (some) of his disciples betweene them selues, What is this that he sayth vnto vs, After a whyle, and ye

shall

(b) That is, the loue where with Christe loued vs

Ioh. 13. b
& Ioh. 3. b

(c) So that there is nothing omitted, that is necessarie for our saluation.

C

Ioh. 17. c

Mat. 10. c
Luk. 21. c
Mark. 10. c

(d) It is called their word, not that it doth dilagree from Godes worde, but because they preache it. 2. Cor. iii.

(e) They are without al excuse, that folowe not the worde of God preached vnto them.

Iohn. 14. b

A
Mat. 10. b
Mark. 13. b
Luk. 21. c
Act. 9. a.
Iohn. 15. b

B
Iohn. 14. b
and. 15. b
Act. 2. a.
" Or. convince.

(a) That when the world shal see after his ascension the power of his spirit shewed vpon the apostles by hym, they shalbe compelled in conscience to confesse that he was iust, and that he was not condempned of god for a blasphemer, (as they had iudged) but approued & receaued.

A&. xvii.

shall not see me, and agayne, after a whyle, and ye shall see me: and, That I go to the father? 18 They sayde therfore, What is this that he saith, After a whyle? we can not tel what he saith.

19 Jesus perceaued that they wolde aske him, and sayde vnto them, Do ye enquire among your selues of that I sayde, After a whyle, and ye shall not see me: and agayne after a whyle, and ye shall see me? 20 Verily verily I say vnto you, ye shall weepe and lament, the worlde shall reioyce: ye shall sorowe, but your sorowe shalbe turned to ioy. 21 A woman, when she trauayleth, hath sorowe, because her houre is come: but assoone as she is deliuered of the childe, she remembreth no more the anguishe, for ioy that a man is borne into the worlde.

22 And ye nowe therefore haue sorowe: but I will see you(b) agayne, and your hearte shall reioyce, and your ioy shall no man take from you.

23 And in that day shall ye aske me no question. Verily verily I say vnto you, whatsoeuer ye shall aske the father in my name, he will geue it you. 24 Hitherto haue ye asked(c) nothyng in my name: aske, and ye shall receaue, that your ioy may be full.

25 These thynges haue I spoken vnto you by prouerbes: the tyme will come when I shall no more speake vnto you by prouerbes, but I shall shewe you playnely of my father.

26 At that day shall ye aske in my name: & I say not vnto you that I will pray vnto my father for you: 27 For the father him selfe loueth you, because ye haue loued me, and haue beleued that I came out from God.

28 I went out from the father, and came into the worlde: agayne, I leaue the worlde, and go to the father.

29 His disciples sayd vnto him, Lo, nowe talkest thou playnely, and speakest no prouerbe. 30 Nowe are we sure that thou knowest all thynges, and needest not that any man shoulde aske thee (any question:) therfore beleue we that thou camest from God.

31 Jesus aunswered them, Do ye nowe beleue? 32 Beholde, the houre draweth nye, and is already come, that ye shalbe scattered euery man to his owne, and shall leaue me alone: And yet am I not alone: for the father is with me. 33 These wordes haue I spoken vnto you, that in me ye myght haue peace: for in the worlde shall ye haue tribulation: but be of good cheare, I haue ouercome the worlde.

The. xvii. Chapter.

1 Christe prayeth to his father that their glorie might be made manifest.

THese wordes spake Jesus, and lift vp his eyes to heauen, and sayde, Father, the houre is come, glorifie thy sonne, that thy sonne also may glorifie thee: 2 As thou hast geuen him power ouer all fleshe, that he should geue eternal life to as many as thou hast geuen him. 3 This is lyfe eternall, that they myght knowe thee the only true God, & Jesus Christ whom thou hast sent. 4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to do. 5 And nowe glorifie thou me O father with thyne owne selfe with the glorie which I had with thee yer the worlde was. 6 I haue declared thy name vnto the men(a) which thou gauest me out of the worlde: thyne they were, and thou gauest them me, and they haue kept thy worde.

7 Nowe they haue knowen that all thynges whatsoeuer thou hast geuen me, are of thee: 8 For I haue geuen vnto them the wordes which thou gauest me, and they haue receaued them, and haue knowen surely that I came out from thee, and they haue beleued that thou diddest sende me. 9 I pray for them, I pray not for the(b) worlde: but for them which thou hast geuen me, for they are thyne. 10 And all myne, are thyne, and thyne, are myne: and I am glorified in them.

11 And nowe am I not in the worlde, and they are in the worlde, and I come to thee. Holy father, kepe through thyne owne name them, which thou hast geuen me, that they may also be (c) one, as we are. 12 Whyle I was with them in the worlde, I kept them in thy name: those that thou gauest me, haue I kept, and none of them is lost, but that (d) lost childe: that the scripture myght be fulfylled.

13 Nowe come I to thee, and these wordes speake I in the worlde, that they myght haue my ioy fulfylled in them selues. 14 I haue geuen them thy worde, and the worlde hath hated them, because they are not of the worlde, euen as I also am not of the worlde. 15 I pray not that thou shouldest take them out of the worlde, but that thou kepe them from euyll.

16 They are not of the worlde, as I also

A John. 17. b

1. John. 1. a

John. 19. f

(a) That is, the apostles.

(b) That is, the reprobate, that seeke the worlde, and not Christe.

(c) That they may be ioyned together in loue, and vnitie of loue, fayth, and spirite. Psal. 9. a

(d) That is, Judas Iscariot. John. 15. c Sapt. 2. d John. 18. b Mat. 6. b Luk. 11. a

John. 21. c

(b) By the power of the holy spirite, which I will send to you, wherby your hearte shall be comforted.

(c) They were not yet induced to the certayne knowledge, that he was the only mediatour: and therfore that which they asked before, was nothing in respecte of that which they shoulde aske and obtayne by fayth, when their knowledge was grounded, and that he was ascended.

Zach. 13. c Mat. 26. c Mark. 14. c John. 14. b

also am not of the worlde. 17 Sanctifie them through thy trueth: thy worde is the trueth. 18 As thou diddest sende me into the worlde, euen so haue I also sent them into the worlde. 19 And for their sakes sanctifie I my selfe, that they also myght be sanctified through the trueth. 20 (Neuertheles,) I pray not for them alone: but for them also which shall beleue on me through their preachyng:

Galat.3.d

21 That they all may be one, as thou father art in me, and I in thee, and that they also may be one in vs: that the worlde may beleue that thou hast sent me. 22 And the glorie which thou gauest me, I haue geuen them: that they also may be one, as we also are one. 23 I in them, and thou in me, that they may be made perfect in one, & that the worlde may knowe that thou hast sent me, and hast loued them as thou hast loued me. 24 Father, I wyll that they which thou hast geuen me, be (d) with me where I am: that they may see my glorie which thou hast geuen me, for thou louedst me before the foundation of the worlde.

(b) That is, after they haue fulfilled their course in this lyfe. thei may enioy eternall lyfe.

25 O righteous father, the worlde (also) hath not knowen thee: but I haue knowen thee, and these haue knowen that thou hast sent me. 26 And I haue declared vnto them thy name, and wyll declare it: that the loue wherewith thou hast loued me, may be in them, and I in them.

The. xviii. Chapter.

3 Christe is betrayed by Iudas. 40 The Iewes aske Barabbas to be let loose.

Mat.26.d Mar.13.d Luk.22.d

WHen Iesus had spoken these wordes, he went forth with his disciples ouer the brooke Cedron, where was a garden, into the which he entred and his disciples.

2 Iudas also which betrayed him knewe the place: for Iesus oft tymes resorted thyther with his disciples. 3 Iudas then after he had receaued a bande of men, and officers of the hye priestes and pharisees, came thyther with lanternes, and torches, and weapons. 4 And Iesus knowyng all thynges that shoulde come on him, went forth, and sayde vnto them, Whom seke ye? 5 They aunswered him, Iesus of Nazareth. Iesus saith vnto them, I am (he.) Iudas also which betrayed him, stoode with them. 6 Assoone then as he had sayd vnto them, I am he: they went backewarde, and fell to the grounde. 7 Then asked he them agayne, Whom seeke ye? They sayde, Iesus of Nazareth.

8 Iesus aunswered, I haue tolde you that I am he: If ye seke me therfore, let (a) these go their way. 9 That the saying myght be fulfylled which he spake, Of them which thou gauest me, haue I not lost one. 10 Then Simon Peter hauyng a swoorde, drue it, and smote the hye priestes seruaunt, and cut of his ryght eare: The seruauntes name was Malchus. 11 Therfore saith Iesus vnto Peter, Put vp thy swoorde into the sheath: Shall I not drynke of the cup which my father hath geuen me? 12 Then the companie and the captayne and officers of the Iewes toke Iesus, and bounde him: 13 And led him away to Annas first (for he was father in lawe vnto Caiaphas,) which was the hye priest that same yere.) And Annas sent Christ bounde vnto Caiaphas the hye priest.)

(a) The apostles and disciples that are with me. Ioh.17.b

Mat.26.e Gen.9.a.

C

14 Caiaphas was he which gaue counsayle to the Iewes, that it was expedient that one man shoulde dye for the people. 15 And Simon Peter folowed Iesus, and so dyd another (b) disciple: That disciple was knowen vnto the hye priest, and went in with Iesus into the pallace of the hye priest. 16 But Peter stoode at the doore without. Then went out that other disciple which was knowen vnto the hye priest, and spake vnto the damsell that kept the doore, & brought in Peter. 17 Then sayde the damsell that kept the doore vnto Peter, Art not thou also one of this mans disciples? He sayd, I am not. 18 The seruauntes and officers stoode there which had made a fire of coales, (for it was colde) and they warmed themselues: Peter also stoode among them, and warmed him. 19 The hye priest then asked Iesus of his disciples, and of his doctrine. 20 Iesus aunswered him, I spake openly to the worlde, I euer taught in the synagogue and in temple, whyther all the Iewes resort, and in secrete haue I sayde nothyng: 21 Why askest thou me? Aske them which hearde me what I haue sayde vnto them: beholde they can tell what I sayde. 22 When he had thus spoken, one of the officers which stoode by, smote Iesus (with a rod) saying, Aunswerest thou the hye priest so? 23 Iesus aunswered him, If I haue euyll spoken, beare witnesse

(b) That is, Iohn.

D

Mar.14.f Luk.22.g

Act.23.b

of

of the cupll: but if I haue well spoken, why smytest thou me? 24 Nowe Annas had sent him bounde vnto Caiaphas the hye priest. 25 Simon Peter stoode and warmed him selfe: Then sayd they vnto him, Art not thou also one of his disciples? He denyed it, and sayde, I am not. 26 One of the seruauntes of the hye priestes (his cosin whose eare Peter smote of) sayde vnto him, Dyd not I see thee in the garden with him? 27 Peter therefore denyed agayne, and immediatly the Cocke crewe. 28 Then led they Jesus from Caiaphas into the hall of iudgement: It was in the mornyng, and they them selues went not into the iudgement hall, lest they shoulde be defiled: but that they myght eate the Passouer. 29 Pilate then went out vnto them, and sayde, What accusation bryng you agaynst this man? 30 They aunswered and sayde vnto him, If he were not an cupll doer, we woulde not haue deliuered him vnto thee. 31 Then sayde Pilate vnto them, Take ye him, and iudge him after yonr owne lawe. The Jewes therfore sayde vnto him, It is not lawfull (c) for vs to put any man to death. 32 That the wordes of Jesus myght be fulfylled, which he spake, signifiyng what death he shoulde dye. 33 Then Pilate entred into the iudgement hall agayne, and called Jesus, and sayde vnto him, Art thou the king of the Jewes? 34 Jesus aunswered, Sayest thou that of thy selfe, or dyd other tell it thee of me? 35 Pilate aunswered, Am I a Jewe? Thyne owne nation and hye priestes haue deliuered thee vnto me: what hast thou done? 36 Jesus aunswered, My kingdome is not of this worlde: yf my kingdome were of this worlde, the would my seruauntes surely fight, that I shoulde not be deliuered to the Jewes: but nowe is my kingdome not from hence. 37 Pilate therfore sayde vnto him, Art thou a king then? Jesus aunswered, Thou sayest that I am a kyng: For this cause am I borne, and for this cause came I into the worlde, that I shoulde beare witnesse vnto the trueth: and all that are of the trueth, heare my voyce. 38 Pilate sayde vnto him, What is trueth? And when he had sayde this, he went out agayne vnto the Jewes, and saith vnto them, I fynde in him no cause at all. 39 Ye haue a custome that I shoulde deliuer you one loose at the Passouer: wyll ye that I loose vnto you the kyng of the Jewes? 40 Then cryed they all agayne, saying, Not him, but Barabbas. This Barabbas was a robber.

Joh.12.b. Mat.27.a Mar.15.a. Luk. 23.a.

(c) Because the Romanes had taken that auctho-ritie from them. Mat.20.a Mat.27.b Mark.15.a Luk.23.b.

Joh. 6.b.

Act. 4.c.

¶ The.xix. Chapter.

1 Christe is whypped, beaten, and crowned. 11 All power of God.

Then Pilate toke Jesus therefore and scourged him. 2 And the soulditers wound a crowne of thornes, and put it on his head, and they did on him a purple garment, 3 And sayd, Hayle kyng of the Jewes. And they stroke him with rodes. 4 Pilate went forth agayne, and sayde vnto them, Beholde I bryng him forth to you, that ye may knowe that I fynde no fault in him. 5 Then came Jesus forth, wearyng a crowne of thorne and a robe of purple: and (Pilate) saith vnto them, Beholde the man. 6 When the hye priestes therefore and officers sawe him, they cryed, saying, Crucifie him, crucifie him. Pilate saith vnto them, Take ye him and crucifie him: for I fynde no cause in him. 7 The Jewes aunswered him, We haue a lawe, and by our lawe he ought to dye: because he made him selfe the sonne of God. 8 When Pilate hearde that saying, he was the more afrayde. 9 And went agayne into the iudgement hall, and saith vnto Jesus, Whence art thou? But Jesus gaue him none aunswere. 10 Then sayde Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? 11 Jesus aunswered, Thou couldest haue no power at all agaynst me, except it were genen thee from aboue: therefore he that deliuered me vnto thee, hath the more sinne. 12 And from thencefoorth sought Pilate (meanes) to loose him: but the Jewes cryed, saying, If thou let him go, thou art not Caesars freende: For whosoeuer maketh him selfe a kyng, speaketh agaynst Caesar. 13 When Pilate hearde that saying, he brought Jesus forth, and he sate downe in the iudgement seate, in a place that is called the pauement, but in the hebrue tongue Gabbatha. 14 It was the preparyng of the Passouer, and about the

Mat.27.c Mark.15.b

Mat.27.c Mar.15.a. Luk.23.b.

Luk.11.c John.5.b.

Sapi.6.a John.3.b. Rom.13.a Act.27.b Mark.15.c Luk. 23.c

Act.17.b.

the sixth houre: and he saith vnto the Iewes, Beholde your kyng.
15 They cryed, Away with him, away with him, crucifie him. Pilate saith vnto them, Shall I crucifie your kyng? The hie priestes answered, We haue no kyng but Caesar. 16 Then deliuered he him vnto them to be crucified: and they toke Iesus and led him away. 17 And (he) bare his crosse, and went forth into a place which is called the place of dead mens shulles, but in the hebrue Golgotha: 18 Where they crucified him, and two other with him, on either syde one, and Iesus in the middes.
19 And Pilate wrote a title, and put it on the crosse. The writyng was, Iesus of Nazareth, kyng of the Iewes. 20 This title read many of the Iewes: for the place where Iesus was crucified was nye to the citie. And it was written in Hebrue, and Greke, and Latine. 21 Then sayde the hye priestes of the Iewes to Pilate, Write not kyng of the Iewes: but that he sayde, I am kyng of the Iewes. 22 Pilate answered, What I haue written, that haue I written. 23 Then the souldiers when they had crucified Iesus, toke his garmentes (and made foure partes, to euery souldier a part) and also his coate: The coate was without seame, wouen from the toppe throughout.
24 They sayde therfore among them selues, Let vs not diuide it, but cast lottes for it who shall haue it. That the scriptures myght be fulfylled, saying, They parted my rayment among them, and for my coate dyd they cast lottes. And the souldiers dyd such thynges in deede. 25 There stoode by the crosse of Iesus his mother, and his mothers suster, Marie (the wyfe) of Cleophas, and Marie Magdalene. 26 When Iesus therefore sawe his mother and the disciple standyng by, whom he(a) loued, he saith vnto his mother, Woman, beholde thy sonne. 27 Then sayde he to the disciple, Beholde thy mother. And from that houre the disciple toke her vnto his owne. 28 After these thynges, Iesus knowyng that all thynges were nowe performed, that the scripture myght be fulfylled, he saith, I thirste. 29 So there stoode a vessell by full of vineger: therfore they fylled a sponge with vineger, and put it vpon hyssope, and put it to his mouth. 30 Assoone as Iesus then receaued of the vineger, he sayd, It is(b) finished: and bowed his head, and gaue vp the ghost. 31 The Iewes therfore, because it was the preparyng (of the sabbath) that the bodyes should not remayne vpon the crosse on the sabbath day (for that sabbath day, was an hye day) besought Pilate that their legges myght be broken, and that they myght be taken downe. 32 Then came the souldiers and(c) brake the legges of the first and of the other which was crucified with him. 33 But when they came to Iesus, and sawe that he was dead alredy, they brake not his legges.
34 But one of the souldiers with a speare thrust him into the syde, and foorthwith came there out blood and water. 35 And he that sawe it bare recorde, and his recorde is true: and he knoweth that he saith true, that ye myght beleue (also.) 36 For these thynges were done that the scripture should be fulfylled, Ye shall not breake a bone of him. 37 And agayne another scripture saith, They shall loke on him whom they pearsed.
38 After this, Ioseph of Arimathea, (which was a disciple of Iesus, but secretely for feare of the Iewes) besought Pilate that he myght take downe the body of Iesus: and Pilate gaue him licence. He came therefore and toke the body of Iesus. 39 And there came also Nicodemus (which at the begynnyng came to Iesus by nyght) and brought of myrrhe and aloes myngled together about an hundred pounde (wayght.) 40 Then toke they the body of Iesus, and wounde it in lynnen clothes with the odours, as the maner of the Iewes is to bury. 41 And in the place where he was crucified, there was a garden, and in the garden a newe sepulchre, wherin was neuer man yet layde. 42 There layde they Iesus therefore because of the preparyng (of the sabbath) of the Iewes: for the sepulchre was nye at hande.

Mat. 27.b
Mark. 15.c
Luk. 23.c.
Deb. 13.c.
Mat. 27.b
Mark. 15.c
Luk. 23.c
Mat. 27.b
Mark. 15.c
Luk. 23.c.
Psal. 22.a.
Joh. 13.a.
(a) That is, Iohn.
Psal. 69.c
Mat. 27.f
Mark. 15.d
Joh. 17.a.
(b) The mysterie of mans redemption and saluation, is perfected by the only sacrifice of Christe: the promise to the fathers fulfylled: the ceremonies of the lawe ended.
(c) Because they were not yet dead, for that was their custome.
Exod. 12.g
Num. 9.b
Zach. 12.c.
Mat. 27.g
Mark. 15.b
Luk. 23.g

¶ The. xx. Chapter.

1 Marie commeth to the sepulchre.
9 The apostles were ignorant of the resurrection.

The first day of the(a) sabbathes, came Marie Magdalene early when it was yet darke vnto the sepulchre, and sawe the stone taken away from the graue. 2 Then she ran, and

(a) That is, of the weeke.

Mat. 17.a
Luk. 24.a.
Mat. 16.a.
Joh. 13.c.

and came to Simon Peter, and to the other disciple whom Jesus loued, and saith vnto them, They haue taken away the Lorde out of the graue, and we can not tell where they haue layde him. 3 Peter therfore went forth, and that other disciple, and came to the sepulchre. 4 They ran both together, and the other disciple dyd outrun Peter, and came first to the sepulchre.

Luk. 24.a.

5 And when he had stowped downe, he sawe the lynnen clothes lying, yet went he not in. 6 Then came Simon Peter folowyng him, and went into the sepulchre, & saw the linnen clothes lye: 7 And the napkyn that was about his head not lying with the lynnen clothes, but wrapped together in a place by it selfe. 8 Then went in also that other disciple which came first to the sepulchre, and he sawe, and beleued. 9 For as yet they knewe not the scripture, that he shoulde rise agayne from death. 10 Then the disciples went away agayne vnto their owne house. 11 Marie stoode without at the sepulchre weepyng: So, as she wept, she bowed her selfe into the sepulchre, 12 And seeth two angels clothed in whyte, sittyng, the one at the head, and the other at the feete, where the body of Jesus was layde. 13 They say vnto her, Woman, why weepest thou? She saith vnto them, For they haue taken away my Lorde, and I wote not where they haue layde him. 14 When she had thus sayd, she turned her selfe backe, and sawe Jesus standyng, and knewe not that it was Jesus. 15 Jesus saith vnto her, Woman, why weepest thou? Whom seekest thou? She supposyng that he had ben the gardener, saith vnto him, Sir, yf thou haue borne him hence, tell me where thou hast layde him, and I wyll fetche him. 16 Jesus saith vnto her, Marie. She turned her selfe, and sayde vnto him, Rabboni, which is to say, Maister. 17 Jesus saith vnto her, Touche(b) me not: for I am not yet ascended to my father: but go to my brethren, and say vnto them, I ascende vnto my father and your father, and to my God and your God. 18 Marie Magdalene came and tolde the disciples that she had seene the Lorde, and that he had spoken such thinges vnto her. 19 The same day at nyght, which was the first day of the * sabbathes, when the doores were shut where the disciples were assembled together for feare of the Jewes, came Jesus and stoode in the (c)middes, and saith vnto them, Peace be vnto you. 20 And when he had so sayde, he shewed vnto them his handes and his syde: Then were the disciples glad, when they sawe the Lorde. 21 Then sayd Jesus to them agayne, Peace be vnto you: As my father sent me, euen so sende I you also. 22 And when he had sayd those wordes, he breathed on them, and saith vnto them, Receaue ye the holy ghost. 23 Whosoeuers sinnes ye remit, they are remitted vnto them: and whosoeuers sinnes ye retayne, they are retayned. 24 But Thomas, one of the twelue, which is called Didymus, was not with them when Jesus came. 25 The other disciples therfore sayde vnto him, We haue seene the Lorde. But he sayde vnto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and thrust my hande into his syde, I wyll not beleue. 26 And after eyght dayes agayne his disciples were within, and Thomas with them: Then came Jesus when the doores were shut, and stoode in the middes, and sayd, Peace be vnto you. 27 After that sayde he to Thomas, Byng thy finger hyther, and see my handes, and reache hyther thy hande, and thrust it into my syde, and be not faythlesse, but beleuyng.

28 Thomas aunswered and sayde vnto him, My Lorde, and my God.

29 Jesus saith vnto him, Thomas, because thou hast seene me, thou hast beleued: blessed are they that haue not seene, and yet haue beleued.

30 And many other signes truely dyd Jesus in the presence of his disciples, which are not written in this booke. 31 These are written, that ye myght (d) beleue that Jesus is Christ the sonne of God, and that in beleuyng, ye myght haue lyfe through his name.

¶ The. xxi. Chapter.

19 Christe forewarneth Peter of his death and persecution.

Joh. 13.c.

Luk. 24.c.

Psal. 16.b
Act. 2.b.

Luk. 24.c.

(b) Hereby Christe corrected her carnall affection, looking to muche to his bodyly presence, and therefore he pulled her frō outward and externe offices toward his bodyly presence, and willed her to be myndfull of his ascension.

* Or, weeke

(c) He came in miraculously, to geue the Apostles comfort, as also an outwarde taste & sure argument of his diuinitie that by his notable miracle he myght confirme the Apostles in the faith of his resurrection.

Joh. 11.b.

(d) The scripture written, is sufficient to confirme our faith vnto saluation by Christe.

AFterwarde dyd Jesus shewe him selfe agayne to his disciples at the sea of Tiberias: and on this wyse shewed he him selfe, 2 There were together Simon Peter, and Thomas which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedee, and two

John. 1.f.

other

other of his disciples. 3 Simon Peter saith vnto them, I (wyll) go a fishing. They say vnto hym, We also will go with thee. They went their way, and entred into a ship immediatly, & that night caught they nothing.

4 But when the morning was nowe come, Jesus stoode on the shore: nevertheless, the disciples knewe not that it was Jesus. 5 Jesus saith vnto them, "Chyldren, haue ye any meate? They aunswered hym, No.

6 And he saith vnto them, Cast out the net on the right side of the ship, and ye shall finde. They cast out therfore, and anone they were not able to drawe it for the multitude of fisshes.

7 Then sayde the disciple whom Jesus loued, vnto Peter, It is the lord. When Simon Peter hearde that it was the Lorde, he gyrde his coate vnto hym, (for he was naked) & sprang into the sea. 8 The other disciples came by ship (for they were not farre from lande, but as it were two hundred cubites) and they drewe the net with fisshes. 9 Assoone then as they were come to lande, they sawe whot coales, and fisshes layde theron, and bread. 10 Jesus saith vnto them, Bryng of the fisshe whiche ye haue nowe caught. 11 Simon Peter went vp, and drue the net to the lande full of great fisshes, an hundred and fiftie and three: and for all there were so many, yet was not the net broken. 12 Jesus saith vnto them, Come and dyne. And none of the disciples durst aske hym, Who art thou? for they knewe that it was the Lord. 13 Jesus then came and toke bread, and gaue them, and fisshe likewise.

C 14 This is nowe the thirde tyme that Jesus appeared to his disciples, after that he was risen agayne from death. 15 So when they had dined, Jesus saith to Simon Peter, Simon "Joanna, louest thou me more then these? He sayd vnto hym, Yea Lord, thou knowest that I loue thee. He saith vnto hym, Feede my lammes.

16 He saith to hym agayne the seconde tyme, Simon Joanna, louest thou me? He saith vnto hym, Yea Lorde, thou knowest that I loue thee. He sayd vnto hym, Feede my sheepe.

17 He sayde vnto hym the thirde tyme, Simon Joanna, louest thou me? Peter was sory because he sayd vnto him the third tyme, Louest thou me? And he sayde vnto hym, Lorde, thou knowest all thinges, thou knowest that I loue thee. Jesus saith vnto hym, Feede my sheepe. 18 Verily verily I say vnto thee, when thou wast young, thou gyrdedst thy self, and walkedst whyther thou wouldest: but when thou shalt be olde, thou shalt stretche foorth thy handes, and another shall gyrde thee, and leade thee whyther thou wouldest not.

19 That spake he, signifying by what death he shoulde glorifie God. And when he had spoken this, he saith vnto him, Folow me. 20 Peter turned about, and saw the disciple whom Jesus loued, folowing, which also leaned on his brest at supper, and sayd, Lord, whiche is he that betrayeth thee?

D 21 When Peter therefore sawe hym, he saith to Jesus, Lorde, what shall he do? 22 Jesus saith vnto hym, If I wyll haue hym to tary tyll I come, what is that to thee? folowe thou me. 23 Then went this saying abrode among the brethren, that that disciple should not dye: yet Jesus sayde not to hym, He shall not dye: but, If I wyll that he tary tyll I come, what is that to thee? 24 The same disciple is he whiche testifieth of these thinges, and wrote these thinges: and we know that his testimonie is true. 25 There are also many other thinges which Jesus did, the whiche if they should be written euery one, I suppose the worlde could not contayne the bookes that should be written. Amen.

Here endeth the Gospell by saint Iohn.

¶ j.

"Or, frees.

Lud. b. d.

Iohn. xiii. e 23

Lud. 24 f.

"Or, sonne of Ioanna.

Iohn. xxi. g.

Iohn. xiii. d Actes. xij. a.

Iohn. xiii. c

Iohn. xx. g.

The first Chapter.

¶ The wordes of Christe and his angels, to the Apostles. 26 The election of Matthias.

A

N the former treatise O Theophilus, we haue spoken of all that Jesus began to do and teache,
2 Vntill the day in whiche he was taken vp, after that he thrugh the holy ghost had geuen commaundementes vnto the Apostles, whom he had chosen. 3 To whom also he shewed hym selfe alyue after his passion, and that by many tokens, appearing vnto them fourtie dayes, and speaking of the kyngdome of God.
4 And gathering (them) together, commaunded them that they shoulde not depart from Hierusalem, but wayte for the promise of the father, whereof (saith he) ye haue hearde of me.
5 For Iohn truely baptized with water, but ye shalbe baptized with the holy ghost, after these fewe dayes.
6 When they therefore were come together, they asked of hym, saying, Lorde, wylt thou at this tyme restore agayne the kyngdome to Israel?
7 And he saide vnto them, It is not for you to know the tymes or the seasons, whiche the father hath put in his owne power. 8 But ye shall receaue power, after that the holy ghost is come vpon you, and ye shalbe witnesses vnto me, both in Hierusalem, and in all Iurie, and in Samaria, and euen vnto the worldes ende. 9 And when he had spoken these thinges, whyle they beheld, he was taken vp an hye, and a cloude receaued hym vp out of their sight. 10 And whyle they looked stedfastly vp toward heauen, as he went, beholde, two men stoode by them in whyte apparell:
11 Whiche also sayd, Ye men of Galilee, why stand ye gasing vp into heauen? This same Iesus which is taken vp from you into heauen, shal so come euen as ye haue seene hym go into heauen. 12 Then returned they vnto Hierusalem from the mount that is called Oliuete, which is from Hierusalem a sabbath dayes iourney.
13 And when they were come in, they went vp into a parlour where abode both Peter and James and John and Andrewe, Philip and Thomas, Bartholomewe & Matthewe, James (the sonne) of Alpheus, and Simon Zelotes, and Iudas (the brother) of James. 14 These all continued with one accord in prayer and supplication with the women and Marie the mother of Jesus, and with his brethren.
15 And in those dayes Peter stoode vp in the middes of the disciples, and sayd (The number of (a) names together were about an hundred & twentie.) 16 Ye men & brethren, the scripture must needes haue ben fulfilled, which the holy ghost by the mouth of Dauid spake before of Judas, whiche was guyde to them that take Jesus:
17 For he was numbred with vs, and had obtayned felowship in this ministerie. 18 And the same hath nowe purchased a fielde with the reward of iniquitie: and when he was hanged, he burst a sunder in the middes, and all his bowels gushed out. 19 And it is knowen vnto all the dwellers at Hierusalem: insomuch that the same fielde is called in their mother tongue, Aceldama, that is to say, the blood fielde. 22 For it is written in the booke of psalmes, Let his habitation be desart, and no man be dwelling therein. And his bishopricke let another take.
21 Wherefore of these men whiche haue companied with vs all the tyme that the Lord Jesus went in and out (b) among vs, 22 Beginning from the baptisme of John, vnto that same day that he was taken vp from vs, must one be ordayned to be a witnesse with vs of his resurrection. 23 And they appoynted two, Joseph whiche is called Barsabas, whose surname was Justus, and Matthias. 24 And they prayed, saying, Thou Lorde whiche knowest the hearts of all men, shew whether of these two thou hast chosen, 25 That he may take the roome of this ministerie and apostleship, from whyche Judas by transgression

Iohn.xx.a.
Luk.24.g.
Iohn.xiij.d
Iohn.i.c.
Mat.24.c.
Luk.24.g.
Actes.ii.a.
Iohn.xv.d.
Mar.xvi.d
Luk.24.g.
Mar.xvi.d.
Mat.24.c.
Mar.xiii.c.
Luk.xvii.c.
Apoc.i.b.
Mat.x.d
Mark.iii.d
Luk.vi.c.
(a) That is of men, for mē are wont namely to be counted, whē they are numbred.
Mat.26.b.
Mar.xiiii.a
Luk.xxii.b
(b) That is to say after the language of the Hebrues. He had his conuersation and liued with vs.
i.Par.28.b
Psal.69.c.
Psal.lxix.f.
Psal.cix.d.

gression fell, that he might go to his owne place. 26 And they gaue foorth their lottes, and the lot fell vpon Matthias, and he was counted with the eleuen apostles.

¶The.ii. Chapter.

3 The holy ghost came vpon the Apostles in visible signes. 41 The godly exercise of the faythfull.

A NOw when the day of Pentecost was, they were all with one accorde in one (place:) 2 And sodenly there came a sounde from heauen as it had ben the comming of a mightie winde, and it filled all the house where they sate. 3 And there appeared vnto them clouen tongues, lyke as they had ben of fire, and (it) sate vpon eche one of them. 4 And they were al filled with the holy ghost, and began to speake with other tongues, as the spirite gaue them vtterance. 5 There were dwelling at Hierusalē Jewes, deuout men, out of euery nation (of them) that are vnder heauen. 6 When this was noysed about, the multitude came together, & were astonied, because that euery man heard them speake with his owne language. 7 They wondred all, and marueyled, saying among thē selues, Behold, are not al these which speake of Galilee? 8 And howe heare we euery man his owne tongue wherein we were borne? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Jurie, and in Capadocia, in Pontus and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parties of Lybia, whiche is beside Cyrene, and straungers of Rome, Jewes and (a) Proselytes, 11 Cretes and Arabians: we haue heard them speake in our tongues the wonderful workes of god. 12 They were all amased, & wondred, saying one to another, What meaneth this? 13 Other mocked, saying, These men are full of newe wine.

14 But Peter standing foorth with the eleuen, lift vp his voyce, and sayd vnto them, Ye men of Jurie, and all (ye) that dwell at Hierusalem, be this knowen vnto you, & with your eares heare my wordes. 15 For these are not dronken, as ye suppose, seeing it is but the (b) thirde houre of the day. 16 But this is that which was spoken by the prophete Joel. 17 And it shalbe in the last dayes (saith God) of my spirite I will powre out vpon all flesche: and your sonnes and your daughters shall prophesie, and your young men shall see visions, and your olde men shall dreame dreames. Joel.ij.g. C

18 And on my seruauntes and on my handmaydens I will powre out of my spirite in those dayes, and they shall prophesie. Mat.27.b Luk.xxiii.f 19 And I wyl shew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

20 The sunne shalbe turned into darknesse, and the moone into blood, before that great and notable day of the Lorde come. 21 And it shall come to passe, that whosoeuer shall call on the name of the Lorde, shalbe saued. Rom.x.b 22 Ye men of Israel, heare these wordes: Jesus of Nazareth, a man approued of God among you with miracles, wonders, and signes, which God dyd by hym in the middes of you, as ye your selues also knowe: b

23 Hym haue ye taken by the handes of vnrighteous persons, after he was deliuered by the determinate counsell and foreknowledge of God, and haue crucified and slayne hym.

24 Whom God hath raysed vp, and loosed the sorowes of death: because it was vnpossible that he shoulde be holden of it. 25 For Dauid speaketh of him, I saw the Lord alwayes set foorth before my face: for he is on my ryght hande, that I shoulde not be moued. Psal.xvi.f 26 Therefore did my heart reioyce, and my tongue was glad: moreouer also my flesche shall rest in hope: 27 Because thou wylt not leaue my soule in hell, neither wylt thou suffer thyne holy one to see corruption. 28 Thou hast shewed me the wayes of lyfe, thou shalt make me full of ioy with thy countenaunce.

29 Ye men and brethren, let me freely speake vnto you of the patriarche Dauid, for he is both dead and buryed, and his sepulchre remayneth with vs vnto this day? 30 Therefore, seeing he was a prophete, and knew that God had swoorne with an othe to hym, that Christe as concerning the flesche, shoulde come of the frute of his loynes, and shoulde sit on his seate: 31 He knowing this before, spake of the resurrection of Christe, that his soule shoulde not be left in hell, neither his flesche should see corruption. 32 This Jesus hath God raysed vp, whereof we all are witnesses. 3.Reg.ii.b. Act.i.a.

33 Then

(a) That is, such as were conuerted to the Iewes religion, and whose aunce tours were no Iewes.

(b) The Iewes count the houre of the day, from sixe of the clocke in the morning, to sixe at night. Therfore the thirde houre after the Iewes computation, is nine of the clocke.

33 Then ſince that he by the ryght hande of God was exalted, and hath receaued of the father the promiſe of the holy ghoſt, he hath ſhed foorth this whiche ye nowe ſee and heare.

Pſal.cx.a. Mat.xxij.d

34 For Dauid is not aſcended into heauen, but he ſaith, The Lorde ſayd to my Lorde, Sit thou on my ryght hande, 35 Vntyll I make thy foes thy footeſtoole. 36 Therfore let all the houſe of Iſrael know for a ſuretie, that God hath made that ſame Jeſus whom ye haue crucified, Lorde and Chriſte. 37 Nowe when they heard this, they were pricked in their heartes, and ſayd vnto Peter and vnto the other apoſtles, Ye men and brethren, what ſhal we do? 38 Then Peter ſayde vnto them, Repent, and be baptized euery one of you in the name of Jeſus Chriſte for the remiſſion of ſinnes, and ye ſhall receaue the gyft of the holy ghoſt. 39 For the promiſe was (made) vnto you and to your chyldren, and to al that are a farre of, euen as many as the Lorde God ſhall call.

Luke.xxj.b.

40 And with many other wordes dyd he witneſſe, and exhorted them, ſaying, Saue (your ſelues) from this vntoward generation. 41 Then they that gladly receaued his worde, were baptized: and the ſame day there were added (vnto them) about thre thouſand ſoules. 42 And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers. 43 And feare came vpon euery ſoule: and many wonders and ſignes were done by the apoſtles.

44 And all that beleued, kept them ſelues together, and had all thinges common: 45 And ſolde their poſſeſſions and goodes, and parted them to all men, as euery man had neede.

46 And they continued dayly with one accorde in the temple, and brake bread from houſe to houſe, and dyd eate their meate together with gladneſſe & ſingleneſſe of heart, 47 Prayſing God, and had fauour with all the people. And the Lorde added to the Churche dayly ſuche as ſhoulde be ſaued.

The.iii. Chapter.

7 The halt is reſtored to his feete. 12 Peter preacheth Chriſte vnto the people.

NOwe Peter and John went vp together into the temple, at the ninth houre of prayer. 2 And a certayne man that was lame from his mothers wombe was brought, whom they layde dayly at the gate of the temple which is called beautifull, to aſke almes of them that entred into the temple. 3 When he ſaw Peter and John that they would go into the temple, he deſired to receaue an almes.

4 And Peter faſtening his eyes vpon hym with John, ſayde, Looke on vs.

5 And he gaue heede vnto them, truſting to receaue ſomething of them.

6 Then ſayde Peter, Syluer and golde haue I none: but ſuche as I haue, geue I thee, In the name of Jeſus Chriſte of Nazareth ryſe vp and walke. 7 And he toke hym by the right hande, and lyft hym vp: and immediatly his feete and ancle bones receaued ſtrength. 8 And he ſprang, ſtoode, and walked, and entred with them into the temple, walking, and leaping, and prayſing god. 9 And all the people ſaw hym walke, and prayſe God. 10 And they knewe hym, that it was he whiche ſate and begged at the beautifull gate of the temple: and they wondred, and were ſore aſtonied at that whiche had happened vnto him. 11 And as the lame whiche was healed helde Peter and John, all the people ranne amaſed vnto them in the porche that is called Solomons. 12 And when Peter ſawe that, he anſwered vnto the people, Ye men of Iſrael, why marualye ye at this? or why looke ye ſo on vs, as though by our owne power or (a) godlyneſſe we had made this man to go?

Mat.x.a.

Mat.x.a B

3.Reg.vi.a John.ij.c. Actes.v.c.

(a) He correcteth the abuſe of man, whiche attribute to mans holyneſſe, that whiche only appertaineth to God.

13 The God of Abraham, and of Iſahac, and of Jacob, the God of our fathers hath glorified his ſonne Jeſus, whom ye betrayed and denyed in the preſence of Pilate, when he had iudged hym to be loſed. 14 But ye denied the holy and iuſt, and deſired a murtherer to be geuen you, 15 And killed the Lorde of lyfe, whom God hath rayſed from the dead: of the whiche we are witneſſes.

Mat.27.a Mark.15.a Luk.23.a Mat.27.a C

16 And his name, through the fayth in his name, hath made this man ſounde, whom ye ſee and knowe: and the fayth whiche is by hym, hath geuen to this man health in the preſence of you all. 17 And nowe brethren, I wote that through ignorance ye dyd it, as dyd alſo your rulers.

18 But thoſe thinges whiche God before had ſhewed by the mouth of all his prophetes, that Chriſte ſhould ſuffer, he hath ſo fulfilled. 19 Repent ye therefore and conuert, that your

your sinnes may be done away, when
Mat.iiij.e. (b) By the tyme of refreshing, he meaneth the latter day, when the godly which in this world are turmoyled and troubled, should finde rest & quietnes.
the tyme of (b) refreshing shall come
in the presence of the Lord. 20 And
he shal sende Jesus Christe, which be-
fore was preached vnto you.

21 Whom the heauen must receaue
vntill the tyme that all thinges be re-
stored, whiche God hath spoken by
the mouth of all his holy prophetes
since the world began. 22 Moyses
truely sayde vnto the fathers, A pro-
phete shall the Lorde your God rayse
vp vnto you of your brethren, like vn-
to me: hym shall ye heare in all
thinges whatsoeuer he shall say vn-
to you. 23 For the tyme wyll come
Deut.18.c. Actes.viij.e
that " euery soule whiche wyll not
heare that same prophete, shalbe de-
stroyed from among the people.
" Or, whosoeuer.

24 All the prophetes also from Sa-
muel and thencefoorth, as many as
haue spoken, haue likewise tolde you
of these dayes. 25 Ye are the chyl-
dren of the (c) prophetes and of the
couenaunt which God made vnto our
fathers, saying to Abraham, Enen in
thy seede shall all the kinredes of the
earth be blessed. 26 Vnto you first
God hath raysed vp his sonne Jesus,
and hath sent hym to bielse you, in
turning euery one of you from his
iniquities.

(c) So they are called, because they came of the same stocke, and therfore were heyres of the same promise whichappertayneth to the whole body of the people.

¶ The. iiii. Chapter.

7 The apostles are brought before the counsell. 32 The Church increaseth in doctrine and exercises of all godlynes.

Gen.xii.a. AND as they spake vnto the peo-
ple, the priestes and the ruler of
the temple, and the Saducees,
came vpon them, 2 Taking it greeu-
ously that they taught the people,
and preached in Jesus the resurrecti-
on from the dead. 3 And they layde
hands on them, and put them in holde
vntyll the next day: for it was nowe
euentide. 4 Howbeit, many of them
whiche heard the worde, beleued: and
the number of the men was about
fiue thousande. 5 And it came to
passe on the morow, that their rulers,
and elders, and scribes, 6 And An-
nas the chiefe priest, and Caiaphas,
and John, and Alexander, and as ma-
ny as were of the kinrede of the hye
priestes, were gathered together at
Exod.iij.c. Mat.xxi.c. Actes.viij.d Hierusalem. 7 And when they had
set them before them, they asked, By
what power, or in what name haue ye
done this? 8 Then Peter full of
the holy ghost, sayde vnto them, Ye
rulers of the people, and elders of Is-
rael, 9 If we this day be examined
of the good deede done to the sicke
man, by what meanes he is made
whole: 10 Be it knowen vnto you
Mat.i.e. Philip.ij.b all and to all the people of Israel, that
by the name of Jesus Christe of Na-
zareth, whom ye crucified, whom God
raysed agayne from the dead: euen by
hym doth this man stande here before
you whole. 11 This is the stone
which was cast aside of you buylders,
whiche is the head of the (a) corner:
(a) Christe is called the chiefe corner, or corner stone, because the Iewes & the Gentiles are ioyned together & buylded vpō him by fayth, and made one Churche.
12 Neither is there (b) saluation in
any other: for among men vnder
heauen, there is geuen none other
name wherein we must be saued.
(b) Neyther saint nor angell, nor workes, nor ought els can saue, but Christ alone. C.
13 Nowe when they sawe the bold-
nesse of Peter and John, and vnder-
stoode that they were vnlearned and
lay men, they maruey led, & they knew
them that they had ben with Jesu:
14 And beholding also the man which
was healed standing with them, they
coulde not say against it. 15 But
commaunding them to go aside out of
the counsell, and counseled among
them selues, 16 Saying, What shall
we do to these men? for a manifest
signe is done by them, and is openly
knowen to all them that dwel in Hie-
rusalem, and we can not deny it.
17 But that it be noysed no farther
among the people, let vs threaten and
charge them that they speake hence-
foorth to no man in this name.
18 And they called them, & commaun-
ded them that in no wise they shoulde
speake nor teache in the name of Je-
sus. 19 But Peter & John answered,
and sayde vnto them, Whether it be
right in the sight of God to hearken
vnto you more then to God, iudge ye.
Actes.v.g.
20 For we can not but speake that
whiche we haue seene and hearde.
21 So threatned they them, and let
them go, and founde nothing howe to
punishe them, because of the people,
for all men praysed God, because of
that whiche was done. 22 For the
man was about fourtie yeres olde, on
whom this miracle of healyng was
shewed. 23 Then assoone as they
were let go, they came to their fe-
lowes, and shewed all that the hye
priestes & elders had sayd vnto them.
W Actes.iiij.b
24 And when they hearde that, they
lift vp their voyces to God with one
accorde, and said, Lord, thou art God
whiche hast made heauen & earth, the
sea, and al that in them is: 25 Which
Psal.ij.a. by the mouth of thy seruaunt Dauid

hast sayde, Why did the heathen rage, E
& the people imagine vayne thinges?
26 The kynges of the earth stoode
vp, and the rulers came together a-
gainst the Lord, & against his Christe.
27 And of a trueth against thy holy
childe Jesus whom thou hast annoin-
ted, both Herode and also Pontius
Pilate, with the Gentiles and the
people of Israel, gathered them selues
together, 28 For to do whatsoeuer
thy hande and thy counsell determi-
ned before to be done. 29 And nowe
Lord, beholde their threatninges, and
graunt vnto thy seruauntes, that with
all boldnesse they may speake thy
worde, 30 So that thou stretche F
foorth thyne hande, that healing, and
signes, and wonders, be done by the
Act.xvi.f. name of thy holy childe Jesus.
Actes.ii.g. 31 And assoone as they had prayed,
the place moued where they were as-
sembled together, and they were all
filled with the holy ghost, and they
spake the worde of God boldly.
32 And the multitude of them that
beleued, were of one heart, and of one
soule: neither sayd any of them, that
ought of the thinges which he posses-
sed was his owne: but they had all
Act.ii.g. thinges common. 33 And with
great power gaue the apostles wit-
nesse of the resurrection of the Lorde
Jesu: and great grace was with them G
all. 34 Neither was there any a-
mong them that lacked: for as many
as were possessers of landes or hou-
ses, solde them, and brought the price
of the thinges that were sold, 35 And
layde it downe at the apostles feete:
and distribution was made vnto euery
Actes.vi.d. man according as he had neede.
36 And Joses, whiche was also cal-
led of the apostles Barnabas (that is
to say, if ye interprete it, the sonne of
consolation) beyng a Leuite, and of
the countrey of Cypers, 37 When
he had land, solde it, and layde the mo-
ney downe at the apostles feete.

The. v. Chapter.

11 Miracles are done by the apostles,
34 The sentence of Gamaliel.

BVt a certayne man named Anani-
as, with Sapphira his wyfe solde
a possession, 2 And kept away
(part) of the price, his wyfe also being
of counsell: and brought a certayne
part, and layde it downe at the apo-
stles feete. 3 But Peter sayde, Ana-
nias, how is it that Satan hath filled
thyne heart, that thou shouldest lye
vnto the holy ghost, and kepe away
(part) of the price of the lande?
4 Whyles it remayned, was it not
thyne owne? and after it was solde
was it not in thyne owne power?
why hast thou conceiued this thing
in thyne heart? thou hast not lyed
vnto men, but vnto God. 5 When
Ananias heard these wordes, he fell
downe, and gaue vp the ghost. And
great feare came on all them that
heard these thinges. 6 And the young
men rose vp, and put hym a part, and
caryed hym out, and buryed hym.
7 And it came to passe, that as it B
were about the space of three houres
after, his wife came in, ignorannt of
that whiche was done. 8 And Pe-
ter saide vnto her, Tell me, solde ye
not the lande for so much? And she
sayd, yea for so much. 9 Then Pe-
ter said vnto her, Why haue ye agre-
ed together to tempt the spirite of the
Lorde? beholde, the feete of them
whiche haue buryed thy husbande, are
at the doore, and shall cary thee out.
10 Then fell she downe straightwaye
at his feete, and yeelded vp the ghost:
And the young men came in, & founde
her dead, and caryed her out, and bu-
ryed her by her husbande. 11 And
great feare came vpon al the Church,
and vpon as many as hearde these
thinges. 12 And by the handes of the Mat.xvii.d.
Apostles were many signes and won-
ders shewed among the people. (And 3.Reg.6.a.
they were altogether with one accord John.x.e.
in Solomons porche. 13 And of o- Actes.iii.b.
ther durst no man ioyne hym selfe to
them: neuertheless, the people mag- C
nified them. 14 The number of them
that beleued in the Lord both of men
and women grewe more and more.)
15 In so much that they brought the
sicke into the streates, and layde them
on beddes and couches, that at the (a) God at
least way the (a) shadowe of Peter the first pub-
when he came by, might shadow some lishing of his
of them. 16 There came also a mul- gospell, wro-
titude of the cities rounde about vnto ught wonders
Hierusalem, bringing sicke folkes, by these
and them which were vexed with vn- thinges that
cleane spirites: And they were healed seemed tri-
euery one. 17 Then the chiefe priest fles to the
rose vp, and all they that were with world, which
hym (whiche is the sect of the Sadu- thinges as
cees,) and were full of indignation: they were
18 And layde handes on the apo- done for a
stles, and put them in the common tyme, so now
pryson. 19 But the angell of the the like must
Lorde not be loked
for.

Lorde by nyght opened the pryson dooꝛes, and bꝛought them fooꝛth, and
Actes.xij.a. sayd, 20 Go, and stande and speake
D in the temple to the people all the
wooꝛdes of this lyfe. 21 And when
they heaꝛde that, they entred into the
temple early in the mooꝛning, and
taught. But the chiefe pꝛiest came
and they that were with hym, and cal-
led a counsell together and all the el-
deꝛs of the childꝛen of Israel, and sent
to the pryson to fetch them. 22 But
when the officers came, and founde
them not in the pryson, they returned,
and told, 25 Saying, The pryson tru-
ly founde we shut with all diligence,
and the keepers standing without be-
foꝛe the dooꝛes: but when we had o-
pened, we founde no man within.

24 Then when the chiefe pꝛiest and
the ruler of the temple and the hye
pꝛiestes heaꝛde these thinges, they
doubted of them wheꝛeunto this
woulde growe. 25 Then came one
and shewed them, (saying,) Beholde,
E the men that ye put in pꝛyson, stande
in the temple, and teache the people.

26 Then went the ruler of the tem-
ple with the officers, and bꝛought
them without violence: (foꝛ they fea-
ꝛed the people lest they shoulde haue
ben stoned) 27 And when they had
bꝛought them, they set them befoꝛe
the counsell. And the chiefe pꝛiest as-
Actes.iiij.d ked them, 28 Saying, Dyd not we
stꝛaytely commaunde you that ye
shoulde not teache in this name? And
Mat.27.e. beholde, ye haue filled Hieꝛusalem
with youꝛ doctꝛine, and intende to
(b) By this speache, they meane that they woulde charge them as gyltie of Christes blood that was shed. bꝛyng (b) this mans blood vpon vs.

29 Then Peter and the other apo-
stles aunswered, and sayde, We ought
moꝛe to obey God then men. 30 The
God of oure fathers ꝛayſed vp Jesus,
whom ye slue, and hanged on tree.

31 Hym hath God lift vp with his
ꝛight hande, to be a pꝛince and a saui-
Actes.iiij.d our, foꝛ to geue repentaunce to Isꝛa-
el, and foꝛgeuenesse of sinnes. 32 And
we are recoꝛdes of these thinges
F whiche we say and so is also the holy
Actes.xvij.a ghost, whom God hath geuen to them
that obey hym. 33 When they heaꝛd
that, they claue a sunder, and sought
meanes to slea them. 34 Then
stoode there vp one in the counsell a
Pharisee, named Gamaliel, a doctour
of lawe, had in reputation among all
the people, and commaunded the apo-
stles to go aside a litle space, 35 And
sayde vnto them, Ye men of Israel,
take heede to youꝛ selues what ye en-
tende to do as touching these men.

36 Foꝛ befoꝛe these dayes ꝛose vp
one Theudas, boasting hym selfe, to
whom ꝛesoꝛted a number of men, a-
bout a foure hundꝛed: whiche was
slayne, and they all whiche " beleued
hym were scattered abꝛode, & bꝛought
to naught. 37 After this man aꝛose
vp one Judas of Galilee in the dayes
of tribute, and dꝛue away much people
after him: he also peꝛished, and all,
euen as many as heaꝛkened to hym,
were scattered abꝛode. 38 And nowe
I say vnto you, ꝛefꝛayne youꝛ selues
fꝛom these men, and let them alone:
foꝛ if this counsell oꝛ this woꝛke be
of men, it wyll come to naught.

39 But & if it be of God, ye can not
destꝛoy it, lest haply ye be founde to
stꝛiue against God. 40 And to hym
agreed the other: And when they had
called the apostles, they beat them,
Actes.iiij.d and commaunded that they should not
speake in the name of Jesu, & let them
go. 41 And they departed fꝛom the
Mat.v.b. counsell, ꝛetoycing that they were
counted woꝛthy to suffeꝛ ꝛebuke foꝛ
his name. 42 And dayly in the tem-
ple & in euery house they ceassed not
to teache and pꝛeache Jesus Chꝛiste.

¶ The.vi. Chapter.

3 Seuen deacons are ordayned in the Church. 11 Steuen is accused.

AND in those dayes when the
number of the disciples gꝛewe, A
there aꝛose a gꝛudge among the
Gꝛekes against the Hebꝛues, because
their wydowes were despised in the
dayly ministeꝛie. 2 Then the twelue
called the multitude of the disciples
together, and said, It is not good that
we should leaue the woꝛd of God, and
seꝛue tables. 3 Wheꝛefoꝛe bꝛethꝛen, i.Tim.iij.c.
looke ye out among you seuen men of
honest ꝛepoꝛt, and full of the holy
ghost and wysdome, to whom we may
commit this busines. 4 But we
wyll geue oure selues continually to
pꝛayer, and to the ministeꝛie of the
woꝛde. 5 And the saying pleased the
whole multitude: and they chose
Steuen, a man full of fayth and of
the holy ghost, and Philip, and Pꝛo- Apoc.ii.b.
chorus, and Nicanoꝛ, and Timon, and
Pꝛermenas, and Nicolas a conuert of
Antioche. 6 These they set befoꝛe Mu.xvbij.d
the apostles: and when they had i.Tim.iiij.b
pꝛayed, they layde their handes on ij.Tim.i.b.
them. 7 And the woꝛde of God
encꝛeased, and the number of the

" Or, agreed vnto.
Luk.xiij.a.

disciples multiplyed in Hierusalem greatly, and a great company of the priestes were obedient to the fayth.

8 And Steuen ful of fayth and power, dyd great wonders and miracles among the people. 9 Then there arose certayne of the (a) synagogue, whiche is called (the synagogue) of the Libertines, & Cyrenians, and of Alexandria, & of Cilicia, and of Asia, disputing with Steuen: 10 And they coulde not resist the wysdome and the spirite by the whiche he spake.

11 Then they priuily prepared men, whiche sayd, We haue heard (b) hym speake blasphemous wordes against Moyses, and against God. 12 And they moued the people, and the elders, and the scribes, and came vpon hym, and caught hym, and brought him to the counsell: 13 And brought forth false witnesses whiche sayde, This man ceaseth not to speake blasphemous wordes against this holy place, and the law. 14 For we heard hym say, that this Iesus of Nazareth shall destroy this place, and shall chaunge the ordinaunces whiche Moyses gaue vs. 15 And all that sate in the counsell, looking stedfastly on hym, saw his face as it had ben the face of an angell.

(a) Or, Colledge. For in the citie of Hierusalem there were erected many houses or scooles, wherein the youth of the Iewes and straungers were instructed: as nowe adayes are vsed in our vniuersities.

(b) The wicked setteth foorth false witnesses, when they by reasoning can not preuayle against the trueth: And thus malice seeketh false Christes, whē the trueth fayleth her.

The. vii. Chapter.

1 Steuen maketh answere to his accusation, 51 rebuketh the harde necked Iewes, 58 and is stoned to death.

Then sayde the chiefe priest, Are these thinges so? 2 And he said, Ye men, brethren, and fathers, hearken: The God of glory appeared vnto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, 3 And sayde vnto hym, Get thee out of thy countrey, and from thy kinrede, and come into the lande whiche I shall shewe thee.

Gen.xij.d.

4 Then came he out of the lande of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he brought hym into this lande wherein ye nowe dwell.

Gen.xij.b.

5 And he gaue hym none inheritaunce in it, no not the breadth of a foote: and promised that he would geue it to hym to possesse, and to his seede after hym, when as yet he had no childe. 6 God verily spake on this wyse, that his seede should sojourne in a straunge lande, and that they should kepe it in bondage, and entreate them euyll foure hundred (a) yeres. 7 And the nation to whom they shalbe in bondage, will I iudge, sayde God: and after that shall they come forth, and serue me in this place. 8 And he gaue hym the couenaunt of circumcision: & so (Abraham) begat Isahac, and circumcised hym the eyght day: and Isahac (begat) Jacob, and Jacob (begat) the twelue patriarkes. 9 And the patriarkes moued with enuie, solde Joseph into Egypt, & God was with hym, 10 And deliuered hym out of all his aduersities, and gaue hym fauour and wysedome in the sight of Pharao kyng of Egypt: and he made hym gouernour ouer Egypt, and (ouer) all his housholde. 11 But there came a dearth ouer all the lande of Egypt and Chanaan, and great affliction: that our fathers found no sustenaunce. 12 But when Jacob hearde that there was corne in Egypt, he sent our fathers first. 13 And at the seconde (tyme) Joseph was knowen of his brethren, and Josephes kinrede was made knowen vnto Pharao. 14 Then sent Joseph and caused his father Jacob to be brought, and all his kin, threescore and fiftеene soules. 15 And Jacob descended into Egypt, and dyed, both he and our fathers, 16 And were caryed ouer into Sichem, and layde in the sepulchre that Abraham bought for (b) money of the sonnes of Emor the sonne of Sichem. 17 But when the tyme of the promise drue nye, whiche God had sworne to Abraham, the people grewe and multiplyed in Egypt: 18 Tyll another kyng arose, whiche knewe not of Joseph.

(a) This is not to be vnderstande, that they should be euyll intreated the whol foure hundred yeres: but by excesse of speache, called hyperbole, is signified that they shoulde be euyll intreated within the space of foure hundred yeres.

C Gen.xlvi.a.

Gen.xlvi.a Gen.xlix.d.

Gen.xxiij.d

(b) Here appeareth an errour. For Abraham seemeth to be put in the text in the steede of Iacob. For Iacob bought the sepulchre of Emor, and not Abrahā, who bought before a feld of Ephron.

Exod.ij.a, Hebr.xi.c. D

19 The same dealt subtilly with our kinrede, and euyll intreated our fathers, and made them cast out their young children that they shoulde not remayne alyue. 20 The same tyme was Moyses borne, and was acceptable vnto God, and nourished vp in his fathers house three monethes.

21 And when he was cast out, Pharaos daughter toke hym vp, & nourished him for her owne sonne. 22 And Moyses was learned in all maner of wysdome of the Egyptians, and was mightie in deedes and in wordes.

23 And when he was full fourtie yeres olde, it came into his heart to visite his brethren the children of Israel. 24 And when he sawe one of them suffer wrong, he defended hym, and auenged his quarell that had the harme

harme done to him, and smote the Egyptian. 24 For he supposed his brethren woulde haue vnderstande howe that God by his hande shoulde deliuer them: but they vnderstoode not.

26 And the next day he shewed hym selfe vnto them as they stroue, and woulde haue set them at one agayne, saying, Sirs, ye are brethren: why do ye wrong one to another? 27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a iudge ouer vs?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday? 29 Then fled Moyses at that saying, and was a straunger in the lande of Madian, where he begat two sonnes. 30 And when .xl. yeres were expired, there appeared to () him in the wyldernesse of mount Sina an angel of the lord in a flame of fire in a bushe. 31 When Moyses sawe it, he wondred at the syght: & as he drue neare to beholde, the voyce of the lorde came vnto hym,

32 (Saying) I (am) the God of thy fathers, the God of Abraham, and the God of Isahac, and the God of Jacob. Then Moyses trembled, and durst not beholde. 33 Then sayde the Lord to him, Put of thy shoes from thy feete: for the place where thou standest, is holy grounde. 34 I haue seene, I haue seene the affliction of my people which is in Egypt, and I haue hearde their groning, and am come downe to deliuer them: And nowe come, & I wil send thee into Egypt. 35 This Moyses whom they forsooke, saying, Who made thee a ruler and a iudge? the same dyd God send to be a ruler and a deliuerer, by the handes of the angel whiche appeared to hym in the bushe.

36 He brought them out, shewyng wonders & signes in Egypt, and in the red sea, and in the wildernes .xl. yeres.

37 This is that Moyses which sayd vnto the children of Israel, A prophet shal the lorde your God raise vp vnto you of your brethren, lyke vnto me: him shal ye heare. 38 This is he that was in the Church in the wildernesse, with the angel whiche spake to hym in the mount Sinai, and with our fathers: this man receaued the word of lyfe to geue vnto vs. 39 To whom our fathers would not obey, but thrust (him) from them, and in their hartes turned backe agayne into Egypt,

40 Saying vnto Aaron, Make vs gods to go before vs. For as for this Moyses that brought vs out of the lande of Egypt, we wote not what is become of hym. 41 And they made a calfe in those dayes, & offred sacrifice vnto the idol: and reioyced ouer the workes of their owne handes.

42 Then God turned him selfe away, and gaue them vp to worship the hoast of heauen, as it is written in the booke of the prophetes, O ye house of Israel, haue ye offered to me (c) slayne beastes & sacrifices by the space of .xl. yeres in the wyldernesse? 43 Yea ye toke vnto you the tabernacle of Moloch, and the starre of your god Remphan, figures which ye made to worship them: & I will cary you away beyonde Babylon. 44 Our fathers had the tabernacle of witnesse in the wyldernes, as he had appoynted speaking vnto Moyses that he shoulde make it accordyng to the fashion that he had seene: 45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drane out before the face of our fathers, vnto the dayes of Dauid,

46 Which founde fauour before God, & woulde fayne haue found a tabernacle for the god of Jacob. 47 But Solomon buylt him an house. 48 Howbe it, he that is hyest of all dwelleth not in temples made with handes, as sayth the prophet, 49 Heauen is my seate, and earth is my footestoole: What house wil ye builde for me, saith the Lorde? Or which is the place of my rest? 50 Hath not my hand made all these thynges? 51 Ye stifnecked & of vncircumcised heartes and eares, ye haue alwayes resisted the holy ghost, as your fathers did (so) do ye.

52 Which of the prophetes haue not your fathers persecuted? And they haue slaine them which shewed before of the comming of that iust, of whom ye are nowe the betrayers & murtherers: 53 Which also haue receaued the lawe by the disposition of angels, and haue not kept it. 54 When they heard these things, their hartes claue a sunder, & they gnashed on him with their teeth. 55 But he being ful of the holy ghost, looked vp stedfastly into heauen, and saw the glory of God, and Jesus standyng on the ryght hande of God, 56 And said, Beholde, I see the heauens open, and the sonne of man standing on the ryght hande of God. 57 Then they gaue a shout with a loud voyce, and stopped their eares, & ran vpon

Gen. xix.b
Exod. ii.c.
Exod. ij.c.
Exod. iii.a.
() That is to say, Moyses.
Exod. iii.d.
Mat. xxii.c.
Mar. xii.c.
Luk. xx.c.
Josu. v.d.
Exod. ij.c.
Deut. xviii.c.
Act. j.d.
Exod. xix.a.
Gala. j.c.
Exod. xxxii.a.

& Rom. i.c.
Amos. v.d.
Jere. vii.c.
(c) God toke their offerinages to be abhominable, and vtterly none at all: partly for that they offered with a dissembling heart and a wicked lyfe, and partly because they mingled together the seruice deuised by man, with the true seruice of God.
j. Reg. vi.a.
Act. xvii.f.
(d) Here is reproued the grosse dulnes of the people, who vainely fantesied that gods power was conteyned within the temple. Which is the place of my rest? not the house buylt with mens handes: but an humble & a quiet spirite, which trembleth at my holy worde.
Psal. lviii.a.

(e) He prayed for hymselfe standing: but praying for his enemies he kneeled downe, meanyng therby, tyrste that theyr great iniquitie required a greater & a more feruent prayer: secondly, he declareth his myghtie charitie praying so earnestly for his enemies.

Mat.v.c
Act.xi.g

Act.ix.a.
1.Cor.xv.b.
Gala.i.c.

Mat.xbj.d.

upon him al at once, 58 And cast him out of the citie, and stoned him: and the witnesses layde downe theyr clothes at a young mans feete, whose name was Saul. 59 And they stoned Steuen, callyng on, and saying, Lorde Jesu, receaue my spirite. 60 And he kneeled (e) downe, & cryed with a loud voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he fell a sleepe.

The. viii. Chapter.

4 The apostles are scattered abrode.
38 Philip baptizeth the Eunuch.

AND Saul consented vnto his death: And at that time there was a great persecution agaynst the Churche whiche was at Hierusalem, and they were all scattered abrode throughout the regions of Iurie and Samaria, except the apostles. 2 And deuout men were carefull together touching Steuen, and made great lamentation ouer him. 3 As for Saul he made hauocke of the Churche, and entred into euery house, and dzewe out both men and women, and put (them) into pryson. 4 Therefore they that were scattered abrode, went enery where preachyng the worde of God.

5 Then came Philip into the citie of Samaria, and preached Christe vnto them. 6 And the people gaue heede vnto those thynges whiche Philip spake with one accorde, hearyng and seeyng the miracles whiche he dyd.

7 For vncleane spirites crying with loude voyce, came out of many that were possessed with them: and many taken with paulses, and many that halted, were healed. 8 And there was great ioy in that citie. 9 But there was a certayne man called Simon, which beforetyme in the same citie vsed witchcraft, and bewitched the people of Samaria, saying that he was a man that coulde do great thynges: 10 Whom they regarded from the least to the greatest, saying, This man is the great power of God.

11 And him they set much by, because that of long tyme he had bewitched them with sorceries. 12 But alsoone as they gaue credence to Philips preaching of the kingdome of god, and of the name of Jesus Christ, they were baptized, both men and women. 13 Then Simon him selfe beleued also: and when he was baptized, he continued with Philip, and wondred, beholding the miracles & signes which were shewed. 14 When the apostles which were at Hierusalem hearde say that Samaria had receaued the worde of god, they sent vnto them Peter and John. 15 Whiche when they were come downe, prayed for them, that they myght receaue the holy ghost.

16 (For as yet he was come downe vpon none of them, but they were baptized (a) only in the name of Christ Jesu.) 17 Then laid they their handes on them, and they receaued the holy ghost. 18 And when Simon saw that through laying on of the apostles handes the holy ghost was geuen, he offred them money, 19 Saying, Geue me also this power, that on whomsoeuer I put the handes, he may receaue the holy ghost. 20 But Peter sayde vnto hym, Thy money perysshe with thee, because thou hast thought that the gift of God may be obtayned with money. 21 Thou hast neither part nor felowship in this busines: for thy heart is not vright in the sight of God.

22 Repent therefore of this thy wickednes, and pray God, if perhaps the thought of thine heart may be forgeuen thee: 23 For I perceaue that thou art in the (b) gal of bitternes, & wrapped in (c) iniquitie. 24 Then answered Simon and said, Pray ye to the lorde for me, that none of (these thinges) whiche ye haue haue spoken, fall on me.

25 And they, when they had testified & preached the word of the lord, returned toward Hierusalem, and preached the gospel in many townes of the Samaritanes. 26 And the angel of the lord spake vnto Philip, saying, Arise, and go towarde the south, vnto the way that goeth downe from Hierusalem vnto Gaza: whiche is desart.

27 And he arose, and went on: and beholde a man of Ethiopia an Eunuch, and of great auctorite with Candace Queene of the Ethiopians, and had the rule of all her treasure, came to Hierusalem for to worship.

28 And as he returned home agayne sitting in his charet, he read Esaias the prophete. 29 Then the spirite sayd vnto Philip, Go neare, and ioyne thy selfe to yonder charet. 30 And Philip ran thither to hym, and heard him reade the prophete Esaias, & said, Vnderstandest thou what thou readest? 31 And he sayde, Howe can I, except I had a guyde? And he desired Philip that he would come vp, and sit with

(a) They that were baptized only in the name of Christe, no doubt had receaued the holy ghost sufficiently touching saluation: but for further cõfirmation of Christes religion, now newely set foorth, the manifest and vnwont giftes of the holy ghost appeared amõg the christians by laying on of the handes of the apostles.

(b) Thou art fulfilled with melancoly & enuie. Thou wouldest haue doinges with the hyest, otherwyse thou canst not be quiet

(c) Through the desire of money & couetous lourable conuetonsnes. Take heede ye symonyaks that only for lyuyng enter into the ministerie.

with him. 32 The tenour of the scripture which he read, was this, He was led as a sheepe to the slaughter, & lyke a lamme dumbe before his shearer, so opened he not his mouth. 33 In his humilitie his iudgement is exalted: but who shall declare his generation? for his lyfe is taken from the earth.

Esai. liij.c.

34 And the Eunuche aunswered Philip, and sayde, I pray thee, of whom speaketh the prophete this? of hym selfe, or of some other man? 35 Then Philip opened his mouth, and began at the same scripture, and preached vnto him Jesus. 36 And as they went on their way, they came vnto a certain water: and the Eunuche sayde, See, here is water, what doth let me to be baptized? 37 Philip sayd (vnto him)

Act.x.g.

If thou beleuest with all thine heart, thou mayest. And he aunswered and sayde, I beleue that Jesus Christe is the sonne of God. 38 And he commaunded the charet to stande styl: and they went downe both into the water, both Philip and also the Eunuche: and he baptized him. 39 And assoone as they were come out of the water, the spirite of the Lorde caught away Philip, that the Eunuche saw him no more: And he went on his way reioycyng. 40 But Philip was founde at Azotus: and he walked throughout the countrey, preachyng in all the cities, tyll he came to Cesarea.

The. ix. Chapter.

3 The conuertion of Saul. 34 Peter healeth Eneas, 40 and raiseth vp Tabitha.

(a) Saul breathed and blustred with rage and cruelte agaynst Christes Church, whiche declareth whereunto maisled by his rashe zeale, before he hath the true knowledge of god.

AND Saul (a) yet brethyng out threatninges and slaughter agaynst the disciples of the Lorde, went vnto the hye priest, and desired of him letters (to cary) to Damascus to the synagogues: that yf he founde any of this way, whether they were men or women, he might bryng them bounde vnto Jerusalem. 3 And when he iourneyed, it came to passe, that as he was come nye to Damascus, sodenly there shyned rounde about him a lyght from heauen,

Act. xxii.b.

4 And he fell to the earth, and hearde a voyce sayng vnto him, Saul, Saul, why persecutest thou me? 5 And he sayde, Who art thou Lorde? And the Lorde sayde, I am Jesus whom thou persecutest: It is harde for thee to kicke agaynst the pricke. 6 And he both trembling and astonyed, sayde, Lorde, what wilt thou haue me to do?

Luk. iii.b. Act ii.f.

And the Lorde sayde vnto hym, Aryse, and go into the citie, and it shalbe told thee what thou must do. 7 The men also which iourneyed with him stoode amased, (b) hearing a voyce, but seeing no man. 8 And Saul arose from the earth, and when he opened his eyes he sawe no man: but they led him by the hand, & brought hym into Damascus. 9 And he was three dayes without syght, and neyther dyd eate nor drinke. 10 And there was a certaine disciple at Damascus named Ananias: and to him sayde the Lorde in a vision, Ananias. And he sayde, Beholde, I (am here) Lorde. 11 And the Lorde sayde vnto hym, Aryse, and go into the streete whiche is called Strayght, and seeke in the house of Judas after one called Saul of Tarsus: for beholde he prayeth, 12 And hath seene in a vision a man named Ananias comming in to hym, & putting his handes on hym, that he myght receaue his syght. 13 Then Ananias aunswered, Lorde, I haue hearde by many of this man, howe muche euyll he hath done to thy saintes at Jerusalem: 14 And here he hath auctoritie of the hye priestes to binde all that call on thy name. 15 The Lorde sayde vnto hym, Go thy way: for he is a chosen vessell vnto me, to beare my name before the gentiles, and kinges, and the chyldren of Israel. 16 For I wyll shewe hym howe great thynges he must suffer for my names sake.

(b) No marueil though weake and corruptible flesshe was amased at heauenly things, and at the talke of God, whereby it came to passe that they heard a voice, as here is written, and hearde no voyce as is written in the. 22. Chapter: For they hearde a voyce, and vnderstoode it not.

C Act. viii.g. i. Cor. xv.b. Galat. i.c.

Act. xxi.c. ii. Cor xi.c. Act. xxii.c.

17 And Ananias went his way, and entred into the house, & put his handes on hym, and sayde, Brother Saul, the Lorde (euen Jesus that appeared vnto thee in the way as thou camest) hath sent me that thou myghtest receaue thy syght, and be fylled with the holy ghost. 18 And immediatly there fell from his eyes as it had ben scales, and he receaued syght foorthwith, and arose, and was baptized, 19 And receaued meate, and was comforted. Then was Saul certayne dayes with the disciples whiche were at Damascus.

D

20 And strayghtway he preached Christ in the synagogues that he was the sonne of God. 21 But all that heard him were amased, and sayd, Is not this he that destroyed them which called on this name in Jerusalem, and came hyther for that intent, that he might bryng them bounde vnto the hye priestes? 22 But Saul increased

the

the more in strength, and confounded the Iewes which dwelt at Damascus, affirmyng that this was very Christe.

23 And after that many dayes were fulfylled, the Iewes tooke counsel together to kill him. 24 But theyr layeng awayte was knowen of Saul: And they watched the gates day and nyght to kyll hym. 25 Then the disciples tooke hym by nyght, and put hym thrugh the wall, and let hym downe in a basket. 26 And when Saul was come to Hierusalem, he assayde to couple hym selfe to the disciples: but they were all afrayde of hym, and beleued not that he was a disciple. 27 But Barnabas tooke hym, and brought hym to the apostles, and declared to them howe he had seene the Lorde in the way, and howe he had done boldely at Damascus in the name of Iesus. 28 And he had his conuersation with them at Hierusalem, 29 Speakyng boldly in the name of the Lord Iesus, and he spake and disputed agaynst the Grekes: but they went about to slea hym. 30 Which when the brethren knewe, they brought hym to Cesarea, and sent hym forth to Tarsus.

31 Then had the Churches rest throughout all Iurie, and Galilee, and Samaria, and were edified, and walked in the feare of the Lord, and multiplied by the comfort of the holy ghost. 32 And it came to passe, as Peter walked throughout all quarters, he came also to the saintes which dwelt at Lydda. 33 And there he founde a certayne man named Eneas, which had kept his bed eyght yeres, and was sicke of the palsie. 34 And Peter sayde vnto hym, Eneas, Iesus Christe make thee whole: aryse, and make thy bed. And he arose immediatly. 35 And all that dwelt at Lydda and Saron sawe hym, and turned to the Lord. 36 There was also at Ioppa a certaine woman, a disciple, named Tabitha, which by interpretation is called (c) Dorcas: the same was full of good workes and almes deedes whiche she dyd. 37 And it came to passe in those dayes that she was sicke, and dyed: Whom when they had washed, they layde her in an vpper chaumber. 38 And forasmuch as Lydda was nye to Ioppa, and the disciples had hearde that Peter was there, they sent vnto hym two men, desyryng hym that he would not be greeued to come vnto them.

39 Then Peter arose, and came with them: and when he was come, they brought hym into the vpper chaumber: and all the wydowes stoode rounde about hym weepyng, and shewyng the coates and garmentes whiche Dorcas made whyle she was with them. 40 And Peter put them all foorth, and kneeled downe, and prayed, and turned hym to the body, and sayde, Tabitha aryse. And she opened her eyes, and when she sawe Peter, she sate vp. 41 And (Peter) gaue her the hande, and lyft her vp: and when he had called the saintes and wydowes, he delyuered her alyue.

42 And (it) was knowen throughout all Ioppa, and many beleued in the Lorde. 43 And it came to passe, that he taryed many dayes in Ioppa with one Simon a tanner.

1. Cor. 12. a. 1. Reg. 19. f. E

Act. 22. f. F

Mat. 9. b. Mar. 2. b. Luk. b. c. John. b. b. Act. 3. a.

(c) Tabitha is called Dorcas. Dorcas signifieth a roe Bucke, a beast of sharpe sight. Such an one was Tabitha so this effect, that she beyng on earth far fro heauen, did behold heauenly thinges, & drewe neare vnto heauen with godly workes.

1. Reg. 17. 4. Reg. 4. f. Luk. 7. c. G

The .x. Chapter.

3 The vision that Peter sawe. 17 He was sent to Cornelius.

THere was a certayne man in Cesarea, called Cornelius, a captayn of the bande called the Italian bande, 2 A deuout man, and one that feared God, with all his houshold, which gaue much almes to the people: and prayed God alway. 3 The same sawe by a vision euidently about the .ix. houre of the day, an angell of God comming in to him, and saying vnto him, Cornelius. 4 And when he loked on him, he was afrayde, and sayde, What is it Lorde? And he sayde vnto him, Thy a) prayers and thyne almes are come vp into remembraunce before god. 5 And now send men to Ioppa, and cal for one Simon, whose surname is Peter. 6 He is lodged with one Simon a tanner, whose house is by the sea syde: He shall tell thee what thou oughtest to do. 7 And when the angel which spake vnto Cornelius was departed, he called two of his houshold seruauntes, and a deuout souldier of them that wayted on hym,

8 And tolde them all the matter, and sent them to Ioppa. 9 On the morowe as they went on theyr iourney, and dyue nye vnto the citie, Peter went vp vnto the vpper part of the house to pray, about the sixth houre. 10 And when he wared hungrey, he would haue eaten: But whyle they made redy, he fell into a traunce,

11 And

A

(a) The prayers & almes of Cornelius pleased god before he was baptized: but without faith god can not be pleased. Cornelius therfore (as Bede truely noteth) had fayth, wherby his prayers & almes pleased God. For (saith he) he came not to faith thorowe works, but to workes through fayth.

11 And sawe heauen opened, and a certayne vessel come downe vnto him, as it had ben a great sheete, knyt at the foure corners, and was let downe to the earth: 12 Wherein were all maner of foure footed beastes of the earth, and wilde beastes, and wormes, and fowles of the ayre. 13 And there came a voyce to him, Ryse Peter, kyll and eate. 14 But Peter sayde, Not so Lorde: for I haue neuer eaten any thyng that is common or vncleane.

15 And the voyce spake vnto hym agayne the seconde tyme, What God hath clensed, that ° call not thou common. 16 This was done thryse: and the vessell was receaued vp agayne into heauen. 17 Nowe whyle Peter doubted in hym selfe what this vision which he had seene ment, beholde, the men which were sent from Cornelius, had made enquirraunce for Simons house, and stoode before the doore,

° or, do not thou pollute.

C

18 And called and asked whether Simon which was surnamed Peter, were lodged there. 19 Whyle Peter thought on the vision, the spirite sayde vnto hym, Beholde, three men seeke thee. 20 Aryse therefore, and get thee downe, and go with them, and doubt not: for I haue sent them.

21 Then Peter went downe to the men which were sent vnto hym from Cornelius, and sayde, Beholde, I am he whom ye seeke: what is the cause wherfore ye are come? 22 And they sayde, Cornelius the capitayne, a iust man and one that feareth God, and of good report among all the people of the Iewes, was warned by an holy angel, to sende for thee into his house, and to here wordes of thee.

Gen. xix. a. D Act. xi. b

23 Then called he them in, and lodged them: And on the morowe Peter went away with them, and certayne brethren from Joppa accompanyed hym. 24 And the thirde day after entred they into Cesarea: and Cornelius wayted for them, and had called together his kynsmen and speciall freendes. 25 And it came to passe as Peter came in, Cornelius met hym, and fell downe at his feete, and worshipped (him.) 26 But Peter tooke hym vp, saying, Stande vp, I my selfe also am a man.

Deu. viii. a.

27 And as he talked with hym, he came in, and founde many that were come together. 28 And he sayde vnto them, Ye knowe howe that it is an vnlawfull thing for a man that is a Iewe to companie or come vnto one of another nation: but God hath shewed me that I shoulde not call any man common or vncleane. 29 Therefore came I vnto you without delay assoone as I was sent for. I aske therefore for what intent ye haue sent for me.

30 And Cornelius sayde, This daye nowe foure dayes about this houre I sate fastyng, and at the nynth houre I prayed in my house, and beholde, a man stoode before me in bryght clothing, 31 And sayde, Cornelius, thy prayer is hearde, and thyne almes deedes are had in remembraunce in the syght of God. 32 Sende therefore to Joppa, and call for Simon whose surname is Peter: he is lodged in the house of one Simon a tanner by the sea syde, who when he commeth, shall speake vnto thee. 33 Then sent I for thee immediatly, and thou hast well done that thou art come. Nowe therefore are we all here presente before God, to heare all thynges that are commaunded vnto thee of God.

34 Then Peter opened his mouth, and sayd, Of a trueth I perceaue that God hath no regarde of persons. ii Par. xix. a Rom. ii. b. Ephe. vi. b. F

35 But in euery nation he that feareth hym, and worketh rygh teousnes, is accepted with hym. 36 Touchyng the worde whiche God sent vnto the chyldren of Israel, preachyng peace by Jesus Christe, he is Lorde ouer all. 37 Ye knowe howe the worde was published through all Jurie, beginning in Galilee after the baptisme which John preached: 38 How God annoynted Jesus of Nazareth with the holy ghost and with power, who went about doyng good and healyng all that were oppressed of the deuyll: for God was with hym. Mat. iiii. b. Esai. lxi. a. Luk. iiii. c.

39 And we are witnesses of all thynges which he dyd in the lande of the Jewes and at Hierusalem, whom they slue, and hanged on tree.

40 Hym God raysed vp the thyrde day, & shewed hym openly, 41 Not to all the people, but vnto vs witnesses chosen before of God, (euen) to vs which did eate and dryncke with hym after he rose from the dead. 42 And he commaunded vs to preache vnto the people, and to testifie that it is he which was ordeyned of God to be the iudge of quicke and dead. 43 To him geue all the prophetes witnesse, that through his name whosoeuer beleueth in him, shall receaue remission of sinnes. Luk. xxiii. b John. xxii. b Mat. 28. d. Esai. liii. d.

sinnes. 44 Whyle Peter yet spake these wordes, the holy ghost fell on all them which hearde the word. 45 And they of the circumcision which beleued, were astonyed, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy ghost. 46 For they hearde them speake with tongues, and magnifie God. Then aunswered Peter,

Actes.8.f. 47 Can any man forbid water, that these shoulde not be baptized which haue receaued the holy ghost also we? 48 And he commaunded them to be baptized in the name of the Lorde. Then prayed they hym to tary certaine dayes.

The.xi. Chapter.

12 Barnabas and Paul preache at Antiochia. 28 Agabus prophecieth dearth to come.

AND the apostles and brethren that were in Iurie hearde, that the heathen had also receaued the worde of God. 2 And when Peter was come vp to Hierusalem, they that were of the circumcision contended agaynst him, 3 Saying, Thou wentest in to men vncircumcised, and dyddest eate with them. 4 But Peter rehearsed the matter from the begynnyng, and expounded it by order vnto them, saying, 5 I was in the citie of Ioppa praying, and in a traunce I sawe a vision, a certayne vessell descende as it had ben a great sheete, let downe from heauen by the foure corners, and it came to me. 6 Vpon the which when I had fastened myne eyes, I considered, and sawe foure footed beastes of the earth, and wild beastes, & wormes, and fowles of the ayre. 7 And I hearde a voyce saying vnto me, Arise Peter, slay, and eate. 8 But I sayde, Not so Lorde: for nothyng common or vncleane hath at any tyme entred into my mouth. 9 But the voyce aunswered me agayne from heauen, Make them not (a) common which God hath cleansed. 10 And this was done thrice tymes: and all were taken vp agayne into heauen. 11 And beholde, immediatly there were three men alredy come into the house where I was, sent from Cesarea vnto me. 12 And the spirite sayd vnto me that I shoulde go with them, without doubtyng. Moreouer, these sixe brethren accompanyed me, and we entred into the mans house: 13 And he shewed vs howe he had seene an angel in his house, whiche stoode and sayde vnto hym, Sende men to Ioppa, and call for Simon, whose surname is Peter. 14 He shall tell thee wordes, wherby both thou and all thyne house shalbe saued. 15 And as I began to speake, the holy ghost fell on them, as he dyd on vs at the begynnyng. 16 Then came it to my remembraunce howe that the Lorde sayde, John baptized with water, but ye shalbe baptized with the (b) holy ghost. 17 Forasmuche then as God gaue them the lyke gyft as he dyd vnto vs when we beleued on the Lorde Iesus Christe: what was I that I shoulde haue withstande God? 18 When they hearde these thynges, they held their peace, and glorified God, saying, Then hath God also to the gentiles graunted repentaunce vnto lyfe.

Deut.vii.a

Actes.x.b.

Leuit.xi.a. Deu.xiiij.a

(a) What meates soeuer the Iewes vsed contrary to the lawe of god, they called it common or vncleane.

Actes.1.b. C

John.1.d. Actes.1.a. (b) To be baptized with the holy ghost, is to receaue the visible graces & gifts of the holy ghost.

19 They also which were scattered abroade through the affliction that arose about Steuen, walked throughout vnto Phenices, and Cypers, and Antioche, preaching the word to no man, but vnto the Iewes only. 20 And some of them were men of Cypers and Cyrenes, which when they were come to Antioche, spake vnto the Grekes, and preached the lord Iesus. 21 And the hande of the Lorde was with them: and a great number beleeued & turned vnto the lord. 22 Then tydynges of these thynges came vnto the eares of the Churche whiche was in Hierusalem: and they sent forth Barnabas that he shoulde go vnto Antioche. 23 Which when he came, and had seene the grace of God, was glad, and exhorted them all that with purpose of heart they would cleaue vnto the Lord. 24 For he was a good man, and full of the holy ghost, and of faith: And much people was added vnto the Lord. 25 Then departed Barnabas to Tarsus for to seeke Saul: 26 And when he had founde hym, he brought him to Antioche: And it came to passe, that a whole yere they had their conuersation with the Churche there, and taught much people: in so much that the disciples of Antioche were the first that were called christians. 27 And in those dayes came prophetes from Hierusalem vnto Antioche. 28 And there stoode vp one of them named Agabus, and signified by the spirite that there shoulde be great dearth throughout all the worlde: which

Actes.11.f.

whiche came to passe in the dayes of Claudius Ceasar. 29 Then the disciples euery man accordyng to his abilitie, purposed to sende succour vnto the brethren which dwelt in Iurie.

30 Whiche thyng they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

¶ The.xii. Chapter.

2 Herode persecuteth the Christians,
14 The gospell florisheth,

AT the same tyme Herode the king stretched forth his handes to vexe certayne of the Churche. 2 And he killed Iames the brother of John with the sworde. 3 And because he sawe it pleased the Iewes, he proceeded further, and tooke Peter also, (Then were the dayes of sweete bread) 4 and when he had caught hym, he put hym in prysion also, and deliuered hym to foure quaternions of souldiers to be kept, intendyng after Easter to bryng hym forth to the people.

5 And Peter was kept in prysion: but prayer was made without ceasyng of the Churche vnto God for hym. 6 And when Herode woulde haue brought hym forth vnto the people, the same nyght slept Peter betweene two souldiers, bounde with two chaynes, and the keepers before the doore kept the pryson. 7 And beholde, the angel of the Lord was there present, and a lyght shyned in the habitation: and he smote Peter on the syde, and stirred hym vp, saying, Aryse vp quickly. And his chaynes fell of from his handes. 8 And the angel sayde vnto hym, Gyrde thy selfe, and bynde on thy sandales. And so he dyd: And he saith vnto hym, Cast thy garment about thee, and folowe me.

9 And (Peter) came out and followed hym, and wyst not that it was truely whiche was done by the angel: but thought he had seene a vision.

10 When they were past the first and the seconde watche, they came to the yron gate that leadeth vnto the citie, which opened to them by the owne accorde: And they went out, and passed throughe one streate, and forthwith the angel departed from hym. 11 And when Peter was come to hym selfe, he sayde, Nowe I knowe of a suertie that the Lord hath sent his angel, and hath deliuered me out of the hande of Herode, and from all the waytyng for of the people of the Iewes. 12 And as he considered (the thyng,) he came to the house of Marie the mother of John, whose surname was Marke, where many were gathered together in prayer. 13 As Peter knocked at the entrie doore, a damsell came forth to hearken, named Rhoda. 14 And when she knewe Peters voyce, she opened not the doore for gladnesse, but ran in, and tolde howe Peter stoode before the doore. 15 And they sayde vnto her, Thou art mad. But she affirmed that it was euen so. Then sayde they, It is his (a) angel. 16 But Peter continued knockyng: And when they had opened the doore and sawe hym, they were astonyed. 17 And when he had beckened vnto them with the hande that they myght holde their peace, he tolde them by what meanes the Lorde had brought hym out of the prysion: and he sayde, Go shewe these thynges vnto Iames and to the brethren. And he departed and went into another place. 18 Nowe assoone as it was day, there was no litle adoe among the souldiers, what was become of Peter. 19 And when Herode had sought for hym, and founde hym not, he examined the keepers, and commaunded them to be caryed away. And he descended from Iurie to Ceasarea, and there abode.

20 And Herode was displeased with them of Tyre and Sidon: but they came all with one accorde to hym, and made intercession to Blastus the kynges chaumberlayne, and desyred peace, because their countrey was nourished by the kyng. 21 And vpon a day appointed, Herode arayed hym in royall apparell, and set hym in his seate, and made an oration vnto them.

22 And the people gaue a shoute, (saying,) It is the voyce of a God, and not of a man. 23 And immediately the angel of the Lord smote hym, because he gaue not God the honour: and he was eaten of (b) wormes, and gaue vp the ghost. 24 And the worde of God grewe & multiplied. 25 And Barnabas & Saul returned to Hierusalem when they had fulfylled their office, and tooke with them John whose surname was Marke.

Act. 4.c.

Act. 5.b.

Act. 6.b.

(a) For they did knowe by Gods worde, that angels were appointed to defende the faythfull: and also in those dayes they were accustomed to see suches sygnes.

(b) The vyleneſſe of the punyſhment declareth here that god deteſteth pryde and tirany. His grandfather alſo was eaten of lyce.

The.xiii. Chapter.

7 Of Sergius Paulus, and Elimas the sorcerer. 26 The Iewes are reiected.

THere was also in the Church that was at Antioche, certayne prophetes and teachers: as Barnabas,

Act. 6.c.

bas, and Simeon that was called Niger, and Lucius of Cyrene, and Manahen whiche had ben nourished vp with Herode the tetrarch, and Saul. 2 As they ministred to the Lord and fasted, the holy ghost sayde, Separate me Barnabas & Saul for the worke wherunto I haue called them. 3 And when they had fasted and prayed, and layde their handes on them, they let them go. 4 And they after they were sent forth of the holy ghost, departed into Celencia, and from thence they sayled to Cyprus. 5 And when they were at Salamine, they preached the worde of God in the synagogues of the Iewes: and they had also John to their minister. 6 And when they had gone through the Ile vnto Paphos, they founde a certayne sorcerer a false prophete, a Iewe, whose name was Barieſu: 7 Whiche was with the deputie of the countrey, one Sergius Paulus a prudent man: the same called vnto hym Barnabas and Saul, and desired to heare the worde of God. 8 But Elymas the sorcerer (for so is his name by interpretation) withstoode them, and sought to turne the deputie away from the faith.

9 Then Saul (which also is called Paul) beyng full of the holy ghost, set his eyes on hym, 10 And sayde, O full of all subtiltie and all mischiefe, thou childe of the deuill, thou enemie of all ryghteousnesse, wylt thou not ceasse to peruert the ryghte wayes of the Lorde? 11 And nowe beholde the hande of the Lorde is vpon thee, and thou shalt be blynde, and not see the sunne for a season. And immediatly there fell on hym a miste and a darknesse, and he went about seekyng (them) that shoulde leade hym by the hande. 12 Then the deputie when he sawe what was done, beleued, and wondred at the doctrine of the Lorde.

13 Nowe when they that were with Paul were departed from Paphos, they came to Perga in Pamphylia: and John departed from them, and returned to Hierusalem. 14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sate downe. 15 And after the lecture of the lawe and the prophetes, the rulers of the synagogue sent vnto them, saying, Ye men and brethren, yf ye haue any worde to exhort the people, say on. 16 Then Paul stoode vp, and beckened with the hande for scilence, and sayde, Men of Israel, and ye that feare God, geue audience. 17 The god of this people of Israel chose our fathers, and exalted the people, when they dwelt as straungers in the lande of Egypt, and with an hye arme brought he them out of it. 18 And about the tyme of fourtie yeres suffered he their maners in the wyldernesse. 19 And he destroyed seuen nations in the lande of Chanaan, and diuided their lande to them by lot.

20 And afterwarde he gaue vnto them iudges about the space of foure hundred and fyftie yeres, vnto the tyme of Samuel the prophete.

21 And afterward they desired a king, and God gaue vnto them Saul the sonne of Cis, a man of the tribe of Beniamin, by the space of .xl. yeres. 22 And when he was put downe, he set vp Dauid to be their kyng, of whom he repoxted, saying, I haue founde Dauid (the sonne) of Jesse, a man after myne owne heart, whiche shall fulfyll all my will. 23 Of this mans seede, hath God accordyng to his promise brought vnto Israel the sauiour Jesus, 24 When John had first preached before his comming the baptisme of repentaunce to all the people of Israel. 25 And when John had fulfylled his course, he said, Whom ye thinke that I am, the same am I not: but beholde, there commeth one after me, whose shoes of his feete I am not worthy to loose.

26 Ye men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the worde of this saluation sent. 27 For they that dwell at Hierusalem, and their rulers, because they knewe hym not, nor yet the voyces of the prophetes whiche are read euery sabbath day, they haue fulfylled them in condemnyng hym: 28 And though they founde no cause of death in hym, yet desyred they Pilate to kill hym. 29 And when they had fulfylled all that were written of hym, they toke him downe from the tree, and put him in a sepulchre. 30 But God rayſed hym agayne from the dead:

31 And he was seene many dayes of them which came vp with hym from Galilee to Hierusalem, whiche are his witnesses vnto the people.

32 And we declare vnto you, howe that the promise whiche was made vnto

Exod. 14.b

Iosu. 13.b. Iudi. 1.a.

1. Reg. 8. 1. Reg. 5.a. b

1. Reg. 16.a Psal. 89.c.

Psal. 131.c. 1. Reg. 7.b.

Mar. 1.a. Luk. 3.c. John. 1.b. Mat. 3.b.

Mat. 3.b

1. Cor. 11.b. & Mat. 27.c. Luk. 23.b.

vnto the fathers, 33 God hath fulfilled the same vnto vs their children, in that he rayled vp Iesus agayne, as it is written in the seconde Psalme, Thou art my sonne, this day haue I begotten thee. 34 And as concerning that he rayled him vp from the dead, nowe no more to returne to corruption, he sayde on this wyse, I will geue you the holy thinges of Dauid which are (b) faithfull. 35 Wherefore he sayth also in another place, Thou shalt not suffer thyne holy one to see corruption. 36 For Dauid, after he had serued his tyme, by the will of God fell on sleepe, and was layde vnto his fathers, and sawe corruption: 37 But he whom god rayled againe, sawe no corruption. 38 Be it knowē vnto you therefore ye men and brethren, that through this man is preached vnto you the forgeuenes of sinnes: and that by him all that beleue are iustified from al things, from which ye coulde not be iustified by the lawe of Moyses. 40 Beware therefore lest that fall on you whiche is spoken of in the prophetes: 41 Behold ye dispisers, and wonder, and perishe ye: for I do a worke in your dayes, a worke which ye shall not beleue though a man declare it you.

42 And when they were gone out of the synagogue of the Iewes, the Gentiles besought that they would preache these wordes to them the next sabbath. 43 Nowe when the congregation was broken vp, many of the Iewes and deuout proselytes folowed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God. 44 And the next sabbath day came almost the whole citie together to heare the worde of God. 45 But when the Iewes sawe the people they were ful of indignation, & spake agaynst those thinges which were spoken of Paul, speakyng agaynst, and raylyng.

46 Then Paul and Barnabas waxed bolde, and sayde, It was meete that the worde of God shoulde first haue ben spoken to you: but seeyng ye put it from you, and thinke your selues vnworthy of euerlasting lyfe, lo, we turne to the Gentiles. 47 For so hath the Lorde commaunded vs (saying,) I haue made thee a lyght of the Gentiles, that thou be the saluation vnto the ende of the worlde. 48 And when the Gentiles hearde this, they were glad, and glorified the worde of the Lorde: and as many as were ordayned to eternall lyfe beleued.

49 And the worde of the Lorde was published throughout all the region. 50 But the Iewes moued the deuout and honest women, and the chiefemen of the citie, and rayled persecution agaynst Paul & Barnabas, & expelled them out of their coastes. 51 But they shooke of the dust of their (c) feete agaynst them, and came vnto Iconium. 52 And the disciples were filled with ioy, & with the holy ghost.

The .xiiii. Chapter.

1 God geueth successe to his worde, 19 Paul is stoned.

AND it came to passe in Iconium that they went both together into the synagogue of the Iewes, & so spake that a great multitude both of the Iewes and also of the Grekes beleued. 2 But the vnbeleuing Iewes stirred vp and corrupted the myndes of the Gentiles agaynst the brethren. 3 Long time therefore abode they there, and quit them selues boldely with the helpe of the Lorde, which gaue testimonie vnto the word of his grace, and graunted signes and wonders to be done by their handes. 4 But the multitude of the citie (a) was diuided: & part helde with the Iewes, and part with the Apostles. 5 And when there was an assault made both of the Gentiles & also of the Iewes with their rulers, to do them violence & to stone them, 6 They were ware of it, and fled vnto Lystra and Derbe, cities of Lycaonia, and vnto the region that lyeth rounde about: 7 And there preached the (b) gospel. 8 And there sate a certayne man at Lystra weake in his feete, beyng a creeple from his mothers wombe, and neuer had walked. 9 The same heard Paul speake: which beholding hym, and perceauyng that he had fayth to be whole, 10 Sayde with a loude voyce, Stande vp ryght on thy feete. And he start vp, and walked. 11 And when the people saw what Paul had done, they lyft vp their voyces, saying in the speache of Lycaonia, Gods are come downe to vs in the lykenes of men. 12 And they called Barnabas Jupiter, and Paul Mercurius, because he was the chiefe speaker.

13 Then Jupiters priest, which was before their citie, brought oxen and garlandes.

(c) This they dyd according to the commaundement of the gospel for a witnes of their trauaile, that they came into their citie and offered to them the doctrine of the Gospel, which they contemned, and thereby signified also that they so detested their companie, for this their contempt, they woulde not haue the dust of their citie hang vpon their shoes.

(a) As it is a cursed vnitie the which deuideth vs from god, so it is better an hundred tymes, that a fewe depart from all the worlde, & to be at vnitie with god, then beyng at variaunce with him, to be in peace with the worlde.

(b) The persecution of the gospell, is an occasion oft times of further aduauncement of the gospell.

Psal.ii.a. Hebr.i.b.

Esai.lv.b.

(b) Meanyng that he woulde faithfully accomplishe the promises whiche he made of his free mercie with the forefathers, that Christe shoulde be borne of the stocke of Dauid.

Acteg.xi.d.

Mat.x.b.

Esai.xlix.b. Luke.i.c.

Esai.35.b.

garlandes vnto the dooze, and would haue done sacrifice with the people. 14 Which when the apostles Barnabas & Paul heard of, they rent their clothes, and ran in among the people, crying, 15 And saying, Sirs, why do ye these thinges? We are mortal men lyke vnto you, and preache vnto you that ye shoulde turne from these vanities vnto the lyuing God, whiche made heauen and earth, and the sea, and all thinges that are therein.

Actes.x.b. Apoc.xiv.b. and.xvii.c. Gen.i.a. Psal.cxlvi.a Apoc.14.b.

16 The which in tymes past suffered all nations to walke in their owne wayes. 17 Neuertheles he left not him selfe without witnesse, in that he shewed his benefites from heauen, in geuing (vs) rayne and fruiteful seasons, filling our heartes with foode and gladnesse. 18 And with these sayinges scarce refrayned they the people, that they had not done sacrifice vnto them. 19 Then thyther came certayne Jewes from Antioche and Iconium, whiche when they had perswaded the (c) people, and had stoned Paul, drue him out of the citie, supposing he had ben dead. 20 Howbeit, as the disciples stoode rounde about him, he rose vp, and came into the citie: and the next day he departed with Barnabas to Derbe. 21 And when they had preached to that citie, and had taught many, they returned agayne to Lystra, and to Iconium and Antioche, 22 And strengthed the disciples soules agayne, and exhorted them to continue in the fayth, & that we must through much tribulation enter into the kyngdome of God.

Actes.17.f. Rom.1.b.

(c) They that a litle before woulde haue worshipped Paul as god, now they are content that he shoulde be stoned as a wicked man: such inconstancie is in the ignorant multitude.

Actes.13.c. 2.Tim.3.c.

23 And when they had ordayned them elders by election in euery Churche, and had prayed, with (d) fasting, they commended them to the Lorde, on whom they beleued. 24 And when they had gone throughout Pisidia, they came to Pamphylia. 25 And when they had spoken the worde (of God) in Perga, they descended into Attalia. 26 And thence departed by shippe to Antioche, from whence they were committed vnto the grace of God to the worke whiche they fulfilled. 27 And when they were come and had gathered the Churche together, they rehearsed all that God had done with them, and how he had opened the dooze of fayth vnto the gentiles. 28 And there they abode long tyme with the disciples.

(d) Here we learne, that whensoeuer we go about any waightie matter, we ought with abstinence prepare our mindes vnto prayer, that it may be the more earnest.

E

The .xv. Chapter.

1 The decree of the Apostles concernyng circumcision. 35 Paul and Barnabas preache in Antioch.

AND certayne men whiche came downe from Iurie, taught the brethren (and sayd,) Except ye be circumcised after the maner of Moyses, ye can not be saued. 2 So when there was rysen dissention and disputing not a litle vnto Paul and Barnabas agaynst them, they determined that Paul & Barnabas, and certayne other of them, shoulde go vp to Hierusalem vnto the apostles and elders, about this question. 3 And after they were brought on their way by the Church, they passed through Phenices and Samaria, declaring the conuersation of the gentiles: and they brought great ioy vnto all the brethren. 4 And when they were come to Hierusalem, they were receaued of the Churche, and of the apostles and elders, and they declared all thinges that God had done with them.

A Gala.b.a.

Gala.ii.a.

5 Then rose vp certayne of the sect of the Pharisees which dyd beleue, saying that it was needefull to circumcise them, and to commaunde to kepe the lawe of Moyses. 6 And the apostles and elders came together for to consider of this matter. 7 And when there had ben much disputing, Peter rose vp and sayde vnto them, Ye men and brethren, ye knowe howe that a good whyle ago God dyd chose among vs, that the gentiles by my mouth should heare the worde of the gospel, and beleue. 8 And god which knoweth the heartes, bare them witnes, & gaue vnto them the holy ghost, euen as he dyd vnto vs: 9 And put no difference betweene vs and them, purifying their heartes by fayth.

B

John.13.b.

(a) He meaneth the holy lawe, and not the ceremonies only, and calleth it a yoke not able to be borne, because no man, nor the most hyest and perfect that euer was (Christe only excepted) was able to perfourme the same in all poyntes, both outwardly accordyng to the letter, and inwardly accordyng to the spirite.

10 Nowe therefore why tempt ye God, to put on the disciples neckes the (a) yoke, which neither our fathers nor we were able to beare? 11 But we beleue that through the grace of the Lorde Jesu Christe we shalbe saued, euen as they. 12 Then all the multitude was stilent, and gaue audience to Barnabas and Paul, whiche tolde what signes and wonders God had shewed among the gentiles by them. 13 And when they helde their peace, James answered, saying, Men and brethren, hearken vnto me. 14 Simeon tolde how God at the beginning did viste, to receaue of the

gentiles

gentiles a people in his name.
15 And to this agree the wordes of the
prophetes, as it is written, 16 After
this I wyll returne, and wyll build a-
gayne the (b) tabernacle of Dauid
which is fallen downe: & that whiche
is fallen in decay of it, wil I builde a-
gayne, and I wyll set it vp: 17 That
the residue of men might seeke after
the Lorde, and all the gentiles vppon
whom my name is called: sayth the
Lorde, whiche doth all these thinges.
18 Knowen vnto GOD are (all) his
workes from the beginning of the
world. 19 Wherfore my sentence is,
that we trouble not them which from
amõg the gentiles are turned to god:
20 But that we write vnto them that
they abstaine them selues from filthi-
nesse of idols, and from fornication,
and from strangled, and from blood.
21 For Moyses of olde tyme hath in
euery citie them that preache him in
the synagogues, when he is read eue-
ry sabbath day. 22 Then pleased it
the apostles & elders with the whole
Churche, to send chosen men of their
owne company to Antioch with Paul
and Barnabas: (That is) Judas whose
surname was Barsabas, and Silas,
which were chiefe men among the
brethren, 23 And wrote letters by
them after this maner, The apostles
& elders and brethrẽ, send greetinges
vnto the brethren whiche are of the
gentiles in Antiochia, Syria, & Cilicia.
24 Forasmuch as we haue heard
that certaine whiche departed frõ vs,
haue troubled you with wordes, and
cumbred your mindes, saying ye must
be circumcised, and kepe the lawe, to
whom we gaue no such commaunde-
ment: 25 It seemed therfore to vs a
good thing, when we were come toge-
ther with one accorde, to sende chosen
men vnto you, with our beloued Bar-
nabas and Paul, 26 Men that haue
ieoparded their liues for the name of
our Lord Jesus Christ. 27 We haue
sent therfore Judas and Silas, which
shall also tel you the same thinges by
mouth. 28 For it seemed good to the
holy ghost and to vs, to charge you
with no more then these necessarye
thinges, 29 (That is to say) That ye
abstaine from thinges offred to idols,
and from blood, and from strangled,
and from fornication: from whiche
if ye kepe your selues, ye shal do wel.
So fare ye wel. 30 Now therefore
when they were departed, they came
to Antioch: & gathered the multitude
together, and deliuered the epistle.
31 Which when they had read, they
reioyced of the consolation. 32 And
Judas and Silas beyng prophetes,
exhorted the brethren with many
wordes, and strengthed them. 33 And
after they had taryed (there) a space,
they were let go in peace of the bre-
thren vnto the apostles. 34 Not-
withstanding it pleased Silas to a-
byde there still. 35 Paul also and
Barnabas continued in Antioch, tea-
ching and preaching the worde of the
Lorde with other many. 36 But af-
ter a certayne space Paul sayde vnto
Barnabas, Let vs go agayne and vi-
site our brethren in euery citie where
we haue shewed the word of the lord, F
and knowe (and see) how they do.
37 And Barnabas gaue counsell to
take with them John, whose surname
was Marke. 38 But Paul would
not take him vnto their companye,
which departed frõ them from Pam-
phylia, & went not with them to the
worke. 39 And (c) the contention
was so sharpe betweene them, that
they departed a sunder one from the
other: & so Barnabas toke Marke, &
sayled vnto Cyprus. 40 And Paul
chose Silas & departed, beyng com-
mitted of the brethren vnto the grace
of god. 41 And he went throughe Cy-
ria and Cilicia, stablishing the Chur-
ches.

The .xvi. Chapter.

1 Paul circumciseth Timotheus.
24 Lydia is conuerted.

THen came he to Derbe, & to Ly-
stra: and beholde, a certayne dis-
ciple was there named Timothe-
us, a womans sonne whiche was a
Jewesse and beleued: but his father
was a Greke. 2 Of whom the brethrẽ
that were at Lystra & Iconium repor-
ted wel. 3 Paul would that he should
go forth with him, & toke & circumci-
sed him because of the Jewes which
were in those quarters: for they knew
all that his father was a Greke.
4 And as they went throughe the ci-
ties, they deliuered them the decrees
for to kepe, that were ordayned of the
apostles & elders which were at Hie-
rusalẽ. 5 And so were the Churches
stablished in the fayth, and encreased
in number dayly. 6 Now when they
had gone throughout Phrygia and
the region of Galatia, and were
I ij forbidden

(b) The prophete in this place prophe fed of Christes comming in the flesh, which should build againe the tabernacle of Dauid, which figured gods Church, but then vtterly defaced and brought to ruine, by the pharisaicall and Iewishe superstitions
Exod. xx. a.
Gen. xx. a.
Leuit. viii. c.
D
John. 14. a.
E
Actes 15. 6.
(c) God suffereth the most perfect to fall, & yet turne their infirmities to the setting foorth of his glorie, as this breache of cõpany caused the gospell to be preached in mo places.
A

Rom.1.c.

Act.18.c.

B

C

(a) Whiche coulde tel of thinges past and gesse of thinges to come, which knowledge in many thinges God permitteth to the deuyll, to this ende (as Austen noteth) that he might the more mightyly deceaue those that woulde be-leue hym.

forbidden of the holy ghost to preache the worde in Asia, 7 They comming to Mysia, sought to go into Bithynia: but the spirite suffered them not to go. 8 And they passing through Mysia, came downe to Troada.

9 And a vision appeared to Paul in the night, There stoode a man of Macedonia, & prayed him, saying, Come into Macedonia and helpe vs.

10 And after he had seene the vision, immediatly we prepared to go into Macedonia, beyng certified that the Lord had called vs for to preache the gospell vnto them. 11 When we loosed forth then from Troada, we came with a straight course to Samothracia, & the next day to Neapolis:

12 And from thence to Philippos, which is the chiefe citie in the partes of Macedonia, and a free citie; And we were in that citie abidyng certaine dayes. 13 And on the day of the sabbathes we went out of the citie besides a riuer, where prayer was wont to be made: and we sate downe, and spake vnto the women whiche resorted thyther. 14 And a certayne woman named Lydia, a seller of purple of the citie of the Thyatirians, which worshipped God, gaue (vs) audience: Whose heart the Lorde opened that she attended vnto the thinges whiche Paul spake. 15 And when she was baptized, and her houshold, she besought vs, saying, If ye haue iudged me to be faythfull to the Lorde, come into my house, and abyde there. And she constrayned vs. 16 And it came to passe as he went to prayer, a certayne damsell possessed with a spirite of (a) soothsaying, met vs: whiche brought her masters much auantage with soothsaying. 17 The same followed Paul and vs, and cryed, saying, These men are the seruauntes of the most hye God, whiche shewe vnto vs the way of saluation. 18 And this dyd she many dayes: But Paul not content, turned about and sayde to the spirite, I commaunde thee in the name of Jesu Christe, that thou come out of her. And he came out the same houre. 19 And when her masters sawe that the hope of their gaynes was gone, they caught Paul and Silas, and drewe them into the market place, vnto the rulers, 20 And brought them to the officers, saying, These men trouble our citie beyng Jewes: 21 And preache ordinaunces whiche are not lawfull for vs to receaue, neither to obserue, seeing we are Romanes. 22 And the people ranne agaynst them: and the officers rent their clothes, and commaunded them to be beaten with roddes. 2.Cor.11.f.

23 And when they had beaten them sore, they cast them into prison, commaundyng the iayler of the prison to kepe them diligently. 24 Whiche when he had receaued such commaundement, thrust them into the inner prison, and made their feete fast in the stockes. 25 And at mydnight Paul and Silas prayed, and lauded God: and the prisoners heard them.

26 And sodenly there was a great earthquake, so that the foundation of the prison was shaken: and immediatly all the doores opened, and euery mans bandes were loosed. 27 Whe the keeper of the prison waked out of his sleepe, and sawe the prison doores open, he drue out his swoorde and would haue kylled him selfe, supposing that the prisoners had beē fled. 28 But Paul cryed with a loud voyce, saying, Do thy selfe no harme: for we are all here. 29 Then he cal called for a lyght, and sprang in, and came trembling, and fell downe before Paul & Silas: 30 And brought them out, and sayde, Syrs, what must I do to be saued? 31 And they saide, Beleue on the Lorde Jesus Christe, and thou shalt be saued and thy householde. 32 And they spake vnto him the worde of the Lorde, and to all that were in his house. 33 And (he) toke them the same houre of the nyght, and washed their woundes, and was baptized him selfe, and all they (of his household) strayghtway. Actes.v.d. Luke.3.a. Actes.11.f. John.vi.b.

34 And when he had brought them into his house, he set meate before them, and ioyed that he with all his household beleued on God. 35 And when it was day, the officers sent the sergeauntes, saying, Let those men go. 36 And the keper of the prison tolde this saying to Paul, The officers haue sent worde to loose you: nowe therefore get you hence, and go in peace. 37 Then saide Paul vnto them, They haue beaten vs openly vncondempned beyng Romanes, and haue cast vs into prison, and nowe woulde they thrust vs out priuily? Nay verely: but let them come themselues and fetch vs out. 38 And the sergeauntes tolde these wordes vnto Luke.19.g.

the

the officers: and they feared when they heard that they were Romanes.

Mat.8.d. 39 And they came and besought them, and brought them out, and desired them to depart out of the citie.

40 And they went out of the pryson, and entred into (the house of) Lydia, & when they had seene the brethren, they comforted them, and departed.

The .xvii. Chapter.

1 Paul commeth to Thessalonica, where A the Iewes set the citie in an vprore.

AS they made their tourney thorowe Amphipolis & Apollonia, they came to Thessalonica, where was a synagogue of the Iewes.

2 And Paul as his maner was, went Luke.24.g. in vnto them, & three sabbath dayes disputed (with them) out of the scriptures, 3 Opening and alleaging that Actes.28.f. Christe must needes haue suffred, and risen agayne from the dead: and that this is Christ Iesus which I preache to you. 4 And some of them beleued, and toyned with Paul and Silas, and of the deuout Grekes a great multitude, and of the chiefe women not a fewe. 5 But the Iewes which beleued not, moued with enuie, toke vnto them certayne vagaboundes and euill men, and gathered a company, and set al the citie on a roze: and made assault vnto the house of Iason, and sought to bring them out to the people.

6 And when they founde them not, they drue Iason & certayne brethren vnto the heades of the citie, crying, These that trouble the worlde, are come hither also, 7 Whom Iason hath receaued (priuily:) and these all do contrary to the decrees of Caesar, (a) saying that there is another king (one) Iesus. 8 And they troubled the people and the officers of the citie, when they heard these thinges.

9 And when they were sufficiently aunswered of Iason, and of the other, they let them go. 10 And the brethren immediatly sent away Paul and Silas by nyght vnto Berea: Whiche when they were come thyther, they entred into the synagogue of the Iewes. 11 These were the noblest of birth among them of Thessalonica, which receaued the worde with all redynesse of minde, and searched the scriptures dayly, whether those thinges were so. 12 Therefore many of them beleued: also of honest women which were Grekes, and of men not a fewe. 13 But when the Iewes of Thessalonica had knowledge that the worde of God was preached of Paul at Berea, they came thyther and moued the people.

14 And then immediatly the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still. 15 And they that guided Paul, brought him vnto Athens, and receaued a commaundement vnto Silas and Timotheus for to come to him with speede, and went their way. 16 Whyle Paul wayted for them at Athens, his spirite was moued in him, when he sawe the citie geuen to worshipping of idols.

17 Therefore disputed he in the synagogue with the Iewes and with the deuout persons, and in the market dayly with them that came vnto him by chaunce. 18 Then certayne philosophers of the (b) Epicures, & of the (c) Stoickes disputed with him: and some sayde, What will this babler say? Other some, He seemeth to be a setter forth of newe gods: because he preached vnto them Iesus and the resurrection. 19 And they toke him, and brought him into Marte streete, saying, May we not know what this newe doctrine whereof thou speakest is? 20 For thou bringest certayne straunge thinges to our eares: We would knowe therefore what these thinges meane. 21 (For al the Athenians and straungers whiche were there, gaue them selues to nothing els, but eyther to tell or to heare some newe thing.) 22 Then Paul stoode in the middes of Marte streete, and sayde, Ye men of Athens, I perceaue that in all thinges ye are to superstitious. 23 For as I passed by and beheld the maner how ye worship your gods, I founde an auter, wherin was written, Vnto the vnknowen God. Whom ye then ignorauntly worship, him shewe I vnto you. 24 God that made the worlde, and all that are in it, seeyng that he is Lorde of heauen and earth, dwelleth not in temples made with handes: 25 Neither is worshipped with mens handes, as though he needed of any thing, seeyng he him selfe geueth lyfe & breath to all euery where: 26 And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the tymes before appoynted: and also the boundes of their habitation:

C

Actes.18.b.

(a) Like quarell piking they vsed against Christ. And these be the weapons whereby the world continually fighteth against the members of Christe: treason and sedition.

(b) The Epicures were a sect of learned men, which (being without the knowledge of god) helde opinion, that there was no lyfe or ioye after this life, but that all mans felicitie did consist in the pleasures of this worlde.

D

(c) The Stoickes were an other kynde of learned men, whiche lykewyse wantyng the knowledge of God, affirmed that mans whole felicitie and happinesse dyd consist in the qualities and vertues of the mynde.

E

John.b.g.

27 That they ſhoulde ſeeke the Lorde, if perhappes they might haue felt and founde him: though he be not farre from euery one of vs. 28 For in him we lyue, and moue, and haue our beyng: as certayne of your owne poetes ſayde, For we are alſo his ofſpryng. 29 Foraſmuch then as we are the (d) offſpring of God, we ought not to thinke that the Godhead is lyke vnto golde, ſiluer, or ſtone, grauen by art and mans deuice. 30 And the tyme of this ignorauunce god winked at, but nowe biddeth all men euery where to repent: 31 Becauſe he hath appoynted a day in the which he wyll iudge the worlde in righteouſneſſe, by that man by whom he hath appointed, and hath offered fayth to all men, in that he hath rayſed hym from the dead. 32 And when they heard of the reſurrection from the dead, ſome mocked: and other ſayde, We wyll heare thee agayne of this matter. 33 So Paul departed from among them. 34 Howbeit certayne men claue vnto him, and beleued: among the which was Dionys Areopagita, and a woman named Damaris, and other with them.

(d) The Apoſtle termeth vs the ofſpring of god, not that we be of the ſubſtaunce and nature of god, but becauſe god hath created vs, and by his ſonne Ieſus Chriſte hath redeemed vs, and made vs his chyldren by adoption.

The .xviii. Chapter.

3 Paul preacheth at Corinth. 24 Of Apollo, 26 Aquila and Priſcilla.

AFter theſe thinges Paul departed from Athens, & came to Corinth. 2 And founde a certayne Iewe named Aquila, borne in Pontus, lately come from Italie with his wife Priſcilla (becauſe that Claudius had commaunded all Iewes to depart from Rome) and he came vnto them. 3 And becauſe he was of the ſame craft, he abode with them, and wrought (for their craft was to make tentes.) 4 And he diſputed in the ſynagogue euery ſabbath, and exhorted the Iewes and the Grekes. 5 And when Silas and Timotheus were come from Macedonia, Paul was conſtrayned by the ſpirite to teſtifie to the Iewes that Ieſus was Chriſt.

A Rom. 16. a. 1. Tim. 4. d.

Actes. 17. d.

6 And when they ſayde contrary and blaſphemed, he ſhooke his rayment, and ſaid vnto them, your blood be (a) vpon your owne heades: from henceforth wyll I go blameleſſe vnto the gentiles. 7 And he departed thence, and entred into a certayne mans houſe named Iuſtus, a worſhipper of God, whoſe houſe toyned harde to the ſynagogue. 8 And one Criſpus the cheefe ruler of the ſynagogue beleued on the Lorde with all his houſholde: and many of the Corinthians hearyng, beleued, and were baptized. 9 Then ſpake the Lorde to Paul in the nyght by a viſion, Be not afrayde, but ſpeake, and holde not thy peace. 10 For I am with thee, and no man ſhall inuade thee to hurt thee: for I haue much people in this citie. 11 And he continued there a yere and ſixe monethes, and taught the worde of God among them.

Mat. 5. b. Mar. 6. b. Actes. 13. g. (a) By this Hebrue ſpeache he ſignifieth, that he that dyeth & peryſheth, ſhall perith the thorowe his owne fault.

12 And when Gallio was the deputie of Achaia, the Iewes made inſurrection with one accorde agaynſt Paul, and brought him to the iudgement ſeate, 13 Saying, This felowe counſelleth men to worſhip God contrary to the lawe. 14 And when Paul nowe was about to open his mouth, Gallio ſayde vnto the Iewes, Yf it were a matter of wrong, or an euyl deede, O ye Iewes, reaſon would that I ſhoulde beare with you: 15 But yf it be a queſtion of wordes and names, or of your law, looke yee to it your ſelues: for I will be no iudge of ſuch matters. 16 And he draue them from the iudgement ſeate.

17 Then all the Grekes toke Soſthenes the cheefe ruler of the ſynagogue, and ſmote him before the iudgement ſeate: and Gallio cared for none of thoſe thinges. 18 And Paul after this tarryed (there) yet a good whyle, and then toke his leaue of the brethren, and ſayled thence into Syria, (Aquila and Priſcilla accompanying him) And he (b) ſhaue his head in Cenchrea: for he had a vowe. 19 And he came to Epheſus, & left them there: but he him ſelfe entred into the ſynagogue, and reaſoned with the Iewes.

(b) Cenchrea is a hauen at Corinth, where Paul taking ſhip dyd ſheare his head, accordyng to his vowe. For accordyng to the lawe of Moyſes, they that vowed them ſelues to god, were commaunded to ſuffer their heere to growe, as long as they would continue Nazarites, and afterwarde to ſheare it, and to burne it. This dyd Paul, not forgetting what he had before decreed with the Apoſtles, touchyng the abolifhing of the lawe: but leſt the Iewes which beleued ſhould be offended, he fayned hym ſelfe a Iewe to wyn the Iewes.

20 When they deſired him to tary longer tyme with them, he conſented not: 21 But bade them farewell, ſaying, I muſt needes at this feaſt that commeth be in Hieruſalem: but I wyll returne agayne vnto you yf God wyll: And he ſayled from Epheſus. 22 And when he was come vnto Ceſarea, and aſcended vp * and ſaluted the Churche, he went to Antiochе. 23 And when he had tarryed there a whyle, he departed, and went ouer all the countrey of Galatia and Phrygia by order, ſtrengthyng all the diſciples. 24 And a certayne Iewe named Apollos, borne at Alexandria, came to Epheſus, an eloquent man,

* to Hieruſalem.

and

and mightie in the scriptures.

25 The same was informed in the way of the Lord, and spake feruently in the spirite, & taught diligently the thinges of the Lorde, and knewe but the baptisme of John only: 26 And the same began to speake boldly in the synagogue. Whom when Aquila and Priscilla had hearde, they toke him vnto them, & (c) expounded vnto him the way of God more perfectly.

27 And when he was disposed to go into Achaia, the brethren wrote, exhorting the disciples to receaue him: Whiche when he was come, helped the much which had beleued through grace. 28 For he ouercame the Iewes mightily, and that openly, shewyng by the scriptures that Iesus was Christe.

(c) Apollos beyng a wittie & a learned man, was not ashamed to be taught and instructed in the doctrine of Christe, of a poore craftes man and his wyfe.

(a) By the holy ghost, here he meaneth the visible graces of the holy spirite.

(b) By this place, Iohns baptisme signifieth Iohns doctrine: which therefore is so called, for that he sealed his doctrine with the seale of baptisme in them that beleued.

(c) They that were baptized, were not baptized with water, beyng before baptized of John with water: but they were baptized with visible gistes of the holy ghost, which saint Luke declaryng howe it was, writeth that it vvas by the laying on of saint Paules handes.

The .xix Chapter.

3 Of baptisme, 6 Of the holy ghost geuen by Paules handes.

AND it came to passe, that whyle Apollos was at Corinth, Paul passed through the vpper coastes, & came to Ephesus, & found certayne disciples, 2 And sayde vnto them, Haue ye receaued the (a) holy ghost sence ye beleued? And they sayde vnto him, We haue not hearde whether there be any holy ghost or no. 3 And he said vnto them, Vnto what then were ye baptized? And they sayd, Vnto (b) Iohns baptisme. 4 Then said Paul, John verily baptized with the baptisme of repentaunce, saying vnto the people, that they shoulde beleue on him which should come after him, that is, on Christe Iesus. 5 When they heard this, they were baptized in (c) the name of the lord Iesus. 6 And when Paul had laide his handes vpon them, the holy ghost came on them, and they spake with tongues, & prophesied. 7 And all the men were about twelue. 8 And he went into the synagogue, and spake boldly for the space of three monethes, disputing & perswadyng those thinges that (appertayne) to the kingdome of God.

9 But when diuers waxed hard hearted, & beleued not, but spake euyll of the way (of the Lorde) and that before the multitude, he departed frō them, and separated the disciples: and he disputed dayly in the scoole of one called Tyrannus. 10 And this continued by the space of two yeres, so that all they which dwelt in Asia, heard the worde of the Lord Iesus, both Iewes and Grekes. 11 And God wrought speciall miracles by the handes of Paul: 12 So that from his body were brought vnto the sicke, napkins, and partlettes, & the diseases departed from them, and the euyll spirites went out of them. 13 Then certayne of the vagabounde Iewes exorcistes toke vppon them to call ouer them which had euyll spirites the name of the Lorde Iesus, saying, We adiure you by Iesus whom Paul preacheth. 14 And there was seuen sonnes of one Sceua a Iewe, and cheefe of the priestes, which did so. 15 And the euyll spirite aunswered, and sayd, Iesus I knowe, and Paul I knowe: but who are ye? 16 And the man in whō the euyll spirite was, ranne on them, and ouercame them, and preuayled agaynst them, so that they fled out of that house naked and wounded.

17 And this was knowen to all the Iewes and Grekes also which dwelt at Ephesus, and feare came on them all, and the name of the Lorde Iesus was magnified. 18 And many that beleued, came, and confessed and shewed their workes. 19 Many also of them whiche vsed curious crafres, brought their bookes, & burned them before all men: and they counted the price of them, and founde it fiftie thousande peeces of siluer. 20 So mightyly grewe the worde of god, and preuayled. 21 After these thinges were ended, Paul purposed in the spirite when he had passed ouer Macedonia & Achaia, to go to Hierusalem, saying, After I haue ben there, I must also see Rome. 22 So sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he him selfe remayned in Asia for a seasō. 23 And the same time there arose no litle a do about that way. 24 For a certayne man named Demetrius, a siluer smith which made siluer shrines for Diana, was not a little beneficiall vnto the craftes men:

25 Whom he called together, with the workemen of lyke occupation, and sayde, Sirs, ye knowe that by this craft we haue aduauntage.

26 Moreouer, ye see and heare that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded and turned away much people, saying that they be not gods whiche are made with handes.

Mark.16.b Acts.b.c.

Mat.10.d. C

Mat.7.c.

Mark.1.a.

D

Actes.16.b

Psal.cxv.g.

27 So that not onlye this our craft cõmeth into peril to be set at naught: but also that the temple of the great goddesse Diana shoulde be despised, and her magnificence shoulde be destroyed, whom all Asia and the worlde worshippeth. 28 And when they heard these sayinges, they were ful of wrath, and cryed out, saying, Great is Diana of the Ephesians. 29 And al the citie was on a roze, and they rusched into the common hall with one assent, and caught Gaius and Aristarchus, men of Macedonia, Paules cõpanions. 30 When Paul woulde haue entred in vnto the people, the disciples suffred him not. 31 But certayne of the chiefe of Asia which were his freendes, sent vnto him, desyring him that he woulde not prease into the common hall. 32 Some therfore cryed one thing, and some another: and the assembly was out of quiet, and the more part knewe not wherefore they were come together.

Actes.xxi.g. 33 And certayne of the multitude, the Iewes thrusting him forwardes. And Alexander beckened with the hande, and would haue geuen the people an answere. 34 But when they knewe that he was a Iewe, there arose a shoute almost for the space of two houres of all men, crying, Great is Diana of the Ephesians. 35 And when the townecleark had pacified the people, he saide, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the (image) which came downe from Jupiter? 36 Seeing then that these thinges can not be spoken against, ye ought to be content, and to do nothing rashely.

37 For ye haue brought hyther these men, whiche are neither robbers of Churches, nor yet despisers of your goddesse. 38 Wherfore yf Demetrius & the crafte men whiche are with him, haue a matter against any man, the law is open, & there are deputies, let them accuse one another. 39 But yf ye enquire any thing concerning other matters, it shalbe determined in a lawful assembly. 40 For we are in ieopardy to be accused of this dayes vproze, forasmuch as ther is no cause wherebp we may geue a reckening of this concourse of people. 41 And when he had thus spoken, he let the assemblie depart.

The .xx. Chapter.

1 Paul goeth into Macedonia & Grecia, 7 He celebrateth the Lordes supper, and preacheth.

AND after the vproze was ceased, A
Paul called the disciples, & toke his leaue of them, and departed for to go into Macedonia. 2 And when he had gone ouer those partes, and had geuen them alung exhortation, he came into Grece, 3 And there abode three monethes: and when the Iewes layd wayte for him as he was about to saile into Syria, he purposed to returne through Macedonia. Actes.xvi.f
4 And there accompanied him into A- 1.Tim.4.d.
sia Sopater of Berea: & of the Thessalonians Aristarchus, and Secundus, and Gaius of Derbe, & Timotheus: and out of Asia Tychicus and Trophimus. 5 These goyng before, tarryed vs at Troas: 6 And we sayled away from Philippos after the dayes of sweete bread, and came vnto them to Troas in fiue dayes, where we abode seuen dayes. 7 And vpon one of the B
sabbath dayes when the disciples came together for to breake bread, Paul reasoned with them, redye to depart on the morowe, and continued the worde vnto midnight. 8 And there were many lightes in an vpper chamber where they were gathered together. 9 And there sate in a windowe a certayne young man, named Eutychus, beyng fallen into a dead sleepe, and as Paul was long reasoning, he was the more ouercome with 3.Reg.17.b
sleepe, and fell downe from the third 4.Reg.4.f.
loft, and was taken vp dead. 10 But Luke.7.c.
when Paul went downe, he fell on Actes.ix.g.
him, and imbraced him, & said, Make nothyng a do: for his lyfe is in him.
11 And so when he was come vp a- C
gayne, & had broken bread and eaten, and talked a long whyle euen tyll the morning, and so he departed.
12 And they brought the young man alyue, and were not a litle comforted.
13 And we went afore to shippe, and loosed vnto Asson, there to receaue Paul: for so had he appoynted, and woulde him selfe go a foote. 14 And when he was come to vs to Asson, we toke hym in, and came to Mytilene. 15 And we sayled thence, and came the nexte day ouer against Chios, and the next day we arryued at Samos, and tarryed at Trogyllium: the next day we came to

Miletum.

Miletum. 16 For Paul had determined to sayle ouer by Ephesus, because he wolde not spende the tyme in Asia: for he hasted, yf it were possible for him, to kepe at Hierusalem the day of Pentecost. 17 And from Miletum he sent to Ephesus, and called the elders of the Churche.

18 Which when they were come to him, he sayde vnto them, Ye knowe from the first day that I came into Asia, after what maner I haue ben with you at all seasons, 19 Seruyng the Lorde with all humblenesse of mynde, & with many teares & temptations, which came vnto me by the layinges awayte of the Iewes: 20 And howe I kept backe nothyng that was profitable vnto you, but haue shewed you, & haue taught you openly and throughout euery house: 21 Witnessyng both to the Iewes and also to the Grekes the repentaunce that is towarde God, and the fayth which is towarde our Lorde Jesus. 22 And nowe beholde, I go bounde (a) in the spirite vnto Hierusalem, not knowing the thynges that shall come vnto me: 23 But that the holy ghost witnesseth in euery citie, saying that bondes and troubles abyde me. 24 But none of these thynges moue me, neither is my lyfe deare vnto my selfe, so that I might fulfyll my course with ioy, and the ministerie which I haue receaued of the Lorde Jesu, to testifie the Gospel of the grace of God. 25 And now beholde, I am sure that henceforth ye all through whom I haue gone preachyng the kingdome of God, shall see my face no more. 26 Wherfore I take you to recorde this day, that I am pure from the blood of all men.

27 For I haue kept nothyng backe, but haue shewed you all the counsell of God. 28 Take heede therfore vnto your selues and to all the flocke, ouer the which the holy ghost hath made you ouerseers, to rule the Church of God, which he hath purchased (b) with his owne blood.

29 For I knowe this, that after my departyng shall greeuous wolues enter in among you, not sparyng the flocke. 30 Also of your owne selues shall men aryse speakyng peruerse thynges, to (c) drawe disciples after them. 31 Therefore watch, and remember that by the space of three yeres I ceased not to warne euery one nyght and day with teares.

32 And nowe brethren I commende you to God, and to the worde of his grace, which is able to builde further, and to geue you an inheritaunce among all them which are sanctified. F

33 I haue desired no mans syluer, golde, or vesture. 34 Yea, ye your selues knowe, that these handes haue ministred vnto my necessities, and to them that were with me. 35 I haue shewed you all thynges, howe that so labouryng ye ought to receaue the weake, and to remember the wordes of the Lorde Jesu (howe that he sayd) It is more blessed to geue, then to receaue. 36 And when he had thus spoken, he kneeled downe, and prayed with them all. 37 And they all wept sore, and fell on Paules necke, and kissed him, 38 Sorowyng most of all for the wordes which he spake, that they should see his face no more: And they accompanyed him vnto the ship.

¶ The. xxi. Chapter.

1 Paules iourney by ship. 8 Of Philip the Euangelist, 10 and Agabus the prophete.

AND when it came to passe that we had launched foorth, and were departed from them, we came with a straight course vnto Choos, and the day folowyng vnto the Rhodes. and from thence vnto Patara. 2 And when we had gotten a ship that would sayle vnto Phenice, we went aboorde, and set foorth. 3 Nowe when Cyprus began to appeare (vnto vs) we left it on the left hande, and sayled into Syria and came vnto Tyre: for there the ship vnladed the burthen. 4 And when we had founde disciples, we tarryed there seuen dayes: who sayde to Paul through the spirite, that he shoulde not go vp to Hierusalem.

5 And when the dayes were ended, we departed, and went our way, and they all broughte vs on our way, with wiues and children, tyll we were come out of the citie: And we kneeled downe in the more, and prayed.

6 And when we had taken our leaue one of another, we toke ship, and they returned home agayne. 7 When we had full ended the course from Tyre, we went downe to Ptolomaida, and saluted the brethren, and abode with them one day. 8 And the next day we that were of Paules company departed, and came vnto Caesarea: and we entred into the house of Philip the Euangelist (which was one of the seuen)

Luk. 24.c

(a) That is to say, I go by the impulsion and commaundement of the holy ghost, who draweth me as with a bonde. 2.Tim.2.b

(b) That which apperteyneth to Christes manhood, (which is sheddyng of blood) is here spoken of his Godhead, because of the communion of the properties and vnion of two natures in one person.

(c) Through their ambition, which is mother of all sectes and heresies.

Act. 20.b

1.Cor. 11.c
Gen. 3.c.
1.Cor. 9.b
2.Thes. 3.b

Act. 21.b.

Act. 20.c.

Act. 20.d.
B

Act. 6.b.

seuen) and abode with him. 9 And the same man had foure daughters
Joel. 2.g. virgins, which did prophesie. 10 And as we tarved there a good many of
dayes, there came a certayne prophete from Iurie named Agabus. 11 And
Act. 9.c. when he was come vnto vs, he toke
2.Cor.11.e Paules girdle, and bounde his owne handes & feete, and sayde, Thus saith the holy ghost, So shall the Iewes at Hierusalem bynde the man that oweth this girdle, and shall deliuer him into the handes of the gentiles.
12 And when we heard these thinges, both we and other which were of the same place besought him, that he
C woulde not go vp to Hierusalem.
13 Then Paul aunswered, What do
Mat.6.d. ye weepyng and perynge myne heart?
(a) This Iames was the Lordes brother the sonne of Marie, which was the sister of the blessed virgin: which Iames afterwarde was bishop of Hierusalem.
for I am redy not to be bounde only, but also to dye at Hierusalem for the name of the Lord Iesus. 14 And whē we coulde not turne his mynde, we ceassed, saying, The wyll of the Lorde be fulfylled. 15 And after those dayes we toke vp our burthens, and went vp to Hierusalem. 16 There went with vs also (certayne) of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom we should lodge. 17 And when we were come to Hierusalem, the brethren receaued vs gladly.
18 And on the morowe Paul went in with vs vnto (a) Iames, and all the elders came together. 19 And when he had saluted them, he tolde by order all thinges that God had wrought among the gentiles by his ministerie.
20 And when they heard(it) they glorified the Lorde, and sayde vnto him, Thou seest brother howe many thousande Iewes there are which beleue, and they are al earnest folowers of the lawe. 21 And they are enformed of thee, that thou teachest all the Iewes which are among the gentiles to forsake Moyses, and sayest that they ought not to circumcise their children, neither to walke (after) the customes.
22 What is it therefore? the multitude must needes come together: for they shall heare that thou art come.
23 Do therefore this that we say to thee. We haue foure men which haue a vowe on them: 24 Them take, and (b) purifie thy selfe with them, and do cost on them, that they may shaue their heades: and all shall knowe that those thinges which they haue heard concernyng thee, are nothyng, but that thou thy selfe also walkest and kepest the lawe. 25 As touchyng the gentiles which beleue, we haue written and concluded, that they obserue no such thyng, saue only that they kepe them selues from thinges offered to idols, and from blood, and from strangled, and from fornication. 26 Then Paul toke the men, and the next day purifying him selfe with them, entred into the temple, declaryng the accomplishment of the dayes of the purification, vntyll that an offeryng shoulde be offered for euery one of them.
27 And when the seuen dayes were
E almost ended, the Iewes which were of Asia, when they sawe him in the temple, moued all the people, & layde handes on him, 28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where agaynst the people, and the lawe, and this place: he hath also brought Grekes into the temple, and hath polluted this holy place. 29 (For they had
Act. 20.b 2.Tim.4.d seene before with him in the citie Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) 30 And all the citie was moued, and the people swarmed together: and they toke Paul and drewe him out of the temple: and foorthwith the doores were shut. 31 And as they went about to kyll him, tidynges came vnto the hye captayne of the souldiers, that all Hierusalem was in an vproze. 32 Which (immediatly)
F toke (c) souldiers, and vnder captaynes, and ranne downe vnto them: and when they sawe the vpper captayne and the souldiers, they left smytyng of Paul. 33 Then the cheefe captayne came neare, and toke him, and commaunded him to be bounde with two chaynes, and demaunded who he was, and what he had done.
34 And some cryed one thyng, some another, among the people: and when he coulde not knowe the certaynte for the rage, he commaunded him to be caryed into the castle. 35 And when he came vpon the stayres, it was so that he was borne of the souldiers for the violence of the people.
36 For the multitude of the people folowed after, crying, Away with him.
37 And when Paul began to be caryed into the castle, he sayde vnto the hye captayne, May I speake vnto thee? Who sayde, Canst thou speake Greke? 38 Art not thou that Egyp-
(c) God ofte times appointeth his magistrates to deliuer his faithfull ministers from all daungers of their enemies.
tian

tian which before theſe dayes madeſt an vproze, and leddeſt out into the wildernelle foure thouſande men that were murtherers? 39 But Paul ſayd, I am a man which am a Jewe of Tarſus, a citie in Cilicia, a citezin of no vyle citie: and I beſeche thee ſuffer
Act. 11. f. me to ſpeake vnto the people. 40 And when he had geuen him licence, Paul ſtoode on the ſtayres, and beckened with the hande vnto the people: and when there was made a great ſcilence, he ſpake vnto them in the Hebzue tongue, ſaying.

¶ The. xxii. Chapter.

3 Paul rendreth an account of his life and doctrine, 25 he eſcapeth the whyp by reaſon he was a citezin of Rome.

A MEn, bzethzen, and fathers, heare ye mine aunſwere which I make vnto you. 2 (And when they heard that he ſpake in the Hebzue tongue to them, they kept the more ſcilence: and he ſayth,) 3 I am verily
Act. 9. b. and. 21. g. Act. 5. f. a man which am a Jewe, bozne in Tarſus (a citie) in Cilicia, and yet bzought vp in this citie at the feete of Gamaliel, and inſourmed accozdyng to the perfect maner of the lawe of the fathers, and was zelous towarde God, as ye all are this ſame day.
Act. 8. a. 1. Cor. 15. b Galat. 1. b. 4 And I perſecuted this way vnto the death, bindyng and deliuezyng into pzilon both men and women,
5 As also the cheefe pziest doth beare me witnelle, and all the eſtate of the elders: of whom also I receaued letters vnto the bzethzen, and went to Damaſcus, to bzyng them which were there, bounde vnto Hierusalem for to
B be punished. 6 And it came to paſſe, that as I made my iourney, and was come nye vnto Damaſcus about
Act. 9. a. (a) Iesus was nowe in heauen, & could not be perſecuted of Paul: But the perſecution whiche Paul exerciſed agaynſt the faithfull beyng his members, Chriſt counted it as done to him ſelfe. noone, ſodenly there ſhone from heauen a great lyght rounde about me:
7 And I fell vnto the earth, & heard a voyce ſaying vnto me, Saul, Saul, why perſecuteſt thou me? 8 And I aunſwered Who art thou Lozde? And he ſayde vnto me, I am Jeſus of Nazareth (a) whom thou perſecuteſt.
9 And they that were with me ſawe verily a lyght, and were afrayde: but they heardе not the voyce of him that ſpake with me. 10 And I ſayde, What ſhall I do Lozde? And the Lozd ſayde vnto me, Aryſe, and go into Damaſcus: and there it ſhalbe tolde thee of all thynges which are appoynted for thee to do. 11 And when I ſawe nothyng for the bzightneſſe of the lyght, I was led by the hande of them that were with me, and came into Damaſcus. 12 And one Ananias, a deuout man as pertaynyng to the lawe, hauyng a good report of all the Jewes which there dweit, 13 Came vnto me, and ſtoode, and ſayde vnto me, Bzother Saul, receaue thy ſyght. And the ſame houre I (receaued my
C 2. ſyght, and) ſawe him. 14 And he ſayd, The God of our fathers hath ozdeyned thee before, that thou ſhouldeſt knowe his wyll, and ſee that iuſt one, and ſhouldeſt heare the voyce of his mouth: 15 For thou ſhalt be his witneſſe vnto all men (of thoſe thinges) which thou haſt ſeene and heard: 16 And nowe why tarzeſt thou? Aryſe, and be baptized, and waſhe away thy ſinnes, in callyng on the name of the Lozde. 17 And it came to paſſe, that Rom. 10. g when I was come agayne to Hierusalem, and prayed in the temple, I was in a traunce, 18 And ſawe him ſaying vnto me, Make haſte and get thee quickly out of Hierusalem: for they wyll not receaue thy witneſſe concernyng me. 19 And I ſayde, Lozde, they knowe that I priſoned, and beat in euery ſynagogue them that beleued on thee. 20 And when Act. 3. a. the blood of thy witneſſe Steuen was ſhed, I alſo ſtoode by, and conſented vnto his death, and kept the raymente
D of them that ſlue him. 21 And he Act. 13. d. Galat. 1. d. ſayde vnto me, Depart: for I wyll ſende thee farre hence vnto the gentiles. 22 And they gaue him audience vnto this wozde, and then lyft vp their voyces and ſayde, Away with ſuch (a felowe) from the earth: for it is no reaſon that he ſhould liue.
23 And as they cryed, and caſt of their clothes, and thzewe duſt into the ayze,
24 The cheefe captayne commaunded him to be bzought into the caſtle, and bad that he ſhoulde be ſcourged, and examined: that he might knowe wherefore they cryed ſo on him. 25 And as they bounde him with thonges, Paul ſayde vnto the Centurion that ſtoode by, Is it lawfull for you to ſcourge a man that is a (b) Romane and vncondempned? 26 When the Centurion heard that, he went & tolde the vpper captayne, ſaying, Take heede what thou doeſt: for this man is a Romane.
27 Then

(b) He was not borne at Rome, but at Tarſus: the citezins wherof, enioy the priuilege of the citie of Rome, and were connted as Romanes.

27 Then the vpper captayne came, and ſayde vnto him, Tell me, art thou a Romane? He ſayde, Yea. 28 And the cheefe captayne aunſwered, With a great ſumme obteyned I this freedome. And Paul ſayde, I was free borne. 29 Then ſtraygheway departed from him they which ſhoulde haue examined him: and the hye captayne alſo was afrayde after he knewe that he was a Romane, and becauſe he had bounde him. 30 On the morowe, becauſe he woulde haue knowen the certaintie wherefore he was accuſed of the Jewes, he looſed him from his bandes, and commaunded the hye prieſtes and all the counſell to come together, and brought Paul foorth, and ſet him before them.

Act. 23. b.

¶ The. xxiii. Chapter.

1 Paul commeth before the counſell.
2 Ananias cauſeth him to be ſtriken.

AND Paul earneſtly beholdyng the counſell, ſayde, Men and brethren, I haue lyued in all good conſcience before God vntyl this day. 2 And the hye prieſt Ananias commaunded them that ſtoode by to ſmite him on the mouth. 3 Then ſayd Paul vnto him, God ſhall ſmite thee thou (a) paynted wall: for ſittеſt thou and iudgeſt me after the lawe, and commaundeſt me to be ſmitten contrary to the lawe? 4 And they that ſtoode by, ſayd, Reuileſt thou gods hie prieſt? 5 Then ſayde Paul, I wyſt not brethren (b) that he was the hye prieſt: For it is written. Thou ſhalt not curſe the ruler of thy people. 6 But when Paul perceaued that the one part were Sadducees, and the other Phariſees, he cryed out in the counſell, Men and brethren, I am a Phariſee, the ſonne of a Phariſee: of the hope and reſurrection of the dead I am iudged. 7 And when he had ſo ſayde, there aroſe a debate betweene the Phariſees and the Sadducees: and the multitude was diuided. 8 For the Sadducees ſay that there is no reſurrection, neither angell, nor ſpirite: but the Phariſees confeſſe both. 9 And there aroſe a great crye: And when the Scribes which were of the Phariſees part aroſe, they ſtroue, ſaying, We fynde no euyll in this man: but yf a ſpirite or an angell hath ſpoken to him, let vs not ſtriue agaynſt God. 10 And when there aroſe a great debate, the cheefe captayne fearyng leſt Paul ſhoulde haue ben pluckt aſunder of them, commaunded the ſouldiers to go downe, and to take him from among them, and to bryng him into the caſtle. 11 And the night folowing the Lorde ſtoode by him, and ſayd, Be of good cheare Paul: for as thou haſt teſtified of me in Hieruſalem, ſo muſt thou beare witneſſe alſo at Rome.

Act. 16. b.

Act. 27. b.

12 And when it was day certayne of the Jewes gathered them ſelues together, and made a (c) bowe, ſaying that they woulde neither eate, nor drynke, tyll they had kylled Paul. 13 And they were mo then fourtie (men) which had made this conſpiracie. 14 And they came to the cheefe prieſtes and elders, and ſayde, We haue bounde our ſelues with a bowe, that we wyll eate nothyng, vntyll we haue ſlayne Paul. 15 Nowe therfore gеue ye knowledge to the vpper captayne and to the counſell, that he bryng him foorth vnto you to morowe, as though ye would knowe ſomethyng more perfectly of him: and we or euer he come neare, are redy to kyll him.

(c) The word properly ſignifieth curſing, as when a man either ſweareth, voweth, or wiſheth him ſelfe to dye, or to be geuen to the deuyl, except he bryng his purpoſe to paſſe.

16 And when Paules ſiſters ſonne heарde of their laying awayte, he went, and entred into the caſtle, and tolde Paul. 17 And Paul called one of the vnder captaynes vnto him, and ſayde, Bryng this young man vnto the hye captayne: for he hath a certayne thyng to ſhewe him. 18 And he toke him, and brought him to the hye captayne, and ſayde, Paul the priſoner called me vnto him, and prayed me to bryng this young man vnto thee, which hath a certayne matter to ſhewe thee. 19 Then the hye captayne toke him by the hande, and went with him out of the way, and aſked him, What is it that thou haſt to tell me? 20 And he ſayde, The Jewes are determined to deſire thee that thou wouldeſt bryng foorth Paul to morowe into the counſell, as though they woulde enquire ſomewhat of him more perfectly. 21 But folowe not thou their myndes: for there lye in wayte for him of them mo then. xl. men, which haue bounde them ſelues with a bowe, that they wyll neither eate nor drynke, tyll they haue kylled him: and nowe are they redy, and lohe that thou ſhouldeſt promiſe.

22 The vpper captayne then let the young man depart, and charged him, See thou tell it out to no man, that thou

(a) Paul doth not curſe the hye prieſt, but denounce ſharply the puniſhment of god, whiche ſhoulde light vpon him in the way of propheſeying.

(b) It is thought that Paul in mockerie thus excuſed him ſelfe, as though thus he ſhoulde ſay, I ſee nothyng in this man worthy the office of the hygh prieſt.

thou hast shewed these thinges to me.
23 And he called vnto him two vnder captaynes, saying, Make redy two hundred souldiers to go to Cesarea, and horsemen threescore and ten, and speremen two hundred, at the thirde houre of the night: 24 And deliuer them beastes, that they may set Paul on, and bryng him safe vnto Felix the hye deputie. 25 And he wrote a letter after this maner. 26 Claudius Lysias, vnto the most mightie ruler Felix, sendeth greetynges. 27 This man was taken of the Iewes, and should haue ben killed of them: Then came I with souldiers, and rescued him, and perceaued that he was a Romane: 28 And when I would haue knowen the cause wherefore they accused him, I brought him foorth into their counsell. 29 Whom I perceaued to be accused of questions of their lawe: but was not gyltie of any thing worthy of death, or of bondes.

30 And when it was shewed me howe that the Iewes layde wayte for the man, I sent (him) strayght way to thee, and gaue commaundement to his accusers, that the thynges which they haue agaynst him, they should tell before thee. Fare well. 31 Then the souldiers as it was commaunded them, toke Paul, and brought him by night to Antipatridis. 32 On the morowe they left the horsemen to go with him, and returned vnto the castle. 33 Which when they came to Cesarea, and deliuered the epistle to the deputie, presented Paul also before him. 34 And when the deputie had read (the letter) he asked of what countrey he was, and when he vnderstoode that he was of Cilicia, 35 I will heare thee sayde he, when thyne accusers are come also. And he commaunded him to be kept in Herodes iudgement hall.

Act. 20.f.

Act. 22.g.

Act. 25.e.

(a) Felix by his diligence had taken Eleazarus the captayne of the murderers, and put the Egyptians to flight, which raised vp tumultes in Iurie. For these the oratour prayed him: otherwayes he was both cruell and couetous.

The .xxiiii. Chapter.

10 Paul beyng accused, aunswereth for his life and doctrine.

AND after fiue dayes Ananias the hye priest descended with the elders, and with a certayne oratour named Tartullus, which appeared before the deputie agaynst Paul. 2 And when Paul was called foorth, Tartullus began to accuse him, saying, Seyng that (a) we haue obtayned great quietnesse by the meanes of thee, and that many good thynges are done vnto this nation thyrough thy prouidence, 3 That alowe we euer and in all places most noble Felix, with all thankes. 4 Notwithstandyng, that I be not tedious vnto thee, I pray thee that thou wouldest heare vs of thy curtesie a fewe wordes.

5 For we haue founde this man a pestilent felowe, and a mouer of debate vnto all the Iewes in the whole worlde, and a mayntayner of the sect of the Nazarites: 6 And hath gone about to pollute the temple: Whom we toke, and would haue iudged accordyng to our lawe. 7 But the hye captayne Lysias came vpon vs, and with great violence toke him away out of our handes, 8 Commaunding his accusers to come vnto thee: Of whom thou mayest, yf thou wylt enquire, knowe the certaynte of all these thynges, wherof we accuse him. 9 And the Iewes likewise affirmed, saying that these thynges were so.

10 Then Paul, after that the deputie him selfe had beckened vnto him that he should speake, aunswered, With a more quiet mynde do I aunswere for my selfe, forasmuch as I vnderstande that thou hast ben of many yeres a iudge vnto this nation. 11 Because that thou mayest knowe that there are yet but twelue dayes, sence I went vp to Hierusalem for to worship.

12 And they neither founde me in the temple disputyng with any man, either rayssyng vp the people, neither in the synagogues, nor in the citie: 13 Neither can they proue the thinges whereof they accuse me.

14 But this I confesse vnto thee, that after the way which they call (b) heresie, so worship I the God of my fathers, beleuyng all thynges which are written in the lawe and the prophetes: 15 And haue hope towardes God, that the resurrection of the dead which they them selues loke for also, shalbe both of the iust and vniust. 16 And herein study I, to haue alway a cleare conscience towarde God, and towarde men.

17 Nowe after many yeres, I came and brought almes to my nation, and offerynges: 18 In the which they founde me purified in the temple, neither with multitude, nor yet with vnquietnesse. 19 Howbeit, there were certayne Iewes out of Asia, 20 Which ought to be here (c) present before thee, and accuse me, yf they had ought agaynst me; 21 Or els

Act. 25.b.

(b) No marualye though in our tyme gods true religion be called heresie, for so it was counted of the wicked, euen in the begennyng of Christes kingdome, Act. 23.a. Rom 15.f. Act. 11. b.

(c) These accusers spake but vpon false reports, which the belowes of Satan had blowen abrode, and durst not for shame appeare them selues.

els let these same here say, yf they haue founde any cuyll doyng in me, whyle I stande here in the counsell, 22 Except it be for this one voyce, that I cryed standyng among them, Of the resurrection from the dead am I iudged of you this day. 23 And when Felix hearde these thynges, he deferred them: for he knewe very well of that way, and sayde, When Lysias the captayne is come downe, I will knowe the vttermost of your matter.

Jere. 39.c. Act. 27.a.

24 And he commaunded an vnder captayne to kepe Paul, and to let him haue rest, and that he shoulde forbyd none of his acquaintaunce to ministre vnto him, or to come vnto him.

25 And after certayne dayes when Felix came with his wyfe Dzusilla, which was a Jewesse, he called foorth Paul, and hearde him of the fayth which is towarde Christe. 26 And as he reasoned of righteousnesse, temperaunce and iudgement to come, Felix (b) trembled, and answered, Go thy way for this tyme, when I haue a conuenient season, I will sende for thee. 27 He hoped also that money shoulde haue ben geuen him of Paul, that he myght loose him: wherfore he sent for him the oftener, and communed with him. 28 But after two yeres, Portius Festus came into Felix roome: and Felix willyng to shewe the Jewes a pleasure, left Paul bounde.

(b) Such is the might and force of Gods heauenly word, that it causeth the very wicked to tremble and quake.

Act. 15.d.

¶ The xxv. Chapter.

2 The Iewes accuse Paul before Festus,
8 He answereth for him selfe.

THen when Festus was come into the prouince, after three dayes he ascended from Cesarea vnto Hierusalem. 2 Then enformed him the hye priest and the cheefe of the Jewes, of Paul: and they besought him, 3 And desired fauour agaynst him, that he woulde sende for him to Hierusalem: and they layde awayte in the way to kyll him. 4 But Festus answered, that Paul shoulde be kept at Cesarea, and that he him selfe woulde shortly depart (thyther.) 5 Let them therfore sayde he, which among you are able, come downe with vs, and accuse him, yf there be any fault in this man. 6 And when he had tarryed among them more then ten dayes, he went downe vnto Cesarea: and the next day sate downe in the iudgement seate, and commaunded Paul to be brought. 7 Who beyng come, the Jewes which were come from Hierusalem, stoode about (him) and layde many and greeuous complayntes agaynst Paul, which they coulde not (a) proue. 8 Whyles he answered (for him selfe) that he had agaynst the lawe of the Jewes, neither agaynst the temple, nor yet agaynst Caesar offended any thyng at all. 9 But Festus wyllyng to do the Jewes a pleasure, answered Paul, and sayde, Wylt thou go vp to Hierusalem, and there be iudged of these thynges before me?

10 Then sayde Paul, I stande at Caesars iudgement seate, where I ought to be iudged: to the Jewes haue I no harme done, as thou very well knowest. 11 For yf I had done any hurt, or committed any thyng worthy of death, I refuse not to dye: but yf there be none (of these thynges) whereof they accuse me, no man may deliuer me to them. I appeale (b) vnto Caesar. 12 Then spake Festus with the counsell, and answered, Hast thou appealed vnto Caesar? vnto Caesar shalt thou go. 13 And after certayne dayes, kyng Agrippa and Bernice came vnto Cesarea, to salute Festus. 14 And when they had ben there a good season, Festus rehearsed Paules cause vnto the kyng, saying, There is a certayne man left in bondes of Felix, 15 About whom, when I came to Hierusalem, the hye priestes and elders of the Jewes enfourmed me, and desired to haue iudgement against him. 16 To whom I aunswered, It is not the maner of the Romanes, for fauour to deliuer any man that he shoulde perishe, before that he which is accused haue the accusers before him, and haue licence to answere for him selfe concernyng the cryme layde agaynst him.

17 Therefore when they were come hyther, without any delay, on the morowe I sate to gene iudgement, & commaunded the man to be brought foorth. 18 Agaynst whom, when the accusers stoode vp, they brought none accusation of such thynges as I supposed: 19 But had certayne questions agaynst him of their owne superstition, and of one Jesus which was dead, whom Paul affirmed to be alyue. 20 And because I doubted of such maner of questions, I asked him whether he woulde go to Hierusalem, and there be iudged of these matters?

(a) Whyles Paul lyued vnder the lawe lyke other Iewes, his conuersation was perfect and notable, and after his conuersion vnto Christe, he became a more notable example of innocencie: but it is a common case that the true vnautes of god are euyll spoken of for their well doing.

(b) The iniquitie of the iudge, who contrary to equitie wyllyng to please the Iewes, deuised howe to betray Paul, draue Paul to appeale, which is the vttermost remedie for such as by wrong iudgement are oppressed, and this appellation by gods prouidence was a meane that Paul should testifie of Christe at Rome, also.

matters. 21 But when Paul had appealed to be kept vnto the knowledge of Augustus, I commaunded him to be kept tyll I myght sende him to Caesar. 22 Then Agrippa sayde vnto Festus, I wolde also heare the man my selfe. To morowe sayde he, thou shalt heare him.

23 And on the morowe when Agrippa was come, and Bernice, with great pompe, and were entred into the counsell house with the cheefe captaynes and cheefe men of the citie, at Festus commaundement was Paul brought forth. 24 And Festus sayde, Kyng Agrippa, and all men which are here present with vs, ye see this man, about whom all the multitude of the Jewes haue intreated me, both at Hierusalem, and also here, crying that he ought not to lyue any longer. 25 Yet founde I nothyng worthy of death that he had committed: Neuertheles, seyng that he hath appealed to Augustus, I haue

E determined to sende him: 26 Of whom I haue no certayne thyng to write vnto my lorde: Wherfore I haue brought him forth vnto you, and specially vnto thee O kyng Agrippa, that after examination had, I myght haue somewhat to write. 27 For me thynketh it vnreasonable for to sende a prisoner, and not to shewe the causes which are (layde) agaynst him.

¶ The. xxvi. Chapter.

1 Kyng Agrippa heareth Paul. 25 Paules modest aunswere agaynst the iniurie of Festus.

A Then Agrippa sayde vnto Paul, Thou art permitted to speake for thy selfe. Then Paul stretched forth the hande, and aunswered (for him selfe,) 2 I thinke my selfe happy, kyng Agrippa, because I shall aunswere this day before thee, of all the thynges whereof I am accused of the Jewes: 3 Namely, because thou art expert in all customes and questions which are among (a) the Jewes: Wherfore I beseche thee to heare me patiently. 4 My life that I haue led of a childe, which was at the first among mine owne nation at Hierusalem, knowe all the Jewes, 5 Which knewe me from the begynnyng (yf they would testifie) that after the most straytest sect of our (b) religion I lyued a Pharisee. 6 And nowe I stand and am iudged for the hope of the promise made of god vnto our fathers. B

7 Vnto which promise our twelue tribes instantly seruyng God day and night, hope to come: For which hopes sake, kyng Agrippa, I am accused of the Jewes. 8 Why shoulde it be thought a thyng incredible vnto you, that God shoulde rayse agayne the dead? 9 I also verily thought in my selfe that I ought to do many contrarye thynges, cleane agaynst the name of Jesus of Nazareth: 10 Which thyng I also dyd in Hierusalem, and many of the saintes dyd I shut vp in prison, hauyng receaued auctoritie of the hye priestes: and when they were put to death, I gaue the sentence.

11 And I punished them oft in euery synagogue, and compelled them to blaspheme: and was yet more mad vpon them, and persecuted them euen vnto straunge cities. 12 About which thinges as I went to Damascus with auctoritie and commission of the hye priestes, 13 Euen at midday, O kyng, I sawe in the way a lyght from heauen abone the brightnes of the sunne, shyne rounde about me and them which tourneyed with me. 14 And C when we were all fallen to the earth, I heard a voyce speakyng vnto me in the Hebrue tongue, and saying, Saul, Saul, why persecutest thou me? It is harde for thee to kicke agaynst the prickes. 15 And I sayd, Who art thou Lorde? And he sayd, I am Jesus whom thou persecutest. 16 But rise, and stande vpon thy feete: for I haue appeared vnto thee for this purpose, to make thee a minister and a witnesse both of those thynges which thou hast seene, and of those thynges in the which I will appeare vnto thee, 17 Deliuering thee from the people, and from the Gentiles, vnto whom nowe I sende thee, 18 To open their eyes, that they may be turned from darknesse to light, and from the power of Satan vnto God, that they may receaue forgeuenesse of sinnes, and inheritaunce among them which are sanctified by fayth that is towarde me.

19 Wherfore, O kyng Agrippa, I was not disobedient vnto the heauenly vision: 20 But shewed first vnto them D of Damascus, and at Hierusalem, and throughout all the coastes of Jurie, & then to the Gentiles, that they should repent, and turne to God, and do suche workes as become them that repent.

21 For

(a) He knewe much, but he fayled in the ryght applying of his knowledge, as they do which be wise in their owne conceiptes only, and haue the zeale of god, but not accordyng to knowledge.

(b) He taketh the sect of the Pharisees to be perfectest, because their doctrine was better then the other sectes. The Saducees denyed the resurrection of the dead. The Essens glorying in straytnesse of life, litle regarded true doctrine.

Act. 8. a. 1. Cor. xv. b. Gala. 1. c.

Act. 9. a. and. 22. c.

21 For this cause the Iewes caught me in the temple, and went about to kyll me. 22 Seyng therefore that I haue obtayned helpe of God, I continue vnto this day, witnessyng both to small and to great, sayyng none other thynges then those which the prophetes and Moyses did say should come, 23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shewe lyght vnto the people, and to the gentiles. 24 And as he thus spake for him selfe, Festus sayde with a loude voyce, Paul thou art beside thy(c) selfe, much learnyng doth make thee mad. 25 But he sayde, I am not mad most noble Festus, but speake foorth the wordes of trueth and sobernesse. 26 For the kyng knoweth of these thynges, before whom also I speake freely, neither thynke I that any of these thynges are hydden from him: for this thyng was not done in a corner. 27 Kyng Agrippa, beleuest thou the prophetes? I wote well that thou beleuest.

28 Then Agrippa sayde vnto Paul, Somewhat thou perswadest (d) me to be a christian. 29 And Paul sayde, I would to God, that not only thou, but also all that heare me to day, were both somewhat, and also in a great deale such as I am, except these bondes. 30 And when he had thus spoken, the kyng rose vp, and the deputie, and Bernice, and they that sate with them. 31 And when they were gone apart, they talked betweene them selues, saying, This man doth nothyng worthy of death, or of bondes. 32 Then sayde Agrippa vnto Festus, This man might haue ben let loose, yf he had not appealed vnto Caesar.

(c) Festus beyng much troubled with Paules declaration, and hauing nothing to say against it, yet would not yelde vnto it, but clamorously condempned it as wicked and superstitious, for worldlynges are loth to be cumbred with Godly matters, and count all such foolish that trouble them selues therwith.

(d) He sawe a litle light, but it was soone out, lyke vnto those that hearyng a Sermon are for the time wel mynded, but after returne to their olde trade.

¶ The .xxvii. Chapter.

1 Paul shipped towarde Rome.
3 Iulius the captayne entreateth him curteously.
9 He counselleth them to tarry.
14 The shippe is caught with a tempest.
19 They cast out the tackle.
27 They drawe nere to land.
30 The shipmen flee.
33 Paul exhorteth them to eate.
41 The shippe is broken.

AND when it was concluded that we should sayle into Italie, they deliuered both Paul and certayne other prisoners vnto one named Iulius, an vnder captayne of Augustus bande. 2 And we entred into a ship of Adramyttium, and loosed from lande, appoynted to sayle by the coastes of Asia, one Aristarchus out of Macedonia of the countrey of Thessalonica, tarying styll with vs.

Coloss. 4.a

3 And the next day we came to Sidon: And Iulius curteously entreated Paul, and gaue him libertie to go vnto his freendes, and to refreshe him selfe. 4 And when we had launched from thence, we sayled harde by Cypers, because the wyndes were contrarie. 5 And when we had sayled ouer the sea of Cilicia and Pamphylia, we came to Myra (a citie) which is in Lycia: 6 And there the vnder captayne founde a ship of Alexandria redy, that sayled into Italie, and he put vs therin. 7 And when we had sayled slowly many dayes, and scarce were come ouer against Gnidum, because the wynde withstoode vs, we sayled harde by * Candie ouer against Salmo: 8 And with much worke sayled beyonde it, and came vnto a place which is called the Fayre hauens, nye whereunto was the citie of Lasea. 9 When much tyme was spent, and when sayling was nowe icopardous, because also that they had ouerlong fasted, Paul put them in remembraunce, 10 And sayde vnto them, Sirs, I perceaue that this voyage wyll be with hurt and much damage, not of the ladyng and ship only, but also of our lyues. 11 Nenertheles, the vnder captayne beleued the gouernour and the maister of the ship, more then those thynges which were spoken of Paul. 12 And because the hauen was not commodious to wynter in, many toke counsell to depart thence, yf by any meanes they myght attayne to Phenice, and there to wynter, which is an hauen of Candie, and lyeth towarde the south west and northwest wynde. 13 And when the south wynde blewe softly, they supposyng to obtayne their purpose, loosed vnto Asson, and sayled past Candie. 14 But not long after, there arose agaynst their purpose a flawe of wynde out of the northeast. 15 And when the ship was caught, and could not resist the wynde, we let her go, and were driuen with the weather. 16 But we were caryed into an Ile, which is named Clauda, and had much worke to come by a boate. 17 Which they toke vp, and vsed helpe, and made faste the ship, fearyng least they should fall into the Syrtes: and so they let downe * a vessell, and were caryed. 18 The next day when we were tossed with an exceedyng tempest, they lyghted the shyp: 19 And the thirde day we cast out with

* or, Creta, which was an high hyll of Candie.

* Some redo the sayles.

with our owne handes the tackling of the ship. 20 And when neither the sunne nor starres in many dayes appeared, and no small tempest laye vpon vs, all hope that we should be saued was then taken away. 21 But after long abstinence, Paule stoode forth in the middes of them, and said, Syrs, ye should haue hearkened to me, and not to haue loosed from Candie, neither to haue brought vnto vs this harme & losse. 22 And nowe I exhort you to be of good cheare: for there shalbe no losse of any mans life among you, but of the ship. 23 For there stoode by me this nyght the angels of God, whose I am, and whom I serue, 24 Saying, Feare not Paul, thou must be brought before Caesar: and lo, God hath geuen thee (a) all that sayle with thee. 25 Wherfore syrs be of good cheare: for I beleue God that it shalbe euen as it was tolde me.

26 Howbeit, we must be cast into a certayne Iland. 27 But when the fourteenth nyght was come, as we were sailing in Adria about midnight, the shipmen deemed that there appeared some countrey vnto them:

28 And sounded, and founde it twentie fadomes: And when they had gone a litle further they sounded agayne, and founde it fifteene fadomes.

29 Then fearing lest they should haue fallen on some roche, they cast foure ankers out of the sterne, and wished for the day. 30 And as the shipmen were about to flee out of the ship, when they had let downe the boate into the sea, vnder a colour as though they would haue cast ankers out of the foreship, 31 Paul sayd vnto the vnder captayne, and to the souldiers, Except these abyde in the ship, (b) ye can not be safe. 32 Then the souldiours cut of the rope of the boate, and let it fall away. 33 And when the day began to appeare, Paul besought them all to take meate, saying, This is the fourteenth day that ye haue tarryed and continued fasting, receauing nothing at all. 34 Wherfore I pray you to take meate, for this no doubt is for your health: for there shall not an (c) heere fall from the head of any of you. 35 And when he had thus spoken, he toke bread, and gaue thankes to God in presence of them all: and when he had broken it, he began to eate. 36 Then were they all of good cheare, and they also toke meate. 37 And we were altogether in the ship, two hundred threscore and fifteene soules. 38 And when they had eaten inough, they lighted the ship, and cast out the wheate into the sea. 39 And when it was day, they knewe not the lande: but they spyed a certayne hauen with a banke, into the which they were minded, if it were possible, to thrust in the ship. 40 And when they had taken vp the anchers, they committed (them selues) vnto the sea, and loosed the rudder bandes: and hoysed vp the mayne sayle to the wynde, and drue to lande. 41 And when they fell into a place which had the sea on both sides, they thrust in the ship: and the foreparte stucke fast and moued not, but the hinder part brake with the violence of the waues.

42 And the souldiers counsell was to kyll the prysoners: lest any of them when he had swomme out, should run away. 43 But the vnder captayne willing to saue Saul, kept them from their purpose: and commaunded that they which could swimme, should cast them selues first into the sea, & scape to lande: 44 And the other, some on bordes, and some on broken peeces of the ship: And so it came to passe, that they escaped all safe to lande.

The. xxviii. Chapter.

5 The Viper hurteth not Paules hande. 73 Paul preacheth Christ at Rome.

AND when they were escaped, then they knewe that the Ile was called Melita. 2 And the straungers shewed vs no litle kindnesse: for they kyndled a fire, & receaued vs euery one because of the present rayne, and because of the cold. 3 And when Paul had gathered a bundel of sticks, and layde them on the fire, there came a Viper out of the heate, and caught hym by the hande. 4 And when the straungers sawe the beast hang on his hande, they sayde among them selues, No doubt this man is (a) a murtherer, whom though he haue escaped the sea, yet vengeaunce suffereth not to liue. 5 And he shooke of the Viper into the fire, & (b) felt no harme. 6 Howbeit, they wayted when he should haue swolne, or fallen downe dead sodenly: but after they had looked a great whyle, and sawe no harme come to hym, they chaunged their mindes, and sayde that he was a

Act. 5. b.

(a) The graces and blessinges which God geueth to his chyldren, profite many tymes the enemies, whiche are vnworthy to receaue the fruite therof

(b) Paul woulde vse such meanes as God had ordayned, lest he should seeme to haue tempted hym.

(c) By this Hebrue speache is meant that they should be in all pointes safe and sounde.

Or, the shippe.

(a) Such is the perverse iudgement of me, that they condempne them whom they see in any affliction

(b) By this miracle God perfourmed his promise made to his disciples, that neither Serpents nor poyso should hurt them, and also by the same, was confirmed the Gospell of his sonne Iesus Christ, whiche Paul preached vn- to the world

(c) God. 7 In the same quarters were possessions of the cheefe man of the Ile, whose name was Publius, whiche receaued vs, and lodged vs three dayes curteously. 8 And it came to passe that the father of Publius lay sicke of a feuer & of a bloodby flixe: to whom Paul entred in and prayed, and layde his handes on hym, and healed hym. 9 So when this was done, other also whiche had diseases in the Ile, came & were healed: 10 Which also dyd vs great honour, and when we departed, they laded vs with such thinges as were necessary.

11 And after three monethes we departed in a ship of Alexandria, whiche had wintred in the Ile, whose badge was (d) Castor and Pollux. 12 And when we came to Syracusa, we taried (there) three dayes. 13 And from thence we fet a compasse, and came to Rhegium: and after one day the south winde blew, and we came the next day to Puteolus. 14 Where we founde brethren, and were desyred to tary with them seuen dayes: and so we came towarde Rome. 15 And from thence, when the brethren hearde of vs, they came to meete vs at Appii forum, & at the three tauernes: When Paul sawe them, he thanked God, and waxed bolde. 16 And when we came to Rome, the vnder captaine deliuered the prisoners to the cheefe captaine of the hoast: but Paul was suffered to dwel by him selfe with a souldier that kept hym. 17 And it came to passe that after three dayes Paul called the cheefe of the Iewes together: and when they were come, he sayde vnto them, Men and brethren, though I haue committed nothing against the people or lawes of the fathers, yet was I deliuered prysoner from Hierusalem into the handes of the Romanes, 18 Whiche when they had examined me, would haue let me go, because there was no cause of death in me. 19 But when the Iewes spake contrary, I was constrayned to appeale vnto Caesar: not that I had ought to accuse my people of. 20 For this cause then haue I called for you, euen to see (you) and to speake with you: because that for the (e) hope of Israel I am bounde with this chayne.

21 And they sayd vnto hym, We neither receaued letters out of Iurie concerning thee, neither any of the brethren that came shewed or spake any harme of thee. 22 But we will heare of thee what thou thinkest: for as concerning this sect, we know that euery where it is spoken against.

23 And when they had appoynted him a day, there came many to him into his lodging, to whom he expounded and testified the kyngdome of God, perswading them concerning Iesus, both out of the lawe of Moyses, and out of the prophetes, euen from morning to night. 24 And some were perswaded in the thinges whiche were spoken, and some beleued not. 25 And when they agreed not among themselues, they departed, after that Paul had spoken one worde, (that is to say) Well spake the holy ghost by Esaias the prophete vnto our fathers, 26 Saying, Go vnto this people, and say, With your eares shall ye heare, and shall not vnderstande: and with your eyes shal ye see, and not perceaue. 27 For the heart of this people is waxed grosse, and their eares are dull of hearing, and their eyes haue they closed: lest they should see with their eyes, and heare with their eares, & vnderstande with their heartes, and should be conuerted, and I should heale them.

28 Be it knowen therfore vnto you that this saluation of God is sent to the gentiles, and they shall heare it.

29 And when he had sayde these wordes, the Iewes departed, and had great reasoning among themselues.

30 And Paul dwelt two yeres full in his owne hyred house: and receaued all that came in vnto hym, 31 Preaching the kyngdome of God, and teaching those thinges whiche concerne the Lorde Iesus Christe, with all confidence, no man forbidding hym.

¶ Here endeth the Actes of the Apostles.

(e) Beholde the extremitie of infidels, for after any rage and errour, they fall foorthwith into the contrary.

(d) These the Panims fayned to be Iupiters chyldren, gods of the sea.

Act. xxiii. c.

Act. xxiii. b, (e) That is, for Iesus Christes sake whom they had long looked for, to be the redemer of the world Luk. ii. c.

Act. xxiii. a.

Esai. vi. c. Mat. xiii. b Mar. iiii. b. Luk. viii. b. Iohn. xii. f.

¶ The Cart Cosmographie of the peregrination or iourney of Saint Paul, with the distaunce of the myles.

ILLYRIS
DALMA
belgrado
MACE
donia
ITALIA
Roma
Neapol
Puteolis.
Syracusa
SICILIA
Messana
Rhegium
Neapolis
Philippi
GRECIA
Athenæ
Corinthus
ACHAIA
A. SAMOTRACE.
B. LEMNOS.
C. MYTILENE
D. PATHMOS
E. SAMOS.
F. EVBOEA.
MARE
MEDI
TERRANEVM
AFRICA
Carthago
CYRENAICA
Cyrene
Creta
Cnosso
Gortina
Phenice
Lasea
Calos
portus
Myra
LICIA
Patara
CARIA
Rhodus
CYPRVS
Paphos
Salamina
Tyrus
Ptolemais
Cæsarea
Ioppe
IVDEA
Hierusalem
Arimathia
Gaza
Azotus
Ascalon
Damascus
ARABIA PETREA
MARE PONTICVM
Amisa
PONTVS
Amasia
CAPPADOCIA
ASIA
Iconium
Antiochia
Pisidiæ
Perga
PAMPHILIA
Attalia
Seleucia
Tarsus
CILICIA
Mallos
Iudæ
Iamnia
Azotus
Ascalon
Gaza
Rhinocorura
Pelusium
Alexandria
Nilus
Phenice
Lycus
Ægyptus
Ægyptus
Ægypt

The order of times.

HEre hast thou (gentle reader, for thy better instruction) the description of the iourney and peregrination of Saint Paul, whiche is in this seconde booke of saint Luke called the Actes of the Apostles, most intreated of. And forbecause thou readest oftentymes of Emperours, Kynges, and Deputies, thou hast set foorth to thee, the names, the yeres, and howe long euery Emperour or Kyng raigned, or Deputie gouerned, and vnder whom any of these actes were done, euen vntyll the death of saint Paul.

¶ The order of tymes.

The yeres of the Emperours of Rome.	The yeres of the Presidentes of the Iewes.	The yeres of the Herodians.	The yeres of Christes incarnation.	The yeres of saint Paul the Apostle.
Tiberius.	Pilate.	Herode.	Christe.	Paul.
xviij.	vj.	xviij.	xxxiij.	

In this yere Christe suffered, arose from the dead, ascended into heauen, from thence he sendeth vnto his apostles the holy ghost. The apostles do assemble and gather a congregation vnto the Lorde Christe, and do continue in prayer, and suffer persecution.

xix.	vij.	xix	xxxiij.	i.

Herodes Antipas. Mat. viii. Mar. vi. Luke. ix.

Steue was stoned this yere. Eusebius. Carion.

Samaria doth receaue the doctrine of Christe. Saint Steuen was stoned. Saint Paul also is conuerted vnto Christe as he iourneyed towarde Damascus, and from thence he departed into Arabia, to preache the Gospel.

xx.	viij.	xx.	xxxv.	ij.

Philip doth preache the Gospell vnto the cities by the sea side, and doth conuert a man of Ethiopia, an Eunuch, and of great authoritie with Candace Queene of the Ethiopians.

xxi.	ix.	xxi.	xxxvi.	iij.

The Gospell is preached to the Syrians and Phenitians, of those that were dispearsed and fled from Hierusalem.

xxij.	x.	xxij.	xxxvij.	iiij.

Pilate was president full ten yeres. Iosephus.

Saint Paul commeth to Hierusalem to see Peter, from thence he goeth into Syria, Cilicia. &c. Saint Peter commeth vnto Lydda. After that, he was called of Cornelius to come vnto Cesarea, where he dyd baptize, and from thence he went to Hierusalem, geuing answere to eche one that entred in question with hym.

xxiij.	Marcel.	xxiij.	xxxviij.	v.

Antioche in Syria is conuerted vnto Christe, the Apostles sende thyther Barnabas. Barnabas bryngeth Paul out of Tarsa to Antioche, whyther also Agabus came, speaking of dearth that was to come. Paul and Barnabas dyd succour them of Hierusalem.

Caius.	Agrippa.	xxiiij.	xxxix.	vi.

In this yere all thinges perrayning to the kynner Herode, was geuē to this Agrippa. Of whom read Actes. xii. Iosephus. Eusebius.

Paul and Barnabas, by the commaundement of the holy ghost, were sent from Antiochē to preache the Gospell vnto the heathen.

ij.	ij.	Herode Agrippa	xl.	vij.

Paul and Barnabas sayled from Paphus to Perga, a citie of Pamphylia. From Perga vnto Antioche, a citie of Pisidia: From whence, by a commotion stirred by the Iewes, they were expelled out of their coastes.

iij.	iij.		xlj.	viij.

In these yeres were Cypers, Pamphylia, Pisidia, and Licaonia conuerted.

Paul and Barnabas thus dryuen from Antioche, come to Iconium, where they abode a long tyme.

iiij.	iiij.		xlij.	ix.
Claudius.	v.		xliij.	x.
ij.	vj.		xliiij.	xi.
iij.	vij.		xlv.	xij.

This

This yere was Iames the elder beheaded of Herode Agrippa, and Peter was cast into prison, and was deliuered by the angell of the Lorde. This king also dyed in his seuenth yere.

iiij.	Fadus.	dearth.	xlvj.	xlij.

Prophesied by Agabus was the dearth this yere, as Eusebius, Orosius & Beda affirmeth.

Paul and Barnabas (after their preaching) returned vnto Antioch, where they continued many dayes with the congregation.

v.	ij.	Felix about this	xlvij.	xliij.
vi.	iij.	time came into	xlviij.	xv.
		Syria.		

About the beginning of this yere, Paul and Barnabas take their iourney through Phenitia and Samaria, vnto Hierusalem, to the synode or counsell. After that, they returned vnto Antioche, where they remayned a yere, whyther commeth Peter, whom Paul rebuketh. Gala. ii. Then Paul goeth vnto Cilicia and Licaonia.

Iosephus saith, that the dearth was in this yere.

vii.	Tiberius Alex.		xlix.	xvj.
viij.	ii.		l.	xvij.

In these yeres were conuerted the countreys of Phrygia, Galatia, Misia. From Troade he went by water into Macedonia, and conuerted the cities, namely Philippos, Appolonia, Amphipolis, Thessalonia, Athens.

He cõmeth to Corinth. Agrippa, of whõ reade Actes. xxvi.

ix.	iij.		lj.	xviij.
x.	Cumanus.	Agrip. ỹ yonger	lii.	xix.

Paul goeth by sea vnto Hierusalem, from thence he commeth agayne vnto Antioche, from Antioche he visiteth the congregations of hym in tyme past constituted in Galatia, and Phrygia.

He cõmeth to Ephesus

xi.	Felix.	iij.	liij.	xx.
xij.	ij.	iii.	liiij.	xxi.
xiij.	iij.	iiij.	lv.	xxij.
xiiij.	iiij.	v.	lvj.	xxiij.

Paul ferieth ouer into Grecia. From thence about Easter he goeth by sea into Syria, not a straight course, because of the Iewes, but first vnto Philippa a citie of Macedonia, and commeth about Pentecost vnto Hierusalem: there he is imprisoned of the Iewes, set at libertie immediatly of Claudius Lisia tribunus, and is sent vnto Cesarea to Felix, is kept in custodie of Felix two yeres.

Nero.	v.	vi.	lvii.	xxiiij.

Festus commeth about May into Iudea, before whom he pleadeth his matter: After that before Festus and Agrippa the kyng. He is sent vnto Rome in Italie the seconde yere of Nero.

Two yeres he remayneth in free prison.

ij.	Festus Portius.	vii.	lviii.	xxv.
iij.	ii.	viii.	lix.	xxvi.
iiii.	iii.	ix.	lx.	xxvii.
v.	iiii.	x.	lxi.	xxviii
vi.	Albinus.	xi.	lxii.	xxix.
vii.	ii.	xii.	lxiii.	xxx.
viii.	iii.	xiii.	lxiiii.	xxxi.
ix.	iiii.	xiiii.	lxv.	xxxii.

The beginning of the first vniuersall persecutiõ of Christians, the tenth yere of Nero.

x.	Florus.	xv.	lxvi.	xxxiii.
xi.	ii.	xvi.	lxvii.	xxxiiii.
xii.	iii.	xvii.	lxviii.	xxxv.
xiii.	iiii.	xviii.	lxix.	xxxvi.
xiiij.	Vaspasianus dux	xix.	lxx.	xxxvii.

After that Saint Paul had preached the Gospell of Christe both in the east and west, about .xxxvii. yeres, he was in the last yere of Nero the Emperour beheaded at Rome with the swoorde.

¶ The first. Chapter.

16 What the gospell is. 18 The vengeaunce of God vpon the wicked.

PAul the seruaunt of Jesus Christe (a) called (to be) an Apostle, seuered into the gospel of God, 2 Which he had promised afore by his prophetes in the holy scriptures 3 Of his sonne, which was made of the seede of Dauid after the flesh: 4 And hath ben declared to be the son of (b) God, with power after the spirite that sanctifieth, by the resurrection from the dead, of Jesus Christe our Lorde.

5 (By whom we haue receaued grace and apostleship, that obedience might be geuen vnto the fayth in his name among all heathen, 6 Among whom ye are also the called of Jesus Christ:)

7 To all that be in Rome, beloued of God, saintes by calling: Grace to you, and peace from God our father, and the Lorde Jesus Christe.

8 First verely I thanke my God through Jesus Christe for you all, that your fayth is published throughout all the worlde. 9 For God is my witnesse, whom I serue with my spirite in the Gospel of his sonne, that without ceassing I make mention of you: 10 Praying alwayes in my prayers, that by some meane at the last, one tyme or other, I might take a prosperous iourney by the will of God, to come vnto you.

11 For I long to see you, that I might bestowe among you some spirituall gyft, that ye might be stablished.

12 That is, that I might haue consolation together with you, eche with others fayth, yours and myne.

13 I would that ye should knowe brethren, how that I haue oftentimes purposed to come vnto you (and haue ben let hytherto) that I myght haue some fruite also among you, as among other of the gentiles. 14 I am debter both to the Grekes and to the (c) barbarous, both to the wyse and to the vnwise. 15 So that as much as in me is, I am redy to preach the gospell to you that are at Rome also.

16 For I am not ashamed of the gospell of Christe: because it is the power of God, vnto saluation to all that beleue, to the Jewe first, and also to the Greke. 17 For by it is the righteousnesse of God opened from fayth to fayth: as it is written, The iust shall lyue by fayth. 18 For the wrath of God (d) appeareth from heauen against all vngodlinesse and vnrighteousnesse of men, which (e) withholde the trueth in vnrighteousnesse.

19 For that that may be knowen of God, is manifest among them: because God hath shewed it vnto them.

20 For his inuisible thinges beyng vnderstanded by his workes, through the creation of the worlde are seene, that is, both his eternall power and Godhead: so that they are without excuse. 21 Because that when they knew God, (notwithstanding) they glorified hym not as God, neither were thankfull, but waxed full of vanities in their imaginations, and their foolishe heart was blynded. 22 When they counted them selues wyse, they became fooles: 23 And turned the glory of the immortall God vnto an image, made not only after the similitude of a mortall man, but also of byrdes, and foure footed beastes, and of creeping beastes. 24 Wherefore god gaue them vp to vncleannes, through the lustes of their owne hearres, to defile their owne bodyes among them selues. 25 Which chaunged his trueth for a lye, and worshipped and serued the creature, more then the creator, whiche is to be praysed for euer. Amen. 26 Wherefore God gaue them vp vnto shamefull lustes: for euen their women dyd chaunge the naturall vse into that whiche is against nature. 27 And likewise also the men, left the naturall vse of the women, and brent in their lustes one with another, and men with men wrought filthynesse, and receaued to them selues the rewarde of their errour, as it was accoyding.) 28 And as they regarded not to knowe God: (euen so) God deliuered them vp vnto a leaude myndе, that they should do those thinges whiche were not comely: 29 Beyng full of al vnrighteousnesse, fornication, craftines, couetous-

(a) By this he declareth, that he came not into the office of the apostleship by his owne arrogancie, but by the calling of God, wherby he differeth from the false Apostles.

(b) Three maner of waies Paul sheweth here christe to be declared the sonne of God. First, by power or workinge of miracles. Secondly, by the holy ghost appearing in visible signes. Thirdly, by his resurrection from the dead.

(c) All those that were not Iewes, by a common worde were called heathen. And here they are diuided into Grekes and barbarous. By Grekes, he vnderstandeth those that were learned, ciuill, and of good bringing vp. By barbarous, he meaneth rude and sauage people, with who no man could well haue to do.

(d) which appeareth the world knoweth nothing of. For in the sight of God all men are godlesse, sinners, and the chyldren of wrath: and when they knowe any thing of god, yet they be naught, because they neither thanke hym, nor serue him, & therfore plagues are powred vpon them from heauen

(e) They hold the trueth in vnrighteousnesse, the which vnder stande the trueth, & do not expresse the same in their deedes and lyfe.

Acres, viii. f.

nesse, malitiousnesse, full of enuie, murther, debate, deceipt, euill conditioned, whysperers, 30 Backbyters, hatters of God, despitefull, proude, boasters, bryngers vp of euyll thinges, disobedient to father and mother,

31 Without vnderstanding, couenaunt breakers, without naturall affection, truce breakers, vnmercifull.

32 The whiche knowing the righteousnesse of God, (howe that they which commit such thinges, are worthy of death) not only do the same: but also haue pleasure in them that do them.

¶ The.ii. Chapter.

1 Gods iudgement vpon the hypocrites. 13 All men are sinners.

THerefore art thou inexcusable, O man, whosoeuer thou be (a) that iudgest: For in that same wherin thou iudgest another, thou condempnest thy selfe: for thou that iudgest doest euen the selfe same thinges.

2 But we are sure that the iudgement of God is according to the trueth against them whiche commit such thinges. 3 Thinkest thou this, O thou man that iudgest them whiche do suche thinges, and doest the same (thy selfe) that thou shalt escape the iudgement of God? 4 Eyther despisest thou the ryches of his goodnesse, & patience, and long sufferaunce, not knowing that the kyndnesse of God leadeth thee to repentaunce?

5 But thou after thy stubbernes and heart that can not repent, heapest vnto thy selfe wrath against the day of wrath and declaration of the righteous iudgement of God: 6 Whiche wyll rewarde euery man according to his (b) deedes: 7 To them whiche by continuing in well doyng seeke for glory, and honour, and immortalitie, eternall life. 8 But vnto them that are contentious, and that do not obey the trueth, but obey vnrighteousnesse (shall come) indignation and wrath.

9 Tribulation and anguishe vpon euery soule of man that doth euyll, of the Iewe first, and also of the Greke: 10 But glory and honour and peace to euery man that doth good, to the Iewe first, and also to the Greke.

11 For there is no respect of persons with God. 12 For whosoeuer hath sinned without lawe, shall also perishe without lawe: and as many as haue sinned in the lawe, shalbe iudged by the lawe. 13 (For in the sight of God, they are not righteous whiche heare the lawe: but the doers of the lawe shalbe iustified. 14 For when the Gentiles whiche haue not the law, do of nature the thinges contayned in the lawe: they hauing not the law, are a lawe vnto them selues,

15 Whiche shewe the workes of the lawe written in their hearres, their conscience bearing them witnesse, and their thoughtes accusing one another, or excusing.) 16 In the day when God shall iudge the secretes of men by Iesus Christe according to my (c) gospell. 17 Beholde, thou art called a Iewe, and (d) restest in the lawe, and makest thy boast of God, 18 And knowest (his) wyll, and alowest the thinges that be excellent, informed by the lawe: 19 And beleuest that thou thy selfe art a guyde of the blind, a light of them (whiche are) in darknesse, 20 An informer of them whiche lacke discretion, a teacher of the vnlearned: which hast the fourme of knowledge, and of the trueth in the lawe. 21 Thou therefore whiche teachest another, teachest not thy selfe? Thou preachest a man shoulde not steale, yet stealest thou? 22 Thou that sayest a man shoulde not commit adultrie, breakest thou wedlocke? Thou abhorrest idoles, and yet robbest God of his honour? 23 Thou that makest thy boast of the lawe, throughe breaking the lawe dishonourest thou God. 24 For the name of God is euyll spoken of among the gentiles throgow you, as it is written,

25 For circumcision verily auayleth, if thou kepe the lawe: but if thou be a breaker of the lawe, thy circumcision is made vncircumcision. 26 Therefore if the (e) vncircumcision kepe the ordinaunces of the lawe, shall not his vncircumcision be counted for circumcision? 27 And shall not vncircumcision whiche is by nature, if it kepe the lawe, iudge thee, whiche being vnder the letter and circumcision doest transgresse the lawe? 28 For he is not a Iewe, whiche is (a Iewe) outwarde: neither is that circumcision whiche is outwarde in the flesh:

29 But he is a Iewe whiche is one inwardly, and the circumcision of the heart, whiche consisteth in the spirite, and not in the letter (is circumcision) whose prayse is not of men, but of God.

¶ The

(a) Saint Paul speketh here against those men only, who being them selues filled with all wickednes and impietie, yet be of a lother most busie & curius in noting and reprehending other mens faultes: not of any godly zeale, but to iustifie them selues, and to bryng other men into hatred and contempt.

(b) Not that our workes be of suche merite that they deserue rewarde: but the scripture vseth this kind of speaking, that therby it may prouoke and stirre vp men vnto good liuing, wherby our faithmay the more appeare. Which good workes God of his free grace doth reward.

Ose. viij. a.

C

John. viij. c

(c) It is his Gospel, both for the iuste loue & zeale that he beareth to it, & also for the great payues that he hath taken in setting forth the same.

(d) He awaketh the Iewes which were a sleepe through a certayne securitie and confidence in the lawe.

D

Esai. lii. a. Ezec. 36. g.

(e) By this word he meaneth all the people, of what countrey or nation soeuer they be, whiche haue not receaued the signe of circumcision, according to the lawe of Moyses.

John. viij. c
Rom. iv. b.
Colo. ij. b.

¶ The .iii. Chapter.

1 The Iewes haue a prerogative. 21 All are iustified by grace through fayth, and not through workes.

What preferment then hath the Iewe? or what auaunctageth circumcision? 2 Much euery way. Firste, for because that vnto them were committed the wordes of God.

3 What then though some of them did not beleue? Shall their vnbeleefe make the (a) fayth of God without effect? 4 God forbid: yea let God be true, and euery man a lyer, as it is written, That thou mightest be iustified in thy sayings, and ouercome when thou art iudged. 5 But if our vnrighteousnesse setteth forth the righteousnesse of God, what shall we say? Is God vnryghteous whiche taketh vengeaunce? (I speake after the maner of men,) 6 God forbid: for how then shall God iudge the worlde?

7 For if the trueth of God hath more abounded through my lye vnto his glory, why am I as yet iudged as a sinner? 8 And not rather (as men speake cuyll of vs, and as some affirme that we say) let vs do euyl, that good may come thereof? whose dampnation is iust. 9 What then, are we better (then they?) No, in no wyse: for we haue alredy proued howe that both Iewes and gentiles are all vnder sinne: 10 As it is written, There is none righteous, no not one: 11 There is none that vnderstandeth, there is none that seeketh after god. 12 They are all gone out of the way, they are al vnprofitable. there is none that doth good, no not one. 13 Their throte is an open sepulchre, with their tongues they haue deceaued, the poyson of aspes is vnder their lips. 14 Whose mouth is full of cursing and bytternesse: 15 Their feete are swyft to shed blood. 16 Heartes greefe and miserie are in their wayes. 17 And the way of peace haue they not knowen. 18 There is no feare of God before their eyes. 19 Nowe we knowe that what things soeuer the law saith, it sayth it to them whiche are vnder the lawe: that all mouthes may be stopped, and that al the worlde may be indaungered to God. 20 Because that by the deedes of the (b) lawe there shall no flesche be iustified in his sight: For by the lawe commeth the knowledge of sinne. 21 But nowe is the ryghteousnesse of God declared without the lawe, beyng witnessed by the testimonie of the lawe and of the prophetes. 22 The ryghteousnesse of God (commeth) by the fayth of Jesus Christe, vnto all, and vpon all them that beleue: There is no difference: 23 For all haue sinned, and are destitute of the glory of God. 24 (But are) iustified freely by his grace, through the redemption that is in Christ Iesu: 25 Whom God hath set forth to be a (c) propitiation through fayth in his blood, to declare his ryghteousnesse, in that he forgeueth the sinnes that are past, 26 Whiche God did suffer, to shewe at this tyme his ryghteousnesse: that he myght be iust, and the iustifier of hym whiche beleueth on Jesus. 27 Where is then thy boasting? it is excluded. By what lawe? of workes? Nay: but by the lawe of fayth. 28 Therefore we holde, that a man is iustified by fayth without the deedes of the lawe. 29 Is he the god of the Iewes only? Is he not also of the Gentiles? yes, euen of the Gentiles also. 30 For it is one God whiche shall iustifie the circumcision by (d) fayth, and vncircumcision through faith. 31 Do we then destroy the lawe through fayth? God forbid: but we rather mayntayne the lawe.

The .iiii. Chapter.

7 Iustification is the free gift of god, as it appeareth by Dauid and Abraham, 13 & also by the office of the lawe and fayth.

What shall we say then that Abraham our father as pertayning to the flesche did finde? 2 For if Abraham were iustified by workes, then hath he wherein to boast, but not before God. 3 For what sayth the scripture? Abraham beleued God, and it was counted vnto him for righteousnesse. 4 To him that worketh, is the rewarde not reckened of grace, but of duetie. 5 To him that worketh (a) not, but beleueth on him that iustifieth the (b) vngodly, his faith is counted for ryghteousnesse. 6 Euen as Dauid describeth the blessednesse of the man, vnto whom God imputeth ryghteousnesse without workes, 7 (Saying) Blessed are they whose vnrighteousnesse are forgeuen, and whose sinnes are couered. 8 Blessed is that man to whom the Lorde wyll not impute sinne. 9 (Came) this blessednes then vpon the circumcision onlye, or vppon the vncircumcision also?

(a) Which is the perfourmance of gods promise. For fayth is taken after two sortes, both for our beleefe whe we assure our selues that god wyl perfourme his promise, and also for the stedfastnes of gods promise to his people. For although some of the Iewes dyd not beleue, yet gods trueth neuer fayled.

Psal. 14. a. and. 52. a.

C

Psal. b. b.

Psal. b. b. Prou. 1. b. Esai. 59. a.

D

Psal. 36. a.

(b) He includeth here the whole lawe, both the ceremoniall and moral, whose workes can not iustifie, because they be imperfect in all men.

(c) Whiche is a pacifiyng of gods displeasure. That whereas we were some tyme bondslaues to sinne, God made his onely sonne Christe Iesus a sacrifice for our sinnes, to reconcile vs agayne by faith into gods fauour.

(d) Meanyng that the Iewe & the Gentile are both iustified by one meanes, which is by fayth.

I

(a) That is, which meaneth not to obtayne salvation through vnworthinesse of his workes.

(b) God is said to iustifie the vngodly, because he pardoneth his sinnes, and of a wicked man, maketh hym good.

Psal. 32. a. B

also? For we say that fayth was reckened to Abrahām for ryghteousnesse.
10 How was it then reckened? when he was in the circumcision, or (vvhen he vvas) in the vncircumcision? Not in the circumcision, but in vncircumcision. 11 And he receaued the signe of circumcision, as the (c) seale of the ryghteousnesse of fayth, which he had yet beyng vncircumcised: that he shoulde be the father of all them that beleue, though they be not circumcised, that righteousnes might be imputed vnto them also. 12 And that he myght be father of circumcision, not vnto them only which came of the circumcised: but vnto them also that walke in the steppes of the fayth that was in our father Abrahām before the time of circumcision. 13 For the promise that he shoulde be the heyre of the worlde (was) not to Abrahām or to his seede through the lawe, but through the ryghteousnesse of fayth.
14 For if they whiche are of the lawe be heyres, then is fayth but vayne, and the promise of none effect:
15 Because the lawe causeth wrath: For where no lawe is, there is no trasgression. 16 Therefore by fayth (is the inheritaunce geuen) that it myght (be) by grace, that the promise myght be sure to all the seede, not to that only which is of the lawe, but to that also whiche is of the fayth of Abrahām, whiche is the father of vs all,
17 (As it is written, I haue made thee a father of many nations) before God, whom he beleued, whiche restoreth the dead vnto life, and calleth those thynges whiche be not, as (d) though they were. 18 Who contrary to hope, (e) beleued in hope, that he should be the father of many nations: according to that whiche was spoken, So shall thy seede be. 19 And he fainted not in the fayth, nor considered his owne body nowe dead, when he was almost an hundred yeres olde, neither yet the (f) deadnes of Sarahs wombe.
20 He starkered not at the promise of God through vnbeliefe: but was strong in fayth, geuyng glory to God:
21 And beyng full certified, that what he had promised, he was also able to performe. 22 And therefore was it reckened to hym for ryghteousnesse.
23 Neuertheless, it is not written for hym only, that it was reckened to him: 24 But also for vs, to whom it shalbe reckened, so that we beleue on him that raised vp Jesus our Lord from the dead, 25 Whiche was deliuered for our sinnes, and was raysed agayne for our iustification.

The .v. Chapter.

1 The fruite of fayth. 12 From vvhence commeth death, and from vvhence lyfe.

THerefore beyng iustified by faith, we are at (a) peace with God, thorowe our Lorde Jesus Christe:
2 By whom also we haue had an entraunce by fayth vnto this grace wherin we stande, and reioyce in hope of the glory of God. 3 Not that onlye, but also we reioyce in tribulations, knowing that tribulation worketh patience: 4 Patience proue, proue hope: 5 And hope maketh not (b) ashamed, because the loue of god is shed abrode in our hearres by the holy ghost which is geuen vnto vs.
6 For when we were yet weake according to the tyme, Christe dyed for the vngodly. 7 Now scase wyll any man dye for the righteous: yet peraduenture for the good some men durst dye. 8 But God setteth out his loue toward vs, seyng that whyle we were yet sinners, Christe dyed for vs. 9 Much more then now we that are iustified by his blood, shalbe saued from wrath through him: 10 For yf when we were enemies, we were reconciled to God by the death of his sonne: much more seyng we are reconciled we shalbe saued by his lyfe
11 Not only so, but we also ioy in God thorough our Lord Jesus Christ, by whom we haue nowe receaued the atonement. 12 Wherefore as by one man sinne entred into the worlde, and death by sinne: euen so death entred into all men, insomuch as all haue sinned. 13 For vnto the lawe was sinne in the world: but sinne is not imputed when there is no lawe 14 Neuertheless, death raigned from Adam to Moyses, euer them also that had not sinned with lyke transgression as dyd Adam, which is the figure of him that was to come. 15 But not as the sinne, so is the gift: For if through the sinne of one many be dead, much more the grace of God, and the gift of grace, whiche (is) by one man Jesus Christe, hath abounded vnto many. 16 And not as by one that sinned (euen so) the gyft: For the sinne entred by one (of) feace)

(c) So was Abrahams circumcision called, because thereby was sealed the ryghteousnes that through faith was imputed to him before his circumcision.

B

Gala. 3.c.

Gal. 4.a. Gen. 17.a.

(d) In the creation of the worlde this appeared. For whē he commaūded anything to be, foorth with it was.
(e) That is, whiche beleued & hoped for those things which god did promyse, when as to mans reason they were without hope.
(f) For that she was past child bearing

1 John. 1.b.

(a) By peace which is the fruite of faith, is meant the incredible and most constant ioy of minde, our conscience beyng quiet, & established in gods grace.
(b) Both for that the hope of the godly is not disapointed of the whiche they hope for, & also for that they are not ashamed of any affliction in this worlde, as the wordly maded be: but constantly abide without shame, whatsoeuer trouble god doth sende to them.

B

1 John. 1.b.

fence)into condemnation: but the gift, (c)of many sinnes into iustification.

17 For if by the sinne of one death raigned by the meanes of one, much more(they) which receaue aboundance of grace and of the gyft of rychteousnes,shall raigne in life by the meanes of one Jesus Chriſte. 18 Lykewyse then as by the sinne of one(sinne came) on all men to condemnation: euen so, by the righteousnes of one(good came) vpon all men to the rychteousnes of lyfe. 19 For as by one mans disobedience many became sinners: so by the obedience of one, shall many be made rychteous. 20 But the lawe in the meane time entred in,that sinne shoulde encrease. But where sinne was plenteous,grace was more plenteous: 21 That as sinne hath raigned vnto death: euen so myght grace raigne through rychteousnesse vnto eternall lyfe, by Jesus Chriſte our Lorde.

(c) For by Christe we are not only deliuered frō the sinnes of Adam,but also frō al such sinnes as we haue added thereunto.

Gala.3.c.

The .vi. Chapter.

5 Newnesse of lyfe foloweth iustification, to the which he exhorteth.

WHat shall we say then? Shal we continue in sinne that grace may abounde? God forbid. 2 Howe shall we that are dead(a) to sinne, lyue any longer therein? 3 Knowe ye not that al we which haue ben baptized into Jesus Chriſte,haue ben baptized(b) into his death? 4 We are buried then with him by baptisme into his death, that lykewyse as Chriſte was rayſed vp from the dead by the glory of the father: euen so we also shoulde walke in newnes of lyfe. 5 For if we be graft together by the lykenesse of his death, euen so shall we be (partakers)of the resurrection: 6 Knowing this, that our olde man is crucified with hym also, that the body of sinne might vtterly be destroyed,that henceforth we shoulde not serue sinne.

7 For he that is dead, is iustified from sinne. 8 And yf we be dead with Chriſte, we beleue that we shall also lyue with hym: 9 Knowyng that Chriſte beyng rayſed from the dead, dyeth no more: death hath no more power ouer hym. 10 For as touchyng that he dyed,he dyed concerning sinne once: and as touchyng that he lyueth, he lyueth vnto God.

11 Lykewyse reckon your selues to be dead vnto sinne,but alyue vnto god, through Jesus Chriſte our Lorde.

12 Let not sinne raigne therefore in your mortall body, that ye shoulde therevnto obey by the lustes of it.

13 Neither geue ye your members as instrumentes of vnrychteousnesse vnto sinne: but geue your selues vnto God, as they that are alyue from the dead, and your members, as instrumentes of rychteousnesse vnto God.

14 For sinne shall not haue power ouer you,because ye are not vnder the (c)law,but vnder grace. 15 What then? Shall we sinne,because we are not vnder the lawe, but vnder grace? God forbid. 16 Knowe ye not howe that to whomsoeuer ye commit your selues as seruauntes to obey, his seruauntes ye are to whom ye obey: whether it be of sinne vnto death,or of obedience vnto rychteousnesse? 17 But God be thanked, that ye were the seruauntes of sinne, but ye haue obeyed with heart the fourme of doctrine into the whiche ye are brought vnto.

18 Beyng then made free from sinne, ye are become the seruauntes of rychteousnesse. 19 I speake after the (d) maner of men, because of the infirmitie of your flesh. As ye haue geuen your members seruauntes to vncleannesse and iniquitie, vnto iniquitie: euen so nowe geue your members seruauntes to rychteousnesse vnto holynesse. 20 For when ye were the seruauntes of sinne,ye were free from rychteousnesse. 21 What fruite had ye then in those thynges whereof ye are nowe ashamed? for the ende of those thynges,is death. 22 But now ye beyng made free from sinne, and made the seruauntes of God, haue your fruite vnto holynesse, and the ende euerlastyng lyfe. 23 For the rewarde of sinne, (is)death: but the gift of God(is)eternall life,through Jesus Chriſt our Lorde.

(a) He dyeth to sinne, in whom the strength of sinne is broken by the power of Christe.

(b) That is, that sinne through Christes death,may be abolished & dye in vs. & that as we are made cleane outwardly with water in our baptisme, so inwardly our sinnes may be washed away, and cleansed by the blood of Christe.

The .vii. Chapter.

23 The fight betweene the lawe of the flesh,and the lawe of the spirite.

KNowe ye not brethren (for I speake to them that knowe the law)(howe) that the lawe hath power ouer a man as long as he liueth?

2 For the woman whiche is in subiection to a man, is bounde by the lawe to the man as long as he liueth: but if the man be dead, she is loosed from the lawe of the man. 3 So then yf whyle the man liueth, she couple her selfe with another man,she shalbe

(c) That is, vnder the curse of the lawe,whose office is to accuse and condempne: but vnder grace, wherby we haue forgeuenes of our sins,& are sanctified by the holy ghost into the newnesse of lyfe.

(d) Men vse to speake gentilly to their freendes,and not to exact so much as they might,but so far footh as reason requireth.

counted a wedlocke breaker: but yf the man be dead, he is free from the lawe: so that he is no wedlocke breaker though she couple her selfe with another man. 4 Euen so ye also my brethren, are dead concerning the law by the (b)body of Christ: that ye should be coupled to another, who is rayſed from the dead, that we should bryng foorth fruite vnto God. 5 For when we were in the flesshe, the lustes of sinne (which were) by the law wrought in our members, to bryng foorth fruite vnto death. 6 But nowe are we deliuered from the lawe, and dead vnto it whereunto we were in bondage, that we should serue in newenesse of spirite, and not in the oldnesse of the letter. 7 What shall we say then? Is the lawe sinne? God forbid. Neuertheleſſe, I knewe not sinne, but by the lawe: For I had not knowen lust except the lawe had sayde, Thou shalt not lust. 8 But sinne takyng occasion by the commaundement, wrought in me all maner of concupiscence. For without the lawe sinne (was) dead. 9 I once lived without lawe: but when the commaundement came sinne reuyued: 10 And I was dead: and the very same commaundement whiche was (ordayned) vnto lyfe, was founde (to be) vnto me an occasion of death.

11 For sinne takyng occasion by the commaundement, hath deceaued me, and by the same slue (me.) 12 Wherefore the lawe is holy, and the commaundement holy, and iust, and good. 13 Was that then whiche was good, made death vnto me? God forbyd: But sinne, that sinne myght appeare by that whiche was good to worke death in me, that sinne by the commaundement myght be out of measure sinfull. 14 For we knowe that the lawe is spirituall: but I am carnall, solde vnder (c) sinne. 15 For that which I do, I alowe not: For what I woulde, that do I not: but what I hate, that do I. 16 If I do nowe that whiche I woulde not, I consent vnto the lawe that it is good.

17 Nowe then, it is not I that do it any more, but sinne that dwelleth in me. 18 For I knowe that in me (that is to say in my flesshe) dwelleth no good thing: For to wil is present with me: but I fynde no meanes to performe that whiche is good. 19 For the good that I woulde, do I not: but the euyll which I woulde not, that do I. 20 And if I do that I woulde not, then is it not I that doth it, but sinne that dwelleth in me.

21 I finde then by the law, that when I would do good, euyl is present with me. 22 For I delyte in the lawe of God after the inwarde man. 23 But I see another lawe in my members, rebellyng agaynst the lawe of my mynde, and subduyng me vnto the lawe of sinne, whiche is in my members. 24 O wretched man that I am: who shall delyuer me from the (d) body of this death? 24 I thanke God thorough Jesus Christ our Lord. So then, with the mynde I my selfe serue the lawe of God: but with the flesshe the lawe of sinne.

The. viii. Chapter.

1 The assurance of the faithful. 6 The fruites of the holy ghost.

THere is then no dampnation to them whiche are in Christ Jesus, whiche walke not after the flesshe, but after the spirite. 2 For the lawe of the (a) spirite of lyfe thorough Jesus Christe, hath made me free from the lawe of sinne and death. 3 For what the lawe couldē not do, in as muche as it was weake thorough the flesh, god sending his owne sonne in the similitude of sinful flesshe, euen by (b) sinne, condemned sinne in the flesh:

4 That the ryghteousnesse of the law myght be fulfilled in vs, which walke not after the flesshe, but after the spirite. 5 For they that are carnall, are carnally mynded: but they that are spirituall, are spiritually mynded.

6 To be carnally mynded, is death: but to be spiritually mynded, is lyfe and peace: 7 Because that the fleshly minde is enmitie against God: For it is not obedient to the law of God, neither can be. 8 So then they that are in the flesshe, can not please God.

9 But ye are not in the flesshe, but in the spirit: if so be that the spirit of god dwel in you: If any man haue not the spirite of Christe, the same is none of his. 10 And yf Christ be in you, the body is dead because of sinne: but the spirite is life for ryghteousnesse sake.

11 But if the spirite of hym that rayſed vp Jesus from the dead, dwell in you: euen he that rayſed vp Christe from the dead, shall also quicken your mortall bodyes, because that his spi-

rite

(b) Because the bodye of Christe is made an offering and a sacrifice for our sinnes, wherby god is pleased, and his wrath appeased: and for Christes sake the holy ghost is geuen to all be leuers, wherby the power of sinne is in vs dayly weakened: we are counted dead to the lawe, for that the lawe hath no dominion ouer vs.

(c) Lyke as bondmen are violently thrust, hurled and turmoyled, as it pleaseth their cruel master: So are we through heapes of sinnes drawen to many euil doinges, which we do neither lyke nor alowe.

(d) It is called the body of sinne, for that it is an whole lumpe of sinne, tossing and tormenting the whole man, & pluckyng hym from god, wherby plagues and miseries are heaped on, & man lieth as he were in the myddest of death.

(a) The lawe of the spirite & the law of sinne is here taken improperly for the power and strength of the lawe and sinne: & it is called the spirite of lyfe, because it quickeneth and geueth lyfe.

(b) God thorow the sacrifice of sinne, which Christ his only sonne offered vpon the crosse in his flesshe, hath condempned & abolished sin, which raigned in our mortal flesh.

rite dwelleth in you. 12 Therefore brethren, we are debters not to the flesshe, to lyue after the flesshe: 13 For if ye lyue after the flesshe, ye shall dye: but if ye through the spirite do mortifie the deedes of the body, ye shall lyue. 14 For as many as are led by the spirite of god, they are the sonnes of God. 15 For ye haue not receaued the spirite of bondage againe to feare: but ye haue receaued the spirite of adoption, whereby we cry, Abba, father. 16 The same spirite beareth witnes to our spirite, that we are the sonnes of God. 17 If we be sonnes, then are we also heyres: the heyres of God, and iyntheires with Christ: so that we suffer together, that we may be also glorified together.

Gala. 4.a. 1.Tim.1.b.

2.Cor. 1.b. Ephe.1.a.

18 For I am certaynely perswaded that the afflictions of this tyme, are not worthy of the glorie which shalbe shewed vpon vs. 19 For the feruent desyre of the creature, abydeth looking when the sonnes of God shall appeare: 20 Because the (e)creature is subiect to vanitie, not willing: but for hym whiche hath subdued the same in hope. 21 For the same creature shalbe made free from the bondage of corruption, into the glorious libertie of the sonnes of God.

(e) The creatures shal not be restored before Gods children be brought to their perfection. In the meane season they desire, grone, and wayte.

22 For we knowe that euery creature groneth with vs also, and trauayleth in payne euen vnto this tyme. 23 Not only (they,) but we also which haue the firste frutes of the spirite, and we our selues mourne in our selues, and wayte for the adoption, (euen) the delyueraunce of our body.

(f) The right fourme and affection of prayer, commeth by the holy ghost, who maketh intercession for vs, not that he prayeth and mourneth: but that he so stirreth our heartes, that we lyfte them vp to heauen earnestly and feruentlye, which is the true prayer.

24 For we are saued by hope. But hope that is seene, is no hope: For howe can a man hope for that which he seeth? 25 But and if we hope for that we see not, then do we with patience abyde for it. 26 Likewyse, the spirite also helpeth our infirmities: For we knowe not what to desyre as we ought: but the spirite maketh (f) great intercession for vs with gronynges whiche can not be expressed. 27 And he that searcheth the heartes, knoweth what is the meanyng of the spirite: for he maketh intercession for the saintes accordyng to the pleasure of god. 28 For we knowe that all thinges worke for the best vnto them that loue God, to them also which are called of purpose. 29 For those which he knewe before, he also did predestinate, that they shoulde be lyke fashioned vnto the shape of his sonne, that he myght be the first begotten among many brethren. 30 Moreouer, whom he did predestinate, them also he called: and whom he called, them also he iustified: and whom he iustified, them he also glorified. 31 What shall we then say to these thinges? If god be on our syde, who can be agaynst vs?

Num. 14.b. Luk. 11.b. John. 3.b. Esai. 53.d.

32 Which spared not his owne sonne, but gaue hym for vs all: how shall he not with him also geue vs all thinges?

34 Who shall lay any thyng to the charge of gods chosen? It is god that iustifieth. 34 Who is he that can condempne? It is Christe whiche dyed, yea rather whiche is raysed agayne, whiche is also on the ryght hande of God, and maketh intercession for vs.

35 Who shall separate vs from the loue of god? (shall) tribulation, or anguishe, or persecution, either hunger, either nakednes, either perill, either swoord? 36 (As it is written, For thy sake are we killed all day long, and are counted as sheepe for the slaughter.) 37 Neuerthelesse, in all these thynges we ouercome through hym that loued vs. 38 For I am sure, that neither death, neither lyfe, neither angels, nor rule, neither power, neither thynges present, neither thynges to come, 39 Neither height, nor deapth, neither any other creature, shalbe able to separate vs from the loue of God, which is in Christ Jesu our Lorde.

30 Sal. 44.b.

(a) He sawe the losse and destruction of his whole nation, fallyng so farre from Gods true religion, he considered howe sore God shoulde be dishonoured, when his wonderfull benefites and blessinges bestowed vpon his people should take none effect, but vtterly be defaced, which so mightilie moued him, that he wished rather to be cut of from Christe, then those thynges shoulde come to passe.

The.ix. Chapter.

1 Paul declareth his feruent loue towarde his nation.

I Say the trueth in Christe, I lye not (my conscience also bearyng me witnesse by the holy ghost,) 2 That I haue great heauynesse, and continuall sorowe in my heart. 3 For I haue wished my selfe to be curssed from Christ for my brethren, my kynsmen as pertaynyng to the flesh, 4 Which are the Israelites: to whom pertayneth the adoption, and the glory, and the couenauntes, and the lawe that was geuen, and the seruice of god, and the promises: 5 Of whom are the fathers, of whom as concernyng the flesshe Christe (came) which is God in all thynges to be praysed for euer. Amen. 6 And it can not be that the worde of god shoulde take none effect: For they are not all Israelites, which are of Israel: 7 Neither are they all chyldren that are the seede of Abraham:

Gen.21.b. John.8.c. Rom.1.d.

Gen.18.b.

(b) The vvyll and purpose of God, is the cause of the election and reprobation. For his mercie and calling through Christe, are the meanes of saluation: & the vvithdravvyng of his mercie, is the cause of dampnation.

Exod.9.b.

Esai.45.d. Eccle.33.b. Ier.18.a.

Osee.2.b. 1.Pet.2.d.

Esai.1.c. (c) The word here, is taken for a thing or matter. The Lord diminished his people by sundry plagues, persecutions, & banishmentes, and brought them to a very fewe. Likewyse meaneth S. Paul, that a fewe of them shalbe saued, which fewe notwithstanding shall abound in righteousnesse, to the glory of God.

(d) The seede is Christ Iesu, sowen abrode by his Apostles and Disciples.

(a) That is, Christe hath fulfilled the whole lawe, and therfore whosoeuer beleeueth in him, is counted iust before God, as well as he had fulfilled the whole lawe himselfe.

Wham: but in Isahac shall thy seede be called. 8 That is to say, they which are the chyldren of the flesshe, are not the children of God: but they which be the chyldren of promise, are counted the seede. 9 For this is a worde of promise, About this tyme wyll I come, and Sara shall haue a sonne.

10 Not only this, but also Rebecca was with chylde, by one (euen) by our father Isahac. 11 For yet the (chyldren) were borne, when they had neither done good neither bad, (that the purpose of God by (b) election might stande, not by the reason of workes, but by the caller) 12 It was saide vnto her, The elder shall serue the younger. 13 As it is written, Jacob haue I loued, but Esau haue I hated.

14 What shall we say then? Is there any vnrighteousnes with God? God forbid. 15 For he sayth to Moyses, I wil shewe mercie to whom I shewe mercie: and wyll haue compassion on whom I haue compassion. 16 So then (election) is not of the wyller nor of the runner: but of the mercy of God. 17 For the scripture sayth vnto Pharao, Euen for this same purpose haue I stirred thee vp, to shewe my power in thee, and that my name myght be declared throughout all the worlde. 18 So hath he mercie on whom he wyll, and whom he wyll he hardeneth. 19 Thou wylt say then vnto me? Why then blameth he (vs) yet? For who hath ben able to resist his wyll? 20 But O man, what art thou which disputest with God? Shal the worke say to the workeman, Why hast thou made me on this fashion?

21 Hath not the potter power ouer the claye, euen of the same lumpe to make one vessell vnto honour, and another vnto dishonour? 22 What yf God wyllyng to shewe his wrath, and to make his power knowen, suffred with long pacience the vesselles of wrath ordeyned to destruction:

23 To declare the ryches of his glory on the vessels of mercie, whiche he had prepared vnto glory? 24 Whom also he called, not of the Iewes only, but also of the Gentiles: 25 As he sayth also in Osee, I wyll call them my people, whiche were not my people: and her beloued, whiche was not beloued. 26 And it shal come to passe, that in the place where it was sayde vnto them, Ye are not my people: there shall they be called the chyldren of the lyuyng God. 27 And Esaias cryeth concernyng Israel, (Though) the number of the chyldren of Israel be as the sande of the sea, yet (but) a remnaunt shalbe saued. 28 For he finisheth the (c) worde, and maketh it shorte in righteousnesse: for a shorte worde wyll the Lorde make on earth.

29 And as Esaias sayde before. Except the lorde of Sabaoth had left vs (d) seede, we had ben made as Sodoma, and had ben lykned to Gomorrha.

30 What shall we say then? That the gentiles whiche folowed not righteousnes, haue obtayned righteousnes: euen the righteousnes (which cometh) of fayth: 31 But Israel which folowed the lawe of righteousnesse, hath not attayned to the lawe of righteousnes. 32 Wherefore? Because (they sought it) not by fayth, but as it were by the workes of the lawe: For they haue stumbled at the stumbling stone, 33 As it is written, Beholde, I put in Sion a stumbling stone, & a rocke of offence: and whosoeuer beleueth on hym, shall not be confounded.

The .x. Chapter.

3 Paul sheweth the cause of the fall of the Iewes.

BRethren, my hartes desire & prayer to God for Israel is that they myght be saued. 2 For I beare them record, that they haue a zeale of God: but not according to knowledge.

3 For they beyng ignorant of Gods righteousnes, and goyng about to stablyshe theyr owne righteousnes, haue not ben obedient vnto the righteousnes of God. 4 For Christe is the (a) ende of the lawe, for righteousnes to all that beleue. 5 For Moyses writeth of the righteousnes which (is) of the lawe, howe that the man whiche doth those thinges, shall liue by them.

6 But the righteousnesse whiche is of fayth, speaketh on thus wyse; Say not thou in thyne heart, Who shall ascende into heauen? that, is to fetche Christe downe from aboue. 7 Eyther who shal descende into the deepe? that, is to fetche vp Christe agayne from the dead. 8 But what saith he, The worde is nye thee, euen in thy mouth, and in thy heart. This same is the worde of fayth whiche we preache. 9 For yf thou shalt knowledge with thy mouth the Lorde Iesus, and shalt beleue in thyne heart that

that God rayſed him from the dead, thou ſhalt be ſaued. 10 For with the heart man beleueth vnto ryghteouſnes: & with the mouth man confeſſeth to ſaluation. 11 For the ſcripture ſayth, Whoſoeuer beleueth on hym, ſhall not be confounded. 12 There is no differẽce betweene the Iewe and the Greke: for the ſame Lorde ouer al, is ryche vnto all that call vpon hym.

Eſai.28.d.

13 For whoſoeuer ſhall call on the name of the Lorde, ſhalbe ſaued.

Ioel.2.g. Act.2.c.

14 Howe then ſhall they call on him on whom they haue not beleued? howe ſhal they beleue on him of whom they haue not hearde? howe ſhal they heare without a preacher? 15 And howe ſhall they preach except they be ſent? as it is wrytten, Howe beautifull are the feete of them which bryng good tydynges of peace, and bryng good tydynges of good thynges.

Eſai.53.a. John.12.a.

16 But they haue not all obeyed the Goſpell. For Eſaias ſayth, Lorde who hath beleued our ſayinges?

Pſal.19.a.

17 So then fayth commeth by hearyng, and hearyng commeth by the worde of God. 18 But (I aſke) haue they not heard? No doubt they? ſound went out into all landes, and they? wordes into the endes of the worlde.

Deut.32.c.

19 But, I demaunde whether Iſrael did know or not? Firſt Moyſes ſaith, I wyll prouoke you to enuie by them that are no people: and by a foolyſhe nation I wyll anger you. 20 And Eſaias is bolde, and ſayth, I am founde of them that ſought me not: I am manifeſt vnto them that aſked not after me.

Eſai.52.b.

Eſai.65.a.

21 But againſt Iſrael he ſayth, All day long haue I ſtretched forth my handes vnto a people that beleueth not, but ſpeaketh againſt me.

(a) Thoſe alters, he meaneth where vpon Abraham, Iſahac, and Iacob dyd offer ſacrifices in time paſt, vpon the which it was lawfull for the Iewes to do ſacrifice, vntill the buyldyng of the temple.

The.xi. Chapter.

29 God repenteth him not of his giftes.
33 The deapth of Gods iudgementes.

I Say then, hath God caſt away his people? God forbid. For I alſo am an Iſraelite, of the ſeede of Abraham, of the tribe of Beniamin.

2 God hath not caſt away his people which he knewe before. Wote ye not what the ſcripture ſayth of Elias? howe he maketh intercceſſion to God againſt Iſrael, 3 Saying, Lord, they haue kylled thy prophetes, and dyg-ged downe thine (a) aulters: and I am left alone, and they ſeeke my lyfe.

4 But what ſayth the anſwere of God vnto him? I haue reſerued vnto my ſelfe ſeuen thouſande men, which haue not bowed the knee to (the image of) Baal. 5 Euen ſo at this tyme, there is a remnaunt accordyng to the election of grace. 6 If it be of grace, then is it not nowe of workes: for then grace is no more grace. But yf it be of workes, then is it now no grace: for then worke is no more worke.

7 What then? Iſrael hath not obtayned that which he ſought, but the election hath obtained it, the remnaunt hath ben blinded. 8 (Accordyng as it is wrytten, God hath geuen them the ſpirite of (b) remorſe: eyes that they ſhoulde not ſee, and eares that they ſhoulde not heare) euen vnto this day.

Eſai.6.c. Mat.13.b.

(b) That is, prickyng and vnquietnes of conſcience

9 And Dauid ſayth, Let their table be made a ſnare, and a trappe, and a ſtumbling ſtone, and a recompence vnto them. 10 Let their eyes be blinded that they ſee not: & bowe thou downe their backe alway.

Pſal.69.c.

11 I ſay then, haue they therefore ſtumbled, that they ſhoulde fall? God forbyd: but through their fallnes (is come) vnto the (c) gentiles, for to prouoke them withall. 12 Nowe, yf the fall of them be the ryches of the worlde, and the minishyng of them the riches of the gentiles: howe much more their fulnes? 13 For (I ſpeake to you gentiles, in as muche as I am the apoſtle of the gentiles) I magnifie myne office, 14 Yf by any meane I may prouoke them which are my fleſhe, and myght ſaue ſome of them.

(c) That is, for that the Iewes contemnyng the goſpell of Chriſte fell away from god, the preachyng of the goſpell came vnto the gentiles, which is their ſaluation.

15 For yf the caſtyng away of them, be the reconcilyng of the worlde: what ſhall the receauyng (of them) be, but lyfe from the dead? 16 For if the firſt fruites be holy, the whole lumpe alſo (is holy:) and yf the roote be holy, the braunches alſo. 17 And yf ſome of the braunches be broken (d) of, and thou beyng a wylde Olyue tree, waſt graft in among them, and made partaker of the roote and fatneſſe of the Olyue tree: 18 Boaſt not thy ſelf againſt the braunches: For if thou boaſt thy ſelfe, thou beareſt not the roote, but the roote thee. 19 Thou wylt ſay then, The braunches are broken of, that I myght be graft in.

(d) Theſe broken braunches, were the vnbeleuyng Iewes, whiche for their vnbeliefe were cut of from the promiſe of god, in whoſe ſteade was the vvylde Olyue, that is, the gentiles, grafted through fayth.

20 Well: becauſe of vnbeleefe they were broken of, and thou ſtoodeſt ſtedfaſt in fayth: Be not hye mynded, but feare. 21 For ſeeyng that God ſpared

eed not the naturall braunches (take heede) lest it come to passe that he spare not thee. 22 Beholde therefore the kyndnesse and rigorousnesse of God: on them which fell, rigorousnesse: but towardes thee, kindnesse, if thou continue in kindnesse: or els thou shalt be hewen of: 23 And they, yf they byde not still in vnbeliefe, shalbe grafted in: for God is of power to graffe them in agayne. 24 For yf thou were cut out of a naturall wylde Olyue tree, and were grafted contrary to nature in a true Olyue tree: howe muche more shall the naturall braunches be grafted in theyr owne Olyue tree? 25 For I woulde not brethren that ye shoulde be ignorannt of this mysterie, (lest ye shoulde be wyse in your owne conceytes,) that partlye blyndnesse is happened in Israel, vntyll the fulnesse of the gentiles be come in. 26 And so all Israel shalbe saued, as it is written, There shall come out of Sion he that doth deliuer, and shall turne away vngodlynes from Jacob. 27 And this is my conenannt vnto them, When I shal take away their sinnes. 28 As concerning the Gospell, they are enemies for your sakes: but as touchyng the election, they are loued for the fathers (sakes.) 29 For the gyftes and callyng of God are without repentaunce. 30 For as ye in tyme paste haue not beleued God, yet haue ye nowe obteyned mercy thyough theyr vnbeliefe: 31 Euen so nowe haue they not * beleued the mercy (shewed) vnto you, that they also may obtayne mercy. 32 For God hath wrapped all (nations) in vnbeliefe, that he myght haue mercy on all. 33 O the deepenesse of the ryches both of the wysedome and knowledge of God: how vnsearcheable are his iudgementes, and his wayes past fyndyng out?

34 For who hath knowen the mynde of the Lorde? or who hath ben his counsellour? 35 Either who hath genen vnto hym(c) first, and he shalbe recompenced agayne? 36 For of hym, and thyough hym, and for hym are all thynges: To whom be glory for euer. Amen.

The.xii. Chapter.

1 Howe euery man shoulde walke in his seuerall callyng.

I Beseche you therefore brethren by the mercifulnesse of God, that ye geue vp your bodyes a quicke (a) sacrifice, holy, acceptable vnto god (which is) your reasonable seruice: 2 And fashion not your selues lyke vnto this worlde: but be ye chaunged in your shape by the renuing of your mynde, that ye may proue what is the wyll of God, good, and acceptable and perfect. 3 For I say thyough the grace geuen vnto me, to euery man among you, that no man esteeme of him selfe more then he ought to esteeme: but so esteeme (him selfe) that he behaue him selfe discretely, accordyng as God hath dealt to euery man the measure of fayth. 4 For as we haue many members in one bodye, and all members haue not one office: 5 So we beyng many, are one body in Christe, and euery one members one of another. 6 Seyng that we haue dyuers gyftes accordyng to the grace that is geuen vnto vs, either prophecie, (let vs prophesie) after the measure of fayth:

7 Either office, in administration: or he that teacheth, in teachyng:

8 Or he that exhorteth, in exhorting: he that geueth, in singlenesse: he that ruleth, in diligence: he that is mercyful, in chearefulnes. 9 Loue without dissimulation: Hating euyll, cleauyng to good. 10 Affectioned one to another with brotherly loue. In geuyng honor go one before another.

11 Not lither in businesse. Feruent in spirite. Seruyng the Lord. 12 Reioycyng in hope. Patient in trouble. Instant in prayer. 13 Distributyng to the necessitie of saintes. Geuen to hospitalitie. 14 Blesse them which persecute you, blesse, and curse not.

15 Reioyce with them that do reioyce, and wepe with them that wepe.

16 Beyng of lyke affection one towardes another. Beyng not hie minded: but making youre selues equall to them of the lower sort. Be not wise in your owne opinions. 17 Recompensing to no man euyl for euyll. Prouidyng afore hande thynges honest (not only before God, but also) in the syght of all men. 18 If it be possible, as muche as lyeth in you, lyue peaceably with all men. 19 Dearely beloued, auenge not your selues, but rather geue place vnto wrath: for it is written, Vengeaunce is myne, I will repay (sayth the Lorde. 20 Therefore, if thyne enemie hunger, feede hym: if he thyrste, geue hym drynke: For in so doyng, thou shalt heape coales of fyre on his head. 21 Be not ouercome

2. Cor. 3. d.

Esai. 59. d. 30 sal. 14. c.

* Or, obeyed.

(c) By this, the apostle declareth that god by his free wyll and election, doth geue saluation vnto me, without any desertes of their owne.

(a) The Iewes in Moyses law, were commaunded to offer vp the dead carkases of beastes; but christians shoulde exhibite their owne lyuely bodyes for a sacrifice to god, in mortifiyng theyr carnal lustes, and framing the selues by fayth to godlines and charitie.

(b) The worlde hath diuers signifycations in the scriptures, but here is taken specially for the nature & disposition of men in the world, whiche lined after theyr lustes and pleasures, & tenueth not god in holynes of life, & godly conuersation.

(c) Two thynges are required, yf we will esteeme or iudge soberly of Gods giftes in vs: The one, that we do not arrogate to our selues, that whiche we haue not: The next, that we boast not of the gentiles, but reuerently & soberly to vse the to gods honour and glory.

come of euyll: but ouercome euyll with good.

The .xiii. Chapter.

1 Of obedience to the rulers, vvho beare not the svvorde in vayne. 8 Charitie must measure al our doinges.

LEt euery soule be subiect vnto the hyer powers: For there is no power but of God: The powers that be, are ordained of God. 2 Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receaue to them selues dampnation. 3 For rulers are not fearefull to good workes, but to the euyll. Wylt thou not feare the power? Do well, and thou shalt haue prayse of the same. 4 For he is the minister of God for thy wealth. But yf thou do euyll, feare: for he beareth not the swoid in vayne: For he is the minister of God, reuenger of wrath on him that doth euyl. 5 Wherefore ye must needes be subiect, not onlye for feare of punishment: but also because of (a) conscience. 6 And for this cause pay ye tribute: For they are gods ministers, seruing for the same purpose. 7 Geue to euery man therefore his duetie: tribute to whom tribute (is due) custome to whom custome, feare to whom feare, honour to whom honour (belongeth.) 8 Owe nothyng to no man, but to loue one another: (For he that loueth another, hath fulfilled the lawe. 9 For this, Thou shalt not commit adulterie, Thou shalt not kyll, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not lust: and yf there be any other commaundement, it is cõprehended in this saying: namely, Thou shalt loue thy neighbour as thy selfe. 10 Charitie worketh no yll to his neighbour: therefore the fulfilling of the lawe is charitie.) 11 And chiefely considering the season, howe that it is tyme that we should now awake out of sleepe. For nowe is our saluation (b) nearer, then when we beleued. 12 The night is passed, the day is come nye. Let vs therefore cast away the deedes of darknesse, and let vs put on the armour of light. 13 Let vs walke honestly as in the day, not in rioting and dronkennesse, neither in chamberyng & wantonnes, neither in strife and enuying. 14 But put ye on the Lord Jesus Christe, and make not prouision for the flesshe to (fulfill) the lustes (thereof.)

(a) For we are bounde in conscience by the worde of God, to obey the higher powers, & in disobeying we shuld hurt the consciences (of) others, through our euyll example. Leuit. xix. d. Mat. xxi. d. Mar. xii. c.

(b) The further vve go, the nearer are vve to the ende. Novv therefore our perfect & full saluation is neerer vnto vs, then vvhe vve began first to beleue. Luke. xxi. f. Eccle. xi. c.

The .xiiii. Chapter.

15 One ought to beare vvith anothers conscience in charitie.

HYm that is weake in the fayth receaue, not to iudgementes of (a) disputing. 2 One believeth that he may eate euery thing: another which is weake, eateth herbes.

3 Let not him that eateth, dispise him that eateth not: and let not hym which eateth not, iudge him that eateth. For God hath receaued him.

4 What art thou that iudgest another mans seruaunt? To his owne maister he standeth or falleth: yea, he shalbe holden vp: For God is able to make him stande. 5 This man putteth difference betweene day and day. Another man counteth all dayes a lyke. Let euery man be fully perswaded in his owne (b) minde. 6 He that esteemeth the day, esteemeth it vnto the Lorde: and he that esteemeth not the day, to the Lorde he doth not esteeme it. He that eateth, eateth to the Lorde, for he geueth God thankes: and he that eateth not, eateth not to the Lorde, and geueth God thankes. 7 For none of vs liueth to him selfe, and no man dyeth to him selfe.

8 For yf we lyue, we lyue vnto the Lord: And yf we dye, we dye vnto the Lorde. Whether we lyue therefore, or dye, we are the Lordes. 9 For to this ende Christe both dyed and rose agayne and reuiued, that he might be Lorde both of dead and quicke.

10 But why doest thou then iudge thy brother? Eyther, why doest thou despise thy brother? We shalbe all brought before the iudgement seate of Christe. 11 For it is written, I lyue, sayth the Lorde: and all knees shall bowe to me, and all tongues shal geue prayse to God. 12 So shall euery one of vs gene accompt of him selfe to God. 13 Let vs not therefore iudge one another any more: but iudge this rather, that no man put a stumblyng blocke, or an occasion to fall in his brothers way. 14 For I knowe, and am perswaded by the lord Jesus, that there is nothing common of it selfe: but vnto him that iudgeth it to be common, to him is it common. 15 But yf thy brother be greeued with thy meate, nowe walkest thou not charitably: destroy not hym with thy meate for whom Christe dyed. 16 Let not your good be euyll spoken of. 17 For the kyngdome

A

(a) That is, not to this ende, contentiously to dispute vvith him in matters of religion, vvherunto, through the vveakenes of fayth, he can not as yet attayne, lest he shuld depart vvith a greater scruple of conscience, or be offended vvith vncharitable reasonyng. Jacob. 4. b.

(b) We must be assured in our conscience by gods vvorde in all thing that vve do, that if vve be strong, vve may knowe vvhat is our liberties: and yf vve be weake, we may learne to profite dayly.

Mat. xv. b. Acres. x. b. 1. Tim. 4. a. Mar. 7. b. C

of God is not meate and drinke: but righteousnesse and peace, and ioy in the holy ghost. 18 For he that in these thinges serueth Christe, pleaseth God, and is commended of men.

19 Let vs therefore folowe those thinges whiche make for peace, and thinges wherewith one may edifie another. 20 Destroy not the worke of God for meates sake: All thinges are pure: but it is euyll for that man which eateth with offence. 21 It is good neither to eate flesshe, neither to drynke wine, neither (any thing) whereby thy brother stumbleth, eyther falleth, or is made weake.

22 Hast thou (c)fayth? Haue it with thy selfe before God. Happy is he that condempneth not him selfe in that (thing which) he alloweth. 23 For he that maketh conscience, is dampned yf he eate, because (he eateth) not of fayth: For whatsoeuer is not of fayth, is sinne.

(c) Fayth, is here taken for a ful persuation of the christian libertie in thinges indifferent.

The .xv. Chapter.

14 Paul sheweth his zeale towarde them, 30 and requireth the like of them.

WE whiche are strong, ought to beare the featines of the weake, and not to stande in our owne conceiptes. 2 Let euery man please his neighbour in that that is good to (a)edifying. 3 For Christ pleased not him selfe, but as it is written, The rebukes of them which rebuked thee, fel on me. 4 For whatsoeuer things haue ben written afore tyme, were written for our learnyng: that we through patience and comfort of the scriptures might haue hope. 5 The God of patience and * consolation, graunt you to be lyke mynded one towardes another after the ensample of Christe Iesus: 6 That ye all agreeyng together, may with one mouth prayse God and the father of our Lorde Iesus Christe. 7 Wherefore receaue ye one another, as Christ receaued vs to the prayse of God.

(a) To edifie signifieth to do all maner of dueties to our neighbour, eyther to bring him to Christ, or yf he be wonne, that he may go forwarde in vertue.

* The aucthour of consolation, Deut. 19. b.

8 And I say, that Iesus Christe was a minister of the circumcision for the treuth of God, to confirme the promise (made) vnto the fathers: 9 And that the Gentiles might prayse God for his mercie: as it is written, For this cause I will prayse thee among the Gentiles, & sing vnto thy name.

10 And agayne he sayth, Reioyce ye Gentiles with his people. 11 And agayne, Prayse the Lorde all ye Gentiles, and laude him all ye people to-

Galath. 6. a

Deut. 20. f. 2. Reg. 22. d Psal. 18. g.

Deut. 32. f. Psal. 117. a

gether. 12 And agayne Esaias saith, There shalbe the roote of Iesse, and he that shall ryse to raigne ouer the Gentils, in him shall the Gentiles trust. 13 The God of hope fill you with all ioy and peace in beleeuing, that ye may be riche in hope, through the power of the holy ghost. 14 I my selfe am perswaded of you my brethren, that ye also are ful of goodnes, and filled with all knowledge, able also to exhort one another. 15 Neuertheles brethren, I haue somewhat more boldly written vnto you, to put you in remembrance, through the grace that is geuen to me of God,

Esai. 11. a.

16 That I should be the minister of Iesus Christe to the Gentiles. and should minister the Gospell of God, that the offering of the (b) Gentiles might be acceptable, and sanctified by the holy ghost. 17 I haue therefore wherof I may reioyce through Christ Iesus, in those thinges whiche (perteyne) to God. 18 For I dare not speake of any of those thinges which Christe hath not wrought by me, to (make) the Gentiles obedient with worde and deede, 19 In mightie signes and wonders, by the power of the spirite of God: so that from Hierusalem, and (the coastes) rounde about, vnto Illyricum I haue fully preached the Gospell of Christe.

(b) He calleth here the offering of the gentiles, the people of the gentiles, whom he wonne to God by the preachyng of the gospell.

20 So haue I enforced my selfe to preache the Gospel, not where Christ was named, lest I should haue built vppon another mans (c) foundation:

Esai. lii. b.

(c) An other mans foundation he calleth here the churches that were taught and instructed of other apostles.

21 But as it is written, To whom he was not spoken of, they shall see: and they that heard not, shall vnderstande. 22 For this cause I haue ben oft let, that I could not come vnto you. 23 But nowe, seeyng I haue no more to do in these countreis, and also haue ben desirous many yeres to come vnto you: 24 Whensoeuer I take my iourney into Spayne, I will come to you: for I trust to see you in my iourney, and to be brought on my way thytherwarde by you, after that I be somewhat fylled with you.

25 But nowe go I vnto Hierusalem, to minister vnto the (d) saintes. 26 For it hath pleased them of Macedonia and Achaia to make a certayne common gatheryng for the poore saintes which are at Hierusalem.

(d) That is, to carry to the poore saintes that lyued at Hierusalem, thalmes that he gathered for them among the gentiles where he preached.

27 It hath pleased them (verily) and their debters are they. For yf the Gentiles be made partakers of their spirituall

spirituall thinges (their) duetie is to minister vnto them in carnal thinges.

28 When I haue perfourmed this, and haue(e)sealed to them this fruite, I will come by you into Spayne.

29 And I am sure that when I come vnto you, I shall come with abounddaunce of the blessing of the Gospell of Christ. 30 I beseche you brethren for the Lorde Jesus Christes sake, and for the lone of the spirite, that ye helpe me in my busynesse with (your) prayers to God for me: 31 That I may be deliuered from them whiche beleue not in Iurie, and that this my seruice whiche I haue at Hierusalem may be accepted of the saintes:

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed. 33 The God of peace be with you all. Amen.

(e) That is, when I shall faithfully deliuer it to them, as it were sealed most surely. By fruite he meaneth almes, whiche is the fruite of the fayth of those that had receaued the gospell. 1. Cor. 14. k.

The. xvi. Chapter.

¶ A number of salutations. 17 Paul willeth them to beware of false brethren.

I Commende vnto you Phebe our sister, which is a minister of the(a) Churche of Cenchree: 2 That ye receaue her in the Lorde as it becommeth saintes, and that ye assist her in whatsoeuer businesse she hath neede of you: For she hath succoured many, and my selfe also. 3 Greete Priscilla and Aquila my helpers in Christe Jesus: 4 (Whiche haue for my lyfe layde downe their owne neckes: Vnto whym not onlye I geue thankes, but also all the Churches of the Gentiles:) 5 Lykewyse (greete) the Churche that is in their house. Salute my welbeloued Epenetus, which is the first fruite of Achaia in Christ.

6 Greete Marie, whiche bestowed much labour on vs. 7 Salute Andronicus and Junia my cosins, and prisoners with me also, whiche are well taken among the apostles, and were in Christe before me. 8 Greete Amplias my beloued in the Lorde.

9 Salute Urban our helper in Christe, and Stachys my beloued.

10 Salute Appelles approued in Christe. Salute them whiche are of Aristobulus (housholde.) 11 Salute Herodian my kinsman. Greete them that be of (the housholde of) Narcissus, which (are) in the Lorde. 12 Salute Tryphena, and Tryphosa, which labour in the Lorde. Salute the beloued Perss, whiche laboured much in the Lorde. 13 Salute Rufus chosen in the Lorde, and his mother & myne.

14 Greete Asyncritus, Phlegon, Herman, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saintes whiche are with them. 16 Salute one an other with an holy (b) kisse. The Churches of Christe salute you. 17 Nowe I beseche you brethren, (c) marke them which cause deuision, and geue occasions of cuyll, contrary to the doctrine whiche ye haue learned, and anoyde them. 18 For they that are such, serue not the Lorde Jesus Christe, but their owne belly: and with sweete and flatteryng wordes deceaue the heartes of the innocentes. 19 For your obedience is gone abrode vnto all men. I am glad therfore no doubt, of you: But yet I wouldе haue you wyse vnto that whiche is good, and simple concernyng cuyll. 20 The God of peace shall treade Satan vnder your feete shortly. The grace of our Lorde Jesus Christe be with you. Amen. 21 Timotheus my worke-felowe, and Lucius, and Jason, and Sosipater my kinsmen salute you.

22 I Tertius whiche wrote this Epistle salute you in the Lorde.

23 Gaius myne hoast, and of the whole Churche, saluteth you. Erastus the chamberlayne of the citie saluteth you, and Quartus a brother.

24 The grace of our Lorde Jesus Christe be with you all. Amen.

25 To him that is of power to stablishe you, according to my Gospell, and preachyng of Jesus Christe, by reuealyng of the mysterie which was kept secrete sence the worlde began,

26 But nowe is opened, and by the scriptures of the prophetes, at the commaundement of the euerlasting God, to the obedience of fayth, among all nations published: 27 To (the same) God, wyse only, be glorie, through Jesus Christe, for euer. Amen.

¶ This Epistle was written to the Romanes from Corinthus (and sent) by Phebe the minister vnto the Churche at Cenchrea.

(a) In the primatiue Churche auncient wydowes, and other vertuous women were chosen and appoynted to minister vnto the needy, and therfore called ministers: & not because they had any publique auctoritie to teache in the congregatiō.

(b) This was a signe of amitie amōg the Iewes, which saint Paul wylleth to be holy, that is, that it come from a mynde full of godly charitie.

(c) There are two markes to know the false apostles bye. The one is, when they leaue Christ and serue their belly. The other, when they regarde not the holy scripture, but preache lyes and their owne fantasies.

The first Epistle of Saint Paul the *Apostle to the Corinthians.*

¶ The first Chapter.

1 He prayseth the great graces of God shewed towarde them, 10 exhortyng them to concorde and humilitie.

PAul called (to be) an apostle of Jesus Chriſt, thorowe the wyll of God, & bzother Sostenes:

2 Unto the Churche of God which is at Corinthus, to them that are ſanctified in Chriſte Jeſus (a) ſaintes by callyng, with all that call on the name of our Lozde Jeſus Chriſte in euery place, both of theirs and ours: 3 Grace be vnto you, and peace from God our father, and from the Lozd Jeſus Chriſte. 4 I thanke my God alwayes on your behalfe, foz the grace of God which is geuen you in Jeſus Chriſte: 5 That in all thinges ye are made riche in him, in all vtteraunce, and in all knowledge:

6 As the teſtimonie of Jeſus Chriſt was confirmed in you. 7 So that ye are deſtitute of no gift, waiting foz the appearing of our Lozde Jeſus Chriſt. 8 Which ſhall alſo * ſtrengthe you vnto the ende, that ye may be (b) blameleſſe in the day of our Lozde Jeſus Chriſte. 9 God is faithfull, by whom ye are called vnto the felowſhipe of his ſonne Jeſus Chriſte our Lozde.

10 Nowe I beſeche you bzethzen by the name of our Lozde Jeſus Chriſt, that ye all ſpeake one thing, and that there be no diſcentions among you: but be ye knyt together in one minde, and in one meanyng. 11 Foz it is ſhewed vnto me my bzethzen of you, by them whiche are of the houſe of Cloe, that there are contentions among you. 12 Nowe this I ſay, that euery one of you ſaith, I am of Paul, and I am of Apollo, and I am of Cephas, and I am of Chriſte. 13 Is Chriſte diuided? was Paul crucified foz you? eyther were ye baptized in the name of Paul? 14 I thanke God that I baptized none of you, but Criſpus and Gaius: 15 Leſt any ſhould ſay that I had baptized in myne owne name. 16 I baptized alſo the houſeholde of Stephana: Furthermoze knowe I not whether I baptized any other. 17 Foz Chriſte ſent me not to baptize, but to preache the Goſpel: not with wyſdome of (c) wozdes, leſt the croſſe of Chriſt ſhould be made of none effect. 18 Foz the preachyng of the croſſe is to them that periſhe fooliſhneſſe: but vnto vs whiche are ſaued, it is the power of god. 19 Foz it is wzitten, I wyll deſtroy the wyſdome of the wyſe, and wyll caſt away the vnderſtandyng of the prudent.

20 Where is the wyſe? where is the Scribe? where is the diſputer of this wozlde? hath not God made the wyſdome of this wozlde fooliſhneſſe? 21 Foz after that the wozlde through wyſdome knewe not God in the wyſdome of God: it pleaſed God thzough fooliſhneſſe of preaching to ſaue them that beleue. 22 Foz the Jewes require a ſigne, and the Grekes ſeeke after wyſdome: 23 But we preache Chriſte crucified, vnto the Jewes a ſtumblyng bloche, & vnto the Grekes fooliſhneſſe: 24 But vnto them which are called, both of the Jewes and Grekes (we preache) Chriſte the power of God, and the wyſdome of God. 25 Foz the fooliſhneſſe of god is wyſer then men: and the weakeneſs of God is ſtronger then men.

26 Bzethzen, ye ſee your callyng, howe that not many wyſe men after the fleſhe, not many mightie, not many noble (are called:) 27 But God hath choſen the fooliſhe thinges of the wozlde, to confounde the wyſe: and God hath choſen the weake thinges of the wozlde, to confounde thinges whiche are mightie: 28 And vnnoble thinges of the wozlde, and thinges which are deſpiſed, hath God choſen, (yea) and thinges whiche are not, to bzyng to naught thinges that are: 29 That no fleſſe ſhoulde reioyce in his preſence. 30 And of him are ye in Chriſte Jeſus, whiche of

(a) Made holy by the free mercie and calling of God.

Rom.1.a. Gala.1.a.

* Oz, confirme.

(b) For there is no condempnation to them that are grafted in Chriſte Jeſus.

Actes.18.b. 1.Cor.3.a. and.4.c.

(c) When men ſhould attribute that vnto eloquence, which onlye belongeth to the power of God.

Rom.1.b. Eſai.29.b.

Eſai.33.c.

Mat.8.a. Luke.11.b. Johñ.vi.d.

of God is made vnto vs wysdome, and righteousnesse, and sanctification, and redemption: 31 That accordyng as it is written, He that reioyceth, let him reioyce in the Lorde.

The .ii. Chapter.

1 He putteth for example his maner of preachyng, which was accordyng to the tenour of the Gospell,

A

AND I brethren, when I came to you, came not in gloriousnesse of wordes, or of wysdome, shewyng vnto you the (a) testimonie of God.

(a) That is the gospell, wherby god doth manifest him selfe to the world, or whereof God is the aucthour & witnesse.

2 For I esteemed not to knowe any thing among you, saue Jesus Christe, and him crucified. 3 And I was among you in weakenesse, and in feare, and in much tremblyng. 4 And my wordes and my preachyng (was) not with entising wordes of mans wysdome, but in shewyng of the spirite, and of power: 5 That your fayth shoulde not stande in the wysdome of men, but in the power of god. 6 And we speake wysdome among them that are perfect: not the wysdome of this worlde, neither of the princes of this worlde, which come to naught:

B

7 But we speake the wysdome of God in a mysterie (euen) the hyd (wysdome) which God ordayned before the worlde vnto our glorie. 8 Whiche none of the princes of this worlde knewe: For had they knowen it, they

Actes.13.d.

Esai.63.d.

would not haue crucified the Lorde of glorie. 9 But as it is written, The eye hath not seene, and the eare hath not heard, neither hane entred into the heart of man, the thinges whiche God hath prepared for them

Rom.viii.a

that loue him. 10 But God hath reuealed (them) vnto vs by his spirite. For the spirite searcheth all thinges, yea the deepe thinges of god. 11 For what man knoweth the thinges of a man, saue the (b) spirite of a man which is in him? Euen so the thinges of God knoweth no man, but the spirite of God. 12 And we haue receaued not the spirite of the worlde, but the spirite which is of God: that we might knowe the thinges that are geuen to vs of god. 13 Which thinges also we speake, not in the wordes which mans wysdome teacheth: but which the holy ghost teacheth, comparyng spirituall thinges with spirituall thinges. 14 But the naturall man perceaueth not the thinges of

(b) Mans mynd, which vnderstandeth and iudgeth,

C

the spirite of God, for they are foolishnesse vnto him: neither can he knowe (them) because they are spiritually discerned. 15 But he that is spirituall discerneth all thinges, yet he him selfe is iudged of no man.

Esai.xl.c. Rom.xi.e.

16 For who hath knowen the mynde of the Lorde, that he myght instruct him? But we haue the (c) mynde of Christe.

(c) That is, Christes spirite.

The .iii. Chapter.

3 Paul rebuketh the sectes and aucthours thereof. 11 Christe is the foundation of his Churche.

A

AND I coulde not speake vnto you brethren, as vnto spirituall, but as vnto carnall (euen) as vnto (a) babes in Christ. 2 I gaue you milke to drinke, and not meate: for ye then were not strong, neither are ye as yet.

(a) Beyng ingrafted in Christe by fayth, we begyn to moue by his spirit: & as we profite in fayth, we growe vp to a ripe age. And here let him take heede that teacheth, lest for mylke he geue poyson. For mylke & strong meate in effect are one, but only differ in maner and fourme.

3 For ye are carnall: Seeing then there is among you enuying, & strife, and sectes, are ye not carnall, and walke as men? 4 For whyle one sayth, I am of Paul, and another, I (am) of Apollo: are ye not carnall?

B

5 What is Paul? what is Apollo? Only ministers are they by whom ye beleued, euen as the Lorde gaue to euery man. 6 I haue planted, Apollo watred: but god gaue the encrease.

7 So then, neither is he that planteth any thing, neither he that watereth: but God that geueth the encrease. 8 He that planteth, and he that watereth, are one: and euery man shall receaue his rewarde accordyng to his labour. 9 For we together are gods labourers, ye are gods husbandrie, ye are gods buyldyng. 10 Accordyng to the grace of god geuen vnto me, as a wyse maister buylder haue I layde the foundation, and another buildeth thereon. But let euery man

Ephe.ii.d.

(b) take heede how he buildeth vpon. 11 For other foundation can no man lay then that that is layde, whiche is Jesus Christe. 12 If any man build on this foundation, golde, siluer, precious stones, tymber, hay (or) stubble: 13 Euery mans worke shall appeare. The day shall declare it, because it shalbe reueiled by the fyre, and the fyre shall trye euery mans worke what it is. 14 If any mans worke that he hath buylt vppon abyde, he shall receaue a rewarde. 15 If any mans worke burne, he shall suffer losse, but he shalbe safe him selfe: neuertheless, yet as it were through

(b) He reproueth the ministers of Corinth, as teachers of curious doctrines and questions.

Mat.xvi.c.

1.Cor.vi.d. fyre. 16 Know ye not that ye are the temple of God, and that the spirite of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which (temple) ye are.

18 Let no man deceaue him selfe: If any man among you seeme (to hym selfe) to be wyse in this worlde, let him be a foole, that he may be wyse.

Iob.v.e. (c) Whe they them selues are entangled in the same snares which they layde for others.

19 For the wysdome of this worlde, is foolishnesse with God: For it is writtē, He compasseth the wyse in (c) their owne craftynesse. 20 And agayne, The Lorde knoweth the thoughtes of the wyse that they be vaine.

21 Therefore let no man reioyce in (d) men: for all thinges are yours.

(d) But in God, who worketh by his ministers to his owne glorie, and the comfort of his Churche.

22 Whether it be Paul, or Apollo, or Cephas, either the worlde, either life, or death, whether they be present thinges, or thinges to come: all are yours, 23 And ye are Christes, and Christe (is) Gods.

The .iiii. Chapter.

1 After he had described the office of a true Apostle, 3 seyng they dyd not acknowledge him such one, 4 he appealeth to Gods iudgement.

LEt a man so esteeme of vs as the ministers of Christe, and disposers of the secretes of God.

2 Furthermore, it is required of the dispolers, that a man be found faythfull. 3 With me it is but a very small thing that I shoulde be iudged of you, eyther of mans iudgement: no, I iudge not (a) myne owne selfe.

A Deut.19.d.

(a) Whether I haue great giftes or little, fewe or many.

4 For I knowe nothyng by my selfe, yet am I not thereby iustified: but he that iudgeth me is the Lorde.

5 Therefore iudge nothyng before the tyme, vntyll the Lorde come, who wyll lighten thinges that are hyd in darknesse, and open the counsels of the heartes: and then shall euery man haue prayse of God. 6 And these thinges brethren, I haue figuratiuely applyed vnto my selfe and to Apollos, for your sakes; that ye myght learne by vs, that no man conceaue in mynde aboue that whiche is written, that one swell not agaynst another for any mans cause. 7 For who (b) separateth thee? And what hast thou that thou hast not receaued? yf thou haue receaued it, why reioycest thou as thoughe thou haddest not receaued it. 8 Now ye are full, now ye are made riche, ye raigne as kinges without vs, and I wouldde to God ye dyd raigne, that we also might raigne with you. 9 For me thinketh that god hath set forth vs which are the last apostles, as it were men appoynted to death. For we are made a gasing stocke vnto the worlde, and to the angels, & to men. 10 We (are) (c) fooles for Christes sake, but ye (are) wyse in Christe. We (are) weake, but ye (are) strong: Ye (are) honorable, but we (are) dispised. 11 Euen vnto this " time we both hunger & thirst, and are naked, and are bufketed, and haue no certayne dwellyng place,

25 (b) To wyt, from other men, and preferreth thee.

12 And labour, worknyng with our owne handes: we are reuyled, and we blesse: we are persecuted, and suffer it: 13 We are cuyl spoken of, and we pray: we are made as the filthynesse of the worlde, (and as) the offscowryng of all thinges vnto this day. 14 I wryte not these thinges to shame you, but as my beloued sonnes I warne you. 15 For though ye haue ten thousande instructours in Christ, yet (haue ye) not many fathers: For in Christe Iesus I haue begotten you through the gospell. 16 Wherefore I desyre you, be ye folowers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne and faythfull in the Lorde, which shall put you in remembraunce of my wayes which be in Christe, as I teache euery where in al Churches.

18 Some swell as though I woulde come no more at you: 19 But I wyl come to you shortly, yf the Lord wyll, and wyll knowe, not the wordes of them which swell, but the power.

20 For the kingdome of God is not in word, but in (d) power. 21 What wyll ye? Shall I come vnto you with a rod, or in loue and in the spirite of meeknesse?

(d) Of the holy ghost.

The .v. Chapter.

1 He reproueth sharply their negligence in punishing him that had committed incest. 3 Wyllyng them to excommunicate hym. 7 To imbrace puritie, 9 and flee wickednesse.

(a) Who woulde thinke that you woulde suffer that mischiefe vnpunished, which the most barbarous nations abhorre to speake of.

IT were goeth a common saying that there is fornication among you, and such fornication as is not named among the (a) Gentiles: that one shoulde haue his fathers wyfe. 2 And ye swell, and haue not rather sorowed, that he that hath so done this deede might be put from among you. 3 For I verily as absent in body, but present in spirite, haue

30 Isa.64.d. Rom.viii.f (c) By this bitter taunteyng, in abiecting him selfe, and exaltyng the Corinthiās, he maketh them ashamed of their vayne glory.

" Or, houre

Actes.xx.g. 1.Thes.ii.c. ii.Thes.3.d C

Actes.18.c. Heb.vi.a.

haue determined alredy as though I were presente, concernyng him that hath done this deede. 4 In the name of our Lorde Jesus Christe when ye are gathered together and my spirite, with the power of the Lorde Jesus Christe, 5 To delyuer such (a one) vnto Satan for the destruction of the flesshe, that the spirite may be saued in the day of the Lorde Jesus.

(b) Seyng you suffer such monstruous vices vnpunished. B

6 Your reioycing is not (b) good. Knowe ye not that a litle leauen leaueneth the whole lumpe? 7 Purge out therefore the olde leauen, that ye may be newe dowe, as ye are vnleauened bread: For (euen) Christe our passouer is offered vp for vs. 8 Therefore let vs kepe holy day, not with olde leauen, neither with the leauen of maliciousnesse and wickednesse: but with the vnleauened (bread) of puretnes and trueth. 9 I wrote vnto you in an epistle, that ye shoulde not company with fornicatours. 10 (And I meant) not at all with the fornicatours of this worlde, or with the couetous, or extorcioners, or with Idolaters: for then must ye needes haue gone out of the worlde. 11 But now I haue written vnto you that ye company not together, yf any that is called a brother be a fornicatour, or couetous, or a worshipper of idoles, or a rayler, or a drunkarde, or an extorcioner: with him that is such (see that ye) eate not. 12 For what haue I to do to iudge them that are without? Do ye not iudge them that are within? 13 Them that are without God iudgeth. Put away from among you that wicked person.

2. Thes. 3. b C

Deut. 13. b.

The .vi. Chapter.

1 Christians ought to suffer. 12 He reproueth the abusing of christian libertie, 15 and sheweth that we ought to serue god purely, both in body and soule.

A Dare any of you, hauyng busines " with another, be iudged vnder the (a) vniust, and not rather vnder the saintes? 2 Do ye not know that the saintes shal iudge the world? If the worlde shalbe iudged by you, are ye vnworthy to iudge the smallest matters? 3 Knowe ye not howe that we shall iudge the angels? Howe much more, thinges that partayne to this lyfe? 4 If then ye haue iudgement of thinges partaynyng to this lyfe, set vp them to iudge whiche are least esteemed in the Churche. 5 I speake it to your shame. Is it so that there is not a wyse man among you? no not one that can iudge betweene brother and brother? 6 But one brother goeth to lawe with another, and that vnder the vnbeleuers? 7 Now therefore there is vtterly a fault among you, because ye go to lawe one with another: Why rather suffer ye not wrong? why rather suffer ye not harme? 8 Nay, ye your selues do wrong, and do harme, & that to your brethren. 9 Knowe ye not that the vnrighteous shall not inherite the kyngdome of God? Be not deceaued: neither fornicatours, nor idolatours, nor adulterers, nor weakelinges, nor abusers of them selues with mankynde, 10 Nor theenes, nor couetous, nor drunkards, nor cursed speakers, nor " pylers shall inherite the kyngdome of God. 11 And such were some of you: but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lorde Jesus, and by the spirite of our God.

B

Gal. b. d. Ephe. b. a.

" Or, extorcioners.

Eccle. 37. d 1. Cor. 5. c.

12 All thinges are lawfull vnto me, but all thinges are not profitable: all thinges are lawfull vnto me, but I wyll not be brought vnder the (b) power of any. 13 Meates (are ordeyned) for the belly, and the belly for meates: but God shall destroy both it, and them: Nowe the body (is) not for (c) fornication, but for the Lorde: and the Lorde for the body. 14 And god both hath rayfed vp the Lorde, and also shall rayfe vs vp by his power. 15 Knowe ye not that your bodyes are the members of Christe? Shal I then take the members of Christe, and make them the members of an harlot? God forbyd. 16 Knowe ye not that he whiche coupleth him selfe with an harlot, is one body? * For two (sayth he) shalbe one flesshe. 17 But he that is ioyned to the Lorde, is one spirite. 18 Flee fornication: Euery sinne that a man doth, is without the body: but he that committeth fornication, sinneth agaynst his owne body. 19 Knowe ye not that your body is the temple of the holy ghost (whiche is) in you, whom ye haue of God, and ye are not your owne? 20 For ye are deerely bought: therefore glorifie God in your body, and in your spirite, which are gods.

(b) For we are subiect to those thinges which we can not want.

(c) They abused meates, both in that they offended other thereby, and also prouoked their owne lustes to vncleanesse. C

* with the harlot. Gen. 11. d. Mat. 19. Mark. 10. a. Ephe. 5. a.

The .vii. Chapter.

The apostle aunswereth to certayne questions which the Corinthians desyred to knowe.

NOwe as concernyng the thinges whereof ye wrote vnto me: It is (a) good for a man not to touche a woman. 2 Neuertheleße to auoyde fornication, let euery man haue his owne wyfe, & let euery woman haue her owne husbande. 3 Let the husbande geue vnto the wyfe due beneuolence: Likewise also the wyfe vnto the husbande. 4 The wyfe hath not the power of her owne body, but the husbande: And lykewyse also the husband hath not the power of his owne body, but the wyfe. 5 Defraude you not the one the other, except (it be) with both your consentes for a tyme, that ye may geue your selues to fasting and prayer: and afterwarde come together agayne, that Satan tempt you not for your incontinencie. 6 This I say of fauour, and (b) not of commaundement. 7 For I would that all men were as I my selfe (am:) but euery man hath his proper gyft of God, one after this maner, another after that. 8 I say therefore vnto them that be vnmarryed & wydowes, it is good for them yf they abyde euen as I: 9 But yf they can not abstayne, let them marry: for it is better to marry then to burne. 10 Vnto the marryed commaunde, not I, but the Lorde, let not the wyfe depart from the husbande: 11 But and yf she depart, let her remayne vnmarryed, or be reconciled to her husbande (agayne:) And let not the husband put away his wyfe. 12 But to the remnannt speake I, not the Lorde, If any brother haue a wyfe that beleueth not, if she be content to dwell with him, let him not put her away.

13 And the woman which hath to her husbande an infidel, and be consent to dwell with her, let her not put him away. 14 For the vnbeleuing husband is sanctified by the wyfe, and the vnbeleuing wife is sanctified by the husbande: els were your chyldren vncleane, but nowe are they (c) holy.

15 But yf the vnbeleuyng depart, let him depart: A brother or a sister is not in subiection in such (thinges:) but God hath called vs in peace.

16 For how knowest thou O woman, whether thou shalt saue thy husbande or how knowest thou O man, whether thou shalt saue thy wyfe?

17 But as God hath distributed to euery man, as the Lorde hath called euery one, so let him walke, and so ordayne I in all Churches. 18 Is any man called beyng circumcised? let him not adde (vncircumcision:) Is any called vncircumcised? let him not be circumcised. 19 Circumcision is nothyng, & vncircumcision is nothing, but the keeping of the commaundementes of God. 20 Let euery man abyde in the same callyng wherein he was called. 21 Art thou called a seruaunt? care not for it: neuertheless yf thou mayst be free, vse it rather.

22 For he that is called in the Lorde (beyng) a seruaunt, is the Lordes freeman: lykewyse also he that is called (beyng) free, is Christes seruaunt.

23 Ye are dearely bought, be not ye the seruauntes of men. 24 Brethren, let euery man wherein he is called, therein abyde with (d) God. 25 Now concernyng virgins I haue no commaundement of the Lorde: yet geue I counsel, as one that hath obtayned mercie in the Lorde to be faythfull.

26 I suppose therefore that it is good for the present necessitie, for (I say) it is good for a man so to be. 27 Art thou bounde vnto a wyfe? seeke not to be loosed. Art thou loosed from a wyfe? seeke not a wyfe.

28 But and yf thou marry a wyfe, thou sinnest not: and yf a virgin marry, she hath not sinned: neuertheless, such shall haue trouble in their flesche: But I beare with you.

29 But this say I brethren, the time is short: it remayneth that they which haue wyues, be as though they had none: 30 And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that bie, as though they possessed not: 31 And they that vse this world, as though they vsed it not: For the fashion of this worlde goeth away. 32 I would haue you without care. He that is vnmarryed, careth for the thinges that belong to the Lorde, howe he may please the Lorde: 33 But he that hath marryed a wyfe, careth for the thinges that are of the worlde, howe he may please his wyfe. 34 There is difference betweene a virgin and a wyfe: The vnmarried woman careth for the thinges that are of the Lorde, that she may

(a) Or, expedient, because marryage through mans corruption, and not by gods institution, bringeth cares and troubles.

Tob. vi. d. Ioel. ii. d.

(b) He sheweth that he commaundeth not precisely al men to marry, but that God hath graunted this remedye vnto them which can not lyue chaste.

1. Tim. v. c. Mat. v. e. and xix. a.

(c) They that are borne of eyther of the parentes faythfull, are also counted members of Christes Churche, because of the promise.

Ephe. 4. a.

1. Tim. vi. a.

(d) Or, sincerely, as in the presence of god.

Rom. * Or, b lawe o eyage.

Act. 5.

* Or, taught.

(a) Wh beyng i yet are med of as Lord Seigneo

30 Sal. xc. a. ii. Per. iii. b

* Esai. lx. b. * Or, abuse

1. John. ii. c Mat. v. i. d. Luke. vi. c.

may be holy both in body and in ſpirite: (Agayne)the that is marryed,careth for the thynges that pertayne to the worlde, howe she may please her husbande. 35 This speake I for your profite: not to tangle you in a snare, but that honestly and comely ye may cleane fast vnto the Lorde without separation. 36 But yf any man thinke that it is vncomely for his virgin yf she passe the tyme of marryage, (c)and neede so require: let him do what he will,he sinneth not: let them be married. 37 Neuertheleſſe,he that purposeth surely in his heart, hauyng no neede, but hath power ouer his owne will, and hath so decreed in his heart that he will kepe his virgin, doth well. 38 So then he that ioyneth (his virgin)in marryage,doth well: but he that ioyneth not(his virgin)in marryage, doth better. 39 The wyfe is bounde to the * lawe as long as her husbande liueth: but yf her husbande be dead, she is at libertie to marry with whom she will: only in the Lord. 40 But she is happyer if she so abide, after my iudgement: And I thinke verily that I haue the ſpirite of God.

(c) That is, that she should mary to auoyde fornication.

Rom. 7.2

* Or, by the lawe of maryage.

¶ The.viii. Chapter.

1 He rebuketh them that vſe their libertie to the ſclaunder of other, in goyng to the idolatrous ſacrifices,

AS touchyng thynges offred vnto idols,we are ſure that we all haue knowledge. Knowledge maketh a man ſwell: but loue edifieth. 2 If any man thinke that he knoweth any thyng, he knoweth nothyng yet as he ought to knowe. 3 But yf any man loue God, the ſame is * knowen of him. 4 As concernyng the eatyng of thoſe thynges that are offred vnto idols, we are ſure that an idoll is nothyng in the worlde, and that there is none other God but one. 5 And though there be that are called gods, whether in heauen or in earth, (as there be gods many,and(a)lordes many:) 6 yet vnto vs is there but one god, (which is) the father of whom are all thynges, and we in him: and one Lorde Jeſus Chriſt, by whom are all thinges,and we by him. 7 But euery man hath not knowledge: For ſome hauyng conſcience of the idoll vntyll this houre, eate as a thyng offred vnto the idols: and ſo their conſcience beyng weake,is defiled. 8 But meate maketh vs not acceptable to God: For neither yf we eate, haue we the more: neither yf we eate not, haue we the leſſe. 9 But take heede lest by any meanes this libertie of yours be an occaſion of fallyng to them that are weake. 10 For yf any man ſee thee which hath knowledge, ſit at meate in the idols temple: ſhall not the conſcience of him which is weake, be (b) boldened to eate thoſe thynges which are offred to idols: 11 And thorowe thy knowledge ſhal the(c)weake brother periſhe,for whom Chriſt died? 12 When ye ſinne ſo agaynſt the brethren,and wounde their weake conſcience,ye ſinne againſt Chriſt. 13 Wherefore,if meate offend my brother, I wil eate no fleſhe whyle the worlde ſtandeth,leſt I ſhould offende my brother.

Act. 5.c.

* Or, taught.

(a) Which beyng idols, yet are eſteemed of men as Lordes,& Seigneours.

(b) By that example, without any grounde of doctrine.

(c) Which eateth against his conſcience. Rom.14.b

¶ The.ix. Chapter.

1 He exhorteth them by his example to vſe their libertie to others edification.

AM I not an apoſtle? am I not free? Haue I not ſeene Jeſus Chriſt our Lorde? Are ye not my worke in the Lorde? 2 If I be not an apoſtle vnto other, yet doubtleſſe am I vnto you: For the (a) ſeale of myne apoſtleſhip are ye in the Lorde.

3 Myne aunſwere to them that aſke me,is this, 4 Haue we not power to eate and to drynke? 5 Haue we not power to leade about a (b) ſiſter a woman,aſwell as other apoſtles, and as the brethren of the Lord and Cephas? 6 Either only I and Barnabas haue not power this to do? 7 Who goeth a warfare at any tyme at his owne coſt? Who planteth a vineyarde, and eateth not of the fruite therof? Or who feedeth a flocke, and eateth not of the mylke of the flocke? 8 Say I theſe thinges after the maner of men? or ſaith not the lawe the ſame alſo? 9 For it is written in the lawe of Moyſes, Thou ſhalt not mooſell the mouth of the ore that treadeth out the corne. Doth God take care for oren? 10 Either ſaith he it not altogether for our ſakes? For our ſakes no doubt (this)is written: that he which eareth, ſhould eare in hope:and that he which threſheth in hope, ſhould be partaker of his hope. 11 If we haue ſowen vnto you ſpirituall thinges, is it a great thing if we reape your carnal thinges? 12 If others be partakers with you of (their)power,(wherfore are) not we rather? Neuertheleſſe, we haue not vſed this power: but ſuffer all thynges, leſt we

(a) I neede no further declaration but the workes that I haue wrought among you.

(b) Or a ſiſter a wife. Saint Paul vſeth none other worde to expreſſe a wyfe, then γυνὴ. valla, what nedeth it to adde a womā, where was premiſed a ſiſter? wherefore I thinke(ſaith he) it ought to be tranſlated a wyfe, ſpecially becauſe it is expreſſed in the ſing. number γυναῖκα The olde tranſlation printed, tranſpoſeth the wordes, ſaying. Mulierem ſororem, where the moſt olde written copies conſtantly haue, Sororem mulierem, as all the Greke copies ἀδελφὴν γυναῖκα.

we shoulde hynder the Gospell of Christ. 13 Do ye not knowe that they which minister about holy thynges, eate of the thinges of the temple? and they which wayte at the aulter, are partakers with the aulter? 14 Euen so hath the Lorde ordayned, that they which preache the Gospell, shoulde lyue of the Gospell. 15 But I haue vsed none of these thynges. Neuertheles, I wrote not these thynges, that it shoulde be so done vnto me: For it were better for me to dye, then that any man shoulde make my reioycyng vayne. 16 For if I preache the Gospel, I haue nothyng to reioyce of: for necessitie is layde vpon me. But wo is vnto me if I preache not the Gospell. 17 For if I do it with a good wyll, I haue a rewarde: but if (I do it) against my will, the (c) dispensation is committed vnto me. 18 What is my reward then? Verily that when I preache the Gospell, I make the Gospell of Christ free, that I misuse not myne auctoritie in the Gospell. 19 For though I be free from al men, yet haue I made my selfe seruaunt vnto all men, that I might win the more. 20 Vnto the Iewes I become as a Iewe, that I might win the Iewes: to them that are vnder the lawe, (I become) as (though I were) vnder the lawe, that I might win them that are vnder the lawe: 21 To them that are without lawe (become I) as (though I were) without lawe, (when I was not without lawe as partepnyng to the lawe of god, but in the lawe of Christ) to win them that are without lawe. 22 To the weake became I as weake, that I might win the weake: I am made all thinges to all men, that I might at the leaste way saue some.

23 And this I do for the Gospels sake, that I might haue my part therof. 24 Perceaue ye not (howe) that they which runne in a race, runne all, but one receaueth the rewarde? So runne that ye may obtayne. 25 Euery man that proueth masteries, abstayneth from all thynges: and they (do it) to obtayne a crowne that shal perishe: but we (to obtayne) an euerlastyng (crowne.) 26 I therfore so runne, not as at an vncertayne thyng: so fight I, not as one that beateth the ayre: 27 But I tame my (d) body, and bryng it into subiection: lest by any meanes that when I haue preached to other, I my selfe shoulde be a castaway.

¶ The.x. Chapter.

1 He feareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God.

BRethren, I woulde not that ye shoulde be ignorant, howe that all our fathers were vnder the cloude, and all passed thyough the sea: 2 And were all baptized * vnto Moyses in the cloude, and in the sea: 3 And did all eate of one (a) spirituall meate: 4 And did all dyynke * of one maner of spirituall drinke: (And they dranke of that spirituall rocke that folowed them: which rocke was (b) Christe.) 5 But in many of them had God no delyte: for they were ouerthrowen in the wildernesse.

6 These verily are ensamples to vs, (to thintent) that we shoulde not lust after euyl thinges, as they also lusted. 7 Neither be ye idolatours, as (were) some of them, as it is written, The people sate downe to eate and dyynke, and rose vp to play. 8 Neither let vs commit fornication, as some of them committed * fornication, and fel in one day three and twentie thousande. 9 Neither let vs tempt Christe, as some of them tempted, and were destroyed of serpentes. 10 Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer. 11 All these thynges happened vnto them for ensamples: but they are written to put (c) vs in remembraunce, whom the endes of the worlde are come vpon. 12 Wherfore, let him that thinketh he standeth, take heede lest he fall. 13 There hath no temptation taken you, but such as followeth the nature of man: but God is faythfull, which shall not suffer you to be tempted aboue your strength: but shall with the temptation make away, that ye may be able to beare it. 14 Wherfore my deare beloued, flee from idolatrie. 15 I speake as vnto them which haue discretion: iudge ye what I say. 16 The cup of blessyng which we blesse, is it not the partakyng of the blood of Christe? The bread which we breake, is it not the partakyng of the body of Christe? 17 For we that are many, are one bread and one body, in as much as we all are partakers of one bread. 18 Beholde Israel (which is) after the flesshe: are not they which eate of the sacrifices, partakers of the

C
Mat.10.b
Act.20.g

(c) The Greke word signifieth a guidaunce, bestowyng, or distribution of things, as it were to the profite of an housholde. Act.16.8. Gala.2.8.

D

1.Cor.10.g.

1.Tim.2.b
2.Pet.5.b

(d) Lest he should be reproued of men when they should see him do contrary, or contemne that thing which he taught other to do.

E

* That is, into Moyses lawe, as some reade. Or, as S. Augustine readeth, by Moyses.

(a) That is, Manna, whiche was the outwarde signe or Sacrament of the spiritual grace.

* Or, the same.

B

(b) That is, signified Christ, as all Sacramentes do.

* Or, did commit fornication.

(c) Howe God wyll plague vs, if we be subiect to the lyke vices.

C
Num.14.e
1.Cor.1.b
1.Thes.5.d
2.Pet.2.d

1.Cor.

(d) Whi
to asser
in that
pany w
idols ar
led vpo

Eccl.3

1.Cor.

* Or, t
marke
diuina
Psal.2

1.Cor.8

(e) We
take he
that thr
our abu
our liber
be not c
demned

1.Cor.5

D the aulter? 19 What say I then? that
1.Cor.8.a the idoll is any thyng? or that it
which is offred to idols is any thyng?
20 But (this I say) that the thynges
which the gentiles offer, they offer to
(d) Which is, to assemble in that company where idols are called vpon. deuyls, and not to God: And I woulde
not that ye shoulde haue (d) felowship
with the deuyls. 21 Ye can not
drynke the cup of the Lorde, and the
cup of deuyls: Ye can not be partakers of the Lordes table, and of the
table of deuyls. 22 Either do we
prouoke the Lorde to anger? Are we
stronger then he? 23 All thynges are
lawfull for me, but all thynges are
not expedient: All thynges are lawfull for me, but all thynges edifie not.
Eccl.37.d. E 24 Let no man seeke his owne: but
1.Cor.13.b euery man anothers wealth.
25 Whatsoeuer is solde in the
* Or, in the market of victuals. Psal.24.a market, that eate, and aske no question for conscience sake. 26 For the
earth is the Lordes, and all that therein is. 27 If any of them which beleue not byd you (to a feast,) and ye be
disposed to go, whatsoeuer is set before you, eate, asking no question, for
F conscience sake. 28 But if any man
1.Cor.8.b say vnto you, This is offred vnto
idols: eate not (of it) for his sake that
shewed it, and for conscience sake.
The earth is the Lordes, and all that
(e) We must take heede that through our abuse, our libertie be not condemned. therin is. 29 Conscience I say, not
thyne, but of the other: For why is
my (e) libertie iudged of another
mans conscience? 30 For if I take
G (my part) with thankes, why am I
euyll spoken of, for that wherefore I
geue thankes? 31 Whether therfore
ye eate, or drynke, or whatsoeuer ye
do, do all to the prayse of God.
32 See that ye geue none offence,
neither to the Iewes, nor yet to the
1.Cor.9.d. Grecians, neither to the Churche of
God: 33 Euen as I please all men
in all thynges, not seekyng myne
owne profite, but (the profite) of many,
that they might be saued.

¶ The xi. Chapter.

1 He rebuketh the abuses which vvere crept into their Church, 4 as touching prayer, prophesiyng, 18 and ministring the Lordes supper, 23 bringyng them agayne to the first institution therof.

BE ye the followers of me, euen as I
am of Christe. 2 I commende you
brethren, that ye remember me in
all thynges, & kepe the ordinances
as I deliuered them to you. 3 But I
wyll that ye knowe that Christe is
Gen. 2.d. Ephe.5.c. the head of euery man: and the man
is the womans head, and God is
Christes head. 4 Euery man prayeing or prophesiyng, hauing any thyng
on his head, shameth his head.
5 But euery woman that prayeth or
prophesieth) bare headed, dishonesteth
her head: for (that) is euen all one as if
she were shauen: 6 If the woman
Deut.22.a be not couered, let her also be shorne:
yf it be a shame for a woman to be
shorne or shauen, let her * couer her
* Or, be couered. head. 7 A man ought not to couer
H his head, forasmuch as (he) is the
image and glorie of God: but the
woman is the glorie of the man.
Gen.1.d. 8 For the man is not of the woman:
but the woman of the man. 9 Neither was the man created for the
womans sake: but the woman for the
mans sake. 10 For this cause ought
(c) Some-thyng to couer her head in signe of subiection. the woman to haue (a) power on her
head, for the angels sakes. 11 Neuertheless, neither is the man with-
out the woman, neither the woman
without the man, in the Lorde.
12 For as the woman is of the man,
euen so is the man by the woman: but
all of God. 13 Iudge in your selues
(whether) it be comely that a woman
C pray vnto god bare headed? 14 Doth
not nature it selfe teache you that it
is a shame for a man if he haue long
heere: 15 But if a woman haue long
heere, it is a prayse for her: for her
heere is geuen her to couer her with-
all. 16 If any man lust to striue, we
haue no such custome, neither the
Churches of God. 17 This I warne
you of, and commende not, that ye
come together not after a better
maner, but after a worse. 18 For
first of all, when ye come together in
the Churche, I heare that there is
Mat.18.a. dissention among you: and I partly
beleue it. 19 For there must be
sectes among you, that they which
are * approued, among you might be
* Or, tryed. knowen. 20 When ye come together
therefore into one place, you can not
eate the Lordes supper. 21 For
euery one preuenteth other in eatyng
his owne supper: and one is
D hungry, and another is drunken.
22 Haue ye not houses to eate and to
drynke in? Dispise ye the Churche of
God, and shame them that haue not?
What shall I say vnto you, shall I
prayse you in this? I prayse you not.
23 That which I deliuered vnto
you,

you I receaued of the Lorde: for the Lorde Jesus the same nyght in the which he was betrayed, toke breade:
24 And when he had geuen thankes, he brake(it)and sayde, Take ye (and) eate,this is my body which is broken for you: this do ye in the remembraunce of me. 25 After the same maner also (he toke) the cup, when he had supped, saying,This cup is the newe testament in my blood: this do as oft as ye drynke it, in remembraunce of me. 26 For as often as ye shall eate this bread, and drynke this cup, * ye shall shewe the Lordes death, tyll he come. 27 Wherfore whosoeuer shall eate this bread, and drynke this cup of the Lorde (b) vnworthyly,shalbe giltie of the body and blood of the Lorde. 28 But let a man examine him selfe,and so let him eate of this bread, and drynke of this cup: 29 For he that eateth and drinketh vnworthyly,eateth and drinketh his (c) owne dampnation, makyng no difference of the Lordes bodye. 30 For this cause many are weake and sicke among you, and many sleepe. 31 For if we woulde iudge our selues, we shoulde not be * iudged. 32 But when we are * iudged,we are * chastened of the Lord, that we shoulde not be dampned with the worlde. 33 Wherefore my brethren, when ye come together to eate, tary one for another. 34 If any man hunger,let him eate at home: that ye come not together vnto condempnation. Other thynges will I set in order when I come.

Mat. 26.c Mark.14.b. Luk.22.b.

* or, ye shewe. 1.Cor.2.b. Act.1.b.

(b) By pertertyng the true & pure vse of the same.

(c) But as though these holy mysteries of the Lordes body and blood were cómon meates, so without reuerence he commeth vnto them.

* Or, punished.

* Or, punished.

* Or, instructed.

¶ The.xii. Chapter.

1. The diuersitie of the gyftes of the holy ghost ought to be vsed to the edifiyng of Christes Churche, 12 as the members of mans body serue to the vse one of another.

COncernyng spirituall (gyftes) brethren, I woulde not haue you ignorannt. 2 Ye know that ye were gentiles,and caryed away vnto dumbe idols,as ye were(a)led. 3 Wherfore I declare vnto you that no man speakyng by the spirite of God,defieth Jesus: also no man can say * that Jesus is the Lorde, but by the holy ghost.

4 There are diuersities of giftes, but the spirite (is) one. 5 And there are differences of administrations,but the Lorde(is)one. 6 And there are diuers maners of operations,but god is one, which worcheth all in all. 7 The manifestation of the spirite is geuen to euery man to profit withall:

(a) By Satans suggestion.

Mark.9.f

* Some reade, the Lorde Jesus.

Rom.12.a

8 For to one is geuen by the spirite the worde of wysdome, to another the worde of knowledge by the same spirite: 9 To another (is geuen) fayth by the same spirite: to another the giftes of healing by the same spirite: 10 To another power to (do) miracles, to another (b) prophesie, to another (iudgement) to discerne spirites,to another diuers kindes of tongues, to another the interpretation of tongues. 11 But these all worcheth euen one and the selfe same spirite,diuiding to euery man seuerally (those thinges) as he will. 12 For as the body is one, and hath many members,and al the members of one body, though they be many, (yet) are (but)one body: euen so is Christe.

Ephe.4.b

(b) Meanyng the declaration of gods mysteries.

1.John.4.b

13 For by one spirite are we all baptized into one body, whether (we be) Jewes or Gentiles, whether (we be) bonde or free: & haue al dronke of one spirite. 14 For the body is not one member,but many. 15 If the foote woulde say, Because I am not the hande, I am not of the body: is it therfore not of the body? 16 And if the eare would say, Because I am not the eye, I am not of the body: is it therfore not of the body? 17 If all the body (were) an eye, where were then the hearing? If all (were) hearing, where were the smelling?

Rom.12.a Ephe.4.b

Esai.55.a.

C

18 But now hath God set the members euery one seuerally in the body, as it hath pleased hym. 19 For if they were al one member,where were the body? 20 Nowe are there many members,yet but one body. 21 And the eye can not say vnto the hande, I haue no neede of thee: nor the head agayne to the feete,I haue no neede of you. 22 Yea rather a great deale those members of the body whiche seeme to be more (c) feeble, are necessary: 23 And vpon those (members) of the body which we thinke least honest,put we more (d)honestie on: and our vncomely (partes)haue more comlynesse on. 24 For our comely(members) neede it not: but god hath tempered the body together, and hath geuen the more honour to that (part) which lacked: 25 Lest there should be any stryfe in the body, but that the members should haue the same care one for another. 26 And if one member suffer,al suffer with it: if one member

(c) Whose vse seemeth to be more vyle.

(d) We are more carefull to couer them.

A

member be had in honour, all the members reioyce with it.
27 Ye are the body of Chriſte, and members * one of another. 28 And God hath ordayned ſome in the Church, firſt apoſtles, ſecondarylye prophetes, thirdly teachers, then * them that do miracles: after that, the gyftes of healyng, helpers, gouernours, diuerſitie of tongues. 29 Are all Apoſtles? are all Prophetes? are all Teachers? are all, doers of miracles? 30 Haue all the gyftes of healyng? do all ſpeake with tongues? do all interprete? 31 Couet after the beſt gyftes: And yet ſhewe I vnto you a moze excellent way.

* or, in part Mat. 10.a Luk. 11.a Ephe. 4.c.
* or, he ordayned powers.

¶ The. xiii. Chapter.
1 Becauſe loue is the foundation and rule of edifiyng the Church, he ſetteth foorth the nature, office, and prayſe therof.

THough I ſpeake with the tongues of men and of (a) angels, and haue not loue, I am (as) ſounding braſſe, or (as) a tinckliyng cymbal. 2 And though I coulde prophesie, and vnderſtoode all ſecretes, and all knowledge: yea, if I had all fayth, ſo that I coulde moue mountaynes out of their places, and haue not loue, I were nothyng. 3 And though I beſtowe all my goodes to feede the poore, and though I geue my body that I burned, and haue not loue, it profiteth (me) nothyng. 4 Loue ſuffreth long, and is curteous: Loue enuieth not, loue doth not frowardly, ſwelleth not, 5 Dealeth not diſhoneſtly, ſeketh not her owne, is not prouoked to anger, thinketh none euyll. 6 Reioyceth not in iniquitie: but reioyceth in the trueth: 7 Suffreth all thynges, beleueth all thinges, hopeth all thinges, endureth all thinges. 8 Though that prophecyinges faple, either tongues ceaſſe, or knowledge vanithe away, (yet) loue falleth neuer away. 9 For our knowledge is vnperfect, and our prophesiyng is vnperfect: 10 But when that which is perfect is come, then that which is vnperfect ſhalbe done away. 11 When I was a childe, I ſpake as a childe, I vnderſtoode as a childe, I imagined as a childe: but aſſoone as I was a man, I put away childiſhneſſe. 12 Nowe we ſee in a (b) glaſſe, euen in a darke ſpeakyng: but then (ſhall we ſee) face to face. Nowe I knowe vnperfectly: but then ſhall I knowe euen as I am knowen.

(a) If the angels had tongues, and I had the vſe therof, & did not beſtowe them to profite my neighbour, it were nothyng but vayne babblyng.

1. Cor. 10. e Phil. 2. a.

(b) The myſteries of god.

13 Nowe abydeth fayth, hope, and loue, theſe three: but the cheefe of theſe is loue.

¶ The. xiiii. Chapter.
1 He exhorteth to loue, commendeth the gyft of tongues, and other ſpirituall gyftes, 5 But cheefely propheciyng.

FOlowe after loue, and couet ſpirituall (gyftes:) but moſt cheefely that ye may propheſie. 2 For he that ſpeaketh with the tongue, ſpeaketh not vnto men, but vnto God: for no man (a) heareth (him.) Howbeit, in the ſpirite he ſpeaketh myſteries.

(a) Vnderſtandeth him.

3 But he that propheſieth, ſpeaketh vnto men to their edifiyng, to their exhortation, and to their comfort.
4 He that ſpeaketh with the tongue, edifieth him ſelfe: he that propheſieth, edifieth the Church. 5 I woulde that ye all ſpake with tongues, but rather that ye propheſied: For greater is he that propheſieth, then he that ſpeaketh with tongues: except he expounde it, that the Churche may haue edifiyng. 6 Nowe bzethren, if I come vnto you ſpeakyng with tongues, what ſhall I propheſie you, except I ſpeake to you either by reuelation, or by knowledge, or by propheſiyng, or by doctrine? 7 Moreouer, thinges (it be) a pype or an harpe, except they make a diſtinction in the ſoundes, howe ſhall it be knowen what is pyped or harped? 8 And alſo yf the trumpe geue an vncertayne ſounde, who ſhall prepare him ſelfe to the warre? 9 Euen ſo lykewyſe, when ye ſpeake with tongues, except ye ſpeake wordes that haue ſignification, howe ſhall it be vnderſtande what is ſpoken? For ye ſhall ſpeake into the (b) ayze. 10 There are ſo many kyndes of voyces, as it commeth to paſſe in the worlde, and none of them are without ſignification. 11 If I knowe not what the voyce meaneth, I ſhalbe vnto him that ſpeaketh an alianut: and he that ſpeaketh, ſhalbe an alianut vnto me. 12 Euen ſo ye, foraſmuch as ye couet ſpirituall (gyftes) ſeeke that ye may excell, vnto the edifiyng of the Churche. 13 Wherfore let him that ſpeaketh with tongue, pray that he may interprete. 14 For yf I pray with tongue, my ſpirite prayeth, but my vnderſtandyng is without fruite. 15 What is it then? I wyll pray with the ſpirite, and wyll pray with the vnderſtandyng alſo: I

(b) Your wordes ſhalbe loſt: for ye ſhall neither glorifie god therby, nor profite man.

wyll

* Geue thankes by singyng.

wyll * sing with the spirite, and wyll sing with the vnderstandyng also.
16 Els when thou blessest with the spirite, howe shall he that occupieth the roome of the vnlearned, say Amen at thy geuyng of thankes? seyng he vnderstandeth not what thou sayest.
17 Thou veryly geuest thankes well: but the other is not edified. 18 I thanke my god, I speake with tongues more then ye all. 19 Yet had I rather in the Churche to speake fiue wordes with my vnderstandyng to the information of other, then ten thousande wordes with the tongue. 20 Brethren, be not children in wit: howbeit as concernyng malicyousnesse be children, but in wit be perfect. 21 In the lawe it is written, With (men of) sundry tongues and sundry lippes wyll I speake vnto this people: and yet for all that wyll they not heare me, saith the Lorde. 22 Wherefore tongues are for a signe, not to them that beleue, but to them that beleue not: But prophesiyng (serueth) not for them that beleue not, but for them which beleue. 23 If therfore, when all the Churche is come together in one, & all speake with tongues, there come in they that are vnlearned, or they which beleue not, wyll they not say that ye are out of your wittes?
24 But yf all prophesie, and there come in one that beleueth not, or one vnlearned: he is rebuked of all men, and is iudged of euery man: 25 And so are the secretes of his heart made manifest, and so falleth he downe on his face and worshipperth God, and saith that God is in you of a trueth.
26 Howe is it then brethren? When ye come together, euery one of you hath a psalme, hath a doctrine, hath a tongue, hath a reuelation, hath interpretation: Let all thinges be done vnto edifying: 27 If any man speake with tongue, let it be by two, or at the most by three, and that by course: and let one interprete. 28 But if there be no interpreter, let him kepe silence in the Churche, * and let him speake to him selfe, and to God. 29 Let the prophetes speake two or three, and let the other iudge. 30 If any reuelation be made to another that sitteth by, let the first holde his peace. 31 For ye may all prophesie one by one, that all may learne, and all may haue comfort.
32 And the (c) spirites of the prophetes, are subiect to the prophetes.

Wlat.28.c

& That speaketh with tongue.

(c) That is, the doctrine that they do bryng, as being put in minde by the spirite of god.

33 For * God is not (the author) of confusion, but of peace, as in all Churches of the saintes. 34 Let your women kepe silence in * the Churches: for it is not permitted vnto them to speake, but (they are commaunded) to be vnder obedience, as saith the lawe. 35 If they wyll learne any thyng, let them aske their husbandes at home: for it is a shame for women to speake in the Churche.
36 Sprong the worde of God from you? Either came it vnto you only?
37 If any man thynke him selfe to be a prophete, either spirituall, let him knowe that the thynges that I write vnto you, are the commaundementes of the Lorde. 38 But yf any man be ignorant, let him be ignorant.
39 Wherefore brethren, couet to prophesie, and forbyd not to speake with tongues. 40 Let all thinges be done honestly and in order.

* Or, he is not the god.
* Or, your assembles.

¶ The.xv. Chapter.

1 He proueth the resurrection of the dead, 3 and first that Christ is risen.

MOreouer brethren I declare vnto you, The Gospell which I preached vnto you, which also ye haue receaued, and wherin ye continue 2 By the which also, ye are saued yf ye kepe in memorie after what maner I preached vnto you, except ye haue beleued in vayne. 3 For first of all I deliuered vnto you that which (a) I receaued: howe that Christe dyed for our sinnes, agreeyng to the scriptures: 4 And that he was buryed, and that he rose agayne the thirde day accordyng to the scriptures: 5 And that he was seene of Cephas, then of the twelue: 6 After that, he was seene of mo then fiue hundred brethren at once: of which many remayne vnto this day, and some are fallen a sleepe.
7 After that he was seene of James: then of all the Apostles. 8 And last of all he was seene of me, as of one borne out of due tyme. 9 For I am the least of the Apostles, which am not worthy to be called an Apostle, because I persecuted the Churche of God. 10 But by the grace of God I am that I am: and his grace which is in me, was not in vayne, but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.
11 Therefore, whether it were I or they, so we preache, and so haue ye

(a) He sheweth that nothyng ought to be taught, which we haue not learned by gods word. Mat.28.b John.20.a Luk.24.b. 2b Act.3.a. Galat.1.c.

beleu-

beleeued. 12 If Christe be preached howe that he rose from the dead, howe say some among you that there is no resurrection of the dead? 13 If C there be no risyng agayne of the dead, then is Christe not risen agayne.

(b) For yf Christe be swalowed vp of death, there remayneth no hope of lyfe any more.

14 If Christ be not risen agayne, then is our preachyng vayne, and your fayth is also (b) vayne. 15 Yea, and we are founde false witnesses of God: for we haue testified of God, howe that he raysed vp Christe: whom he raysed not vp, yf it be so that the dead ryse not agayne. 16 For yf the dead ryse not agayne, then is not Christe rysen agayne. 17 If it be so that Christe rose not agayne, then is your fayth vayne, and ye are yet in your sinnes. 18 Therfore, they which are fallen a sleepe in Christe, are perished. 19 If in this lyfe only we haue hope in Christ, then are we of all men most miserable. 20 But nowe is Christe risen from the dead, (and vvas made) the firste (c) fruites of them that sleept. 21 For since by man (came) death, euen so by man (came) the resurrection of the dead: 22 For as by Adam all dye, euen so by Christe shall all (d) be made alyue. 23 But euery man in his owne order: the first fruites (is) Christe, afterwarde, they that are Christes at his commyng. 24 Then (commeth) the ende, when he hath deliuered vp the kingdome to God the father, when he hath put downe all rule, and all auctoritie, and power. 25 For he must raigne tyll he haue put all his enemies vnder his feete. 26 The last enemine that shalbe destroyed, (is) death. 27 For he hath put downe all thinges vnder his feete. (But when he saith, All thinges are vnder him, it is manifest that he is excepted which dyd put all thynges vnder him.) 28 When all thynges are subdued vnto him, then shall the sonne also him selfe be subiect vnto him that put all thynges vnder him, that God may be all in all. 29 Els what shall they do which are baptized for the dead, yf the dead ryse not at all? Why are they then baptized for them. 30 And why stande we in ieopardye euery houre? 31 By our reioycyng which I haue in Christe Jesus our Lorde, I dye dayly. 32 If I haue fought with beastes at Ephesus after the (e) maner of men, what auaunctageth it me, yf the dead ryse not agayne? Let vs eate and drynke; for to morowe we shall dye. 33 Be not deceaued. Euyll wordes corrupt good maners. 34 Awake truely out of sleepe, and sinne not: for some haue not the knowledge of God, I speake this to your shame. 35 But some man wyll say, Howe are the dead raysed vp? With what body shall they come? 36 Thou foole, that which thou sowest, is not quickened, except it dye. 37 And that which thou sowest, thou sowest not that body that shalbe, but bare corne, as of wheate, or of some other (corne.) 38 But God geueth it a body at his pleasure, to euery seede his owne body. 39 All fleshe is not " the same fleshe, but there is one (maner of) fleshe of men, another fleshe of beastes, another of fishes, & another of birdes. 40 There (are) also celestial bodyes, and bodyes terrestrial: but the glory of the celestial is one, and (the glory) of the terrestrial another. 41 There is another glorie of the (f) sunne, and another glorie of the moone, and another glorie of the starres: For (one) starre differeth from (another) starre in glorie: 42 So is the resurrection of the dead, it is sowen in corruption, it ryseth in incorruption. 43 It is sowen in (g) dishonour, it ryseth in honour: it is sowen in weakenesse, it ryseth in power. 44 It is sowen a naturall body, it ryseth a spirituall body: There is a naturall body, and there is a spirituall body. 45 As it is also writ-, ten, The first man Adam was made a lyuyng soule, and the last Adam (was made) a quickenyng spirite. 46 Howbeit, that is not first which is spirituall, but that (which is) naturall, and then that (which is) spirituall. 47 The first man (is) of the earth, earthy: the seconde man (is) the Lord from heauen. 48 As is the earthy, such (are) they that are earthy: and as is the heauenly, such (are) they also that are heauenly. 49 And as we haue borne the image of the earthy, so shall we beare the image of the heauenly. 50 This say I brethren, that fleshe and blood can not inherite the kingdome of God: neither doth corruption inherite incorruption. 51 Beholde, I shewe you a mysterie. We shall not all sleepe, but we shall all be chaunged. 52 In a moment, in the twinckelyng of an eye, at the last trumpe, (for (the trumpe) shall blowe) and

(c) As by the offeryng of the first fruit, the whole fruite is sanctified: so by Christ which is the first that is rayſed, all haue assuraunce of the resurrection.

(d) To vvyt, the faithfull.

D

Psal. 90. a
Mat. 22. b
Hebr. 2. c
Psal. 8. b
Hebr. 12. d

(e) That is, hauyng regarde to this present lyfe, and not to gods glorie, and to lyfe euerlastyng.

E

John. 12. a

" Or, one maner of fleshe.

F

(f) Euen as the sunne & the moone, beyng of one substaunce, differ in dignitie: so in the resurrection, our bodyes shall haue more excellent qualities then they haue nowe.

(g) For what is more vyle to loke vnto, then the dead carkasse.

Gen. 2. b.

G

1. Thess. 4. b
1 Joh. 3. b.

and the dead shall ryse incorruptible, and we shalbe chaunged. 53 For this corruptible must put on incorruption, and this mortall (must) put on immortalitie. 54 When this corruptible shall have put on incorruption, and this mortall shall have put on immortalitie, then shalbe brought to passe the saying that is written, Death is swalowed vp into victorie. 55 O death where is thy sting? O hell where is thy victorie? 56 The sting of death (is) sinne, and the (g) strength of sinne (is) the lawe. 57 But thankes (be) vnto God, which hath geuen vs victorie through our Lorde Iesus Christe. 58 Therfore my beloued brethren, be ye stedfast, vnmoueable, alwayes riche in the worke of the Lord, forasmuch as ye knowe that your labour is not in (h) vayne in the Lorde.

(g) Sinne first brought in death, and geueth it power ouer vs: and the strength of sinne is the lawe, because it doth reueale the iudgment of God agaynst vs: or els the chiefe cause of our destruction is in our selues.

(h) The hope of resurrection, causeth the faithfull to surmount all difficulties.

¶ The .xvi. Chapter.

1 He putteth them in remembraunce of the gathering for the poore brethren at Hierusalem.

CConcerning the gathering for the saintes, as I have ordayned in the Churches of Galatia, euen so do ye. 2 Vpon (a) some sabbath day, let euery one of you put aside by him selfe, and lay vp as God hath prospered him, that then there be no gatherynges when I come. 3 When I am come, whom soeuer ye shall alowe by (your) letters, them will I sende to bring your liberalitie vnto Hierusalem. 4 And yf it be meete that I go also, they shall go with me. 5 I will come vnto you, after I have gone ouer Macedonia (For I will passe through Macedonia,) 6 And it may be that I will abyde, yea or wynter with you, that ye may bring me on my way, whyther soeuer I go. 7 For I will not see you nowe in my passage: but I trust to abyde a whyle with you, yf the Lorde shall suffer me. 8 I will tary at Ephesus vntyll Whitsontyde: 9 For a great doore and effectuall is opened vnto me, and there are many aduersaries. 10 If Timotheus come, see that he be * without feare with you: for he worketh the worke of the Lorde, as I do. 11 Let no man therfore despise him: but conuay him forth in peace, that he may come vnto me: for I loke for him with the brethren. 12 As touchyng our brother Apollo, I greatly desired him to come vnto you with the brethren, but his mynde was not at all to come at this tyme: howbeit he will come when he shall have conuenient tyme. 13 (b) Watche ye, stande fast in the fayth, quite you lyke men, be strong. 14 Let all your thynges be done with loue. 15 I beseche you brethren (ye knowe the house of Stephana, that it is the (b) first fruites of Achaia, and that they have appoynted them selues to minister vnto the saintes:) 16 That ye be obedient euen vnto such, and to all that helpe (with vs) and labour. 17 I am glad of the commyng of Stephana, and Fortunatus, and Achaius: for that which was lackyng (vnto me) on your (c) part, they have supplied. 18 For they have comforted my spirite, and yours. Loke therefore that ye knowe them that are such.

19 The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lorde, and so doth the Church that is in their house. 20 All the brethren greete you: Greete ye one another with an holy kysse. 21 The salutation of (me) Paul with myne owne hande. 22 If any man loue not the Lorde Iesus Christe, the same be Anathema * maranatha. 23 The grace of * our Lorde Iesus Christe (be) with you. 24 My loue be with you all in Christe Iesus. Amen.

¶ The first (Epistle) to the Corinthians, was sent from Philippos by Stephana, and Fortunatus, and Achaicus, and Timotheus.

(a) Sabbath day.

(b) Watche.

(c) The first fruites.

(a) The first day of the weeke.

A Act. 11. d. Rom. 15. f. 2. Cor. 8. 8

B Act. 11. d. 2. Cor. 1. c.

C Act. 18. c. 1. Cor. 1. b

D Rom. 16. f

1. Cor. 15. c

Act. 19. b.

* Or, safely

(b) Lest Satan steale vpon you at vnwares, 1. Cor. 1. c.

(b) That is, the first which imbraced the gospell.

(c) The griefe that I toke for your absence, was greatly aswaged by their presence.

* A vvorde, vvherwith the accursed of vyle person in the extremest degree is signified.

* Or, the Lorde.

Rom. 1. 1. Cor. 1. Gala. 1. Ephe. 1. 1. Pet. 1.

Coloss. (a) Which I suffer Christe, whiche Christe fieth in

Actes.

1. Reg. 1. Deu. 11

11. Cor.

(b) Vsing wysdom whiche gaue me heauen.

the apostle, to the Corinthians.

¶ The first Chapter.

4 He declareth the great profite that commeth to the faythfull by their afflictions.

A

PAul an Apostle of Jesu Christe by the wyll of God, and brother Timotheus, vnto the Church of God which is at Corinthus, with all the saintes whiche are in all Achaia: 2 Grace (be) with you, and peace from God our father, and from the Lorde Jesus Christe.

Rom.i.a. 1.Cor.i.a. Gala.i.a. Ephe.i.a. 1.Pet.i.a.

3 Blessed be God the father of our Lorde Jesus Christe, (whiche is) the father of mercies, and the God of all comfort: 4 Whiche comforted vs in all our tribulation, insomuch that we are able to comfort them whiche (are) in any maner trouble, with the comfort wherewith we our selues are comforted of God. 5 For as the (a) afflictions of Christe are plenteous in vs: euen so is our consolation plenteous by Christe. 6 Whether we be troubled, (it is) for your consolation and saluation, which saluation sheweth her power, in that ye suffer the same afflictions whiche we also suffer: or whether we be comforted (it is) for your consolation and saluation, and for you our hope is stedfast:

Colos. i.c. (a) Whiche I suffer for Christe, or whiche Christe suffreth in me.

B

7 Knowing that as ye are partakers of the afflictions, so (ye shalbe partakers) also of the consolation.

Actes.19.f.

8 For we would not brethren, haue you ignorant, of our trouble whiche came vnto vs in Asia, for we were greeued out of measure passing strength, so greatly, that we dispayred euen of lyfe. 9 Yea we receaued the sentence of death in our selues, that we shoulde not put our trust in our selues, but in God, which rayseth the dead, 10 Who delivered vs from so great a death, and doth deliuer: on whom we trust that yet hereafter he wyll deliuer. 11 By the helpe of your prayer for vs, that by the meanes of many persons, thankes may be geuen of many on our behalfe, for the grace geuen vnto vs.

1.Reg.ii.d. Deu.viii.d. 2.Cor.iiii.c

12 For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly pureneſſe, and not in fleshly wysdome, (b) but by the grace of god, we haue had our conuersation in the worlde, and most of all to youwardes. 13 We write none other thinges vnto you then that ye reade, or also that ye acknowledge: and I trust ye shal acknowledge vs vnto the ende, 14 Euen as ye haue acknowledged vs partly, that we are your reioycing, euen as ye are (c) ours, in the (d) day of our Lord Jesus. 15 And in this confidence was I minded first to haue come vnto you, that ye myght haue had one pleasure more: 16 And to passe by you into Macedonia, and to haue come agayne out of Macedonia vnto you, and to be led forth of you into Iurie. 17 When I therfore was thus minded, did I vse lightenes? or mind I carnally those things which I minde, that with me shoulde be Yea, & Nay? 18 Yea God is faythfull, for our preaching to you, was not Yea and Nay. 19 For Gods sonne Jesus Christe, which was preached among you by vs, (euen) by me & Syluanus, and Timotheus, was not Yea & Nay, but in him it was Yea. 20 (For all the promises of God, in hym (are) Yea, and are in hym Amen) vnto the glory of god through vs. 21 And god it is which stablisheth vs with you in Christe, and hath annoynted vs:

(b) Vsing that wysdome whiche God gaue me frō heauen.

C

1.Thes.ii.e. (c) Because we haue won you to Christ 1.Cor.16.a. (d) Whiche shall abolish all worldly glory.

22 Which hath also sealed vs, and hath geuen the earnest of the spirite in our heartes. 23 I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus. 24 Not that we be lordes ouer your fayth, but are helpers of your ioy: For by fayth ye stande.

D

Rom.viii.a Ephe.viii.c

1.Pet.v.a.

The, ii. Chapter.

14 Paul reioyceth in God for the efficacie of his doctrine.

A

BVt I determined this in my selfe, that I woulde not come agayne to you in heauines. 2 For if I make you sory, who is he that shoulde make me glad, but the same whiche is made (a) sory by me? 3 And I wrote this same vnto you, lest when I came, I shoulde take heauinesse of them of whom I ought to reioyce: this confidence haue I towarde you all, that my ioy, is (the ioy) of you all. 4 For in great affliction and anguishe of heart I wrote vnto you with many teares: not that ye shoulde be made sory, but that ye might perceaue the loue whiche I haue most " specially vnto

(a) Whiche was geuen to Satan, but nowe doth repent.

" Or, large ly.

vnto you. 5 But if any man hath
caused sorow, the same hath not made
me sory, but partly, lest I shoulde
greeue you all. 6 It is sufficient
vnto the same (man) that he was re-
buked of many: 7 So that nowe
contrarywyse ye ought rather to for-
geue hym, and comfort (him,) lest that
same person shoulde be swalowed vp
with ouermuch heauinesse. 8 Where-
fore I pray you that you woulde con-
firme your loue towards him. 9 For
this cause verily dyd I wryte, that I
myght knowe the proofe of you, whe-
ther ye be obedient in all thinges.
10 To whom ye forgeue any thing, I
(forgeue) also: For if I forgaue any
thing, to whom I forgaue it, for your
sakes (forgaue) I it, in the (b) sight of
Christe, 11 Lest Satan should cir-
cumuent vs: for his thoughtes are
not knowen vnto vs. 12 Further-
more when I came to Troada to
(preache) Christes Gospell, a doore
was opened vnto me of the Lorde,
13 I had no rest in my spirite, because
I founde not Titus my brother: but
toke my leaue of them, and went a-
way to Macedonia. 14 Nowe
thankes be vnto God, which alwayes
geueth vs the victory in Christe, and
openeth the sauour of his knowledge
by vs in euery place. 15 For we are
vnto god the sweete sauour of Christ,
in the that are saued, & in them which
perishe. 16 To the one part, (are we)
the sauour of death vnto death: and
vnto the other part (are we) the sauour
of lyfe vnto lyfe: And who is meete
vnto these thinges? 17 For we are
not as many are, which chop and
chaunge with the worde of God, but
as of purenesse, but as of God in the
sight of God, speake we in Christe.

(b) That is, truly & from mine heart, euen as in the presence of Christe.

The. iii. Chapter.

1 He taketh for example the fayth of the Corinthians for a probation of the trueth whiche he preached.

DO we begin to prayse our selues
agayne? or neede we, as some o-
ther of epistles of recommenda-
tion vnto you? or (letters) of recom-
mendation from you? 2 Ye are our
epistle written in our hearties, which
is vnderstande and read of all men:
3 Forasmuche as ye declare that ye
are the epistle of Christe ministred
by vs, and written not with ynke, but
with the spirite of the liuing God:
not in tables of stone, but in fleshly
tables of the heart. 4 Suche trust
haue we through Christe to godward.
5 Not that we are sufficient of our
selues to thinke any thing, as of our
selues: but our ableness is of God:
6 Whiche hath made vs able min-
isters of the newe testament, not of
the letter, but of the spirite: For the
letter killeth, but the (a) spirite geueth
lyfe. 7 If the ministration of death
through the letters figured in stones,
was in glory, so that the chyldren of
Israel coulde not beholde the face of
Moyses, for (b) the glory of his coun-
tenaunce, which (glory) is done away:
8 Howe shall not the ministration
of the spirite be much more in glory?
9 For if the ministration of con-
demnation be glory: much more doth
the ministration of righteousnesse ex-
ceede in glory. 10 For euen that
whiche was glorified, is not glorified
in respect of this exceeding glory.
11 For if that whiche is destroyed
was glorious: much more that which
remayneth is glorious. 12 Seyng
then that we haue such hope, we vse
great boldnesse: 13 And not as
Moyses, whiche put a vayle ouer his
face, that the children of Israel should
not see for what purpose that serued
whiche is put away. 14 But their
myndes were blynded: for vntyll
this day remayneth the same couer-
ing vntaken away in the reading of
the olde testament, whiche (vayle) is
put away in Christe. 15 But euen
vnto this day when Moyses is read,
the vayle is layde vpon their heart.
16 Neuertheleſſe, when * it shall
turne to the Lorde, the vayle shalbe
taken away. 17 The Lorde is a spi-
rite: and where the spirite of the
Lorde (is,) there (is) libertie.
18 But we all beholde (as) in a mir-
rour the glory of the Lorde with his
face open, and are chaunged vnto the
same similitude from glory to glory,
euen as of the spirite of the Lorde.

(b) Whi... so called respect o... euerlasti... lyfe.

The. iiii. Chapter.

1 He declareth his diligence, and redy-
nesse in his office.

THerfore seyng that we haue such
a ministerie as we haue receaued
mercy, we faynt not: 2 But
haue cast from vs the cloakes of vnhon-
nestie, and walke not in craftinesse,
neither handle we the worde of God
deceiptfully, but in opening of the
trueth, and report our selues to euery
mans conscience, in the sight of God.
13 If

Exod. 24. d. Deut. 5. d. Iere. xxxi. a.

Phil. ij. d. 1. Cor. iiij. b

(a) Meaning the spirituall doctrine whiche is in our hearties.

(b) After that God had spoken with him & geuen hym the lawe.

* Israel.

3 If our Gospell be yet hyd, it is hid in them that are lost: 4 In whom the (a) god of this worlde hath blynded the mindes of them whiche beleue not, lest the light of the Gospell of the glory of Chriſte (whiche is the image of God) ſhoulde ſhine vnto them. 5 For we preache not our ſelues, but Chriſte Jeſus the Lorde: and our ſelues, your ſeruauntes for Jeſus ſake. 6 For it is God that commaundeth the light to ſhine out of darkneſſe, whiche hath ſhined in our hearres, for (to geue) the light of the knowledge of the glory of God in the face of Jeſus Chriſte. 7 But we haue this treaſure in earthen veſſels, that the excellencie of the power be gods, and not ours. 8 We are troubled on euery ſide, yet are we not without chift: we are in powertie, but not vtterly without ſomewhat:

9 We ſuffer perſecution, but are not forſaken therein: we are caſt downe, but we periſhe not. 10 We alwayes beare about in the body the dying of the Lorde Jeſus, that the lyfe of Jeſus might alſo appeare in our body.

11 For we whiche liue, are alwayes deliuered vnto death for Jeſus ſake, that the lyfe alſo of Jeſus myght appeare in our mortall fleſhe. 12 So then death worketh in vs, but lyfe in you. 13 Seyng then that we haue the ſame ſpirite of fayth (accordyng as it is written, I beleued, and therefore haue I ſpoken:) we alſo beleue, and therefore ſpeake. 14 For we knowe that he, whiche rayſed vp the Lorde Jeſus, ſhall rayſe vp vs alſo by the meanes of Jeſus, and ſhall ſet vs with you. 15 For all thinges (do I) for your (ſakes,) that the plenteous grace by thankes geuing of many, may redounde to the prayſe of God. 16 Wherefore we are not weryed: but though our outwarde man periſhe, yet the inwarde man is renued day by day. 17 For our exceeding tribulation whiche is momentanie and (b) light, prepareth an exceeding and an eternall wayght of glory vnto vs: 18 Whyle we looke not on the thinges whiche are ſeene, but on the thinges whiche are not ſeene: For the thinges whiche are ſeene, are temporall: but the thinges which are not ſeene, are eternall.

¶ The. v. Chapter.

1 Paul proceedeth to declare the vtilitie that commeth by the croſſe.

FOr we knowe that if our earthly (a) houſe of this tabernacle were deſtroyed, we haue a building of God, (euen) an habitation not made with handes, but eternall in heauen. 2 For therfore ſigh we, deſiring to be clothed with our houſe which is from heauen. 3 So yet if that we be founde clothed, and not naked.

4 For we that are in this tabernacle, ſigh beyng burdened, because we woulde not be vnclothed, but woulde be clothed vpon, that mortalitie myght be ſwalowed vp of lyfe. 5 He that hath ordayned vs for this thing (is) God, whiche hath alſo geuen vnto vs the earneſt of the ſpirite.

6 Therefore we are alway of good cheare, and knowe that as long as we are at home in the body, we are abſent from the Lorde. 7 (For we walke by fayth, not after outwarde appearaunce.) 8 Neuertheleſſe we are of good comfort, and had rather to be abſent from the body, and to be preſent with the Lorde. 9 Wherfore whether we be at home, or from home, we endeuour our ſelues to be accepted vnto hym. 10 For we muſt all appeare before the iudgement ſeate of Chriſte, that euery man may receaue (the workes) of his body accordyng to that he hath done, whether it be good or bad. 11 Seeyng then that we knowe the feare of the Lord, we fare fayre with men, for we are (b) knowen well inough vnto God: I truſt alſo that we are knowen in your conſciences. 12 For we prayſe not our ſelues agayne vnto you, but geue you an occaſion to reioyce of vs: that ye may haue ſomewhat againſt them whiche reioyce in the face, and not in the heart. 13 For (c) if we be to feruent, to God are we (to feruent:) or if we kepe meaſure, for your cauſe (kepe we meaſure.)

14 For the loue of Chriſte conſtrayneth vs, becauſe we thus iudge, that if one dyed for all, then were all dead.

15 And he dyed for all: that they whiche liue, ſhoulde not henceforth liue vnto them ſelues, but vnto hym which dyed for them, and roſe againe.

16 Wherfore henceforth know we no man after the (d) fleſhe: inſomuche though we haue knowen Chriſte after the fleſhe, nowe yet henceforth knowe we hym ſo no more. 17 Therefore if any man be in Chriſte, he is a newe creature:

John.xiij.c. (a) To wit, Satan. Luk.xviij.f. Iohn.xij.f.

Gene.i.a. iij.Pet.i.d. ij.Cor.v.a.

Gala.vi.d.

Rom.viij.c

Pſal.cxvi.b C

i.Cor.i.a.

D

Pſal.xxx.b. Rom.viii.d

(b) Which is ſo called in reſpect of the euerlaſting lyfe.

A

(a) After this body ſhalbe diſſolued, it ſhalbe made incorruptible and immortall.

i.Pet.i.c. Apoc.iij.d.

Rom.viii.c iij.Co.i.d.

B

Mat.xxv.e. Rom.xiv.c.

(b) By imbracing the ſame fayth whiche we preache to others.

6

(c) The greke ſoundeth thus. Whether we be out of wit, to God we be out of wite whether we be wyſe, to you (we be wyſe.)

(d) Accordyng to the eſtimation of the fleſhe: but as he is guyded by the ſpirite of God.

olde thinges are passed away, behold all thinges are become newe. 18 And all these thinges are of God, whiche hath reconciled vs vnto hym selfe by Jesus Christe, and hath geuen to vs the ministerie of reconciliation.

Collos.ij.c.

Colos.i.c.

19 For God was in Christe reconciling the worlde to hym selfe, not imputing their sinnes vnto them, and hath committed to vs the preaching of the attonement. 20 Nowe then are we messengers in the roome of Christe, euen as though God dyd beseeche (you) through vs: so pray we you in Christes steade, that ye be reconciled vnto God. 21 For he hath made hym to be sinne for vs, whiche knew no sinne, that we should be made the righteousnesse of God in hym.

The. vi. Chapter.

1 An exhortation to a christian life.

Esai.xlix.c.

Rom.viij.a

A

WE also as helpers (to him) exhort you, that ye receaue not the grace of god in vayne. 2 For he saith, I haue hearde thee in a tyme accepted, and in the day of saluation haue I succoured thee: Beholde nowe is that (a) accepted tyme, beholde nowe is that day of saluation. 3 Let vs geue none occasion of euyll in any thing, that the ministerie be not blamed. 4 But in all thinges let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, 5 In stripes, in prisonmentes, in strifes, in laboures, 6 In watchinges, in fastinges, in puritie, in knowledge, in long suffering, in kindnesse, in the holy ghost, in loue vnfayned: 7 In the worde of trueth, in the power of God, by the armour of righteousnesse of the right hand & on the left. 8 By honour and dishonour, by euyll report and good report, as deceauers, and (yet) true, 9 As vnknowen, and (yet) knowen: as dying, and beholde we liue: as chastened, and not killed:

(a) To wit, gods free mercy, wherin he hath powred foorth his infinite loue

2.Cor.iiij.a.

B

10 As sorowing, and yet alway merie: as poore, & yet make many riche: as hauing nothing, and yet possessing all thinges. 11 O ye Corinthians, our (b) mouth is open vnto you, our heart is made large. 12 Ye are in no strayte in vs, but are in a strayte in your owne bowels. 13 I promise you lyke rewarde as vnto children: Set your selues at (c) large. 14 And beare not ye a straunge yoke with the vnbeleuers. For what felowship hath

(b) Signifiying his most vehement affection.

(c) Shewe lyke affection towardes me.

Deut.vij.a.

righteousnesse with vnrighteousnesse? or what communion hath light with darknesse? 15 Or what concorde hath Christe with belial? Eyther what part hath he that beleueth with an infidell? 16 Or howe agreeth the temple of God with * images? For ye are the temple of the liuing God: as sayde God, I wyll dwell in them, and walke (in them) and wyll be their God, and they shalbe my people.

Mat.viij.b

1.Cor.iij.b. Exod.xix.g. Leuit.xix.b

* Or, idols.

17 Wherfore come out from among them, and separate your selues from them (saith the Lord) and touche none vncleane thing, and I wyll receaue you: 18 And wyll be a father vnto you, and ye shalbe my sonnes and daughters, saith the Lord almightie.

Esai.lij.b.

The. vii. Chapter.

1 He exhorteth them by the promise of god to kepe them selues pure.

SEyng that we haue these promises (deerly beloued) let vs clense our selues from all fylthynesse of the fleshe and (a) spirite, and growe vp to full holynesse in the feare of God.

A

(a) That is, of body and soule.

2 Receaue (vs: we haue wronged no man, we haue corrupt no man, we haue defrauded no man. 3 I speake not this to condempne (you:) for I haue shewed you before, that ye are in our heartes to dye and liue with you.

(b) To preach the gospell vnto you.

4 I am very bolde ouer you, I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation. 5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on euery side: outward was fighting, inwarde was feare. 6 Neuerthelesse, God that comforteth the humble, comforted vs by the comming of Titus. 7 And not by his comming only, but also by the consolation which he receaued of you, when he tolde vs your desire, your weeping, your feruent minde towarde me: so that I reioyced the more. 8 For though I made you sory with a letter, I repent not, though I dyd repent: For I perceaue that the same epistle made you sory, though it were but for a season.

Act.xvi.c.

2.Cor.i.a.

B

9 I nowe reioyce: not that ye were sory, but that ye so sorowed to repent: For ye sorowed godly, so that in nothing ye were hurt by vs.

10 For godly sorowe, causeth repentaunce vnto saluatiō, not to be repented of: but the sorowe of the worlde causeth death. 11 For beholde this

Eccle.xxx.c.

thing

thing,what carefulnesse this godly sorowe that ye toke hath wrought in you: yea (what) (b) clearing of your selues,yea(what)indignatiõ,yea(what) feare,yea (what) behement desire, yea (what) zeale, yea (what) punishment? for in all things ye haue shewed your selues that ye were cleare in that matter. 12 Wherefore,though I wrote vnto you, (I did it) not for his cause that had done the hurt,neither for his cause that was hurt: * but that your good minde to vsward might appeare among you in the sight of God.

13 Therfore we are comforted,because ye are comforted: yea and exceedingly the more ioyed we for the ioy that Titus had, because his spirite was refreshed by you all. 14 I am therfore not nowe ashamed, though I boasted my selfe to him of you: for all things whiche we spake vnto you are true: euen so our boasting that I made vnto Titus is made true. 15 And his inwarde affection is more abounduant towarde you,when he remembred the obedience of you all,howe with feare and tremblyng ye receaued him.

16 I reioyce that I may be bolde in you in all thinges.

The. viii. Chapter.

1 By the example of the Macedonians 9 and Christ,he exhorteth them to continue in releeuing the poore saintes.

MOreouer we do you to wit brethren,of the grace of God,which was geuen in the Churches of Macedonia, 2 How that the abounduance of their reioycing is,that they are tryed with much tribulation: and though they were exceeding poore,yet haue they geuen exceeding richly, and that in singlenes. 3 For to their powers (I beare them recorde)yea and beyond their powers,they were willing: 4 And prayed vs with great instaunce that we would receaue this (a) grace and societie of the ministerie which is (bestowed) vpon the saintes. 5 (And this they did)not as we looked for: but gaue their owne selues first to the Lorde and (after)vnto vs,by the wyll of God: 6 So that we couldc not but desire Titus to accomplishe the same grace among you also, euen as he had begun. 7 Nowe therfore as ye are riche in all thinges, in fayth,in worde,in knowledge, in all feruentnesse,and in loue which ye haue to vs: euen so, see that ye be plenteous in this grace also. 8 This say I not by commaundement, but because of the feruentnes of * other, and alowyng the vnfaignednesse of your loue.

9 For ye know the grace of our lord Iesus Christe, that though he was riche, yet for your sakes he became poore, that ye thorowe his pouertie might be made rich. 10 And I geue counsell herein: For this is expedient for you, whiche haue begun not to do only,but also to wyll a yere ago.

11 Nowe therefore perfourme the thing whiche ye began to do: that as there (was) in you a redynes to wyll, euen so ye may perfourme the deede of that which ye haue. 12 For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not. 13 Truly,not that other be set at ease, and ye brought into combraunce, 14 But that there be equalnesse nowe at this time,and that your aboundaunce may (succour) their lacke,and that their aboundaunce may supply your lacke, that there may be equalitie: 15 As it is written, He that had muche,had not the more aboundaunce, & he that had litle,had not the lesse. 16 Thanks be vnto god which put the same good mynde for you in the heart of Titus, 17 Because he accepted the exhortation,yea rather he was so well wylling,that of his owne accorde he came vnto you. 18 We haue sent with him that brother(b) whose prayse is in the Gospell throughout al the Churches: 19 (And not that only,but is also chosen of the churches to be a felow with vs in our iourney, concerning this grace,that is ministred by vs vnto the glory of the same Lord, & (to stirre vp) your redy minde.) 20 For this we eschewe,that any man shoulde rebuke vs in this plenteous distribution that is ministred by vs: 21 And make prouision for(c)honest things,not only in the sight of the Lorde,but also in the sight of men. 22 We haue sent with them a brother of ours, whom we haue oftentymes proued diligent in many thinges,but nowe much more diligent,for the great cõfidence(which I haue) in you: 23 Partly for Titus sake, whiche is my felowe and helper concerning you: partly because of other whiche are our brethren and the messengers of the Churches,(and)the glory of Christe. 24 Wherfore shewe ye vnto them the proofe of your loue, and of our reioycing of you, in the

M iij sight

(b) In asking god forgeuenesse.

* Or, But that our care toward you in the sight of god, might appeare vnto you. So hath coder Complutensis, Ambrosius, and Theophilactus, and so readeth the olde translation, and the translation of Stephanus.

(a) Grace here signifieth beneuolence or almes.

Actes.xi.a. B

* Or reade, but through the feruentnes of other,prouoking also the perfectnes of your loue.

i.Pet.iiii.c. Prou.iij.b. Mar.xij.d. Luk.xxj.a. C

(b) In preaching the Gospell. Some vnderstande Luke. Other Barnabas.

Rom.xij.c.

(c) His well doing is approued before god and man. D

i.Thes.i.b.

light of the Churches.

¶ The. ix. Chapter.

3 The cause of Titus and his companions comming to them.

Act. xi.d. 1.Cor.16.a 2.Cor.16.a Rom.xv.f.

OF the ministring to the saintes, it is but superfluous for me to write vnto you: 2 For I knowe the redinesse of your mynde, whereof I boast my selfe of you vnto them of Macedonia, that Achaia was prepared a yere a go: and * your zeale hath prouoked many. 3 Yet haue I sent the brethren, lest our boasting whiche I make of you, shoulde be in vayne in this behalfe, that ye (as I haue sayde) may prepare your selues: 4 Lest if they of Macedonia come with me, & finde you vnprepared, we (I wyll not say you) shoulde be ashamed in this matter of boasting. 5 Therefore I thought it necessarie to exhort the brethren to come before hande vnto you, and to prepare your good blessing promised afore, that it might be redy: so that it be as a blessing, and not a defrauding. 6 This yet (I say) he which soweth litle, shall reape litle: and he that soweth in geuing largely and freely, shall reape plenteously.

Prou.xi.d. Gala.vi.b. Exod.25.a. Eccle.35.a.

7 Let euery man do (according) as he hath purposed in his heart, not grudgingly, or of necessitie: for God loueth a chearefull geuer. 8 God is able to make you rich in all grace, that ye in all thinges hauing sufficient vnto the vttermost, may be rych vnto all maner good workes: 9 (As it is written, He hath (a) sparsed abrode, and hath geuen to the poore, his righteousnesse remayneth for euer.

Psal.cxii.b. (a) Dauid speaketh of that man which feareth God, and loueth his neighbour.

10 Moreouer, he that ministreth seede vnto the sower, ministreth bread also for foode, & multiplieth your seede, & encreaseth the fruites of your righteousnesse:) 11 That in all thinges ye may be made rych into all * singlenesse, which causeth though vs that thankes are geuen vnto God. 12 For the administration of this seruice, not onlye supplieth the neede of the saintes: but also is aboundant by the thankes geuing of many vnto God, 13 (Whyles by the experiment of this ministration they prayse God for the obedience of your consenting to the Gospell of Christe, and for your * singlenesse in distributing to them, and to all men:) 14 And by their prayers for you, whiche * long after you for the aboundaunt grace of God in you. 15 Thankes be vnto God for

* Or, zeale in you.

* Or, singlenesse.

* Or, are greatly affectioned toward you

his vnspeakeable gyft.

The. x. Chapter.

1 He toucheth the falie apostles, and defendeth his authoritie, exhorting them to obedience.

I Paul my selfe beseche you by the meekenesse and gentlenesse of Christe, whiche when I am present among you, am lowly: but am bolde towarde you beyng absent. 2 I beseche you that I neede not to be bolde when I am present, with that same boldnesse wherewith I am supposed to haue ben bolde against some, which repute vs as though we walked according to the flesshe. 3 For though we walke in the flesshe, yet we do not warre according to the flesshe. 4 (For the weapons of our warfare are not carnall, but mighty through God, to cast downe strong holdes,) 5 Wherewith we ouerthrowe counsels, and euery hye thing that is exalted against the knowledge of God, and bryng into captiuitie all imagination to the obedience of Christe: 6 And are redy to take vengeaunce on all disobedience, when your obedience is fulfilled. 7 Looke ye on thinges after the vtter appearaunce? If any man trust in him selfe that he is Christes, let hym consider this agayne of hym selfe, that as he (is) of Christe, euen so (are) we of Christe. 8 For though I shoulde boast my selfe somwhat more of our auctoritie, whiche the Lorde hath geuen to vs for edification, and not for your destruction, it shal not be to my shame. 9 Lest I should seeme as though I went about to make you afraide by letters. 10 For the letters (saith (a) he) are sore and strong: but (his) bodyly presence is weake, and (his) speache rude. 11 Let hym that is such, thinke on this wyse, that as we are in worde by letters when we are absent, suche (are we) in deede when we are present. 12 For we dare not make our selues of the number of them, or to compare our selues to them which prayse them selues: nenertheles, whyle they measure them selues with them selues, and compare them selues with them selues, they vnderstande not. 13 But we wyll not reioyce aboue measure: but according to the (b) measure of the rule which God hath distributed vnto vs, a measure to reache euen vnto you.

Ephe.vi.c.

2.Cor.13.c.

(a) Meaning a certayne man among them, which thus spake of Paul.

(b) That is, the giftes & vocation which God had geuen hym to win others by.

14 For we stretch not our selues beyonde

yonde measure, as though we reached not vnto you: For euen to you also haue we come with the Gospell of Christe: 15 And we boast not our selues out of measure in other mens labours: yea and we hope when your fayth is increased, among you to be magnified according to our measure aboundauntly. 16 And that I shall preache the Gospell in those (regions) whiche (are) beyonde you: and not to glory of those thinges which by another mans measure are prepared alredy. 17 But let hym that glorieth, glory in the Lorde. 18 For he that prayseth hym selfe, is not alowed, but whom the Lorde prayseth.

The. xi. Chapter.

2 He declareth his affection towarde them. 5 The excellencie of his ministerie. 9 and his diligence in the same.

WOulde to God ye coulde haue suffered a litle (my) foolishnesse: and in deede ye do forbeare me.

2 For I am gelous ouer you with godly gelousie. For I haue coupled you to one man, to present (you) a chaste virgin vnto Christe. 3 But I feare lest by any meanes, that as the serpent begyled Eue through his subtilte, euen so your myndes should be corrupted from the singlenesse that is towarde Christe. 4 For if he that commeth preacheth another (a) Iesus, whom we haue not preached: or if ye receaue another spirite whom ye haue not receaued: eyther another Gospell whiche ye haue not receaued, you would well haue suffered (him.)

5 Verely, I suppose that I was not behinde the cheefe apostles. 6 But though (I be) rude in speaking, yet not in knowledge: but in all thinges among you we haue ben well knowen to the vttermost. 7 Did I sinne because I submitted my selfe, that ye might be exalted, and because I preached to you the Gospel of God freely?

8 I robbed other Churches, taking wages of them, to do you seruice.

9 And when I was present with you and had neede, I was chargeable to no man: for that whiche was lacking vnto me, the brethren whiche came from Macedonia supplied: and in all thinges I haue kept my selfe, so that I shoulde not be chargeable to you, and (so) will I kepe my selfe.

10 (b) The trueth of Christe is in me, that this reioycing shall not be shut vp against me in the regions of Achaia. 11 Wherefore? because I loue not you? God knoweth.

12 But what I do, that will I do, to cut away occasion from them whiche desire occasion: that they myght be founde lyke vnto vs, in that wherein they gloried. 13 For such false apostles, are deceiptfull workers, transformed into the apostles of Christe.

14 And no marueyle: for Satan him selfe is transformed into an angell of light. 15 Therefore it is no great thing though his ministers be transformed as the ministers of righteousnesse: whose ende shalbe according to their workes. 16 I say againe, let no man thinke that I am foolishe: or els euen nowe take ye me as a foole, that I also may boast my selfe a litle.

17 That I speake, I speake it not after the (c) Lorde: but as it were foolishly in this maner of boasting. 18 Seyng that many glory after the flesche, I will glory also.

19 For ye suffer fooles gladly, seeyng ye your selues are wyse. 20 For ye suffer if a man bryng you into bondage, if a man deuour, if a man take, if a man exalt hym selfe, if a man smyte you on the face. 21 I speake concerning reproche, as though we had ben weake: Howbeit, wherein soeuer any man is bolde, (I speake foolishly) I am bolde also.

22 They are Hebrues, euen so (am) I: they are Israelites, euen so (am) I: they are the seede of Abraham, euen so (am) I: 23 They are the ministers of Christe, (I speake as a foole) I am more: in labours more aboundaunt, in strypes aboue measure, in prison more plenteously, in death (d) oft. 24 Of the Iewes fiue tymes receaued I fourtie (strypes) saue one. 25 Thryse was I beaten with rodded, once stoned, thryse I suffered shipwracke, nyght and day haue I ben in the deapth: 26 In iourneying often, in perils of waters, in perils of robbers, in perils of myne owne nation, in perils among the heathen, in perils in the citie, in perils in the wylderneſſe, in perils in the sea, in perils among false brethren. 27 In labour and trauayle, in watchinges often, in hunger and thyrst, in fastinges often, in colde and nakednesse, 28 Besides the thinges whiche outwardly (come) vnto me: my dayly encombraunce (is) the care of all the Churches.

(a) That is, more perfect doctrine concerning Christ Iesus.

(b) Let not the trueth of Christe be thought to be in me, if I suffer my ioy to be shut vp, whiche I haue conceaued of Greca.

(c) In his care he had respect to the Lorde: but this fashion of boasting seemed according to man, wherevnto they compelled hym.

(d) In the present daunger of death.

29 Who is weake, and I am not weake? who is offended, and I burne not? 30 If I must needes glorye, I wil glorye of the things that (concerne) mine infirmities. 31 The God and father of our Lorde Jesus Christe, which is blessed for evermore, knoweth that I lye not. 32 In the (citie) of Damascus, Aretas the kynges gouernour of the people, layde watch in the citie of the Damascens, and would haue caught me: 33 And at a window was I let downe in a basket, through the wall, and escaped his handes.

Actes.ix.d. " Or, by.

The. xii. Chapter.

3 He reioyceth in preferment, 5 But cheefely in his humblenesse.

IT is not expedient doubtlesse for me to glorye: I wil come to visions, and reuelations of the lord. 2 For I knewe a man in (a) Christe aboue fourteene yeres ago, (whether (he were) in the body, I can not tell: or whether (he were) out of the body, I can not tell, God knoweth) that he was taken vp into the thirde (b) heauen: 3 And I knewe the same man (whether in the body, or out of the bodye, I can not tell: God knoweth.)

(a) That is, christian, or I speake it in Christe.

(b) That is to say, into the highest heauen.

4 Howe that he was taken vp into (c) paradise, and heard vnspeakeable wordes, which is not lawfull for man to vtter. 5 Of such " (a man) wyll I glorye: yet of my selfe wil I not glorye, but in myne infirmities. 6 For though I woulde desire to glorye (of them) I shall not be a foole, for I will say the trueth: but I now refraine, lest any man shoulde thinke of me aboue (that) which he seeth me (to be,) or (that) he heareth of me. 7 And lest I should be exalted out of measure through the aboundaunce of the reuelations, there was geuen vnto me a pricke to the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure. 8 For this thing besought I the Lorde thryse, that it might depart from me. 9 And he said vnto me, My grace is sufficient for thee: for my strength is made perfect in weakenesse. Most gladly therefore I wyll rather glorye in my infirmities, that the power of Christe might dwell in me. 10 Therefore haue I delectation in infirmities, in rebukes, in necessities, in persecutions, in anguishes for Christes sake: For when I am weake, then am I strong. 11 I am become a foole in glorying, ye haue compelled me: for I ought to haue ben commended of you: For nothing was I inferiour vnto the cheefe apostles, though I be nothing. 12 Truely the signes of an apostle were wrought among you, in all patience, and signes, and wonders, and mightie deedes. 13 For what is it wherein ye were inferiour vnto other Churches, except (it be) that I was not chargeable vnto you? forgeue me this wrong. 14 Beholde, nowe the thirde tyme I am redy to come vnto you, and yet wyll I not be chargeable vnto you: For I seeke not yours, but you: For the children ought not to lay vp for the fathers and mothers, but the fathers and mothers for the children. 15 I will very gladly bestowe, and wyll be bestowed for your " sakes, though the more aboundauntly I loue you, the lesse I am loued agayne. 16 But be it (that) I was not chargeable vnto you: (d) Neuertheless, when I was craftie, I caught you with guyle.

1.Cor.xi.a.

C Actes.xx.g. ij.Cor.xi.c. Eccl.46.c. 1.Reg.xii.a.

" Or, soules.

(d) Thus sayde his aduersaries, that though he toke it not by hym selfe, yet he did it by the meanes of others.

17 Dyd I pyll you by any of them whom I sent vnto you? 18 I desired Titus, and with hym I sent a brother: Dyd Titus defraude you of any thyng? haue we not walked in the same spirite? not in the same steppes?

D Gala.v.b.

19 Agayne, thinke you that we excuse our selues vnto you? We speake in Christe, in the sight of God: but we do all things dearely beloued, for your edifying. 20 For I feare lest when I come, I shall not finde you such as I woulde, and that I shalbe founde vnto you, such as ye woulde not: lest there be debates, enuiynges, wrathes, stryfes, backbitinges, whisperinges, swellinges, and seditions:

1.Cor.v.a.

21 And that when I come agayne, my God bryng me lowe among you, and I shall bewayle many of them whiche haue sinned alredy, and haue not repented of the vncleannesse, and fornication, and wantonnesse whiche they haue committed.

The. xiii. Chapter.

1 He threatneth the obstinate. 5 and declareth what his power is by their owne testimonie.

NOwe come I the third time vnto you. In the mouth of two or three witnesses shall euery word be stablished. 2 I tolde you before, and tell you before as thoughe I had ben present (with you) the seconde tyme, so wryte I nowe beyng absent,

A Deut.xix.d. Mat.xviii.c. John.viii.c. Hebr.x.f.

to

to them whiche in tyme paſt haue ſinned, and to all other: that yf I come agayne, I wyll not ſpare: 3 Seeyng that ye ſeeke experience of Chriſte whiche ſpeaketh in me, which to you-warde is not weake, but is mightie in you. 4 For though he was crucified of weakeneſs, yet liueth he of the power of god: And we are weake in him: but we ſhall lyue with hym by the myght of God towarde you. 5 Examine your ſelues whether ye are in the fayth: proue your owne ſelues. Knowe ye not your owne ſelues howe that Jeſus Chriſte is in you? except ye be reprobates. 6 I truſt ye ſhall knowe that we are not reprobates.

7 Truely I pray to God that ye do none euill, not that we ſhoulde ſeeme approued, but that ye ſhoulde do that which is honeſt, though we be as (a) reprobates. 8 For we can do nothing agaynſt the trueth, but for the trueth. 9 For we are glad when we are weake, and ye are ſtrong: Truely this alſo we wyſhe, euen your perfection. 10 Therefore wryte I theſe thynges beyng abſent, leſt when I am preſent, I ſhoulde vſe ſharpeneſſe accordyng to the power whiche the Lorde hath geuen me to edification, and not to deſtruction. 11 Finally brethren fare well, be perfect, be of good comfort, be of one mind, line in peace, and the god of loue and peace ſhalbe with you.

12 Greete one another in an holy kyſſe. 13 All the ſaintes ſalute you.

14 The grace of "our Lorde Jeſus Chriſte, and the loue of God, and the "communion of the holy ghoſt, be with you all. Amen.

Mat.5.d.

1.Cor.11.f. Eccle.18.c.

(a) In that he humbled him ſelfe, & tooke vpon hym the fourme of a ſeruaunt.

2.Cor.13.c.

1.Cor.16.b.

"or, the Lorde.

"or, felowſhippe.

¶ The ende of the ſeconde Epiſtle to the Corinthians. Sent from Philippos, a citie in Macedonia, by Titus and Lucas.

¶ The Epiſtle of the Apoſtle Saint Paul, to the Galatians.

The firſt Chapter.

6 Paul rebuketh theyr inconſtancie, which ſuffred them ſelues to be ſeduced by the falſe apoſtles.

PAul an Apoſtle not of men, neither by man, but by Jeſus Chriſt, and by God the father, whiche rayſed hym vp from the dead: 2 And all the brethren whiche are with me, vnto the Churches at Galatia: 3 Grace (be) with you, and peace from God the father, and from our Lorde Jeſus Chriſte: 4 Which gaue hym ſelfe for our ſinnes, to deliuer vs from this (a) preſent euill worlde, accordyng to the wyll of God, and our father: 5 To whom (be) glory for euer and euer. Amen. 6 I marueyle that ye are ſo ſoone turned from hym that had called you in the grace of Chriſte, vnto another Goſpell:

7 Whiche is not another (Goſpell) but that there be ſome whiche trouble you, and intende to peruert the Goſpell of Chriſte. 8 Neuertheleſſe though we, or an angel from heauen preache any other goſpell vnto you then that which we haue preached vnto you, let hym be accurſed. 9 As we ſayde before, ſo ſay I nowe agayne, If any man preache any other goſpell vnto you then (that) ye haue receaued, let hym be accurſed. 10 Do I nowe perſwade men, or God? Other do I ſeeke to pleaſe men? For yf I ſhoulde yet pleaſe men, I were not the ſeruaunt of Chriſte. 11 I certifie you brethren that the Goſpell which was preached of me, was not after man.

12 For I neither receaued it of man, neither was I taught (it:) but by the reuelation of Jeſus Chriſt. 13 For ye haue hearde of my converſation in tyme paſt, in the Jewes religion, (howe) that beyonde meaſure I perſecuted the Churche of God, and ſpoyled it: 14 And profited in the Jewes religion aboue many of my companions

Rom.1.a. 1.Cor.1.a. 2.Cor.1.a.

(a) Which is the corruptlyſe of man without Chriſt.

Acts.22.b

John.12.d

Act.8.a.

1.Cor.15.b. Philip.3.a. (b) That is, of the law of God whiche was geuen to the auncient fathers. Mat.16.c. (c) That is, with any mā, as though I had neede of his counsell to approue my doctrine.

ans in myne owne nation, beyng a very feruent mayntayner of the (b) traditions of my fathers. 15 But when it pleased God, which separated me from my mothers wombe, and called (me) by his grace, 16 To reuele his sonne by me, that I shoulde by the gospell preache hym among the heathen: immediatly I communed not with (c) flesche and blood: 17 Neither retourned to Hierusalem, to them which (were) apostles before me: but went my waies into Arabia, and came agayne vnto Damascus. 18 Then after three yeres, I returned to Hierusalem to see Peter, and abode with hym fifteene dayes. 19 But other of the apostles sawe I none, saue James the Lordes brother. 20 The thinges therefore which I wryte vnto you, behold, before God I lye not. 21 Afterwarde, I came into the coastes of Cyria and Cilicia, and was vnknowen in face vnto the Churches of Iurie, whiche were in Christ: 22 But they had hearde only, that he which persecuted vs in tyme past, nowe preacheth the (d) fayth, which before he destroyed. 23 And they glorified God in me.

Act.22.d.

(d) That is, the gospell, which is the doctrine of fayth.

The .ii. Chapter,

1 Confirmyng his apostleship to be of God, 3 he sheweth why Titus was not circumcised.

Act.15.a.

THen fourteene yeres after, I went vp agayne to Hierusalem with Barnabas, and tooke Titus with me. 2 I went vp also by reuelation, and I declared vnto them the gospell which I preache among the gentiles: but priuatly with them whiche were the cheefe: lest by any meanes I shoulde runne or had runne in vayne. 3 But neither Titus which was with me, beyng a Greke, was compelled to be circumcised: 4 And that because of incommers beyng false brethren, which came in priuitly to spye out our libertie whiche we haue in Christ Iesu, that they myght bryng vs into bondage. 5 To whom no not for an houre, we gaue place by subiection, that the trueth of the gospell myght continue with you. 6 Of them which seemed to be somewhat (what they (a) were in tymes passed it maketh no matter to me, god accepteth no mans person:) for they which seemed (b) added nothyng (to me.) 7 But contrarywyse, when they sawe that the gospell of the vncircumcision was committed vnto me, as the gospell of the circumcision was committed vnto Peter: 8 (For he that was myghtie in Peter to the apostleship of the circumcision, the same was myghtie in me toward the gentiles:) 9 When they perceaued the grace that was geuen vnto me, (then) James, Cephas, and John, which seemed to be pyllers, gaue to me and Barnabas the ryght handes of felowship: that we (shoulde be apostles) vnto the heathen, and they vnto the circumcision. 10 Only that we should remember the poore: Wherin also I was diligent to do the same. 11 But when Peter was come to Antioche, I withstoode hym (c) to the face, because he was to be blamed. 12 For yer that certayne came from James, he dyd eate with the gentiles: but when they were come, he withdrewe, and separated hym selfe, fearing them (which were) of the circumcision. 13 And the other Iewes dissembled lykewyse with hym: insomuche that Barnabas also was brought into their simulation. 14 But when I sawe that they went not the ryght way to the trueth of the gospell, I sayde vnto Peter before them all: If thou beyng a Iewe, lyuest after the maner of the gentiles, and not as do the Iewes: why causest thou the gentiles to liue as do the Iewes? 15 We (which are) Iewes by nature, and not (c) sinners of the gentiles, 16 Knowe that a man is not iustified by the deedes of the lawe, but by the fayth of Iesus Christ: and we haue beleued on Iesus Christ, that we myght be iustified by the fayth of Christ, and not by the deedes of the lawe, because by the deedes of the law no flesche shalbe iustified. 17 If then whyle we seeke to be made righteous by Christe, we our selues are founde sinners: is therfore Christ the minister of sinne? God forbid. 18 For if I buylde agayne the thinges which I destroyed, then make I my selfe a trespasser. 19 For I through the lawe, am dead to the law, that I might liue vnto God: I am crucified with Christe. 20 Neuertheles, I lyue: yet nowe not I, but Christe lyueth in me: and the lyfe which I nowe lyue in the flesche, I liue by the faith of the sonne of god, which loued me, and gaue hym selfe for me. 21 I reiect not the grace of God: For if ryghteousnesse (come) of the lawe, then Christe is dead in vayne.

* Or, moniche.

(a) Albeit they had been conuersant with Christe aforetyme.

(b) That is, they taught me not: but approued my doctrine perfect in all poyntes.

* they admonished. Act.11.d. 2.Cor.9.a. C

(c) Meanyng before all men.

Phil.3.a.

(d) For so the Iewes called the gentiles in reproche.

Rom.3.c.

Rom.4.c

The

The.iii.Chapter.

1 He rebuketh them sharply, 2 and proueth by dyuers reasons that iustification is by fayth.

O Foolishe Galathians, who hath bewitched you that ye should not obey the trueth: to whom Jesus Christe was (a) described before the eyes, and among you crucified?

(a) To whom Christe was so liuely preached, as if his liuely image were set before your eyes, or els had ben crucified among you.

2 This only woulde I learne of you, whether ye receaued the spirite by the deedes of the lawe, or by the hearyng of the fayth? 3 Are ye suche fooles, that after ye haue begun in the spirite, ye woulde nowe ende in the flesshe? 4 Haue ye suffered so great thynges in vayne? yf it be yet in vayne. 5 He therefore that ministreth to you the spirite, and worketh miracles among you, doth he it through the deedes of the lawe, or by hearyng of the fayth? 6 Euen as Abraham beleued God, and it was accounted to hym for ryghteousnesse.

Gen.xv.b. Rom.4.a. Iames.2.d.

7 Knowe ye therefore that they whiche are of fayth, the same are the chyldren of Abraham. 8 For the scripture seeyng afore hande that God woulde iustifie the heathen through fayth, shewed before hande glad tydynges vnto Abraham, (saying,) In thee shall all nations be blessed.

Gen.xii.a. and.xxii.b.

9 So then they whiche be of fayth, are blessed with the faythfull Abraham. 10 For as many as are of the (b) deedes of the lawe, are vnder the curse: For it is written, Cursed is euery one that continueth not in all things which are written in the booke of the lawe, to do them. 11 But that no man is iustified by the lawe in the sight of God, it is euident: For the iust shall lyue by fayth. 13 And the lawe is not of faith: but the man that doth them, shal liue in them. 13 Christ hath redeemed vs from the curse of the lawe, being made a curse for vs: For it is written, Cursed is euery one that hangeth on tree. 14 That the blessing of Abraham might come on the gentils through Jesus Christ, that we myght receaue the promise of the spirite through fayth. 15 Brethren, (c) I speake after the maner of men: Though it be but a mans testament, yet if it be alowed, no man reiecteth it, or adderh therto. 16 To Abraham & his seede were the promises made. He saith not, To the seedes, as of many: but, To thy seede, as of one, whiche is Christ. 17 This I say, that the lawe which began afterwarde beyond foure hundred and thirtie yeres, doth not disanull the testament that was confirmed afore of God vnto Christewarde, to make the promise of none effect. 18 For if the inheritaunce be of the lawe, then not nowe of promyse. But God gaue (the inheritaunce) vnto Abraham by promise.

(b) Whiche thynke to be iustified by them.

Deut.27.d. Abacuc.2.a. Rom.xi.c. Hebr.x.g. Leuit.18.a. Ezech.xx.b. Rom.x.a. Deut.21.d.

(c) I wyll vse a common example, that you may be ashamed to attribute lesse vnto god, the to such couenantes which one man maketh to another.

19 Wherfore then (serueth) the lawe? It was added because of transgressions, tyll the seede came to whom the promise was made: and it was ordayned by angels in the hande of a mediatour. 20 A mediatour is not (a mediatour) of one, but God is (d) one.

Gen.15.d. Exod. xii.f. Act.7.a. Rom.4.c. * the lawe. Act.7.g.

(d) Constant, and alwayes like him selfe. Rom.7.c. 1.Tim.1.b.

21 Is the lawe then agaynst the promise of God? God forbyd. For yf there had ben a lawe geuen whiche coulde haue geuen lyfe, then no doubt ryghteousnes shoulde haue ben by the lawe. 22 But the scripture hath concluded all vnder sinne, that the promise by the fayth of Jesus Christe shoulde be geuen vnto them that beleue. 23 But before fayth came, we were kept vnder the lawe, and were shut vp vnto the fayth whiche shoulde afterwarde be reuealed. 24 Wherefore the lawe was our scoolemaister vnto Christe, that we shoulde be iustified by fayth. 25 But after that fayth is come, we are no longer vnder a scoolemaister. 26 For ye are all the children of God by fayth in Christ Jesus. 27 For * all ye that are baptized, haue put on Christe.

* Some reade, all ye that are baptized into Christ haue put on Christe.

28 There is no Jewe, neither Greke, there is neither bonde nor free, there is neither male, nor female: for ye are all one in Christe Jesus: 29 If (ye be) Christes, then are ye Abrahams seede, and heires according to the promise.

The.iiii.Chapter.

2 He sheweth wherfore the ceremonies were ordayned, which being shadowes, must ende when Christe the trueth commeth.

And I say, That the heire as long as he is a childe, differeth nothing from a seruaunt, though he be lord of all: 2 But is vnder tutours and gouernours, vntill the time appointed of the father. 3 Euen so we, when we were children, were in bondage vnder the (a) rudimentes of the world: 4 But when the fulnesse of the tyme was come, god sent his sonne, made of a woman, and made vnder the lawe,

(a) That is, the law which before he called a scoolemaister

5 To

Luk.xx.b. John.3.b. Rom.8.a.

5 To redeeme them that were vnder the lawe, that we myght receaue the adoption of children. 6 Because ye are sonnes, God hath sent the spirite of his sonne into your heartes, crying Abba, father. 7 Wherefore thou art no more a seruaunt, but a sonne: if thou be a sonne, thou art also an heire of God, through Christ. 8 Notwithstandyng, when ye knewe not God, ye dyd seruice vnto them whiche by nature are no Gods. 9 But now after that ye haue knowen God, yea rather are knowen of God, howe turne ye againe vnto the weake and beggarly rudimentes, wherunto agayne ye desyre afresshe to be in bondage? 10 Ye obserue daies, and monethes, and times, and yeres. 11 I am in feare of you, lest I haue bestowed on you labour in vayne. 12 Brethren, I beseche you be as I (am) for I (am) as ye are: ye haue not iniured me at all. 13 Ye knowe howe through infirmitie of the flesshe I preached the gospell vnto you at the first: 14 (b) And my temptation which was in my flesshe ye dispysed not, neither abhorred: but receaued me as an angel of God, euen as Christe Iesus. 15 What is then your felicitie? For I beare you record, that if it had ben possible, ye woulde haue plucked out your owne eyes, and haue geuen them to me. 16 Am I therefore become your enemie, because I tell you the trueth? 17 They are gelous ouer you (c) amisse: yea, they intende to exclude (d) you, that ye shoulde be feruent to themward. 18 It is good alwaies to be zelous in a good thyng, and not only when I am present with you.

19 My litle children, of whom I trauaile in birth agaiñe, vntill Christe be fashioned in you. 20 But I desire to be present with you nowe, and to chaunge my voyce: for I stande in doubt of you. 21 Tell me ye that desyre to be vnder the lawe, do ye not heare the lawe? 22 For it is written that Abraham had two sonnes: the one by a bondemayde, the other by a free woman. 23 But he whiche was of the bondwoman, was borne after the flesh: but he which was of the free woman, (was borne) by promise.

24 Whiche thynges are spoken by (e) an allegorie. For these are two testamentes: the one from the mount Sina, which gendreth vnto bondage, which is Agar: 25 For Agar is the mount Sina in Arabia, and bordereth vpon the citie whiche (is) nowe (called) Hierusalem, and is in bondage with her children. 26 But Hierusalem whiche is aboue, is free, whiche is the mother of vs all. 27 For it is written, Reioyce thou barren, that bearest no children, breake forth and crye, thou that trauaylest not: For the desolate hath many mo children, then she which hath an husbande. 28 But brethren, we are after Isahac the children of promise. 29 But as then he that was borne after the flesh, persecuted him that was borne after the spirite: euen so is it nowe. 30 Neuertheless, what sayth the scripture? Put away the bondwoman and her sonne: for the sonne of the bondwoman, shal not be heyre with the sonne of the free woman. 31 So then brethren, we are not children of the bondewoman, but of the free.

Gen.16.a. Gen.21.a. Hebr.11.a.

Gen.21.b.

(b) That is, the troubles & vexations which God sent to trye me whyle I was among you.

(c) For they are but ambitious.

(d) They woulde turne you from me, that yon might folowe them.

(e) By an allegorie, that is, another thyng is meant.

" Or, Arabie

The.v. Chapter.

1 7 He sheweth them the battel betwixt the spirite and the flesshe, & the fruites of them both.

STande fast therefore in the libertie wherewith Christe hath made vs free, and be not intangled "agayne with the yoke of bondage. 2 Beholde, I Paul say vnto you, that if ye be (a) circumcised, Christe shall profite you nothyng. 3 For I testifie agayne to euery man whiche is circumcised, that he is a detter to do the whole lawe. 4 Christe is become but vaine to you, as many of you as are iustified by the lawe, are fallen from grace.

5 For we through the spirite, wayte for the hope of righteousnes by fayth. 6 For in Iesus Christe neither is circumcision any thing worth, neither yet vncircumcision: but fayth whiche worketh by loue. 7 Ye dyd runne well, who was a let vnto you, that ye shoulde not obey the trueth? 8 Not the perswasion of him that called you.

9 A litle leauen leaueneth the whole lumpe of dowe. 10 I haue trust towarde you in the Lorde, that ye wyll be none otherwyse mynded: but he that troubleth you, shall beare iudgement, whatsoeuer he be. 11 And brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the slaunder of the crosse ceassed. 12 I woulde to God they were cut of whiche trouble you. 13 For brethren, ye haue ben called vnto libertie; only let not libertie be an occasion

(a) For we are of the Churche of Christ, whiche is our mother; and not of the synagogue, which is seruaunt vnder the lawe.

Esai.9.a. Act.15.a.

Rom.13.a. 1.Cor.8.a.

cation to the flesche, but by loue serue one another. 14 For all the lawe is fulfylled in one worde (whiche is this) Thou shalt loue thy neighbour as thy selfe. 15 If ye byte and deuoure one another, take heede lest ye be consumed one of another. 16 Then I say, walke in the spirite, and ye shall not fulfyll the lust of the flesche. 17 For the flesche lusteth contrary to the spirite, and the spirite contrary to the flesche: these are contrary one to the other, so that ye can not do what ye woulde. 18 But and if ye be led of the spirite, then are ye not vnder the lawe. 19 The deedes of the flesche are manifest, whiche are these, adulterie, fornication, vncleannes, wantonnes, 20 Worshyppyng of images, witchcraft, hatred, variaunce, zeale, wrath, stryfe, seditions, sectes, 21 Enuyinges, murthers, dronkennesse, glutonies, and such lyke: of the which I tell you before, as I haue told you in time past, that (euen) they whiche do suche thynges, shall not inherite the kyngdome of God. 22 But the fruite of the spirite is, loue, ioy, peace, long suffering, gentlenesse, goodnesse, fayth, 23 Meekenes, temperaunce: against such there is no law. 24 They truely that (are) Christes, (b) haue crucified the flesche with the affections and lustes.

25 Yf we lyue in the spirite, let vs walke in the spirite. 26 Let vs not be desirous of vayne glory, prouoking one another, enuying one another.

Mat.22.d. Mar.xii.c. Leuit.xix.d Rom.13.c. Iacob.2.b.

C

Mat.26.b.

D

1.Cor.6.b. Ephe.v.a.

1.Tim.1.b. (b) Christe hath not only remitted their sinnes, but sanctified thē into newnesse of lyfe.

The .vi. Chapter.

1 He exhorteth them to vse gentlenesse towarde the weake, 2 and to shewe theyr brotherly loue and modestie.

A Brethren, if a man be taken in any fault, ye which are spiritual restore suche a one in the spirite of meknes, considering thy selfe, lest thou also be tempted. 2 Beare ye one anothers burthen, and so fulfyll the lawe of Christe. 3 For if any man seeme to hym selfe that he is somewhat when he is nothing, the same deceaueth hym selfe in his owne fansie. 4 But let euery man proue his owne worke: and then shall he haue (a) reioycyng only in his owne selfe, and not in another. 5 For euery man shal beare his owne burthen. 6 Let hym that is taught in the worde, minister vnto hym that teacheth hym, in all good thynges.

7 Be not deceaued, God is not mocked: for whatsoeuer a man sowerth, that shal he also reape. 8 For he that soweth into his flesh, shall of the flesh reape corruption: but he that soweth into the spirite, shal of the spirite reape lyfe euerlasting. 9 Let vs not be weery in well doyng: for in due season we shal reape, if we faint not. 10 Whyle we haue therfore tyme, let vs do good vnto all men, specially vnto them whiche are of the houshold of fayth.

11 Ye see howe large a letter I haue written vnto you with myne owne hande. 12 As many as desire with outwarde appearaunce to please " carnally, the same constraine you to be circumcised: only lest they should suffer persecution for the crosse of Christe.

13 For they them selues which are circumcised, kepe not the law: but desire to haue you circumcised, that they might reioyce in your flesche. 14 God forbid that I shoulde reioyce, but in the crosse of our Lorde Iesus Christe: wherby the (b) worlde is crucified vnto me, and I vnto the world. 15 For in Christ Iesu neither circumcision auayleth any thing, nor vncircumcision, but a newe creature. 16 And as many as walke accordyng to this rule, peace be on them and mercy, and vpon the (c) Israel (that is) of God. 17 From henceforth let no man put me to businesse: for I beare in my body the markes of the Lorde Iesus. 18 Brethren, the grace of our Lorde Iesus Christ be with your spirite. Amen.

(a) For his reioycing is a testimonie of a good conscience. Rom.14.c. Rom.xv.f. 1.Cor.ix.b. 2. John.4.b. 2.Tes.3.b.

C

" or, in the flesche.

D

(b) By the worlde, he meaneth all outwarde pompes, ceremonies, and things which please mens fansies.

(c That is, vppon the Iewes. As Rom.ix.

C The Epistle vnto the Galathians, was sent from Rome.

¶ The Epistle of the Apostle

saint Paul, vnto the Ephesians.

The first Chapter.

1 Afrer his salutation, 4 He sheweth that the chefe cause of their salnation standeth in the free election of God through Christe.

PAul an apostle of Jesus Chriſte by the wyll of god, to the saintes which are at Epheſius, & to the faythfull in Chriſt Jesus, 2 Grace (be) with you, and peace from God our father, and (from) the Lorde Jesus Chriſte. 3 Blessed be God the father of our Lorde Jesus Chriſte, whiche hath blessed vs in all spirituall bleſſing, in heauenly thynges by Chriſte: 4 Accordyng as he had chosen vs in hym, before the foundation of the worlde, that we should be holy & without blame before hym through loue. 5 Who hath predestinate vs vnto the adoption of (a) chyldren by Jesus Chriſte vnto hym selfe, accordyng to the good pleasure of his wyll: 6 To the prayse of the glory of his grace, wherein he hath made vs accepted in the beloued. 7 In whom we haue redemption through his blood, the forgeuenesse of sinnes accordyng to the riches of his grace, 8 Wherin he hath abounded towarde vs in all wiſdome and prudence. 9 And hath opened vnto vs the mysterie of his wyll, accordyng to his good pleasure which he had purposed in him selfe, 10 That in the dispensation of the fulnesse of the tymes, he might gather together in one all thinges in Chriſt, both which are in heauens, and which are in earth, in him. 11 In whom also we are chosen, beyng predestinate accordyng to the purpose of hym who worketh all thynges after the counsell of his owne will: 12 That we should be vnto the prayse of his glory, which before beleued in Chriſte. 13 In whom also ye (hoped) after that ye heard the worde of trueth, the Gospell of your saluation: wherin also after that ye beleued, were sealed with the holy spirite of promise, 14 Whiche is the earnest of our inheritaunce, vnto the (b) redemption of the purchased possession, vnto the prayse of his glory. 15 Wherfore I also after that I heard of the fayth whiche ye haue in the Lorde Jesus, and loue vnto all the saintes: 16 Ceasse not to geue thankes for you, making mention of you in my prayers, 17 That the god of our Lorde Jesus Chriſte, the father of glory, may geue vnto you the spirite of wysdome and reuelation, in the knowledge of hym: 18 The eyes of your myndes beyng lyghtened: that ye may knowe what the hope is of his callyng, and what the rychesse of the glory of his inheritaunce (is) in the saintes: 19 And what is the exceeding greatnes of his power to vswarde which beleue, accordyng to the worckyng of his myghtie power,

20 Whiche he wrought in Chriſt, when he rayſed hym from the dead, and set hym on his ryght hande in heauenly (places,) 21 Farre aboue all rule, and power, and myght, and dominion, and euery name that is named not in this worlde only, but also in the worlde to come. 22 And hath put all thynges vnder his feete, and gaue hym (to be) the head ouer all thynges to the Churche, 23 Whiche is his body, the fulnesse of hym that fylleth all in all.

Rom. i.a. 2.Cor.i.a. 1.Pet.i.a Gala.i.a

(a) Wheras we were not the naturall chyldren, he receaued vs by grace, and made vs his chyldren.

Gala.4.a. (b) Though we be redeemed from the bondage of sinne by the death of Christe, Rom.6. yet we hope for this seconde redemption, which shalbe whē we shall possesse our inheritaunce in the heauens, whereof we haue the holy ghost for a gage, 2. Cor. 4.

W Rom.xb.c.

Psal.cx.a. Dani.7.b. Psal.8.b. Hebr. ii.b. 1.Cor. 15.a. Ephe.b.c. Coloss.i.c.

The.ii.Chapter.

5 To magnifie the grace of Christ, which is the only cause of saluation.

AND (he quickened) you that were dead in treſpasses & sinnes: 2 In the whiche in tyme passed ye walked, according to the course of this worlde, after the gouernour that ruleth in the ayre, the spirite that nowe worketh in the chyldren of disobedience. 3 Among whom we al had our conuersation also in tyme past in the lustes of our flesshe, fulfillyng the will of the flesshe and of the mynde, and (a) were by nature the chyldren of wrath, euen as other: 4 But God which is riche in mercy, for his great loue wherwith he loued vs, 5 Euen when we were dead by sinnes, hath quickened vs together with Chriſte, by (whose) grace ye are saued: 6 And hath rayſed (vs) vp together, and made (vs) sit together in heauenly thinges in Chriſte Jesus: 7 That in ages to come he might shew the exceeding ryches of his grace, in (his) kyndnesse to vswarde through Chriſte Jesus. 8 For by grace are ye made

A Rom.b.a. Colo.i.c. Colo.3.a.

(a) Not by creation, but by Adams transgressiō, & so by birth

B Esai.xxb.d.

made safe through fayth, and that not of your selues: it is the gyft of God:
9 Not of workes, lest any man should boast him selfe. 10 For we are his workemanshyp, created in Christe Jesus vnto good workes, whiche God hath ordayned that we should walke in them. 11 Wherfore remember that ye beyng in time passed gentiles in the flesshe, called vncircumcision of that whiche is called circumcision in the flesshe, made by handes: 12 That at that tyme ye were without Christe, beyng alyauntes from the common wealth of Israel, and straungers from the testamentes of promyse, hauyng no hope, and without God in this worlde. 13 But now in Christ Jesus, ye which sometyme were farre of, are made nye by the blood of Christe.

14 For he is our peace, whiche hath made both one: & hath broken downe the (b) wal that was a stoppe betweene vs, 15 Taking away in his flesshe the hatred, (euen) the lawe of commaundementes (contayned) in ordinaunces, for to make of twayne one newe man in hym selfe, so makyng peace: 16 And that he might reconcile both vnto God in one body through (his) crosse, and slue hatred thereby.

17 And came and preached peace to you (whiche were) a farre of, and to them that were nye. 18 For through hym we both haue an entrance in one spirite vnto the father. 19 Now therefore, ye are no more straungers and forrayners: but citizens with the saintes, and of the housholde of God,
20 And are buylt vpon the foundation of the apostles and prophetes, Jesus Christ him selfe beyng the head corner stone, 21 In whom all the buyldyng coupled together, groweth vnto an holy temple in the Lorde.
22 In whom also ye are buylded together for an habitation of God through the spirite.

Titus.i.d.

C

Philip.3.a. Coloss. 2.b.

(b) That is, the cause of the diuision that was betweene the Iewes & the Gentiles.

D

1.Cor. 3.b. Esai.28.d. Rom.9.f. Psal.cxviii.c.

The.iii.Chapter.

1 He sheweth the cause of his imprisonment, 13 desireth them not to faint because of his trouble.

FOr this cause I Paul (am) a prysoner of Jesus Christe for you heathen: 2 If ye haue heard of the dispensation of the grace of God whiche is geuen me to youwards: 3 For by reuelation shewed (God) the (a) mysterie vnto me (as I wrote afore in fewe wordes: 4 Whereby when ye reade, ye may vnderstande my knowledge in the mysterie of Christ) 5 Which (mysterie) in other ages was not opened vnto the sonnes of men, as it is nowe reuealed vnto his holy apostles and prophetes by the spirite: 6 (That) the gentiles should be inheritours also, and of the same body, & partakers of his promise in Christ by the Gospell:
7 Wherof I am made a minister according to the gift of the grace of god, whiche is geuen vnto me after the working of his power. 8 Vnto me the least of all saintes is this grace geuen, that I should preache among the gentiles the vnsearchable riches of Christ, 9 And to bring to light to al men what the felowship of the mysterie is which from the beginnyng of the world hath ben hid in God, which made al things through Jesus Christ:
10 To thintent that nowe vnto the rulers & powers in heauenly (thinges) might be knowen by the (b) Church, the very manifolde wisdome of God,
11 According to the eternall purpose whiche he wrought in Christe Jesus our Lord: 12 By whom we haue boldnesse, and entrance in the confidence, by fayth of hym. 13 Wherfore I desire that ye faint not for my tribulations for you, whiche is your glory.
14 For this cause I bowe my knees vnto the father of our Lorde Jesus Christe, 15 Of whom all the family in heauen and earth is named:
16 That he would graunt you, according to the ryches of his glory, to be strengthed with might by his spirite in the inner man, 17 That Christ may dwell in your hearte by fayth: that ye beyng rooted and grounded in loue,
18 Myght be able to comprehende with all saintes, what is the breadth, and length, and deapth, and heigth:
19 And to knowe the loue of Christe, whiche excelleth (all) knowledge, that ye myght be fylled with all fulnesse of God. 20 Vnto hym that is able to do exceedyng aboundauntly aboue all that we aske, or thynke, according to the power that worketh in vs, 21 Be praise in the Church by Christ Jesus, throughout all ages worlde without ende, Amen.

B

1.Cor. 15.b.

(a) Mysterie is that secret hydden purpose of salua tion through Christe.

(b) The Church being gathered of so many kyndes of people, is an example or a glasse for the Angels to behold the wysdome of God in, who hath tourned their particuler discordes into an vniuersall concorde, and of the synagogue of bondage, hath made the Churche of freedome.

The.iiii.Chapter.

1 He exhorteth them vnto meekenesse, long suffering, and vnto loue and peace.

I Therefore a prysoner * in the Lorde exhort you, that ye walke worthy of the vocation wherewith ye are called,

C

* For the lordes cause 1.Cor.7.d.

led, 2 With al lowlines and meekenesse, with long sufferyng, forbearyng one another in loue, 3 Endeuouring to kepe the vnitie of the spirite in the bonde of peace. 4 One body and one (a) spirite, euen as ye are called in one hope of your callyng. 5 One Lorde, one fayth, one baptisme. 6 One God and father of all, whiche is aboue all, and through all, and in you all.

7 But vnto euery one of vs is geuen grace, accordyng to the measure of the gift of Christe. 8 Wherfore he saith, When he went vp on hye, he led captiuitie captiue, and gaue gyftes vnto men. 9 (But that he ascended, what is it but that he also descended first into the lower partes of the earth? 10 He that descended, is euen the same also that ascended vp farre aboue all heauens to fulfill al thyngs.)

11 And he gaue some apostles, and some prophetes, and some euangelistes, and some shepeheardes, and teachers, 12 To the gatheryng together of the saintes, into the worke of ministration, into the edifyng of the body of Christ: 13 Till we all meete together into the vnitie of faith and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the age of the fulnesse of Christe: 14 That we henceforth be no more chyldren, wauering and caried about with euery wynde of doctrine, in the wylynesse of men, in craftynesse to the layeng (b) wayte of deceipt: 15 But folowing trueth in loue, let vs growe vp into hym in all thynges whiche is the head (euen) Christ: 16 In whom al the body beyng coupled and knit together, by euery ioynt of submynistration, according to the effectual power in the measure of (c) euery part, maketh increase of the body, vnto the edifyng of it selfe in loue. 17 This I say therfore, and testifie in the Lorde, that ye henceforth walke not as other gentiles walke, in vanitie of their mynde: 18 Darkened in cogitation, beyng alienated from the lyfe of God by the ignorance that is in them, by the blyndnesse of their hearte. 19 Whiche being past (d) feelyng, haue geuen them selues ouer vnto wantonnesse, to worke all vncleannesse with greedynesse. 20 But ye haue not so learned Christe. 21 If so be that ye haue hearde him, and haue ben taught in him, as the trueth is in Jesus, 22 To lay downe, accordyng to the former conuersation, the (d) olde man, which is corrupt accordyng to the lustes of errour: 23 To be renued in the spirite of your minde, 24 And to put on that newe man whiche after God is shapen, in ryghteousnesse and holynes of trueth. 25 Wherfore, putting away lying, speake euery man trueth vnto his neighbour: for as much as we are members one of another.

26 Be ye (e) angry, and sinne not: let not the sunne go downe vpon your wrath. 27 Neither gene place to the deuyll. 28 Let him that stole, steale no more: but let hym rather labour, worcking with his handes the thyng which is good, that he may geue vnto him that needeth. 29 Let no fylthy communication proceede out of your mouth, but that whiche is good to edifie withall, as oft as neede is, that it may minister grace vnto the hearers. 30 And greeue not the holy spirite of God, by whom ye are sealed vnto the day of redemption. 31 Let all bytternesse, and fiercenesse, and wrath, and crying, and euil speaking, be put away from you, with all malicious nesse. 32 Be ye curteous one to another, mercyfull, forgeuyng one another euen as God for Christes sake hath forgeuen you.

(a) So that ye can not dissent one frō another, seyng the spirite which ioyneth you in one body can not dissent from him selfe.

B

John. 3. b. 1. Cor. xii. b. Mat. x. a. Luk. ix. a.

C

Colo. ii. b.

(b) wherby they lay in wayte to deceaue. Ephe. i. d. Colo. i. c.

(c) That is, wherewith one ministreth to another.

D

Rom. i. c. 1. Pet. 4. a.

(d) The Greke worde doth signifie such as be obdurate in heart, and hath not the feeling of repentaunce.

(d) That is, all the naturall corruption that is in vs. Rom. 6. a. Colo. 3. a. Leuit. xix. c.

(e) Psal. 4. a. (c) If so be that ye be angry, moderate your affection, that it burst not out into an euyll worke, but be soone appeased.

The. v. Chapter.

22 He entreateth of corporall mariage, and of the spirituall betwixt Christ and his Churche.

BE ye therfore followers of God, as deare chyldren: 2 And walke ye in loue, euen as Christe hath loued vs, and hath geuen hym selfe for vs an offering and a sacrifice of a sweete smelling sauour to God. 3 But fornication and all vncleannes, or couetousnesse, let it not be once named among you, as it becommeth saintes: 4 Neither filthinesse, neither foolishe talking, neither iesting, which are not comely: but rather geuing of thankes. 5 For this ye knowe, that no whoremonger, neither vncleane person, nor couetous person, which is a worshipper of images, hath any inheritaunce in the kingdome of Christ, and of god. 6 Let no man deceaue you with vayne wordes: for because of suche thynges commeth the wrath of God vppon the chyldren of disobedience. 7 Be not ye therfore companions of them. 8 For ye were sometymes darknes, but nowe are ye light in the Lorde:

A

1. Pet. 2. b. John. 13. b. Gala. 2. b. Exod. 23. b.

Gala. b. d. 1. Cor. 6. b.

B

Mat. 24. a. Colo. ii. b. Mar. xiii. a. Luk. xxi. b.

1.Theſ.v.a. Lorde: Walke as children of lyght.
9 (For the fruite of the ſpirite (is) in all goodneſſe, and righteouſneſſe, and trueth, 10 Approuing what is acceptable vnto the Lorde. 11 And haue no felowſhip with the vnfruitefull workes of darkneſſe, but rather euen rebuke them. 12 For it is ſhame euen to name thoſe thinges which are done of them in ſecrete.
13 But all thinges when they are rebuked of the lyght, are manifeſt: for all that which doth make manifeſt, is lyght. 14 Wherfore he ſayth, (a) Awake thou that ſleepeſt, and ſtande vp from the dead: and Chriſte ſhall geue thee lyght. 15 Take heede therefore that ye walke circumſpectly: not as vnwyſe, but as wyſe, 16 Redeeming the tyme, becauſe the dayes are euyll.
17 Wherefore be ye not vnwyſe, but vnderſtandyng what the wyll of the Lorde is. 18 And be not dronke with wine, wherein is exceſſe: but be filled with the ſpirite, 19 Speakyng vnto your ſelues in pſalmes and hymnes, and ſpirituall ſonges, ſingyng & makyng melodie to the Lorde in your heartes: 20 Geuyng thankes alwayes for all thinges vnto God and the father, in the name of our Lorde Jeſus Chriſte: 21 Submitting your ſelues one to another in the feare of God. 22 Wyues, ſubmit your ſelues vnto your owne huſbandes, as vnto the Lorde: 23 For the huſbande is the head of the wyfe, euen as Chriſte is the head of the Churche, and he is the ſauiour of the body.
24 But as the Churche is ſubiect vnto Chriſte, lykewyſe the wyues to their owne huſbandes in all thinges.
25 Ye huſbandes loue your wyues, euen as Chriſte alſo loued the Churche, and gaue him ſelfe for it,
26 To ſanctifie it, cleanſing (it) in the (b) fountayne of water in the worde:
27 To make it vnto him ſelfe a glorious Churche not hauing ſpot or wrinckle, or any ſuch thing: but that it ſhould be holy, and without blame.
28 So ought men to loue their wyues as their owne bodyes: He that loueth his wyfe, loueth him ſelfe. 29 For no man euer yet hated his owne fleſhe: but nouriſheth and cheriſheth it, euen as the Lorde the Churche: 30 For we are members of his body, of his fleſhe, and of his bones. 31 For this cauſe ſhall a man leaue father and mother, & ſhall be ioyned vnto his wyfe, & two ſhalbe made one fleſhe. 32 This is a great ſecrete: but I ſpeake of Chriſte and of the Churche. 33 Therefore euery one of you (do ye ſo:) Let euery one of you loue his wyfe euen as him ſelfe, and (let) the wyfe reuerence her huſbande.

Gen.ii.b. Mat.xix.a. Marth.x.a. 1.Cor.xi.a. Epheſ.v.b.

(a) God thus ſpeaketh by his ſeruauntes, to drawe the infidels from their blyndneſſe.

Pſal.33.e. Colo.iii.a.

(b) Baptiſme is a token that god hath conſecrated the Churche to him ſelfe, & made it holy by his word: that is, his promiſe of free iuſtification in Chriſte. Gene.i.b.

The .vi. Chapter.

1 Howe children ſhould behaue them ſelues towarde their fathers and mothers. 4 Lykewiſe parentes towarde their children. &c.

Children, obey your fathers and mothers in the Lord: for this is
tyght. 2 Honour thy father and mother (which is the firſt commaundement in promiſe,) 3 That thou mayeſt proſper, & lyue long on earth.
4 Fathers prouoke not your children to wrath: but bryng them vp in inſtruction & information of the Lorde.
5 Seruauntes obey them that are (your) bodyly maiſters with feare and tremblyng, in ſingleneſs of your heart, as vnto Chriſte. 6 Not with ſeruice vnto the eye, as men pleaſers: but as the ſeruauntes of Chriſte, doyng the wyll of God from the heart.
7 With good wyll ſeruyng the lord, and not men: 8 Knowing that whatſoeuer good thing any man doeth, that ſhall he receaue agayne of the Lorde, whether (he be) bonde or free.
9 And ye maiſters do the ſame thinges vnto them, puttyng away threatnings: knowing that your maiſter alſo is in heauen, neither is reſpect of perſon with him. 10 Finally my brethren, be ſtrong in the Lorde, and in the power of his might.
11 Put on all the armour of god, that ye may ſtande agaynſt the aſſaultes of the deuyll. 12 For we wraſtle not agaynſt (a) blood and fleſhe: but agaynſt rule, agaynſt power, agaynſt worldly gouernours of the darkneſſe of this world, agaynſt ſpirituall wickednes in heauenly (places.)
13 Wherefore take vnto you the whole armour of God, that ye may be able to reſiſt in the euyll day, and hauing finiſhed all thinges, to ſtand faſt. 14 Stande therefore, hauing loynes girt about with the trueth, and putting on the breſt plate of righteouſnes: 15 And hauing your feete ſhodde in the (b) preparation of the Goſpell of peace. 16 Aboue all, taking the ſhielde of fayth, wherewith ye may quenche al the fierie dartes of

Exod.xx.b. Deut.iii.b.

1.Par.xxix.a. Actes.x.e. Rom.ii.b.

(a) The faithfull haue not only to ſtryue agaynſt men, and them ſelues: but agaynſte Satan the ſpiritual enemie, who is moſte daungerous: for he is ouer our heads, ſo that we can not reache hym, but he muſt be reſiſted by Gods grace.

(b) That ye may be redy to ſuffer all thinges for the goſpell.

the wicked: 17 And take the helmet of saluation, and the swoorde of the spirite, which is the woorde of God:
Luke.18.a. 1.Thes.5.d. 18 Praying alwayes in all prayer & supplication in the spirite, and watch therevnto with all instaunce and supplication for all saintes: 19 And for me, that vtteraunce may be geuen vnto me, that I may open my mouth freely, to vtter the secretes of the gospel. 20 Wherof I ama messenger in bondes, that therein I may speake freely, as I ought to speake. 21 But that ye may also know my affaires, &
Colos.4.a. what I do, Tychicus a deare brother and faithfull minister in the lord shall shew you all thinges: 22 Whom I haue sent vnto you for the same purpose, that ye myght knowe of our affayres, & that he myght comfort your hearetes. 23 Peace (be vnto you) brethren, & loue with fayth from god the father, & from the lorde Jesus Christ. 24 Grace (be) with al them which loue our Lord Jesus Christe in incorrirtie, Amen.

¶ Sent from Rome vnto the Ephesians, by Tychicus.

¶ The Epistle of saint Paul the Apostle to the Philippians.

¶ The first Chapter.

1 Saint Paul discouereth his heart towardes them, 3 by his thankes geuing, 4 prayers, 8 and wisshes for their fayth and saluation.

PAul & Timotheus the seruauntes of Jesus Christe, to all the saintes in Christ Jesus, whiche are at Philippos, with the bishops & deacons:
2 Grace (be) vnto you, and peace from God our father, and (from) the Lorde Jesus Christe. 3 I thanke my God with all remembraunce of you.
Rom.1.b. Colos.1.a. 4 (Alwayes in al my prayer for al you, making prayer with gladnes:) 5 For your felowship in the Gospel, fro the first (a) day vntil nowe: 6 And beyng perswaded of this same thing, that he whiche hath begun a good woorke in you, will performe it vntill the day of Jesus Christe: 7 As it becommeth me to iudge this of you all, because I haue you in my heart, & in my bondes, in the defence & confirmation of the Gospel, you al being partakers of my (b) grace. 8 For God is my recorde how greatly I long after you all in the (c) bowels of Jesus Christe, 9 And this I pray, that your loue may abounde yet more and more in knowledge, and in all vnderstandyng:
10 That ye may discerne thinges that differ: that ye may be pure, and without offence tyll the day of Christe,
11 Beyng filled with the fruites of righteousnesse, whiche (are) by Jesus Christe, vnto the glory and prayse of God. 12 But I would ye should vnderstande, brethren, that the thinges whiche (came) vnto me, hath come rather vnto the furtherauance of the gospel: 13 (So) that my (d) bonds in Christ are manifest throughout al the iudgement hall, and in all other (places,)
14 And many of the brethren in the Lorde, beyng incouraged through my bondes, dare more plentifully speake the woorde without feare. 15 Some preache Christ of enuie and strife, and some of good will: 16 The one preach Christe of strife not sincerely, supposing to adde more affliction to my bondes: 17 But the others of loue, knowyng that I am set to the defence of the Gospell. 18 What then? so that Christ be preached any maner of way, whether it be by pretence, or by truety, I ioy therin, & will ioy. 19 For I knowe that this shall turne to my saluation through your prayer, & ministring of the spirite of Jesus Christ, 20 According to my earnest expectation & my hope, that in nothing I shall be ashamed: but that with all boldnes, as alwayes, (so) now also Christ shalbe magnified in my body, whether it be by life, or by death. 21 For Christ (is) to me life, and death (is) to me aduauntage. 22 But yf I lyue in the flesshe, this (is) the fruite of my labour, and what I shall choose, I wote not. 23 For I am in a straite betwixt two: hauing a desire to be loosed, and to be with Christ: which is much farre better: 24 Neuertheles to abide in the flesshe (is) more needefull for you.
25 And this am I sure of, that I shall abide, and continue with you all, for your furtherauance and ioy of fayth:
26 That your reioycing may be the more aboundaunt in Jesus Christ for me, by my comming to you agayne.
27 Only let your conuersation be as it becommeth the gospell of Christe: that

(a) That ye receaued the Gospell.

(b) Of this peculier benefite to suffer for Christes sake.

(c) That is, from the very heart roote of Jesus Christe.

(d) Which I iusteyne for Christes cause.

1.Cor.1.b.

2.Cor.5.a.

* Or, body.

Ephe.iiii.a.

that whether I come and see you, or
els be absent, I may yet heare of your
matters that ye continue in one spi-
rite, in one soule fighting together for
the fayth of the Gospell. 28 And in
nothing fearyng your aduersaries,
which is to them a token of perditiō:
but to you of saluation, and (c) that of
God. 29 For vnto you it is geuen for
"Christe, not only this to beleue on
him: but also this, to suffer for his
sake, 30 Hauing the same fight whi-
che ye saw in me, & now heare in me.

The .ii. Chapter.

3 He exhorteth them aboue all thinges to humilitie. &c.

IF (there be) therefore any (a) consola-
tion in Christe, yf any comfort of
loue, yf any felowship of the spirite,
yf any compassion & mercie: 2 Fulfill
ye my ioy, that ye be lyke mynded, ha-
uyng the same loue, beyng of one ac-
corde, of one mynde. 3 Let nothing
(be done) through strife or vaine glory,
but in meekenesse euery man esteeme
one the other better then him selfe.
4 Loke not euery man on his owne
thinges, but euery man also on the
thinges of others. 5 Let the same
minde be in you which was in Christ
Jesus: 6 Who being in the fourme
of God, thought it not (b) robbery to
be equall with God: 7 But made
him selfe of no reputation, takyng on
him the fourme of a seruaunt, & made
in the likenesse of men, and founde in
figure as a man: 8 He humbled him
selfe, made obedient vnto death, euen
the death of the crosse. 9 Wherefore
god also hath highly exalted him, and
geuen him a name whiche is aboue e-
uery name: 10 That in the name of
Jesus euery (c) knee should bowe, (of
thinges) in heauen & (thinges) in earth,
& (thinges) vnder the earth: 11 And
that euery tongue should confesse
that the Lord Jesus Christe (is) to the
glory of God the father. 12 Where-
fore, my dearely beloued, as ye haue
alwayes obeyed, not as in my pre-
sence only, but now much more in my
absence, worke * out your owne salua-
tion with feare and tremblyng.
13 For it is God whiche worketh in
you both to wyll and to do, of good
wyll. 14 Do all thinges without
murmuring and disputyng: 15 That
ye may be blamelesse and pure, the
sonnes of God, without rebuke in
the middes of a crooked and peruerse
nation, among whom shine ye as
lyghtes in the worlde, 16 Holdyng
fast the worde of lyfe to my reioycing
in the day of Christe, that I haue not
runne in vayne, neither haue labou-
red in vayne. 17 Yea and though I
be offered vp vppon the sacrifice and
seruice of your fayth, I reioyce, and
reioyce with you all. 18 For the
same cause also do ye reioyce, and
reioyce with me. 19 But I trust
in the Lord Jesus, to sende Timothe-
us shortly vnto you, that I also
may be of good comfort, when I
knowe your state. 20 For I haue no
man lyke mynded, who wyll natural-
ly care for your state. 21 For all seeke
their owne, not the thinges which are
Jesus Christes. 22 Ye knowe the
proofe of him, that as a sonne with
the father, he hath serued with me in
the gospell. 23 Him therfore I hope
to sende, assoone as I know my state.
24 But I trust in the Lorde, that I
also my selfe shall come shortly.
25 But I supposed it necessary, to
sende to you Epaphroditus my bro-
ther and companion in labour, and fe-
lowe souldier, but your apostle, and
the minister of my neede. 26 For he
longed after you all, and was full of
heauynesse, because that ye had heard
that he had ben sicke. 27 And no
doubt he was sicke nye vnto death,
but God had mercie on him: and not
on him only, but on me also: lest I
shoulde haue sorowe vpon sorowe.
28 I sent him therefore the more di-
ligently, that when ye see him againe,
ye may reioyce, and that I may be the
lesse sorowfull. 29 Receaue him
therefore in the Lorde with all glad-
nesse, and make much of such: 30 Be-
cause for the worke of Christe he was
nye vnto death, not regardyng his
lyfe, to fulfill your lacke of seruice to-
warde me.

The .iii. Chapter.

2 He warneth them to beware of false teachers, 3 agaynst whom he setteth Christe.

MOreouer my brethren, reioyce ye
in the Lord. It greeueth me not
to write the same thyng often to
you, for to you it is a sure thyng.
2 Beware of (a) dogges, beware of
euyll workers, beware of (b) concision.
3 For we are the circumcision, which
worship God in the spirite, & reioyce
in Christe Jesus, and haue no confi-
dence in the flesshe: 4 Though

& tearing in sunder, then an accord in the

(e) God sheweth by this meanes of bearyng the crosse, who are his, and who are not.
* Or, Christes cause.

(a) If you so loue me that you desire my comfort.

1. Cor. x. f. (b) For he that was god, shoulde therein haue done no iniurie to the godhead.

(c) Worship, and be subiect to him.
* Our health hangeth not on our workes: and yet are they sayd to worke out theyr health, who do runne in the race of iustice. For although we be saued freely in Christe by fayth, yet must we walke by the way of iustice vnto our health.

2. Cor. i. c.

D Actes. xvi. a i. Thes. iii. b

E

Rom. xv. d. 1. Thes. v. a.

(a) Whiche barke against the true doctrine, to fyll their bellies, (b) Saint Paul here allegeth vnto circumcisiō by semblaunce of a like word, because that they who craked therof, dyd rather cause a scisme, diuision, or cutting of Churches.

I myght also haue confidence in the fleshe. If any other man thynketh that he hath wherof he might trust in the fleshe, I more: 5 Circumcised the eyght day, of the kinred of Israel, of the tribe of Beniamin, an Ebrue of the Ebrues, after the lawe a Pharisee. 6 Concernyng feruentnesse, persecutyng the Churche: touchyng the righteousnesse whiche is in the lawe, I was blameles. 7 But the thynges that were dauntage vnto me, those I counted losse for Christes sake. 8 Yea, I thinke all thinges but losse for the excellencie of the knowledge of Christe Iesus my lorde: for whom I haue counted all thing losse, and do iudge them but vile, that I may win Christe, 9 And be found in him, not hauing myne owne righteousnesse which is of the lawe: but that whiche is through the fayth of Christe, the righteousnes which commeth of god through fayth: 10 That I may knowe him, and the power of his resurrection, and the felowship of his passions, beyng made conformable vnto his death. 11 * If by any meanes I might attayne vnto the resurrection of the dead. 12 (b) Not as though I had alredy attayned, either were alredy perfect: but I folowe, yf that I may comprehende, wherein also I am comprehended of Christe Iesus. 13 Brethren I count not my selfe as yet that I haue attayned: but this one thing (I say), I forget those thinges which are behinde, and endeuour my selfe vnto those thinges which are before, 14 And I presse towarde the marke, for the price of the hye callyng of God in Christe Iesus. 15 Let vs therefore as many as be perfect, be thus minded: And yf ye be otherwyse mynded, God shall reueale the same also vnto you.

16 Neuertheles vnto that whiche we haue attayned vnto, let vs proceede by one rule, that we may be of one accorde. 17 Brethren be followers together of me, & loke on them which walke so as ye haue vs for an ensample. 18 For many walke of whom I haue told you often, & now tell you weeping, (that they are) the enemies of the crosse of Christe:

19 Whose end (is) dampnation, whose God (is their) belly, and glory to their shame, which minde earthly thinges.

20 But our conuersation is in heauen, from whence also we loke for the sauiour, the Lorde Iesus Christe:

21 Who shal chaunge our vyle body, that it may be fashioned lyke vnto his glorious body, accordyng to the workyng whereby he is able to subdue all thinges vnto him selfe.

The .iiii. Chapter.

1 He exhorteth them to be of honest conuersation, 15 and thanketh them, because of the prouision that they made for him beyng in pryson.

THerefore my brethren beloued & longed for, my ioy and crowne, so continue in the Lord ye beloued.

2 I pray Euodias, & beseche Syntyches, that they be of one accorde in the Lorde. 3 Yea, and I beseche thee also faithfull yoke felowe, helpe those (women) whiche laboured with me in the Gospell, and with Clement also, and with other my labour fellowes, whose names are in the (a) booke of lyfe. 4 Reioyce in the Lorde alway: and agayne I say reioyce. 5 Let your patient mynde be knowen vnto all men. The Lorde is at hande. 6 Be careful for nothing: but in all thinges let your petition be manifest vnto God, in prayer & supplication with geuing of thankes.

7 And the peace of God whiche passeth all vnderstandyng, shall (b) kepe your heartes and mindes through Christe Iesus. 8 Furthermore brethren, whatsoeuer thinges are true, whatsoeuer thinges (are) honest, whatsoeuer thinges (are) iust, whatsoeuer thinges (are) pure, whatsoeuer thinges pertayne to loue, whatsoeuer thinges (are) of honest report: yf there be any vertue, and yf there be any prayse, thynke on these thinges.

9 Which ye haue both learned, and receaued, and hearde, and seene in me, those thinges do: and the God of peace shalbe with you. 10 But I reioyce in the Lorde greatly, that nowe at the last you are reuiued agayne to care for me, in that wherein ye were also carefull, but ye lacked opportunitie. 11 I speake not because of (c) necessitie: for I haue learned, in whatsoeuer estate I am, therewith to be content. 12 I know how to be lowe, and I know how to exceede: euerywhere and in all thinges I am instructed both to be ful, and to be hungry, both to haue plentie, and to suffer nede.

13 I can do all thinges through Christe, which strengtheneth me.

14 Notwith-

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1. Cor. xi. a. Actes. 23. b.

B

Mat. 14. f.

* Allaying.

(c) Or haue nowe taken full possessiō thereof, not that he doubted to attaine vnto it, but because he woulde declare the excellencie thereof.

C

1. Cor. 4. c.

Rom. xvi. c.

1. Cor. xb. 3

A

Luke. 5. c. Apo. 17. b.

(a) This booke Ezekiel calleth the writyng of the house of Israel, and the secrete of the Lord.

B

(b) From Satan, who seeketh to take from vs this peace of conscience.

(c) That I was not able to endure my powertie.

14 Notwithstandyng, ye haue well done that ye dyd communicate to my afflictions. 15 Ye Philippians knowe also, that in the (d)beginning of the Gospell when I departed from Macedonia, no Churche communicated to me as concernyng geuing and receauing, but ye only. 16 For euen in Thessalonica ye sent once, and afterwarde agayne vnto my necessitie. 17 Not that I desyre a gyft: but I desire fruite abounding to your accompt. 18 But I haue receaued all, and haue plentie: I was euen filled after that I had receaued of Epaphroditus the thinges (which were sent) frō you, an odoure of a sweete smell, a sacrifice acceptable, pleasaunt to God. 19 My god shal supplie all your neede thyough his ryches in glory, in Christ Jesus. 20 Vnto God and our father (be) prayse for euermoze. Amen.

(d) when I first preached the gospell vnto you.

Rom. 12. c. Heb. 13. c.

21 Salute all the saintes in Christe Jesus: The brethren whiche are with me, greete you. 22 All the saintes salute you, most of all they that are of Caesars houshold. 23 The grace of our Lorde Jesus Christe (be) with you all. Amen.

¶ This Epistle was written from Rome by Epaphroditus.

The Epistle of saint Paul the *Apostle to the Colossians.*

¶ The first Chapter.

1 He geueth thankes vnto god for their faith, 7 Confirming the doctrine of Epaphras, 9 prayeth for the increase of their fayth.

PAul an Apostle of Jesus Christ by the wyll of God, and Timotheus the brother, 2 To them which (are) in Colossa, saintes and faithful brethren in Christ, grace vnto you, and peace from God our father, & the Lorde Jesus Christ.

Gala. 1. a. Ephe. 1. a. Phil. 1. a. 1. Thes. 1. a. Rom. 1. b. Phil. 1. a. Ephe. 1. d.

3 We geue thankes to god and father of our Lorde Jesus Christe alwayes for you praying: 4 Sence we heard of your fayth (a) in Christe Jesus, and of the loue whiche (is) to all saintes: 5 For the hopes sake which is layde vp for you in heauen, of whiche (hope) ye heard before in the worde of trueth of the gospel, 6 Which is come vnto you euen as (it is) in all the worlde, and is fruitefull, as it is also in you, from the day ye heard (of it) & knewe the grace of God in trueth. 7 As ye also learned of Epaphras our deare felowe seruaunt, whiche is for you a faithfull minister of Christe: 8 Who also declared vnto vs your loue (b) in the spirite. 9 For this cause we also sence the day we heard (that) haue not ceassed to pray for you, and to desyre that ye might be fulfilled with knowledge of his wyll, in all wysdome and spirituall vnderstandyng: 10 That ye might walke worthy of the lord in all pleasing, beyng fruitefull in all good workes, and encreasing in the knowledge of God: 11 Strengthened with all might, thyough his glorious power, vnto al patience and long suffering with ioyfulnesse: 12 Geuing thankes vnto the father, which hath made vs meete to be partakers of the inheritaunce of the saintes in lyght:

(a) For with out Christe there is no fayth to be saued by, but only a vayne opinion.

Collos. 4. e.

(b) Whiche commeth of the holy ghost.

Ephe. 1. d.

John. 15. c.

13 Who hath deliuered vs from the power of darknesse, and hath translated vs into the kingdome of his deare sonne. 14 In whom we haue redemption thyough his blood, (euen) the forgeuenesse of sinnes: 15 Who is the image of the inuisible God, the first borne of all creatures. 16 For by him were all thinges created that are in heauen and that are in earth, visible and inuisible, whether (they be) maiestie or lordship, either rule or power: all thinges were created by him and for him. 17 And he is before al thinges, and in him al thinges consist. 18 And he is the head of the body of the Churche, he is the beginning, the first borne of the dead, that in all thinges he might haue the preeminence: 19 For it pleased (the father) that in him shoulde all (c) fulnes dwell: 20 And by him to reconcile all thinges vnto him selfe, and to set at peace thyough the blood of his crosse by him, both thy thinges in earth, and thinges in heauen. 21 And you whiche were sometime straungers, and enemies by (d) cogitation in euyll workes, hath he nowe yet reconciled, 22 In the body of his fleshe

Ephe. 1. b. 2. Col. 4. a. Hebr. 1. a.

(c) That the Churche, which is his body, might receaue of his aboundaunce.

(d) That is the minde, which part is the principallest in man, & wherof is deriued the qualitie of our doinges, bent and geuen vnto wickednesse.

thrugh death, to present you holy, & vnblameable, & without fault in his sight. 23 If ye continue grounded & stablished in the faith, & be not moued away from the hope of the Gospell which ye haue heard, howe it is preached to euery creature which is vnder heauen, whereof I Paul am made a minister. 24 Now toy I in my sufferinges for you, & fulfil that whiche is behinde of the passions of Christe in my flesshe, for his bodyes sake, which is the Churche: 25 Whereof I am made a minister accordyng to the dispensation of God, whiche is geuen to me to youwarde, to fulfill the woꝛd of God: 26 (Euen) the mysterie whiche was hyd sence the woꝛlde begun, and (sence the beginning of) generations: but nowe is opened to his (d) saintes, 27 To whom God would make knowen what (is) the ryches of the glory of this mysterie among the gentiles, which is Christ in you, the hope of glory: 28 Whom we preache, warnyng euery man, and teachyng euery man in al wysdome, to present al men perfect in Christe Jesus: 29 Whereunto I also labour, strivyng according to his woꝛkyng which woꝛketh in me mightily.

2. Cor. 1. a. Ephe. 3. b.

Ephe. 3. b.

Mat. 11. d. (d) Whom he hath elected and consecrated to him by Christe.

The. ii. Chapter.

1 Hauing protested his good wyll toward them, 4 He admonisheth them not to turne backe from Christe.

FOꝛ I woulde that ye knewe what great fight I haue foꝛ you, and foꝛ them that (are) at Laodicea, and foꝛ as many as haue not seene my face in the flesshe: 2 That their heartes might be comfoꝛted, beyng knyt together in love, and in all ryches of certaintie of vnderstandyng, to knowe the mysterie of God, and of the father, & of Christe: 3 In whom are hyd all the treasures of wysdome and knowledge. 4 This I say, lest any man should beguile you with perswasion of woꝛdes. 5 Foꝛ though I be absent in the flesshe, yet am I with you in the spirite, ioyning and beholdyng your ordeꝛ, and your stedfast faith in Christe. 6 As ye haue therefore receaued Christe Jesus the Lord, (so) walke ye in him: 7 Roꝛted and built in him, and stablished in the faith, as ye haue ben taught, abounding therein with thanke geuing.

8 Beware lest any man spoyle you thrugh (a) philosophie and vayne deceipt, after the tradition of men, and after the rudimentes of the woꝛlde, and not after Christe. 9 Foꝛ in him dwelleth all the fulnesse of the Godhead bodyly: 10 And ye are complete in him, which is the head of all principalitie & power. 11 In whom also ye are circumcised with circumcision made without handes, by puttyng of the body of the flesshe subiect to sinne, by the circumcision of Christ: 12 Buryed with him in baptisme, in whom ye are also rysen agayne thrugh the fayth (b) of the operation of God, who hath raysed him from the dead.

Rom. 2. b. Ephe. 2. c. Colos. 1. b.

Rom. 6. i. a. Galath. 3. d. (b) In beleuing that god by his power rayseth vp Christe, whereof we haue a sure token in our baptisme. Gen. 3. c. Luke. 21. c. John. 21. c

13 And ye beyng dead to sinne and to the vncircumcision of your flesh, hath he quickened with him, forgeuyng all your tresspasses, 14 (And) puttyng out the hand wryting of ordinances that was agaynst vs, and that hath he taken out of the way, fastening it to his crosse: 15 Spoyling al principalities and powers, hath made a shewe of them openly, triumphyng ouer them in it. 16 Let no man therefoꝛe iudge you in meate, oꝛ in drynke, oꝛ in parte of an holy day, oꝛ of the newe moone, oꝛ of the sabbath (dayes:) 17 Whiche are shadowes of thinges to come, but the body (is) of Christe. 18 Let no man beguile (c) you of victoꝛy, in the humblenesse and woꝛshipping of angels, intrudyng (him selfe) into those things which he hath not seene, causeleslie puffe vp with his flesshly mynde:

Hebr. 7. a. (c) Meanyng that the hypocrites led them at their pleasure into al superstition & errour.

Galat. 4. b.

19 And holdeth not the head, wherof all the body by ioyntes & bandes supposed and knit together, encreaseth with the encrease of god. 20 Wherefoꝛe yf ye be dead with Christe from the rudimentes of the woꝛld: why, as though lyuing in the woꝛld, are ye led with traditions, 21 Touche not, taste not, handle not? 22 Whiche all * be in corruption in abusing after the commaundementes and doctrines of men: 23 Which thinges haue a shew of wisdome in superstition & humblenesse of minde, and in hurtyng of the body, not in any honour * to the satisfyyng of the flesshe.

* Oꝛ, do perish in abusing. Erasm.

* Seyng they pertayne.

The. iii. Chapter.

1 He sheweth where we shoulde seeke Christe, 5 He exhorteth to mortification, 10 to put of the olde man, and to put on Christe.

IF ye then be rysen agayne with Christe, seeke those thinges which (a) are aboue, where Christe sitteth on the ryght hande of God: 2 Set your affection on (a) thinges aboue, not on thinges

(a) Which either ferue but for a time, or else are inuented by men.

thinges on the earth. 3 For ye are dead, and your lyfe is hid with Christ in God. 4 Whensoeuer Christ which is our lyfe shall appeare, then shall ye also appeare with him in glory.

5 Mortifie therefore your members which are vpon the earth: fornication, vncleannesse, mordinate affection, euyll concupiscence, and couetousnes, which is worshipping of images:

Ephe.2.a, B

6 For which thinges sake, the wrath of god commeth on the children of disobedience. 7 In the whiche ye walked sometime, when ye lyued in them. 8 But nowe put ye of also all wrath, sterrenesse, malicionsnesse, blasphemie, filthy communication out of your mouth. 9 Lye not one to another, seeyng that ye haue put of the olde man with his workes: 10 Hauyng put on the newe man, whiche is renued into the knowledge, after the image of him that made him:

Rom.10.a. Ephe.4.c. Gala.6.d.

11 Where is neither Greke nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bonde, free: but Christe is all, and in all. 12 Put on therefore (as the elect of God, (b) holy and beloued) bowels of mercie, kindenesse, humblenesse of mynde, meekenesse, long suffering, 13 Forbearing one another, and forgeuing one another, yf any man haue a quarel against any: euen as Christ forgaue you, so also (do) ye. 14 And aboue all thinges (put on) loue, whiche is the bonde of perfectnes. 15 And let the peace of God haue the victory in your hearttes, to the which also ye are called in one body: and see that ye be thankfull. 16 Let the word of Christ dwell in you richely in all wysdome, teachyng & admonishing your owne selues, in Psalmes & hymnes, & spirituall songes, singing with grace in your hearttes to the Lorde. 17 And whatsoeuer ye do in worde or deede, (do) all in the name of the Lorde Iesus, geuyng thankes to God and the father by him. 18 Wyues, submit your selues vnto your owne husbandes, as it is comely in the Lorde. 19 Husbandes, loue your wyues, and be not bitter agaynst them. 20 Chyldren, obey your fathers and mothers in all thinges, for that is well pleasing vnto the Lorde. 21 Fathers, (c) prouoke not your chyldren (to anger) lest they be discouraged. 22 Seruauntes, obey in al thinges to your bodily maisters: not with eye seruice as men pleasers,

(b) He sheweth what fruites are in them that are dead to the world, & are ryssen agayne with Christe.

Mat.22.d. C

Psal.33.a. Ephe.v.d.

1.Cor.10.g

Ephe.v.c. 1.Pet.3.a.

Ephe.vi.a.

(c) By to much rigour

but in singlenesse of heart, fearyng god. 23 And whatsoeuer ye do, do it hartyly, as to the Lorde, and not vnto men: 24 Knowyng that of the Lorde ye shall receaue the rewarde of inheritaunce: for ye serue the Lord Christ.

25 But he that doth wrong, shall receaue for the wrong he hath done: and there is no respect of persons.

2.Cro.19.c Actes.x.c.

The iiii. Chapter.

1 He exhorteth them to be feruent in prayer, 3 to walke wysely toward them that are not yet come to the true knowledge of Christe, he saluteth them, and wisheth them all prosperitie.

A

Masters, do vnto your seruauntes that whiche is iust and equall: knowyng that ye also haue a master in heauen. 2 Continue in prayer, and watche in the same with thankesgeuing; 3 Praying also for vs, that god may open vnto vs the (a) doore of vtterance, that we may speake the mysterie of Christe, wherfore I am also in bondes. 4 That I may vtter it as I ought to speake.

Ephe.6.a. Ephe.6.c. Ephe.6.c. (a) That I may freely preache the Gospell. Ephe.b.b. Leuit.2.d. Mat.b.c.

5 Walke in wysdome towarde them that are without, redeeming the time. 6 Let your speache be alway in grace, powdered with salt, to knowe how ye ought to answere euery man. 7 All my state shall Tychicus declare vnto you, (who is) a beloued brother, and faithfull minister, and felowe seruaunt in the Lorde: 8 Whom I haue sent vnto you for the same thing, that he might knowe your state, and comfort your hearttes: 9 With Onesimus a faithfull and beloued brother, whiche is of you. They shall shewe you of all thinges whiche are done here.

B

Actes.27.a. 2.Tim.4.b.

10 Aristarchus my prison felowe saluteth you, & Marcus Barnabas sisters sonne, (touchyng whom ye receaued commaundements:) If he come vnto you, receaue him: 11 And Iesus whiche is called Iustus, whiche are of the circumcision: These only are my (b) worke felowes vnto the kingdome of god, which hath ben vnto my consolation. 12 Epaphras which is of you a seruaunt of Christe saluteth you, alwayes labouryng feruently for you in prayers, that ye may stande perfect and fylled in all the will of God.

(b) In preachyng the Gospell.

Colos.iii.a

C

13 For I beare hym recorde that he hath a great zeale for you, and them that are in Laodicea, and them (that are) in Hierapolis.

14 Deare Lucas the Physicion gree-

1.Tim.4.c.

teth you, and Demas. 15 Saiute the brethren which are in Laodicea, and Nymphas, and the Churche which is in his house. 16 And when the epistle is read of you, make that it be read also in the Churche of the Laodiceans: and that ye lykewyse reade the epistle from Laodicea. 17 And say to Archippus, Take heede to the ministerie that thou hast receaued in the Lord, that thou fulfill it. 18 The salutation by the hande of me Paul. Remember my bondes. Grace be with you, Amen.

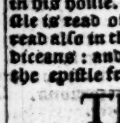
¶ Written from Rome to the Colossians, by Tychicus and Onesimus.

The first Epistle of Saint Paul

the Apostle, vnto the Thessalonians.

¶ The first Chapter.

1 He thanketh god for them, that they are so stedfast in fayth and good workes.



Paul & Siluanus and Timotheus, vnto the Church of the Thessalonians (which is) in (a) god the father, and in the Lorde Jesus Christe, Grace (be) vnto you, & peace from God our father, and the Lorde Jesus Christe. 2 We geue thankes to God alwayes for all you, makyng mention of you in our prayers.

3 Without ceassing callyng to remembraunce the worke of your fayth, and labour of loue, and patient abydyng in the hope of our Lord Jesus Christ, in the sight of God and our father:

4 Knowyng, brethren beloued, your election of God. 5 For our gospell came not vnto you in worde only, but also in power, & in the holy ghost, and in much certaintie, as ye knowe after what maner we were among you, for your sake. 6 And ye became followers of vs, and of the Lorde, receauing the word in much affliction, with (b) ioy of the holy ghost: 7 So that ye were an ensample to all that beleue in Macedonia & Achaia. 8 For from you sounded out the worde of the Lord not only in Macedonia & Achaia, but also in euery place your fayth to godwarde is spread abrode, so that we neede not to speake any thyng.

9 For they them selues shewe of you, what maner of entryng in we had vnto you, & howe ye turned to God from images, to serue the (c) lyuing & true God. 10 And to tary for his sonne from heauen, whom he rayled from the dead, (euen) Jesus which deliuereth vs from the wrath to come.

The .ii. Chapter.

2 He commendeth his diligence in preachyng, 13 and theirs in obeyyng.

For ye your selues, brethren, know our entraunce in vnto you, that it was not in (a) vayne: 2 But euen after that we had suffered before, and were shamefully entreated as ye knowe at Philippos, we were bolde in our God, to speake vnto you the Gospell of God, in much struyng.

3 For our exhortation was not of deceipt, neither of vncleannesse, neither in guile: 4 But as we were alowed of God to be put in credite with the gospel, euen so we speake not as pleasing men, but God, whiche tryeth our heartes. 5 For neither at any time vsed we flattering wordes, as ye know, neither cloke of couetousnesse, god (is) recorde: 6 Neither sought we prayse of men, neither of you, nor yet of others: 7 When we might haue ben in "auctoritie as the apostles of Christe: but we were tender among you, euen as (b) nourse cherisheth her children. 8 So beyng tenderly affected toward you, our good wyl was to haue deale vnto you not the gospel of god only, but also our owne soules, because ye were deare vnto vs.

9 For ye remember, brethren, our labour and trauaple: for we labouryng nighe & day, because we would not be chargeable vnto any of you, preached vnto you the gospell of God. 10 Ye (are) witnesse & god (also,) how holyly and iustly and vnblameably we behaued our selues among (c) you that beleeue: 11 As ye know how that as a father his children, so we haue exhorted, comforted, & besought euery one of you, 12 That ye would walke worthy of God, who hath called you vnto his kingdome and glory. 13 For this cause thanke we God also without ceassing, because ye receauyng the worde which ye heard of vs concernyng God, ye receaued it not as the worde of men, (but as it is in deede) the

a

(a) For there is no Church which is not ioyned together in God. Rom.1.a. 1.Cor.1.a. Colos.1.a.

2.Thes.4.b. 2.Tim.1.a.

1.Cor.2.a. 2.Thes.2.a.

b

(b) To beleue, and to be fully perswaded to haue the giftes of the holy ghost, and ioyfully to suffer for Christes sake, are most certaine signes of our election.

(c) For images are dead thinges, and only faigned fantasies.

a

1.Thes.1.b. (a) Not in] outwarde shewe and in pompe, but in trauel and in the feare of god. Actes.18.c.

Actes.17.b Gala.1.b. Phil.1.a.

" Or, a burden.

(b) He humbled him selfe to support al thinges without all respect of lucre: euen as the tender mother whiche nourceth her children, and thinketh no office to vyle for her childrens sake. Act.20.g 2.Thes.3.b. 1.Cor.11.c.

(c) For it is not possible to auoyde the reproche of the wicked, whiche euer hate good doings

the worde of God, which effectuously worketh also in you that beleue.
14 For ye, brethren, became folowers of the Churches of God which in Iurie are in Christe Iesus: for ye haue suffred like thinges of your countreymen, as they haue of the Iewes:
15 Who both kylled the Lorde Iesus and their owne prophetes, and haue persecuted vs: and God they please not, and are contrary (d) to all men:
16 And hynder vs to speake to the Gentiles that they myght be saued, to fulfyll their sinnes alway. For the wrath (of God) is come on them to the vttermost. 17 Forasmuch, brethren, as we are kept from you for a short season in person, not in heart, we endeuored the more to see you personally with great desire. 18 And therefore we woulde haue come vnto you (euen I Paul) once and agayne: but Satan hyndered vs. 19 For what is our hope, or ioy, or crowne of reioycyng? Are (e) not ye it in the presence of our Lorde Iesus Christ, at his commyng?
20 Yea, ye are our glorie and ioy.

¶ The. iii. Chapter.

1 He sheweth howe greatly he was affectioned towarde them, both in that he sent Timotheus to them, 10 and also prayed for them.

WHerefore seince we coulde no longer forbeare, we thought it good to remayne at Athens alone:
2 And sent Timotheus our brother and minister of God, and felowe labourer in the Gospell of Christ, to stablishe you, and to comfort you concernyng your fayth. 3 That no man shoulde be moued in these afflictions: For ye your selues knowe that we are appoynted thereunto. 4 For verily when we were with you, we tolde you before that we shoulde suffer tribulation: euen as it came to passe, and (as) ye knowe. 5 For this cause when I (a) coulde no longer forbeare, I sent (him) to knowe your fayth, lest by some meanes the tempter had tempted you, and our labour had ben vaine.
6 But nowe lately when Timothens came from you vnto vs, and brought vs good tydynges of your fayth and loue, and howe that ye haue good remembraunce of vs alwayes, desiryng to see vs, as we also (to see) you:
7 Therefore, brethren, we were comforted ouer you, in all our aduersitie and necessitie, because of your fayth:
8 For nowe we (b) lyue, yf ye stande fast in the Lord. 9 For what thankes can we recompence to God agayne for you, for all the ioy wherwith we ioy for your sakes before our God?
10 Praying nyght & day exceedingly to see you personally, and repayre the wantynges of your fayth? 11 Nowe God him selfe and our father and our Lorde Iesus Christ guide our way vnto you. 12 And the Lord increase you, and make you abounde in loue one towarde another, and towarde all men, euen as we also towarde you: 13 To stablishe your hartes vnblameable, in holinesse before God and our father, in the commyng of our Lorde Iesus Christe with all his saintes.

¶ The. iiii. Chapter.

1 He exhorteth them to holinesse, 6 innocencie, 9 loue, 11 labour, 13 and moderation in lamentyng for the dead.

FOrthermore we beseche you brethren, and exhort you by the Lorde Iesus, that ye increase more and more, as ye haue receaued of vs, howe ye ought to walke and to please God.
2 For ye knowe what commaundementes we gaue you by the Lorde Iesus. 3 For this is the wyll of god, (euen) your holinesse, (a) that ye shoulde abstayne from fornication: 4 That euery one of you shoulde knowe howe to possesse his vessell in holinesse and honour: 5 Not in the lust of concupiscence, euen as the Gentiles which knowe not God. 6 That no man oppresse and defraude his brother in (any) matter: because that the Lord is the auenger of all such, as we also haue forewarned you, and testified.
7 For God hath not called vs vnto vncleannesse, but into holinesse. 8 He therefore that dispiseth, dispiseth not man, but God, who hath geuen to you his holy spirite. 9 But as touchyng brotherly loue ye neede not that I write vnto you: for ye are taught of God to loue one another. 10 Yea and that thyng verily ye do vnto all the brethren which are in all Macedonia: but we beseche you brethren, that ye encrease more and more: 11 And that ye study to be quiet, and to do your owne businesse, and to worke with your owne handes, as we commaunded you: 12 That ye may walke honestly towarde them that are without, and that nothyng be lacking in you. 13 But I woulde not haue you to be ignorant, brethren, concernyng them

(d) And would hynder all men from their saluation.

Dan. 10. c

(e) Therfore I coulde not forget you, except I would forget my selfe.

Act. 16. d.

John. 15. c
Act. 14. d.

(a) His great affection towarde the smal flocke.

(b) If ye remayne constant in faith & true doctrine, I shall thinke that all mine afflictions be so manye pleasures, and shalbe restored from death to life.

Rom. 12. b
Ephe. 5. a
(a) That is, that ye shuld dedicate your selues wholly vnto God.
Rom. 12. c

Luk. 10. c
1. Cor. 3. b
1. Thes. 1. a
John. 13. b

Act. 20. b

1. Cor. 9. c
2. Tes. 3. b

them which sleepe, that ye (b) sorowe not, euen as other which haue no hope. 14 For if we beleue that Iesus dyed & rose agayne: euen so them also which sleepe by Iesus, will God bring with him. 15 For this say we vnto you in the worde of the Lorde, that we which liue remaynyng vnto the commyng of the Lorde, shall not preuent them which sleepe. 16 For the Lorde him selfe shall descende from heauen in a shout (and) in the voyce of the archangel and in the trumpe of God: and the dead in Christe shall rise first. 17 Then we which lyue, which remayne, shalbe caught vp together with them in the cloudes, to meete the Lorde in the ayre: and so shall we euer be with the Lorde. 18 Wherfore comfort your selues one another in these wordes.

¶ The.v. Chapter.

1 He enformeth them of the day of iudgement and comming of the Lord.

BVt of the tymes and seasons, brethrē, ye haue no neede that I write vnto you. 2 For ye your selues knowe perfectly that the day of the Lorde shall so come euen as a theefe in the nyght. 3 For when they shall say, Peace, and saferie: then shall sodayne destruction come vpon them, (a) as sorowe vpon a woman with childe: and they shall not escape. 4 But ye brethren, are not in darkness, that that day shoulde ouertake you as a theefe. 5 Ye are all the children of lyght, and the children of the day: We are not of the nyght, neither of darknesse. 6 Therfore let vs not (b) sleepe as (do) other, but let vs watche and be sober. 7 For they that sleepe, sleepe in the night: and they that be dronken, are dronken in the night. 8 But let vs which are of the day, be sober, puttyng on the brestplate of faith and loue, and a helmet, the hope of saluation.

9 For God hath not appoynted vs to wrath: but to obtayne saluation by our Lorde Iesus Christe, 10 Which dyed for vs, that whether we wake or sleepe, we shoulde lyue together with him. 11 Wherefore comfort your selues together, and edifie euery one another, euen as ye do. 12 And we beseeche you brethren, to knowe them which labour among you, and haue the ouersight of you in the Lorde, and admonithe you: 13 That ye haue them in hye reputation in loue, for their worke: and be at peace among your selues. 14 We exhort you brethren, warne them that are vnruly, comfort the feeble mynded, lift vp the weake, be patient towarde all men.

15 See that none recompence euyll for euyll vnto any man: but euer followe that which is good, both among your selues, and to all men. 16 Reioyce euer. 17 Pray continually.

18 In all thinges geue thankes: For this is the wyll of God in Christe Iesus towarde you. 19 Quench not the spirite. 20 Despise not (c) prophesynges. 21 Examine all things: holde fast that which is good. 22 Abstayne from all appearaunce of euyl. 23 And the very God of peace sanctifie you throughout (And I pray god) that your whole spirite, and soule, & body may be preserued blameles in the comyng of our Lorde Iesus Christ. 24 Faithfull is he which called you, which will also do it. 25 Brethren pray for vs.

26 Greete all the brethren in an holy kisse. 27 I charge you in the Lorde, that this epistle be read vnto all the holy brethren. 28 The grace of our Lord Iesus Christe (be) with you. Amen.

¶ The first (epistle) vnto the Thessalonians, written from Athens.

(b) He doth not condemne all kinde of sorowe: but that which proceedeth of infidelitie

D
Mat. 24.c
Dan. 12.a

A
Mat. 24.d
2. Pet. 3.c
Apoc. 3.a
Jere. 15.b

(a) That is, sodenly and vnlooked for.

B
Rom. 13.d
(b) Here sleepe is taken for contempt of saluation, when men continue in sinnes, & wil not awake to godlinesse.

C
Galat. 6.b
1. Tim. 5.c
Phil. 2.b.

Mat. 5.g

Phil. 4. a.
Luk. 18. a.

D
1. Cor. 14.g
(c) The preaching of the word of god.

Num. 23.c

1. Cor. 1.b
Rom. 16.c
1. Cor. 15.d.
2. Cor. 13.c
1. Thes. 3.d

The seconde Epistle of the Apostle saint Paul, to the Thessalonians.

¶ The first Chapter.

3 He thanketh God for their fayth, loue, and patience.
11 He prayeth for the encrease of the same, 12 and
sheweth what fruite shall come therof.

E
PAul, and Siluanus and Timotheus, vnto the Churche of the Thessalonians in God our father and the Lorde Iesus Christe: 2 Grace vnto you, and peace from God our father, and the Lorde Iesus Christe. 3 We are bounde to thanke God alwayes for you brethren, as it is meete, because that your fayth groweth exceedyngly, and

Rom. 1.a
1. Cor. 1.a
Ephe. 1.a
Rom. 1.b

and the loue of euery one of you towardes another aboundeth: 4 So that we our selues reioyce in you in the Churches of God, ouer your (a) patience and fayth in all your persecutions and tribulations that ye suffer: 5 (Which is) a (b) token of the ryghteous iudgement of God, that ye may be counted worthy of the kingdome of God, for which ye also suffer: 6 For it is a ryghteous thyng with God, to recompence tribulation to them that trouble you: 7 And to you which are troubled, rest with vs, in the reuelation of the Lorde Iesus from heauen, with the angels of his power, 8 In flamyng fyre, rendryng vengeaunce vnto them that knowe not God, and that obey not the Gospell of our Lorde Iesus Christe. 9 Which shalbe punished with euerlastyng dampnation from the presence of the Lorde, and from the glorie of his power: 10 When he shall come to be glorified in his saintes, and to be made marueylous in all them that beleue (because our testimonie towarde you was beleued) in that day.

11 Wherefore also we pray alwayes for you, that our God woulde make you worthy of the calling, and fulfyll all good pleasure of goodnesse, and the (c) worke of fayth in power:

12 That the name of our Lorde Iesus Christe may be glorified in you, and ye in him, accordyng to the grace of our God, and the Lorde Iesus Christe.

(a) Which proceedeth of your faith as a most notable fruite.
(b) The faith full by their afflictions, see as in a cleare glasse, the ende of gods iuste iudgment, when as they shall raigne with Christ whiche haue suffered with him: and the wicked shall feele his extreme wrath and vengeaunce. Mat. 25.c
Colos. 1.a Phil. 1.b
(c) Faith is gods wonderfull worke in vs.

¶ The. ii. Chapter.

¶ He sheweth them that the day of the Lorde shall not come, tyll the departyng from the fayth come first, 9 and the kingdome of antechriste. 15 And therefore he exhorteth them not to be deceaued, but to stande stedfast in the thinges that he hath taught them.

WE beseche you brethren, by the commyng of our Lorde Iesus Christe, and by our assemblyng vnto him, 2 That ye be not sodenly moued from (your) mynde, nor be troubled, neither by (a) spirite, nor by worde, nor yet by letter, as from vs, as though the day of Christe were at hande. 3 Let no man deceaue you by any meanes: for (the Lorde shall not come) except there come a fallyng away first, and that man of sinne be reuealed, the sonne of (b) perdition, 4 (Which is) an aduersarie, and is exalted aboue all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewyng him selfe that he is God. 5 Remember ye not that when I was yet with you, I tolde you these thynges? 6 And nowe ye knowe what withholdeth, that he myght be reuealed in his tyme. 7 For the mysterie of iniquitie doth already worke, only he which nowe letteth (vvyll let) vntyll he be taken out of the way. 8 And then shall that wicked be reuealed, whom the Lorde shall consume with the spirite of his mouth, and shall destroy with the bryghtnesse of his commyng: 9 (Euen him) whose commyng is after the worckyng of Satan, in all power and signes, and wonders of lying, 10 And in all deceaueablenesse of vnryghteousnesse in them that perishe: because they receaued not the loue of the truth that they myght be saued. 11 And therfore God shall sende them strong delusion, that they should beleue lyes: 12 That all they myght be dampned which beleued not the truth, but had pleasure in vnryghteousnesse. 13 But we are bounde to geue thankes alway to God for you, brethren beloued of the Lorde, because that God hath from the begynnyng chosen you to saluation in sanctifiyng of the spirite, and (in) fayth of the truth:

14 Whereunto he called you by our Gospell, to the obtaynyng of the glorie of our Lorde Iesus Christe.

15 Therefore brethren stande fast, and holde the ordinaunces which ye haue ben taught, whether it were by (our) preachyng, or by our epistle. 16 Our Lorde Iesus Christe, and God and our father which hath loued vs, and hath geuen vs euerlastyng consolation and good hope in grace,

17 Comfort your hearts, and stablishe

(a) As false reuelations, or dreames.
Dan. 9.g.
(b) Who as he destroyeth other, so shall he be destroyed him selfe. 1. Cor. 3.b
1. Joh. 2.a
Esai. 11.a
Mat. 24.c
Rom. 1.d.

wythe you in all good sayeng & doyng.

¶ The.iii. Chapter.

1 He desireth them to pray for him, that the gospell may prosper.

FOrthermore bzethzen, pzay ye foz vs, that the wozde of the Lozd may haue fzee passage, and be glozified euen as with you: 2 And that we may be deliuered from disozdered and euyll men: Foz all men haue not (a) fayth. 3 But the Lozde is faythfull, which shall stablishe you, and kepe you from enyll. 4 And we haue confidence in the Lozde to youwarde, that ye both do, and wyll do the thynges which we cõmaunde you. 5 And the Lozde guide your heartes to the loue of God, and to the patient wayteyng foz Chzistes. 6 We commaunde you, bzethzen, in the name of our Lozde Jesus Chzist, that ye withdzawe your liues from euery bzother that walketh inozdinatly, and not after the (b) institution which he receiued of vs.

7 Foz ye your selues knowe howe ye ought to folowe vs: foz we behaued not our selues inozdinatly among you, 8 Neither toke we bzead of any man foz naught: but wzought with labour and sweate nyght and day, because we would not be chargeable to any of you. 9 Not but that we had "auctho3itie, but to make our selues an ensample vnto you to folowe vs. 10 Foz when we were with you, this we warned you of, that yf any would not wozke, the same should not eate. 11 Foz we haue heard that there are some which walke among you inozdinatly, wozking not at all, but be busybodyes. 12 Them that are such, we commaunde, & exhozt by our Lozde Jesus Chzist, that they wozkyng in quietnesse, eate their owne bzead. 13 And ye bzethzen, be not weery in well doyng. 14 If any man obey not our doctrine, signifie him by an epistle: and haue no companie with him, that he may be ashamed. 15 Yet count him not as an enemie, but warne him as a bzother.

16 Nowe the very Lozde of peace gene you peace alwayes by all meanes. The Lozde be with you all.

17 The salutation of me Paul with myne owne hande, this is the token in euery epistle: so I wzite. 18 The grace of our Lozde Jesus Chzist be with you all. Amen.

¶ Sent from Athens.

(a) Although they boast them selues therof.

(b) Which is, to trauayle if he wil eate.

A Ephe. 6.c Colos. 4.a

B 1. Cor. 5. b

Act. 20. g. 1. Cor. 9. c 2. Thes. 2. c

A Act. 9. c.

(a) So called, because he folowed the simplicitie of the gospell.

Act. 19. a 2. Tim. 1. c Titus. 3. c 1. Tim. 1. a

B

C

Galat. 6. b D 2. Thes. 3. d

(c) The ende of excommunication, is not to driue from the Church such as haue fallen, but to wyn them to the Churche by amendement. 1. Thes. 5. b Phil. 4. b.

"Or, might do it.

The first Epistle of the Apostle Saint Paul, vnto Timotheus.

¶ The first Chapter.

3 He exhorteth Timotheus to wayte vpon his office, namely to see that nothyng be taught but gods worde. &c.

A Act. 9. c.

PAul an Apostle of Jesus Chzistes by the commission of God our sauiour, and Lozde Jesus Chzistes (which is) our hope, 2 Vnto Timotheus a naturall (a) sonne in the fayth: Grace, mercie, (and) peace from God our father and Jesus Chzist our Lozde.

3 As I besought thee to abide styll in Ephesus when I departed into Macedonia, (so do) that thou commaunde some that they teache no other doctrine: 4 Neither gene heede to fables & endlesse genealogies, which breede questions more then godly edifying which is in fayth. 5 But the ende of the commaundement, is loue out of a pure heart, and of a good conscience, and of fayth vnfaigned. 6 From the which thynges some hauyng erred, haue turned vnto vayne iangling:

B 7 Coueryng to be doctours of the lawe, yea vnderstandyng what they speake, neither whereof they affirme. 8 But we knowe that the lawe is good, yf a man vse it lawfully.

9 Knowyng this that the lawe is not genen vnto a righteous man, but vnto the lawlesse and disobedient, to the vngodly and to sinners, to vnholy and vncleane, to murtherers of fathers and murtherers of mothers, to manslears, 10 To whozemongers, to them that defile them selues with mankinde, to manstealers, to lyars, to periured, and yf there be any other thyng that is contrary to wholsome doctrine: 11 Accozdyng to the gospel of glozie of the blessed God, which is cõmitted vnto me. 12 And I thanke Chzistes Jesus our Lozde which hath made me strong: foz he counted me faithfull, puttyng (me) into the ministerie: 13 Beyng befoze a blasphemer, and a persecuter, & an oppressour: But yet I obtayned mercie, because I did it (b) ignozauntly in vnbeleefe.

14 Me-

C

Leuit. 21. b Rom. 1. b.

(b) Not knowyng that I fought against god.

14 Neuertheleſſe the grace of our Lorde was exceedyng aboundaunt with faith and loue, which is in Chriſt Jeſus. 15 (This) is a faithfull ſaying and by all meanes worthy to be receaued, that Chriſte Jeſus came into the worlde to ſaue ſinners: of whom I am cheefe. 16 Notwithſtanding, for this cauſe was mercy ſhewed vnto me, that in me the firſt, Jeſus Chriſte myght ſhewe all long ſufferyng, to the example of them which ſhoulde beleue on him to life euerlaſtyng. (d) 17 Nowe vnto the kyng euerlaſtyng, immortall, inuiſible, vnto God only wiſe (be) honour and glorie for euer and euer, Amen. 18 This commaundement commit I vnto thee ſonne Timotheus, accordyng to the prophecies which went before vpon thee, that thou in them ſhouldeſt fight a good fight: 19 Hauyng faith and good conſcience, which ſome hauyng put away, as concernyng faith haue made ſhipwracke.

20 Of whom is Hymeneus and Alexander, whom I haue (e) delyuered vnto Satan, that they may learne not to blaſpheme.

¶ The. ii. Chapter.

1 He exhorteth to pray for all men. 4 Wherefore, 8 and howe. 9 As touchyng the apparell and modeſtie of women.

I Exhort therefore, that firſt of all prayers, ſupplications, intercceſſions, and geuyng of thankes be made for all men: 2 For kynges, and for all that are in auctoritie, that we may leade a quiet and peaceable life, in all godlyneſſe and honeſtie. 3 For that is good and acceptable in the ſight of God our ſauiour, 4 Who wyll haue all men to be ſaued, and to come vnto the knowledge of the trueth. 5 For (there is) one God, and one mediatour of God and men, the man Chriſt Jeſus: 6 Who gaue him ſelfe a (a) raunſome for all, a teſtimonie in due tymes. 7 Whereunto I am ordeyned a preacher and an apoſtle (I tell the trueth in Chriſte and lye not) a teacher of the gentiles in faith and verite. 8 I wyll therefore that the men pray euerywhere, liftyng vp holy handes without wrath and reaſoning.

9 Lykewyſe alſo the women, that they aray them ſelues in comely apparell, with shamefaſtneſſe, and diſcrete behauiour, not in brayded heere, either golde or pearles, or coſtly aray:

10 But (that becommeth women profeſſyng godlineſſe) through good workes. 11 Let the woman learne in ſcilence in all ſubiection. 12 But I ſuffer not a woman to teache, neither to vſurpe auctoritie ouer the man, but to be in ſcilence. 13 For Adam was firſt fourmed: then Eue. 14 And Adam was not deceaued: but the woman beyng deceaued, was (b) in the tranſgreſſion. 15 Notwithſtandyng, through bearyng of children ſhe ſhall be ſaued, yf * they continue in faith and loue, and holineſſe, with modeſtie.

¶ The. iii. Chapter.

1 He declareth what is the office of miniſters, 11 and as touching their families, 15 and the dignitie of the Churche, 16 and the principall poynt of the heauenly doctrine.

THis is) a faithfull ſaying, If a man deſire the office of a biſhop, he deſireth a good worke. 2 A biſhop therefore muſt be blameleſſe, the huſbande of one wyfe, watchyng, ſober, comely apparelled, a louer of hoſpitalitie, apt to teache, 3 Not geuen to ouermuch wine, no ſtryker, nor greedy of filthy lucre: but gentle, abhorryng fyghtyng, abhorryng couetouſneſſe:

4 (One) that ruleth well his owne houſe, hauyng children in ſubiection with all grauitie: 5 (For yf a man knowe not to rule his owne houſe, howe ſhall he care for the Churche of God?) 6 Not a young ſcoler: leſt he beyng puffed vp, (a) fall into the condempnation of the deuyll. 7 He muſt alſo haue a good report of them which are without, leſt he fall into the rebuke and ſnare of the deuyll.

8 Lykewyſe muſt the * miniſters be graue, not double tongued, not geuen to much wine, neither greedy of filthy lucre: 9 (b) Holdyng the myſterie of the faith in a pure conſcience.

10 And let them firſt be proued, then let them miniſter, beyng blameleſſe.

11 Euen ſo muſt their wiues be graue, not euyll ſpeakers, ſober, faithfull in all thynges. 12 Let the deacons be the huſbandes of one wyfe, and ſuch as can rule their children well, and their owne houſeholdes.

13 For they that haue miniſtred well, get them ſelues a good degree, and great liberte in the fayth which (is) in Chriſte Jeſus. 14 Theſe thinges write I vnto thee, hopyng to come ſhortly vnto thee: 15 But yf I tary long,

Mat. 9. b. Mark. 2. c Luk. 19. a. John. 3. c.

(d) He bruſteth foorth into theſe godly affections, conſideryng gods great mercie toward him.

2. Tim. 2. c Mat. 18. c 1. Cor. 5. a.

(e) Excommunicate, or caſt out of the Church.

Jere. 29. e. Baruc. 1. c

John. 17. a Hebr. 9. b Galat. 3. c

(a) He ſheweth that there can be no mediatour, except he be alſo the redeemer. John. 4. c.

1. Cor. 14. c

(b) That is, guiltie of the tranſgreſſion.

* Or, the.

Tit.

(a) Leſt, being proude of his degree, he be likewiſe condempned, as the deuil was for lifting vp him ſelfe by pride.

* Or, deacons.

(b) Hauyng the true doctrine of the goſpell and the feare of God.

Mat. 25. b.

long. that thou mayest knowe howe thou oughtest to behaue thy selfe in the house of God, whiche is the Churche of the lyuyng God, the piller and grounde of trueth. 16 And without doubt, great is that mysterie of godlynesse: God was shewed in the flesche, was iustified in the spirite, was seene among the angels, was preached vnto the gentiles, was beleued on in the worlde, and was receaued vp in glorie.

John.1.b

¶ The.iiii. Chapter.

2 He teacheth him what doctrine he ought to flee, 6.8.11. and what to folowe, 15 and wherin he ought to exercise him selfe continually.

NOwe the spirite speaketh euidently that in the latter tymes some shall depart from the faith, geuyng heede vnto spirites of errour, and doctrines of deuyls, 2 Which speake false in hypocrisie, hauyng (a) their conscience seared with an hot iron: 3 Forbiddyng to marry, (and commaundyng) to abstayne from meates which God hath created to be receaued with geuyng thankes, of them which beleue and knowe the trueth. 4 For euery creature of God (is) good: and nothyng to be refused, if it be receaued with thankesgeuyng. 5 For it is sanctified by the worde of God, and prayer. 6 If thou put the brethren in remembrance of these thynges, thou shalt be a good minister of Iesus Christe, which hast ben norished vp in the wordes of fayth, and of good doctrine, which thou hast continually folowed. 7 But cast away prophane and olde wiues fables: and exercise thy selfe rather vnto godlynesse. 8 For bodyly exercise profiteth litle: but godlynesse is profitable vnto all thynges, hauyng promise of the lyfe that is nowe, and of that which is to come. 9 (This is) a sure saying, and by all meanes worthy to be receaued. 10 For therefore we both labour, and suffer rebuke, because we haue hoped in the lyuyng God, which is the sauiour of all men, specially of those that beleue. 11 These thynges commaunde and teache. 12 Let no man despise thy youth: but be thou a paterne of the beleuers, in worde, in conuersation, in loue, in spirite, in fayth, in chastitie. 13 Tyll I come, geue attendaunce to readyng, to exhortation, to doctrine. 14 Neglect not the gyft that is in thee, which was geuen thee (b) through prophesie, with the layyng on of handes by the auctoritie of the elderchip. 15 Haue a care of these thynges, and geue thy selfe vnto them: that it may be seene howe thou profitest in all thynges. 16 Take heede vnto thy selfe, and vnto doctrine, and continue therin: For in doyng this, thou shalt both (c) saue thy selfe, and them that heare thee.

A Act.20.f 2.Tim.3.a

(a) Their dull consciences first waxed harde: then after, canker and corruption bread therin: last of all, it was burnt of with an hot iron, so that he meaneth such as haue no conscience.

B 1.Tim.1.a Titus.3.c

Colos.2.b

Titus.2.c 1.Pet.5.a

C

(b) And reuelation of the holy ghost. Act.6.b.

(c) Thou shalt faithfully do thy dutie, which is an assurance of thy saluation.

¶ The.v. Chapter.

1 He teacheth him howe he shall behaue him selfe in rebuking all degrees. 3 An order concernyng widowes.

REbuke not an elder, but exhort him as a father, the younger men, as brethren: 2 The elder women, as mothers, the younger, as sisters, in all chastitie. 3 Honour widowes which are widowes in deede. 4 But yf any widowe haue children or nephues, let them learne first to rule their owne houses godly, and to recompence also their elder kinsfolkes: for that is good and acceptable before God. 5 And she that is a widowe (a) in deede and left alone, hopeth in God, and continueth in supplications and prayers nyght and day. 6 But she that liueth in pleasure, is dead beyng alyue. 7 And these thynges commaunde, that they may be blamelesse. 8 But if any prouide not for his owne, and specially for them of his householde, he hath denyed the fayth, and is worse then an infidell. 9 Let not a widowe be chosen vnder three score yeres olde, hauyng ben the wife of one man. 10 And well reported of in good workes: yf she haue brought vp children, if she haue lodged straungers, yf she haue washed the saintes feete, yf she haue ministred vnto them that were in aduersitie, yf she haue ben continually geuen to euery good worke. 11 But the younger widowes refuse: for when they haue begun to ware wanton against Christ, they will marry: 12 Hauyng damnation, because they haue cast away their first fayth. 13 They learne to wander about from house to house idle: yea not idle only, but also tatlers and busibodyes, speakyng thynges which are not comely. 14 I will therefore that the younger women do marry, to beare children, to guide the house, to geue none occasion to the

A Leuit.19.b

Eccle.3.b Luk.2.f.

(a) Which hath no maner of world lye meanes to helpe her selfe with.

B Some read this in the feminine gender where the Greke is indifferent to both.

Gen.9.a. Act.10.c. 1.Pet.4.b

C 1.Cor.7.b

the aduersarie to speake slanderously. 15 For certayne of them are alredy turned backe after Satan. 16 If any man or woman that beleuerth haue widowes, let them sustayne them: and let not the Church be charged, that there may be sufficient for them that are widowes in deede.

17 The elders that rule well are worthy of double honour, most specially they which labour in the worde and teachyng. 18 For the scripture saith, Thou shalt not moosell the oxe that treadeth out the corne: And, The labourer is worthy of his rewarde.

19 Agaynst an elder receaue none accusation, but vnder two or three witnesses. 20 Them that sinne, rebuke before all, that other also may feare. 21 I testifie before God, and the Lord Jesus Christe, and the elect angels, that thou obserue these thynges without hastinesse of iudgement, and do nothyng after partialitie. 22 Laye handes sodenly on no man, neither be partaker of other mens sinnes. Kepe thy selfe chaste. 23 Drinke no longer water: but vse a litle wine for thy stomaches sake, & thyne often diseases.

24 Some mens sinnes are open before hande, hastyng before vnto iudgement: and in some (b) they folowe after. 25 Likewise also, good workes are manifest before hande, and they that are otherwise can not be hyd.

¶ The. vi. Chapter.

1 The duetie of seruauntes towarde their maisters. 3 Agaynst such as are not satisfied with the worde of God.

LEt as many seruauntes as are vnder the yoke, count their maisters worthy of all honour, that the name of God and his doctrine be not blasphemed. 2 And they which haue beleuyng maisters, despise (them) not because they are brethren: but rather do seruice, forasmuch as they are beleuyng and beloued, & partakers of the (a) benefite. These thynges teache, and exhort. 3 If any man teache otherwise, and consenteth not vnto the wholsome wordes of our Lorde Jesus Christe, and to the doctrine which is according to godlynesse:

4 He is puft vp, knowyng nothyng, but dotyng about questions & stryfes of wordes: whereof commeth enuie, stryfe, raylynges, euyll surmisinges, 5 Wayne disputations of men of corrupt myndes, destitute of the trueth: thynkyng lucre to be godlinesse. From such be thou separate. 6 Godlinesse is great lucre, if a man be content with that he hath. 7 For we brought nothyng into the worlde, and it is certayne that we may cary nought away. 8 But hauyng foode, and rayment, we must therwith be content. 9 For they that (b) will be riche, fall into temptations and snares, and into many foolishe and noysome lustes, which drowne men in perdition and destruction. 10 For loue of money is the roote of all euyll: which whyle some lusted after, they erred from the fayth, and (c) pearced them selues through with many sorowes. 11 But thou, O man of god, flee these thinges: and folowe after righteousnesse, godlinesse, fayth, loue, patience, meekenesse. 12 Fyght the good fyght of fayth, lay hande on eternall life, whervnto thou art also called, and hast professed a good profession before many witnesses. 13 I geue thee charge in the sight of God, who quickeneth all thynges, and before Jesus Christe, which vnder Pontius Pilate witnessed a good profession: 14 That thou kepe the commaundement, without spot, vnrebukeable, vntyll the appearing of our Lorde Jesus Christe: 15 Which in his tymes he shal shewe that is blessed and prince only, (d) the kyng of kynges and lorde of lordes: 16 Who only hath immortalitie, dwellyng in the light that no man can attayne vnto, whom no man hath seene, neither can see: vnto whom be honour and power euerlastyng. Amen.

17 Charge them which are riche (e) in this worlde, that they be not hye mynded, nor trust in vncertayne riches: but in the lyuyng God, (which geueth vs aboundantly all thynges to enioy:) 18 That they do good, that they be riche in good workes, that they be redy to geue, glad to distribute: 19 Layng vp in store for them selues a good foundation agaynst the tyme to come, that they may lay holde on eternal lyfe. 20 O Timotheus, saue (f) that which is geuen thee to kepe, auoydyng prophane (and) vayne babblynges, and (g) oppositions of science falsly so called: 21 Which some professyng, haue erred concernyng the fayth. Grace (be) with thee. Amen.

¶ Sent from Laodicea, which is the cheefest citie of Phrygia Pacatiana.

The

a 1. Cor. 12. c
Ephe. 6. a
Colos. 3. d

(a) That is, of the grace of God.

Gala. 1. a

1. Tim. 1. a
Titus. 3. c

Deut. 25. b
Mat. 10. b

Deut. 19. d

Num. 17. d
Act. 6. b.

(b) Their sinnes folow, which for a tyme haue deceaued the godly, & after are detected, as Saul, Judas, and other hypocrites.

b Eccle. 29. d
Hebr. 13. c

Job. 1. b.
Eccle. 5. c

(b) That set their felicitie in riches.

(c) For they are neuer quiet, neither in soule nor body.

c Act. 17. c

(d) By this mightie power of God, the faithfull are admonished boldly to standin their vocation, although the world, Satan and hel, rage againstthem.

(e) In thinges pertaynyng to this life. Mat. 5. c.

(f) The giftesof god, for the vtilitie of the Churche.

(g) As when question engendreth question.

The ſeconde Epiſtle of the Apoſtle

ſaint Paul, to Timotheus.

¶ The firſt Chapter.

6 Paul exhorteth Timotheus to ſtedfaſtneſſe and patience in perſecution, and to continue in the doctrine that he had taught them.

PAul an Apoſtle of Jeſus Chriſte by the wyll of God, (a) accordyng to the promiſe of lyfe which is in Chriſte Jeſus.

2 To Timotheus a beloued ſonne, grace, mercie, and peace from God the father, and Chriſte Jeſus our Lorde. 3 I thanke God whom I worſhip from (my) forefathers in pure conſcience, that without ceaſſyng I haue remembraunce of thee in my prayers nyght and day: 4 deſiryng to ſee thee, myndfull of thy teares: that I may be fylled with ioy. 5 When I call to remembraunce the vnfaigned fayth that is in thee, which dwelt firſt in thy graundmother Lois, and in thy mother Eunice: and I am aſſured that (it dwelleth) in thee alſo. 6 Wherfore I put thee in remembraunce that thou (b) ſtirre vp the gyft of God, which is in thee by the puttyng on of my handes. 7 For God hath not geuen to vs the ſpirite of feare: but of power, and of loue, and of a ſounde mynde. 8 Be not thou therfore aſhamed of the teſtimonie of our Lorde, neither of me his priſoner: but ſuffer thou aduerſitie with the Goſpell, accordyng to the power of God: 9 Who hath ſaued vs, and called vs with an holy calling, not accordyng to our workes: but accordyng to his owne purpoſe and grace, which was geuen vs in Chriſte Jeſus before the worlde began:

10 But is nowe made manifeſt by the appearyng of our ſauiour Jeſus Chriſte, who hath put away death, and hath brought lyfe and immortalitie vnto lyght through the Goſpell:

11 Whereunto I am appoynted a preacher and apoſtle, and a teacher of the gentiles. 12 For the which cauſe I alſo ſuffer theſe thynges, neuertheleſſe, I am not aſhamed: for I knowe whom I haue beleued, and I am perſwaded that he is able to kepe that which I haue committed to him agaynſt that day. 13 See thou haue the paterne of wholſome wordes, which thou haſt hearde of me in fayth and loue that (is) in Chriſte Jeſus.

14 That (b) good thyng which was committed to thy kepyng, holde faſt through the holy ghoſt which dwelleth in vs. 15 This thou knoweſt, that all they which are in Aſia be turned from me: of whom are Phygelius and Hermogenes. 16 The Lorde geue mercie vnto the houſe of Oneſiphorus: for he oft refreſhed me, and was not aſhamed of my chayne.

17 But when he was in Rome, he ſought me out very diligently, and founde (me.) 18 The Lorde graunt vnto him that he may fynde mercie with the Lorde in that day: And in howe many thynges he miniſtred vnto me at Epheſus, thou knoweſt very well.

¶ The. ii. Chapter.

1 He exhorteth him to be conſtant in trouble, to ſuffer manly, to abyde faſt in the wholſome doctrine of our Lord Jeſus Chriſte.

THou therfore my ſonne, be ſtrong in the grace that is in Chriſte Jeſus. 2 And the thynges that thou haſt hearde of me by many witneſſes, the ſame commit thou to faithfull men, which ſhalbe apt to teache other alſo. 3 Thou therefore ſuffer afflictions as a good ſouldier of Jeſus Chriſt. 4 No man that warreth, entangleth him ſelfe with the affayres of (this) lyfe: that he may pleaſe him which hath choſen him to be a ſouldier. 5 And yf a man alſo wreſtle, yet is he not crowned except he wreſtle lawfully. 6 The labouryng husbandman (a) muſt firſt be partaker of the frutes. 7 Conſider what I ſay: and the Lorde geue thee vnderſtandyng in all thynges. 8 Remember that Jeſus Chriſte of the ſeede of Dauid was rayſed from the dead, accordyng to my Goſpel: 9 Wherin I ſuffer trouble, as an euyll doer, euen vnto bondes: but the worde of God is not bounde.

10 Therfore I ſuffer all thynges for the electes ſakes, that they might alſo obtayne the ſaluation which is in Chriſte Jeſus, with eternall glorie.

11 (It is) a faythfull ſaying: for if we be dead with him, we ſhall alſo lyue (with him:) 12 If we be patient, we ſhal alſo raigne (with him:) yf we deny him.

(a) Beyng ſent of god to preache that life whiche he had promiſed in Chriſt Ieſus. Act. 22.8. Rom. 1.8. Phil. 3.8.

(b) The gyft of god is a certaine liuelye flame, kindled in our hearttes, which Satan & the fleſhe labour to quench, and therfore we muſt nouriſh it, and ſtirre it vp.

2. Cor. 15.8 Hebr. 2.b Rom. 1.8. 2. Tim. 2.b

2. Tim. 4.b Titus. 2.b 2. Pet. 3.8.

(c) The grace of the holy ghoſt.

Mat. 25.8 Rom. 1.b

Titus. 2.b

(a) So that the payne muſt go before the recompence.

Mat. 1.8. Rom. 1.8.

Act. 20.f.

Rom. 8.d. Rom. 8.c. Luk. 12.b. Rom. 3.8. Num. 23.8

hym, he also shall denye vs. 13 If we be vnfaythfull, he abydeth faythfull, he can not denye hym selfe.

14 Of these thinges put them in remembraunce, testifie before the Lord, that they striue not about wordes, to no profite, (but) to the peruertinge of the hearers. 15 Studie to shewe thy selfe approued vnto God, a workman not to be ashamed, rightly diuiding the worde of trueth. 16 But prophane voyces of vanitie passe ouer: for they wyll encrease vnto greater vngodlynesse. 17 And their worde shall fret as doth a cancker: of whom is Hymeneus and Philetus, 18 Which about the trueth haue erred, saying that the resurrection is past already: and do ouerthrowe the fayth of some. 19 But the strong foundation of God standeth styll, hauing this seale, (b) The Lorde knoweth them that are his: and, Let euery one that nameth the name of Christe depart from iniquitie. 20 But in a great house are not onlye vessels of golde, and of siluer, but also of wood and of earth: some to honour, and some vnto dishonour. 21 If a man therefore purge him selfe from these, he shalbe a vessell vnto honour, hallowed and meete for the vse of the Lorde, and prepared vnto euery good worke. 22 Lustes of youth auoyde, but folow righteousnesse, fayth, loue, peace, with them that cal on the Lord out of a pure heart. 23 But foolishe and vnlearned questions put from thee, knowyng that they do but gender stryfe. 24 And the seruaunt of the Lorde must not striue: but be gentle vnto al men, apt to teache, suffering euill. 25 In meekenesse instructing them whiche are (c) contrary minded, if God at any time wyll gene them repentaunce to the knowledge of the trueth: 26 And that they may come to them selues againe out of the snare of the deuill, whiche are holden captiue of him at his wyl.

¶ The .iii. Chapter.

1 He prophesieth of the perilous tymes, 16 What profit commeth of the scriptures.

THis knowe also, that in the last dayes perilous tymes shalbe at hande. 2 For men shalbe louers of their owne selues, couetous, boasters, proude, blasphemers, disobedient to fathers and mothers, vnthankfull, vngodly: 3 Without naturall affection, trucebreakers, false accusers, riotous, fierce, despisers of them whiche are good: 4 Traytours, headdy, hye minded, louers of pleasures more then louers of God: 5 Hauing a fourme of godlynesse, but denying the power therof: Turne away from these. 6 These are they which enter into houses, and leade captiue (simple) women laden with sinne, caryed with diuers lustes: 7 Euer learning, and neuer able to come vnto the knowledge of the trueth. 8 For as Iannes and Iambres withstoode Moyses, so do these also resist the trueth: Men of (a) corrupt mindes, reprobate concerning the fayth: 9 But they shall preuaile no longer: for their madnesse shalbe manifest vnto all (men) as also theirs was. 10 But thou hast followed my doctrine, fashion of liuyng, (b) purpose, fayth, long suffering, loue, pacience, 11 Persecutions, afflictions, which came vnto me at Antioch, at Iconium, at Lystra, whiche persecutions I suffred pacientlye: and from them all, the Lorde deliuered me. 12 Yea, and all that wyll lyue godlye in Christe Iesus, shall suffer persecution. 13 But the euill men and deceauers shall waxe worse and worse, deceauing, and deceaued. 14 But continue thou in the thinges whiche thou hast learned, whiche also were committed vnto thee, knowyng of whom thou hast learned (them:) 15 And that from an infant thou hast knowen the scriptures, whiche are able to make thee wyse vnto saluation, through fayth which is in Christ Iesus. 16 All scripture (is) geuen by inspiration of God, and (is) profitable to doctrine, to reproue, to correction, to instruction which is in righteousnesse: 17 That (c) the man of God may be perfect, instructed vnto all good workes.

The .iiii. Chapter.

2 He exhorteth Timotheus to be feruent in the worde, and to suffer aduersitie.

I Testifie therefore before God, and the Lorde Iesus Christe, whiche shal iudge the quicke and the dead at his appearing, and his kingdome: 2 Preache the worde, be (a) instant in season, out of season: improue, rebuke, exhort in all long suffering and doctrine. 3 For the tyme wyll

Oj some,

C

1. Tim. i. a.

1. Tim. i. d.

(b) He groundeth vpon Gods election and mans fayth.

Rom. xi. d.

D

(c) He meaneth not this of apostates, or heretikes whom he wylleth to flee: but of them onlye which as yet are not come to the knowledge of the trueth, and fall through ignoraunce.

A

Acteg. xx. f. 1. Tim. iiij. a. 1. Pet. ij. a. Iude, i. c.

Ti B

Exod. viii. b

(a) Whiche can iudge no thing aright.

(b) Not only what I taught and did, but also what my mynde and wyll was.

Act. xiiii. d. 30 sal. 34. d. 1030. 24. b. Eccle. ii. a.

(c) Which is content to be gouerned by Gods worde

A

(a) Leaue none occasion to preache and to profite.

come, when they shal not suffer wholsome doctrine: but after their owne lustes, shal they whose eares tech, get them an heape of teachers: 4 And shall turne away their hearing from the trueth, and shalbe turned vnto fables. 5 But watch thou in all thinges, suffer afflictions, do the worke of an Euangelist, fulfill thy ministerie: 6 For I am now redy to be offered, and the tyme of my dissolution is at hande. 7 I haue fought a good fight, I haue fulfilled (my) course, I haue kept the fayth.

1. Cor. 15. d. 1. Pet. 5. b.

8 Henceforth there is layde vp for me a crowne of righteousnesse, which the Lorde the righteous iudge shall geue me at that day: not to me only, but vnto them also that haue loued his appearing. 9 Do thy diligence to come shortly vnto me. 10 For Demas hath forsaken me, hauing loued this present worlde, and is departed vnto Thessalonica: Crescens to Galatia, Titus vnto Dalmatia.

(b) Hereby it is manifest that Peter as yet was not at Rome, and if euer he were there, it is vncertayne.

11 (b) Only Luke is with me. Taking Marke, bring him with thee: for he is profitable vnto me for the ministration. 12 And Tychicus haue I sent to Ephesus. 13 The cloke that I left at Troas with Carpus, when thou comest bring (with thee), and the bookes, but specially the parchementes. 14 Alexander the coppersmyth shewed me much euill: the Lorde (c) rewarde him according to his deedes. 15 Of whom be thou ware also: for he hath greatly withstande our preaching. 16 At my first aunswering no man assisted me, but al forsoke me, (I pray God) that it may not be layde to their charges:

(c) For Paul sawe in hym manifest signes of reprobation.

17 Notwithstanding, the Lorde assisted me, and strengthed me, that by me the preaching shoulde be fulfilled to the vttermost, and that all the gentiles should heare, and I was deliuered out of the mouth of the Lion.

18 And the Lorde shall deliuer me from euery (d) euill worke, and wyll preserue me vnto his heauenly kingdome: to whom (be) prayse for euer and euer, Amen. 19 Salute Priscilla and Aquila, and the houshold of Onesiphorus. 20 Erastus abode at Corinthum: but Trophimus haue I left at Miletum sicke. 21 Do thy diligence to come before winter. Eubolus greeteth thee, & Pudens, and Linus, and Claudia, and all the brethren. 22 The Lorde Jesus Christe (be) with thy spirite: grace (be) with you. Amen.

(d) That I commit nothing vnworthy mine office. Act. xxiii. a. Rom. xvi. a. 2. Tim. i. b. Acteg. xx. b.

¶ The second Epistle vnto Timotheus, was written from Rome, when Paul was presented the seconde tyme vnto the Emperour Nero.

The Epistle of saint Paul vnto Titus.

¶ The first Chapter.

5 He aduertiseth Titus touching the gouernment of the Churche.

PAul a seruaunt of God, and an apostle of Jesus Christ according to the (a) fayth of Gods elect, and the knowledge of the trueth which is after godlynesse: 2 In the hope of eternall lyfe, which God that can not lye promised, before the worlde began: 3 But hath made manifest his word at the tyme appointed thorowe preaching, which is committed vnto me according to the ordinaunce of god our sauiour: 4 To Titus a naturall (b) sonne after the common faith, Grace, mercy, (and) peace from God the father and the Lord Jesus Christ our sauiour. 5 For this cause left I thee in Creta, that thou shouldest reformе the thinges that are left, and ordayne elders in euery citie, as I had appointed thee: 6 If any be blameles, the husbande of one wife, hauing faythfull children, not accusable of riote, or vnmanagable. 7 For a bishop must be blameles, as the steward of God: not stubborne, not angry, not geuen to wine, no striker, not geuen to filthy lucre: 8 But a louer of hospitalitie, a louer of goodnesse, sober, righteous, godly, temperate:

(a) That is, to preache the fayth, to encrease their knowledge, to teache them to liue godly, that at length they may obtayne eternal life.

2. Cor. viii. (b) In respect of faith, which was common to the both, so that hereby they are brethrē: but in respect of the ministerie, Paul begat him as his sonne in fayth. 1. Tim. iii. a

Leuit. xx. b. Ephe. v. d. ¶

9 Holding fast the faythfull worde which is according to doctrine, that he may be able both to exhort in wholsome doctrine, and to improue them that say against it. 10 For there are many

many vnruly and vayne talkers, and deceauers of myndes, specially they (that are) of the (c) circumcision: 11 Whose mouthes must be stopped: which subuert whole houses, teaching thinges which they ought not, for filthy lucre sake. 12 One of them selues (euen) a prophete of their owne, sayd, The Cretians (are) alwayes lyers, euill beastes, slowe bellyes.

13 This witnesse is true: Wherfore rebuke them sharpely, that they may be sounde in the fayth, 14 Not taking heede to Iewes fables, and commaundementes of men turning from the trueth. 15 Vnto the pure (are) all thinges pure: but vnto them that are defiled and vnbeleeuing (is) nothing pure, but euen the mynde and conscience of them is defiled. 16 They confesse that they knowe God, but with workes they denye hym: seeing they are abominable, and disobedient, and vnto euery good worke reprobate.

(c) Whiche were not only the Iewes, but also the Hebionites, and Cherinthians, heretiques, whiche taught that the law must be ioyned with Christe.

D

Rom.xiiij.d

The. ii. Chapter.

1 He commendeth vnto him the wholsome doctrine, and telleth hym how he shall teache al degrees to behaue themselues 11 through the benefite of the grace of Christe.

A

BVt speake thou the thinges which become (a) wholsome doctrine.

2 That the elder men be watching, graue, sober, sounde in fayth, in loue, in patience: 3 The elder women likewise, that (they be) in such a behauioure as becometh holynes, not false accusers, not geuē to much wine, teachers of good thinges: 4 To make the young women sober mynded, to loue their husbandes, to loue their children, 5 (To be) discrete, chaste, (b) housekepers, good, obedient vnto their husbandes: that the worde of God be not blasphemed.

6 Young men likewise exhort to be sober mynded: 7 In all thinges shewing thy selfe a paterne of good workes, in the doctrine, vncorruptnesse, grauitie, integritie, 8 Wholsome worde, vnrebukeable, that he which withstandeth, may be ashamed, hauing no euill thinges to say of you. 9 (Exhort) seruauntes to be obedient vnto their owne maisters, and to please (them) in all thinges, not answering againe: 10 Neither pickers, but shewing all good faythfulnesse: that they may adourne the doctrine of God our sauiour in all thinges. 11 For there hath appeared the grace of God (whiche is) (c) healthfull to all men, 12 Teaching vs, that denying vngodlynesse, and worldly lustes, we should liue soberly and righteously and godly in this present worlde: 13 Looking for that blessed hope and appearing of the glorie of the great God, and our sauiour Jesus Christe, 14 Whiche gaue him selfe for vs, that he might redeme vs from all vnrighteousnesse, and purge vs a peculier people vnto hym selfe, zelous of good workes. 15 These thinges speake and exhort, and rebuke with al authoritie: Let no man dispise thee.

(a) Wherewith our soules are fed & maintayned in health.
1.Tim.iij.b.

(b) Not running to and fro without necessary occasions, whiche is a signe of lightnesse
1.Tim.v.b
1.Pet.iv.a.

B

Ephe.vi.a.
1.Pet.ij.b.
Colos.iij.d
1.Tim.vi.a.

(c) Of what condition or state soeuer they be.
1.John.i.c.

Rom.viii.a
Gala.i.a.
Ephe.v.c.
Ephe.ij.b.
1.Tim.iiij.b

The. iii. Chapter.

1 Of obedience to such as be in authoritie. 6 He warneth Titus to beware of foolishe and vnprofitable questions.

WArne them to be subiect to rule and power, to obey magistrates, to be redy to euery good worke: 2 To blaspheme no man, to be no fighters, (but) gentle, shewing all meekenesse vnto all men. 3 (a) For we our selues also were sometyme foolish, disobedient, deceaued, seruing diuers lustes and voluptuousnesse, lyuing in malicious saelle & enuie, full of hate, hating one another. 4 But after that the kindnesse and loue of our sauiour God to manwarde appeare:

5 Not of workes that be in righteousnesse which we haue wrought, but according to his mercy he saued vs by the (b) fountaine of regeneration & renuing of the holy ghost, which he shed on vs richly through Jesus Christ our sauiour: 7 That we iustified by his grace, should be made heyres according to the hope of eternall lyfe.

8 (That is) a faythfull saying, & these thinges I wil that thou confirme, that they which haue beleued in god, might be carefull to shewe forth good workes: These thinges are good and profitable vnto men. 9 But foolishe questions, & genealogies, and contentions, and striuinges about the lawe auoyde: for they are vnprofitable and vayne. 10 A man that is an aucthour of sectes, after the first & the seconde admonition auoyde: 11 Knowing that he that is such is subuerted, and sinneth, beyng dampned of hym selfe.

12 When I shall sende Artemas vnto thee, or Tychicus, be diligent to come vnto me vnto Nicopolis: for I haue determined there to winter.

A

Rom.xiij.a
1.Pet.ij.c.

(a) For let vs cōsider what we our selues were when God shewed vs fauour.

(b) Baptisme is a signe of our regeneratiō, which is wrought by the holy ghost.
Actes.xb.b
Ephe.ii.b.
1.Tim.i.a.
ii.Tim.ii.c.
Mat.18.c.

C

13 Bryng Zenas the lawyer and Apollos on their iourney diligently, that nothing be lacking vnto them.
14 And let ours also learne to excell in good workes to necessarie vses, that they be not vnfruitefull.
15 All that are with me salute thee. Greete them that loue vs in the fayth. Grace be with you all, Amen.

¶ Written from Nicopolis a citie of Macedonia.

¶ *The Epistle of Saint Paul* to Philemon.

5 He reioyceth to heare of the fayth and loue of Philemon, 9 whom he desireth to forgeue his seruaunt Onesimus, and louingly to receaue hym agayne.

1 PAul a pryſoner of Jesus Christ, and brother Timotheus, vnto Philemon the beloued and our felowe labourer, 2 And to the beloued Apphia, and to Archippus our felowe ſouldier, and to the Churche in thy house: 3 Grace to you, and peace from God our father, and the Lorde Jesus Christe. 4 I thanke my God, making mention alwayes of thee in my prayers, 5 Hearing of thy loue and fayth whiche thou haſt towarde the Lorde Jesus, and towarde all saintes: 6 That the (a) felowſhip of thy fayth may be effectuall in the knowledge of euery good (worke) whiche is in you towarde Christe Jesus. 7 For we haue great ioy and conſolation in thy loue, because the bowels (b) of the saintes are refreſhed by thee, brother.

8 Wherefore, though I myght be mucho bolde in Christe to inioyne thee that whiche is conuenient: 9 yet for loues sake I rather beſeche thee, beyng ſuch a one as Paul the aged, and nowe also a pryſoner of Jesus Christe. 10 I beſeche thee for my ſonne Onesimus, whom I haue begotten in my bondes: 11 Whiche in tyme paſſed was to thee vnprofitable, but nowe profitable to thee and to me. 12 Whom I haue ſent agayne: thou therefore receaue him, that is, myne owne bowels, 13 Whom I would haue retayned with me, that in thy steade he might haue miniſtred vnto me in the bondes of the Goſpell: 14 But without thy mynde would I do nothing, that thy benefite ſhould not be as it were of neceſſitie, but wyllyngly. 15 For haply he therefore departed for a ſeaſon, that thou ſhouldeſt receaue hym for euer: 16 Not nowe as a ſeruaunt, but aboue a ſeruaunt, a brother beloued, ſpecially to me: but howe muche more vnto thee both in the fleſhe and in the Lorde?

17 If thou count me therefore a felowe, receaue hym as my ſelfe.

18 If he haue iniured, or oweth (thee ought) that lay to my charge.

19 I Paul haue written it with myne owne hande, I will recompence it: albeit, I do not ſay to thee howe that thou oweſt vnto me euen thyne owne ſelfe. 20 Yea brother, let me enioy (this) "pleaſure of thee in the Lorde: comfort my (c) bowels in the Lorde. 21 Truſting in thyne obedience, I wrote vnto thee, knowing that thou wylt alſo do more then I ſay. 22 Moreouer, prepare me alſo a lodging: for I truſt that through your prayers I ſhalbe geuen vnto you. 23 There ſalute thee Epaphras my felowe pryſoner (d) in Christe Jesus, 24 Marcus, Ariſtarcus, Demas, Lucas, my felowe labourers. 25 The grace of our Lorde Jesus Christe (be) with your ſpirite. Amen.

¶ Written from Rome, by Oneſimus a ſeruaunt.

¶ The

1. Cor. 1. a. 13. Cor. 1. a. Gala. 1. a.

(a) Thy benuolence towarde the saintes, whiche proceedeth of a liuely and effectuall fayth.

(b) Meaning their inward partes and affections were thorowe his charitie comforted. Colo. iiij.

" Or, ſeruice

(c) Graunt me this benefite, whiche ſhalbe moſt acceptable vnto me of all other.

(d) That is, for Christes cauſe.

Apostle to the Hebrewes.

¶ The first Chapter.

1 He sheweth the excellencie of Christe aboue the angels,
7 and of their office.

A

GOD whiche in tyme past at sundry times and in diuers maners spake vnto the fathers in the prophetes, 2 hath in these (a) last dayes spoken vnto vs in the sonne, whom he hath appoynted heyre of all thinges, by whom also he made the worldes. 3 Who beyng the brightnes of the glorie, and the very image of his substaunce, vpholding al thinges with the worde of his power, hauing by him selfe pourged our sinnes, * hath sit on the ryght hande of the maiestie on hye: 4 Beyng so much more excellent then the angels, as he hath by inheritaunce obtayned a more excellent name then they. 5 For vnto whiche of the angels sayde he at any tyme, Thou art my sonne, this (b) day haue I begotten thee? 6 And agayne, I will be to hym a father, and he shalbe to me a sonne? And agayne when he bringeth in the first begotten sonne into the world, he saith, And let all the angels of God worship hym. 7 And vnto the angels he saith, Ye maketh his angels (c) spirites, and his ministers a flame of fire: 8 But vnto the sonne (he saith) Thy seate, O God, (shalbe) for euer and euer: the scepter of thy kyngdome (is) a scepter of rightcousnesse. 9 Thou hast loued rightcousnesse and hated iniquitie: therefore God, euen thy God, hath annoynted thee with the oyle of gladnesse aboue thy felowes. 10 And, Thou Lorde in the beginning hast layde the foundation of the earth: and the heauens are the workes of thy handes:

11 They shall perishe, but thou endurest: and they all shall wax olde as doth a garment: 12 And as a vesture shalt thou folde them vp, and they shalbe chaunged: but thou art the same, and thy yeres shall not fayle.

13 But vnto whiche of the angels sayd he at any tyme, Sit on my right hande, till I make thyne enemies thy footestoole? 14 Are they not all ministring spirites, sent foorth into ministerie for their sakes whiche shalbe heyres of saluation?

(a) So that nowe we haue no credite in any newe reuelations after hym.

* Or, sate.

B

Psal. ij. a. (b) Because he was at the time appointed declared to the world.

Psal. 97. a.

Psal. civ. a.

C

(c) He compareth the angels to the windes, whiche are here beneath as gods messengers.

Psal. civ. b.

D

Psal. cx. a. Mat. xxij. d & Cor. xv. b.

The. ij. Chapter.

1 He exhorteth vs to be obedient vnto the newe lawe whiche Christe hath geuen vs.

WHerefore we ought to gene the more earnest heede to the thinges which we haue heard: lest at any (a) tyme we should let them slip. 2 For if the (b) worde spoken by angels, was stedfast: and euery transgression and disobedience receaued a iust recompence of rewarde:

3 Howe shall we escape if we neglect so great saluation? whiche at the first began to be preached of the Lord, and was confirmed vnto vs warde by them that heard it, 4 God bearing witnesse (therto) both with signes and wonders also, and with diuers powers, and gyftes of the holy ghost according to his owne will. 5 For vnto the angels hath he not put in subiection the worlde to come, whereof we speake. 6 But one in a certayne place witnessed, saying, What is man, that thou art mindful of him? Or the sonne of man, that thou wouldest loke vpon him? 7 Thou madest hym for a litle whyle lower then the angels, thou hast crowned hym with (c) glory and honour, and hast set hym aboue the workes of thy handes. 8 Thou hast put al thinges in subiection vnder his feete. In that he put all thinges vnder hym, he left nothing that is not put vnder hym. But nowe we see not yet all thinges put vnder hym. 9 But hym that for a whyle was made lesse then the angels, we see (that it was) Iesus, who through the suffering of death was crowned with glory and honour, that he by the grace of God, should taste of death for all. 10 For it became him for whom are all thinges, and by whom are all thinges, after he had brought many sonnes vnto glory, that he should make the captayne of their saluation perfect through afflictions.

11 For both he that sanctifieth and they whiche are sanctified (are) all of one: For which cause, he is not asha-

A

(a) We must diligently kepe in memorie, the doctrine whiche we haue learned, lest lyke vessels full of chaps, we leake and run out on euery part.

(b) As the gospell is, whiche only offereth saluation.

Mat. xvi. d.

Psal. viij. a.

B

(c) In making him felowe heyre with Christ.

Psal. viij. b & Cor. xv. d.

C

Psal.xxij.e. John.xx.d.

med to call them brethren, 12 Saying, I will declare thy name vnto my brethren, in the middes of the Church will I prayse thee. 13 And agayne, I will put my trust in hym. And agayne, Beholde here am I, and the children whiche God hath geuen me.

14 Forasmuch then as the children are partakers of fleshe and blood, he also hym selfe likewise toke part with them, that through death he might expell him that had lordship ouer death, that is the deuyll: 15 And that he might deliuer them whiche through feare of death were all their lyfe tyme in daunger of bondage. 16 For he in no place taketh on hym the (c) angels: but the seede of Abraham taketh he on hym. 17 Wherefore, in all thinges it became hym to be made lyke vnto his brethren, that he might be mercifull and a faythfull hye priest in thinges concerning God, for to purge the peoples sinnes. 18 For in that he hym selfe suffered and was tempted, he is able to succour them that are tempted.

(c) Not the nature of angels, but of men.

The.iii. Chapter.

1 He requireth them to be obedient vnto the word of Christe, 3 who is more worthy then Moyses.

Wherefore holy brethren, partakers of the celestiall calling, (a) consider the apostle and hye priest of our profession Christe Iesus, 2 Being faythfull to hym that appointed him, as also Moyses (was faythfull) in all his house. 3 For this (man) is counted worthy of more glory then Moyses, inasmuch as he which hath builded the house, hath more honour then the house. 4 For euery house is builded of some man: but he that builded all thinges, is God. 5 And Moyses verely was faythfull in all his house, as a minister, for a witnesse of those thinges whiche were to be spoken after: 6 But Christe as a sonne hath rule ouer his owne house: (b) whose house are we, if we holde fast the confidence and the reioycing of that hope vnto the end. 7 Wherefore, as the holy ghost saith, To day if ye will heare his voyce, 8 Harden not your hearts, as in the prouocation, in the day of the temptation in the wildernesse: 9 Where your fathers tempted me, proued me, and sawe my workes fourtie yeres. 10 Wherefore I was greeued with that generation, and saide, They do alway erre in heart, they verily haue not knowen my wayes. 11 So that I sware in my wrath, (c) If they shall enter into my rest. 12 Take heede brethren, lest at any time there be in any of you an euyll heart of vnbeliefe, to depart from the liuing God: 14 But exhort ye one another dayly, whyle it is called to day: lest any of you be hardened through the deceitfulnesse of sinne. 14 For we are made partakers of Christe, if we kepe sure vnto the ende (d) the beginning of the substaunce, 15 * So long as it is said, To day if ye will heare his voyce, harden not your hearts, as in the prouocation. 16 For some when they had heard, dyd prouoke*: howbe it, not all that came out of Egypt by Moyses. 17 But with whom was he displeased fourtie yeres? Not with them that had sinned, whose carkases fell in the desart? 18 And to whom sware he that they should not enter into his rest, but vnto them that were not obedient? 19 And we see that they could not enter in because of vnbeliefe.

(a) Take heede to his wordes, and heare hym.

(b) For in obeying the sonne, we are made the house of god Rom.v.a.

(c) Here note the Hebrue phrase, meaning that they shall not enter.

(d) Whiche is, by fayth to imbrace and holde fast the true doctrine of Iesus Christ.

* Or, while

* the Lord.

The.iiii. Chapter.

2 The worde without fayth is vnprofitable. 3 The Sabbath or rest of the Christians.

Let vs feare therefore, lest at any tyme by forsaking the promise of entring into his rest, any of you should seeme to be defrauded. 2 For vnto vs was the Gospell preached, aswell as vnto them: but the worde whiche they hearde dyd not profite them, not being coupled with fayth to them that hearde. 3 For we which haue beleued do enter into his rest, as he sayde, Euen as I haue sworne in my wrath, if (a) they shall enter into my rest: although the workes were made perfect from the foundation of the world. 4 For he spake in a certaine place of the seuenth day on this wise, And God dyd rest the seuenth day from all his workes. 5 And in this place agayne, If they shall enter into my rest. 6 Seyng therefore it foloweth that some must enter there into, and they to whom the gospell was first preached entred not therein for vnbeliefe: 7 Agayne, he appoynteth a certayne day, by to day, saying in Dauid after so long a time (as it is sayde,) To day if ye will heare his voyce, harden not your hearts.

(a) Although that God by his rest after the creation of his works, signified the spiritual rest of the faythfull: yet he sware to geue rest in Chanaan, whiche was but a figure of the heauenly rest, & dured but for a tyme.

8 For

(b)By Iesus, is ment Iosua.

C

* Or, into.

(c) Where the affections are.
(d) Whiche contayneth wyll and reason.

D

Phil.ij.a.

Exo.xxb.b.

A

Leuit.xb.
(a)He sheweth that mā can haue none accesse to god without an hye priest, because that of hym selfe he is prophane and sinfull.
Psal.ii.b.
Act.xiij.e.

B

Hebre.i.b.
Psal.cx.b.

8 For if (b) Iesus had geuen them rest, then wouldē he not afterwarde haue spoken of another day. 9 There remayneth therefore yet a rest to the people of God. 10 For he that is entred into his rest, hath ceassed also from his owne workes, as God (dyd) from his. 11 Let vs study therefore to enter into that rest, lest any man fall * after the same example of disobedience. 12 For the worde of God is quicke and mightie in operation, and sharper then any two edged sworde, and entreth thyrough euen vnto the dyuiding a sunder of the (c) soule and the (d) spirite, and of the ioyntes and the marie, and is a discerner of the thoughtes and of the intentes of the heart. 13 Neither is there any creature that is not manifest in the sight of hym: but all thinges (are) naked and open vnto the eyes of hym of whom we speake.

14 Seeyng then that we haue a great hye priest, whiche is entred into heauens, Iesus the sonne of God, let vs holde fast (this) confession. 15 For we haue an hye priest whiche can not be touched with the feeling of our infirmities: but was in all poyntes tempted like as we are, and (yet) without sinne. 16 Let vs therefore come boldly vnto the throne of his grace, that we may obtayne mercy, and finde grace to helpe in tyme of neede.

¶ The. v. Chapter.

5 He compareth Iesus Christe with the Leuiticall priestes. &c.

FOr euery hye priest taken from among men, is ordayned for men in thinges (pertayning) to God: to offer (a) gyftes and sacrifices for sinne: 2 Which can sufficiently haue compassion on the ignorant, and on them that erre out of the way: forasmuche as he hym selfe also is compassed with infirmitie. 3 And for the same (infirmitie) he is bounde to offer for sinnes, aswell for hym selfe, as for the people. 4 And no man taketh this honour vnto hym selfe but he that is called of God, as was Aaron.

5 Euen so, Christe also glorified not hym selfe, to be made the hye priest: but he that sayde vnto hym, Thou art my sonne, to day haue I begotten thee (gaue it hym.) 6 As he saith also in another place, Thou art a priest for euer after the order of Melchisedec. 7 Whiche in the dayes of his flesche, when he had offred vp prayers and supplications with (b) strong crying and teares, vnto hym that was able to saue hym from death, and was heard in that whiche he (c) feared:

8 Though he were the sonne, yet learned he obedience by these thinges whiche he suffered: 9 And beyng perfect, was made the authoure of eternall saluation vnto all them that obey hym: 10 And is called of God an hye priest after the order of Melchisedec. 11 Of whom we haue many thinges to say, and harde to be vttered: seeyng ye are dull of hearing.

12 For when as concerning the tyme ye ought to be teachers, yet haue ye neede agayne that we teache you the first principles of the beginning of the worde of God: and are become suche as haue neede of mylke, and not of strong meate. 13 For euery one that vseth mylke, is vnexpert of the worde of righteousnesse: for he is a babe. 14 But strong meate belongeth to them that are perfect (euen) those whiche by reason of vse, haue their wittes exercised to discerne both good and euyll.

C

(b)He meaneth the most earnest prayer which Christ prayed in the gardē, where he sweat drops of blood.
(c) Beyng in perplexitie, and fearing the horrors of death.

D

1.Cor.iij.a.

The. vi. Chapter.

1 He proceedeth in reprouing them, and exhorteth them not to faynt, 12 but to be stedfast and pacient, 18 forasmuch as God is sure in his promise.

THerefore leauing the doctrine of the begynnyng of (a) Christe, let vs go forth vnto perfection: not laying agayne the foundation of repentaunce from dead workes, and of fayth towarde God, 2 Of the doctrine of baptismes, and of laying on of handes, and of resurrection of the dead, and of eternall iudgement.

3 And this wyll we do, if God permit. 4 For it can not be that they whiche were once lighted, and haue tasted of the heauenly gyft, and were become partakers of the holy ghost, 5 And haue tasted of the good worde of GOD, and the powers of the worlde to come: 6 And they fall away, shoulde be renued agayne vnto repentaunce, hauyng crucified to them selues the sonne of God a fresh, and made a mocke of hym.

7 For the earth whiche drinketh in the rayne that commeth oft vpon it, and bryngeth forth herbes meete for them by whom also it is dressed, receaueth blessing of God:

A

(a)Whereby it may appeare that you are fully perswaded of lyfe euerlastyng.
Act.xiij.b.

Mat.xii.d.
ij.Pet.ii.d.
Hebre.x.b.

B

8 But that grounde whiche beareth thornes and bryers, is reproued, and is nye vnto cursing, whose ende (is) to be burned. 9 Neuertheles, deare frendes, we haue perswaded our selues better thinges of you, and thinges which accompany saluation, though we thus speake. 10 For God is not vnrighteous, to forget your worke and labour of loue which ye haue shewed toward his name, hauing ministred to the saintes, and (do) minister. 11 Yea and we desire that euery one of you do shewe the same diligence to the full assurance of hope vnto the ende: 12 That ye fayne not, but be followers of (b) them whiche through fayth and patience inherite the promises. 13 For when God made promise to Abraham, because he had no greater to sweare by, he sware by hym selfe, 14 Saying, Surely, blessing I will blesse thee, and multiplying, multiplie thee. 15 And so after that he had tarryed patiently, he enioyed the promise. 16 For men verely sweare by the greater, and an othe for confirmation, is to them an ende of all stryfe. 17 Wherin God willyng very (c) aboundauntly to shewe vnto the heyres of promise the stablenesse of his counsaile, confirmed (it) by an oth: 18 That by (d) two immutable thinges, in whiche it was vnpossible for God to lye, (we) might haue a strong consolation, which haue fled to holde fast the hope layde before vs: 19 Which (hope) we holde as an ancher of the soule both sure & stedfast, and entring in into that thing which is within the vayle: 20 Whyther the forerunner is for vs entred (euen) Jesus, after the order of Melchisedec made an hye priest for euer.

Mat. xxb. c.

C

(b) As the holy fathers, prophetes, and martyrs, that were before vs. Gen. xiij. c.

Exod. 22. 8.

(c) Because of mans wickednes, whiche will not beleue God, except he sweare.

(d) Gods worde and othe are two thinges in hym vnchaungeable

The. vii. Chapter.

1 He compareth the priesthood of Christ vnto Melchisedec. 11 also Christes priesthood with the Leuites.

FOr this Melchisedec kyng of Salem, priest of the most hye God, who met Abraham returning from the slaughter of the kynges, and blessed hym, 2 To whom also Abraham gaue tythe of all thinges: first being called by interpretation kyng of righteousnesse, & after that also kyng of Salem, whiche is, king of peace.

3 Without (a) father, without mother, without kin: hauing neither beginning of dayes, neither ende of life, but lykened vnto the sonne of God, & continueth a priest for euer. 4 Nowe consider howe great this (man) was, vnto whom also the patriarche Abraham gaue tythe of the spoyles.

5 And verely they whiche are of the children of Leui, whiche receaue the office of the priesthood, haue a commaundement to take tithe of the people according to the lawe, that is, of their brethren, though they came out of the loynes of Abraham. 6 But he whose kinrede is not counted among them, receaued tythe of Abraham, and blessed him that had the promises. 7 And without all controuersie, the lesse is blessed of the better.

8 And here men that dye, receaue tythes: but there he (receaueth them) of whom it is witnessed that he liueth. 9 And (to say the trueth) Leui also whiche receaueth tythes, payed tythes in Abraham. 10 For he was yet in the loynes of his father, when Melchisedec met Abraham. 11 If therfore perfection was by the priesthood of the Leuites (for vnder that priesthood the people receaued the law) what needed it furthermore that another priest should rise after the order of Melchisedec, & not to be called after the order of Aaron? 12 For if the priesthood be translated, of necessitie also there is made a translation of the lawe. 13 For (he) of whom these thinges are spoken, pertayneth vnto another tribe, of whiche no man stoode at the aulter. 14 For it is euident that our Lorde sprong out of Juda: of whiche tribe spake Moyses nothing concerning priesthood:

15 And (it is) yet a farre more euident thing, if after the similitude of Melchisedec there aryse another priest, 16 Whiche is not made after the law of the carnall commaundement, but after the power of the endelesse lyfe: 17 For he thus testifieth, Thou art a priest for euer after the order of Melchisedec. 18 For there is truely a disanulling of the commaundement goyng before, for the weaknesse and vnprofitablenesse thereof. 19 For the lawe made nothing perfect, but (was) the bryngyng in of a better hope, by the whiche we drawe nygh vnto God. 20 And in as muche as that was not without an othe (For those priestes were made without an othe: 21 But this priest with an othe, by hym that sayde vnto hym, The Lorde sware, and

(a) So called, because that Moyses maketh no mention of his parentes or kynsfolkes, but as he had been sodenly sent of god into the worlde, to be a figure of Christe, or euerlasting priest, and shortly take out of the worlde agayne: So Christe as touchyng his humanitie had no father, and concernyng his diuinitie no mother.

B

Rom. ij. c. Galat. iij. c.

Mat. i. a.

C

Jos. xx. b. Hebr. iiij. c.

Rom. viij. a Gala. iij. c.

and wyll not repent hym, Thou art a
priest for euer after the order of Mel-
chisedec.) 22 By so much was Jesus
made a suertie of a better testament.
23 And among them many were
made priestes, because they were for-
bydden by death to endure: 24 But
this man, because he endureth euer,
hath an (b) vnchaungeable priesthood.
25 Wherfore he is able also euer to
saue them to the vttermost that come
vnto god by him, seeing he euer liueth
to make intercession for them.
26 For such an hye priest became vs,
(which is) holy, harmeless, vndefiled,
separate from sinners, and made
higher then heauens: 27 Which
needeth not dayly, as those hye prie-
stes, to offer vp sacrifice first for his
owne sinnes, and then for the peo-
ples: for that did he once when he
offered vp hym selfe. 28 For the
lawe maketh men hye priestes which
haue infirmitie: but the worde of the
oth which (was) after the lawe (maketh)
the sonne, whiche is perfect for euer-
more.

The. viii. Chapter.

6 He proueth the abolishing aswell of the Leuiticall priesthood, as of the olde couenaunt, by the spiritual & euerlasting priesthood of Christe, 8 and by the newe couenaunt.

BVt of the thynges which we haue spoken, (this is) the summe, We haue an hye priestе, that sitteth on the ryght hande of the throne of the maiestie in the heauens, 2 A minister of holy thynges, and of the true tabernacle which the Lord pight, and not man. 3 For euery hye priest is ordeined to offer giftes and sacrifices: Wherefore it is of necessitie that this man haue somewhat also to offer.
4 For he were not a priest, if he were on the earth, seeyng there are priestes that accoyding to the law offer giftes,
5 Who serue vnto the example and shadowe of heauenly thynges, as Moyses was admonished of God, when he was about to finishe the tabernacle, For see, saith he, (that) thou make all thynges accoyding to the patterne shewed to thee in the mount.
6 But now hath he obteyned a more excellent office, by howe muche also he is the mediatour of a better couenaunt, which was confirmed in better promises. 7 For yf that first (couenaunt) had ben founde faultlesse, then shoulde no place haue ben sought for the seconde. 8 For in rebuking them, he saith, Beholde the dayes (a) come, saith the Lord, and I wyll finishe vpon the house of Israel and vpon the house (b) of Juda a newe couenaunt:
9 Not lyke that that I made with their fathers, in the day when I toke them by the hande to leade them out of the lande of Egypt: because they continued not in my conenaunt, and I regarded them not, saith the Lorde.
10 For this is the couenaunt that I wyll make with the house of Israel after those dayes, sayth the Lorde, geuyng my lawes into their mynde, and in their heart I wyll wryte them, and I wyll be to them a God, and they shalbe to me a people. 11 And they shall not (c) teache euery man his neighbour, and euery man his brother, saying, Knowe the Lorde: for all shall knowe me, from the lytle of them to the great of them. 12 For I wyll be mercifull to their vnryghteousnesse, and their sinnes and their iniquities wyll I thinke vpon no more. 13 In that he saith a newe (couenaunt) he hath worne out the first: for that which is worne out and waxed olde, is redy to vanishe away.

The. ix. Chapter.

1 Howe that the ceremonies and sacrifices of the lawe are abolished, 11 by the eternitie and perfection of Christes sacrifice.

THye first (couenaunt) then had verely iustifying ordinaunces, seruinges of God, and worldly holynesse. 2 For there was a tabernacle made before wherein (was) the lyghte, and the table, and the shewe bread, which is called holy. 3 But after the (a) seconde vayle, (was) a tabernacle which is called holyest of all,
4 Whiche had the golden senser, and the arke of the couenaunt ouerlayde rounde about with golde, wherein was the golden pot hauyng Manna, and Aarons rod that had budded, and the tables of the couenaunt. 5 And ouer it the Cherubims of glory shadowyng the mercy seate: of whiche thinges we can not nowe speake particularely. 6 When these thynges were thus ordeyned, the priestes went alwayes into the first tabernacle, accomplishyng the seruice of God.
But into the seconde (went) the hye priest alone once euery yere, not without blood whiche he offred for hym selfe and (for) the ignoraunces of the people.

(b) Therfore al others are blasphemers that either make themselues his successours, or pretende any other sacrifice. Leuit. 9. b.

Hebr. 6. d.

Hebr. 8. a.

A

Hebr. 6. d. and. 7. f.

Colos. 2. c. Hebr. 7. a.

Exod. 25. d. Act. 7. f.

B

* Our hye priest.

(a) That is, when Christ shall remit our sinnes by the preachyng of the Gospell.

(b) Signifiyng that there shoulde be no more diuision: but all shall be made one Churche.

(c) Men shall not in the tyme of the gospell be so ignoraunt as they were before: but shall knowe God muche more perfectly thorowe Christ.

A

Exod. 25. b.

(a) That is, on the inwarde side of the vayle, which was hid from the people.

Exod. 16. g.

B

* Or, for the

Exod. 13. b. Leuit. 16. b.

people. 8 The holy ghost this signifieng, that the (b) way of holy thinges was not yet opened, whyle as yet the firste tabernacle was standyng: 9 Whiche (was) a similitude for the tyme then present, in whiche were offered giftes and sacrifices, that coulde not make the worshipper perfect as pertaynyng to the conscience, 10 With only meates and drynkes, and diuers washyngnes, and iustifyinges of the fleshe, which were layde by vntill the time of reformation. 11 But Christ beyng come an hye priest of good thynges that shoulde be, by a greater and more perfect tabernacle not made with handes, that is to say, not of this buildyng, 12 Neither by the blood of Goates and Calues: but by his owne blood he entred in once into the holy place, and founde eternal redemption.

13 For if the (c) blood of Bulles & of Goates, and the asshes of a young Cowe sprinckling the vncleane, sanctifieth to the purifiyng of the fleshe:

14 Howe muche more the blood of Christ, which through the eternall spirite offered him selfe without spot to god, shall purge your conscience from dead workes, to serue the liuing God?

15 And for this cause is he the mediatour of the newe couenaunt, that through death, whiche was for the redemption of the transgressions that were vnder the first couenaunt, they whiche are called myght receaue the promise of eternall inheritaunce.

16 For where as is a testament, there must also of necessitie be the death of hym that maketh it. 17 For a testament is confirmed when men are dead: for it is yet of no value, as long as he that maketh the testament is aliue. 18 For whiche cause also neither the firste (testament) was dedicated without blood. 19 For when Moyses had spoken euery precept to all the people accordyng to the lawe, takyng the blood of Calues and of Goates, with water and purple woll and hysope, he sprinckled both the booke it selfe, and all the people,

20 Saying, This is the blood of the testament whiche God hath enioyned vnto you. 21 And likewise he sprinckled with blood both the tabernacle, and all the vesselles of the ministerie.

22 And almost all thynges are by the lawe purged with blood: and without shedding of blood is no remission.

23 It is neede then that the paterne of heauenly thynges be purified with suche thynges: but the heauenly thynges them selues (be purified) with better sacrifices then are those.

24 For Christe is not entred into the holy place made with handes, whiche is a paterne of the true (holy place:) but into heauen it selfe, nowe to appeare in the sight of God for vs.

25 Not that he shoulde offer him selfe (b) often, as the hye priest entreth into the holy places euery yere in straunge blood: 26 (For then must he haue often suffered sence the foundation of the worlde:) but nowe once in the ende of the worlde hath he appeared, to put away sinne, by the sacrifice of hym selfe. 27 And as it is appoynted vnto men once to dye, and after this the iudgement: 28 Euen so, Christe once offered to take away the sinnes of many, the seconde time shall be seene without sinne of them which wayte for hym vnto saluation.

The. x. Chapter.

1 The olde lawe had no power to clense away sinne, 10 but Christ did it with offering of his body once for all.

FOr the lawe hauing the (a) shadowe of good thynges to come, and not the very fashion of the thynges them selues, can neuer with those sacrifices which they offer yere by yere continually, make the commers thereunto perfect. 2 For would not then those (sacrifices) haue ceassed to haue ben offered, because that the offerers once pourged, shoulde haue had no more conscience of sinnes? 3 Neuertheles, in those (sacrifices) is mention made of sinnes euery yere. 4 For it is not possible that the blood of Bulles and of Goates shoulde take away sinnes. 5 Wherefore when he commeth into the worlde, he sayth, Sacrifice and offering thou wouldest not haue, but a body hast thou ordayned me. 6 In burnt sacrifices (and offerynges) for sinne thou hast had no pleasure: 7 Then sayde I, Lo I come (In the begynnyng of the booke it is written of me) to do thy wyll O God.

8 Aboue when he sayth, that sacrifice and offeryng, and burnt offerynges (and offerynges) for sinne thou wouldest nor, neither hadest pleasure (therein) (whiche are offered by the lawe:) 9 Then sayde he, Lo I come, to do thy wyll O God: He taketh away the first (b) to stablishe the (c) seconde. 10 In the whiche wyll we are made holy,

(b) So long as the hye priest offered once a yere for his owne sinnes & for the peoples, & also while this earthly tabernacle stoode, the way to the heauenly tabernacle, whiche is made open by Christes blood, could not be entred into.

(c) The Leuiticall priestes offred beastes blood: but Christe the true and eternal priest offered his owne blood whiche was most holy & pure. The Leuiticall priest offred yerely, & therfore did only represent the true holines: but Christ by one only sacrifice hath made holy for euer the that beleue.

Exod. 24. b.

Act. 16. c. & 1. John. ii. a.

(d) Therfore to make any other offring or sacrifice for sinne, after that Christes body was once offred, is blasphemie. Rom. v. b. & 1. Pet. 3. b.

(a) Whiche was as it were the first draught and purtract of the lyuely paterne to come.

Leuit. 16. c.

Psal. xl. b.

(b) That is, sacrifices.

(c) Which is, the wyll of god, to stand content with Christes sacrifice.

holy, euen by the offeryng of the body of Jesus Christ once for all. 11 And euery preest standeth dayly ministrynge, and offeryng oftentymes the same sacrifices, which can neuer take away sinnes: 12 But this man, after he hath offered one sacrifice for sinnes, " is set downe for euer on the ryght hande of God: 13 From henceforth tarying tyll his foes be made his foote stoole. 14 For with one offeryng hath he made perfect for euer them that are sanctified. 15 And the holy ghost also beareth vs recorde: For after that he had tolde before,

16 This is the couenaunt that I wyll make vnto them after those dayes, (sayth the Lord) geuyng my lawes in their heart, and in their myndes wyll I wryte them. 17 And their sinnes and iniquities wyll I remember no more. 18 And where remission of these thinges (is,) there (is) no more offeryng for sinne. 19 Hauyng therefore, brethren, libertie to enter into holy (places) in the (d) blood of Jesus, 20 By the newe and (e) lyuing way which he hath prepared for vs thrugh the vayle, that is to say, his flesshe: 21 And (seeyng we haue) an hye preeste ouer the house of God: 22 Let vs drawe nye with a true heart, in assurance of fayth, sprynckeled in our heartes from an euyll conscience, and washed in body with pure water, 23 Let vs holde the profession of the hope without wauering, (for he is faythfull that promised:)

24 And let vs consider one another to prouoke vnto loue and good workes, 25 Not forsakyng the assemblyng of our selues together, as the maner of some (is,) but exhortyng (one another,) and so muche the more as ye see the day approchyng. 26 For yf we sinne wyllyngly after that we haue receaued the knowledge of the truerth, there remayneth no more sacrifice for sinnes: 27 But a fearfull lookyng for of iudgement, and violent fire, which shall deuour the aduersaries. 28 He that dispiseth Moyses lawe, dyeth without mercy vnder two or three witnesses: 29 Of howe muche sorer punishment suppose ye shall he be worthy, whiche treadeth vnder foote the sonne of God? and counteth the blood of the couenaunt wherem he was sanctified, an vnholy thing and doth dispite to the spirite of grace? 30 For we knowe hym that hath sayde, Vengeaunce (belongeth) vnto me, I wyll recompence sayth the Lorde. And agayne, The Lorde shall iudge his people. 31 It is a fearefull thyng to fall into the handes of the lyuyng God. 32 Call to remembraunce the former dayes, in the whiche after ye had receaued light, ye endured a great fight of aduersities: 33 Partly whyle ye were made a gasyng stocke, both by reproches and afflictions, and partly whyle ye became companions of them which were so tossed to and fro. 34 For ye sufferd also with my bondes, and take in worth the spoyling of your goodes with gladnesse, knowyng in your selues howe that ye haue in heauen a better and an enduryng substaunce.

35 Cast not away therefore your confidence, whiche hath great recompence of rewarde. 36 For ye haue neede of patience, that after ye haue done the wyll of God, ye myght receaue the promise. 37 For yet a very litle whyle, a whyle (I say) and he that shall come, wyll come, and wyll not tary. 38 And the iust shall lyue by fayth: and yf he withdrawe hym selfe, my soule shall haue no pleasure in him. 39 But we are not of them that withdrawe our selues vnto perdition: but we pertayne vnto fayth to the wynnyng of the soule.

The. xi. Chapter.

1 What fayth is, and a commendation of the same.

FAyth is the grounde of thynges hoped for, the euidence of thynges not seene. 2 For by it the elders (a) obtayned a good report.

3 Through fayth we vnderstand that the worldes were ordeyned by the worde of God, and that thynges which are seene, were made of thinges which were not seene. 4 By fayth Abel offered vnto god a more excellent sacrifice then Caine: by which he was witnessed to be (b) righteous, God testifying of his giftes: by which also he being dead, yet speaketh. 5 By fayth was Enoch translated, that he should not see death, neither was he founde, for God had taken hym away: For afore he was taken away, he was reported of to haue pleased God. 6 But without fayth it is impossible to please (him:) for he that commeth to god, must beleue that God is, and that he

" Or, sate. Ephe. 1. d. Cole. 3. b. Hebr. 1. a.

(d) We by Christe haue that libertie which the auncient fathers coulde not haue by the lawe.

(e) The blood of Christe is alwayes freshe and lyuely before the father to sprincle & quicken vs.

Mat. 11. d. Hebr. 6. a. 2. Pet. 2. d.

Deut. 19. d. Mat. 18. c. 2. Cor. 13. a.

F Deut. 32. d. Psal. 94. a. Rom. 12. d.

G

Abac. 11. a. Rom. 1. a. Gala. 3. b.

A (a) Haue ben approued, & so obtayned saluation.

Act. 17. c. (b) Because god receaued hym to mercie, therfore he imputed him ryghteous.

he is a rewarder of them that seeke him. 7 By fayth Noe beyng warned (of god) of thinges not seene as yet, moued with reuerence prepared the arke to the sauyng of his house, thorowe the which arke he condempned the worlde, and became heyre of the righteousnes which is by faith.

8 By fayth Abraham when he was called, obeyed (god) to go out into a place whiche he should afterwarde receaue to inheritaunce: and he went out, not knowyng whither he should go. 9 By faith he remoued into the lande of promise as into a straunge countrey, when he had dwelt in tabernacles with Isahac and Jacob heyres with hym of the same promise:

10 For he looked for a citie hauyng a foundation, whose builder and maker is God. 11 Through faith also Sara her selfe receaued strength to conceaue seede, and was deliuered of a childe when she was past age, because she iudged hym faythfull whiche had promised. 12 And therefore sprang there of one, euen of one whiche was as good as dead, (so many) in multitude as are the starres in the skye, and as the sande which is by the sea shore innumerable. 13 These all dyed according to fayth, not hauyng receaued the promises, but seeyng them a farre of, and beleuyng and saluting, and confessing that they were straungers and pilgrimes on the earth.

14 For they that say suche thynges, declare that they seeke a countrey.

15 Also yf they had ben mindfull of that (countrey) from whence they came out, they had leasure to haue returned: 16 But nowe they desyre a better, that is, a heauenly: Wherefore God is not ashamed of them to be called theyr God: for he hath prepared for them a citie. 17 By fayth Abraham offred vp Isahac when he was (c) proued: & he that had receaued the promises, offred vp his only begotten sonne, 18 To whom it is sayde, that in Isahac shall thy seede be called. 19 For he considered that God was able to raise the dead vp againe, from whence also he receaued hym in a (certayne) similitude (of the resurrection.) 20 By fayth did Isahac bleese Jacob & Esau, concernyng thynges to come. 21 By fayth Jacob when he was a dying blessed both the sonnes of Joseph, and worshipped "towarde the toppe of his sceptre. 22 By fayth Joseph when he dyed, remembred the departyng of the children of Israel: and gaue commaundement of his bones.

23 By fayth Moyses when he was borne, was hid three monethes of his father and mother, because they sawe he was a proper childe: neither feared they the kinges commaundement.

24 By fayth Moyses when he was great refused to be called the sonne of Pharaos daughter: 25 Choosing rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season: 26 Esteemyng the rebuke of Christe, greater ryches then the treasures of Egypt: For he had respect vnto the recompence of the reward. 27 By fayth he forsooke Egypt, fearing not the wrath of the kyng: for he endured, euen as though he had seene hym whiche is inuisible. 28 Through fayth he ordeyned the Passouer and the effusion of blood: lest he that destroyed the firste borne, should touche them.

29 By fayth they passed through the redde sea as by drye (lande:) whiche the Egyptians assaying to do, were drowned. 30 By fayth the walles of Jericho fell downe, after they were compassed about seuen dayes. 31 By fayth the harlot Rahab perished not with them that were disobedient, when she had receaued the spyes with peace. 32 And what shall I more say? for the tyme would fayle me to reherse of Gedeon, of Barac, and of Sampson, and of Jephte, of Dauid also and Samuel, and of the prophetes: 33 Whiche through fayth subdued kyngdomes, wrought ryghteousnesse, obteyned the promises, stopped the mouthes of the Lions,

34 Quenched the violence of fyre, escaped the edge of the swoorde, out of weakenesse were made strong, waxed valiaunt in fight, turned to flight the armies of the aliantes. 35 The women receaued theyr dead, raysed to lyfe agayne: other were racked, not lookyng for deliuerance, that they myght receaue a better resurrection.

36 And others were tryed with mockynges, and scourgynges, yea moreouer, with bondes and imprisonment: 37 They were stoned, were hewen a sunder, were tempted, were slayne with swoorde, wandred about in sheepe skinnes and goates skinnes beyng destitute, afflicted (and) tormented, 38 Of whom the worlde was

Heb.11.b.
Gen.6.d.
Mat.12.d.
Gen.11.a.
Act.7.a.
C
Gen.21.a.
Gen.15.a.
Job.19.f.g.
Gen.47.b.
1.Cro.29.d
D
Exod.iii.f.
Gen.xii.a.
Eccle.44.c.
(c) For it myght seeme to the fleshe, that the promise was contrary to the commaundemēt, to sacrifice his sonne.
"Some reade, leanyng vpon his staffe.
Exod.2.d.
Act.7.a.
Exod.2.b.
Exod.xii.f.
F
Exod.xii.d.
Exod.14.c.
Josue.6.c.
Josue.ii.a.
Judi.7.a.
Judi.4.d.
Judi.14.a.
Judi.11.a
1 Sam.17.f
1.Sam.12.a
1.Sam 17.a
Daniel.6.f.
Daniel.3.c.
Daniel.2.c.
G
1.King.19.a
1.King.21.b
Esai.38.d.
Esai.35

was not worthie: they wandred in wildernesse, and in mountaynes, and in dennes, and caues of the earth.

39 And these al though sayth obtayned good report, and receaued (d) not the promise: 40 God prouyding a better thyng for vs, that they without vs shoulde not be made perfect.

(d) They had not suche cleare lyght as we: for they loked for that which we haue: therefore it were shame for vs, yf at least we haue not as great constancie as they.

The. xii. Chapter.

1 An exhortation to be pacient & stedfast in trouble & aduersitie, vpon hope of euerlastyng rewarde. 25 A commendation of the newe testament aboue the olde.

Wherefore, seeyng that we are compassed with so great a cloude of witnesses, lay away all that (a) presseth downe, and the sinne that hangeth so fast on, let vs run with patience vnto the battaile that is set before vs: 2 Lookyng vnto Jesus the captayne and finisher of our fayth, whiche for the ioy that was set before hym, endured the crosse, hauyng dispised the shame, and is set downe on the ryght hande of the throne of God.

3 Consider therefore hym that endured suche speakyng agaynst hym of sinners, lest you shoulde be weeryed, fayntyng in your myndes. 4 Ye haue not yet resisted vnto blood, stryuyng agaynst sinne. 5 And ye haue forgotten the exhortation whiche speaketh vnto you as vnto children, My sonne, despyse not thou the chastenyng of the Lorde, neither faynt when thou art rebuked of hym. 6 For whom the Lorde loueth he chastneth, and scourgeth euery sonne that he receaueth.

7 If ye endure chastenyng, God offereth hym selfe vnto you as vnto sonnes: for what sonne is he whom the father chasteneth not? 8 But yf ye be without chastisement, whereof al are partakers, then are ye bastardes and not sonnes. 9 Furthermore, we haue had fathers of our flesshe whiche corrected vs, and we gaue (them) reuerence: shall we not then much rather be in subiection vnto the father of spirites, and lyue? 10 For they verily for a fewe dayes chastened vs after their owne pleasure: but he, for our profite, that we might be partakers of his holynes. 11 Now chastisyng for the present seemeth to be ioyous, but greeuous: neuertheles, afterwarde it bryngeth the quiet fruite of ryghteousnesse vnto them whiche are exercised thereby.

12 Strayghten vp therefore the handes whiche were let downe, and the weake knees: 13 And make right steppes vnto your feete, lest (b) that which is halting, turne (you) out of the way, but let it rather be healed.

14 Folowe peace with all men, and holynes, without the whiche no man shall see the Lorde: 15 Takyng heede that no man fall away from the grace of God, lest any roote of bytternesse spryngyng vp, trouble you, and therby many be defyled. 16 Let there be no fornicatour or vncleane person, as Esau, whiche for one morsell of meate solde his birthryght. 17 For ye knowe howe that afterwarde, when he woulde haue inherited the blessyng, he was reiobated: For he founde no place of repentaunce, thongh he sought it with teares.

18 For ye are not come vnto the mount that is (c) touched, and vnto burnyng fyre, and vnto stourme and darkenesse, and tempest of weather, 19 And sounde of a trumpe, and the voyce of wordes: whiche (voyce) they that hearde it, wished away that the worde shoulde not be spoken to them: 20 (For they did not abyde that which was commaunded, If a beast touch the mountaine, it shalbe stoned, or thrust through with a dart. 21 And so terrible was the syght whiche appeared, that Moyses saide, I feare and quake:) 22 But ye are come vnto the mounte Sion, and to the citie of the lyuyng God, the celestiall Hierusalem, and to an innumerable company of (d) angels, 23 And vnto the congregation of the first borne, which are written in heauen, and to God the iudge of al, and to the spirites of iust & perfect men: 24 And to Jesus the mediatour of the newe couenaunt, and to the blood of sprynchlyng that speaketh better then (did the blood) of Abel. 25 See that ye dispise not hym that speaketh: For yf they escaped not whiche refused hym that spake on earth: muche more shall we (not escape) yf we turne away from hym that (speaketh) from heauen:

26 Whose voyce then shooke the earth, and nowe hath declared, saying, Yet once more wyll I shake not the earth only, but also heauen.

27 And this, Yet once more, signifieth remouyng of those thynges whiche

(a) As riches, eares, & such lyke, & so to become Christes disciples, by denying our selues, and takyng our crosse to folowe hym. Ephe. 1. d. Colo. 3. a. Hebr. 1. a.

Esai. 35. a.

(b) They halting, partly declared theyr slownes, & partly theyr inconstancie in doctrine: therfore they were in bondage to be punished. Gen. 25. d.

Gen. 27. f. D

(c) Which might be touched and seene: for it was material, but god commaunded that none should touch it.

(d) By the Gospell; we are ioyned with the angels and patriarkes. 1. Pet. 1. a. Hebr. 9. d. Gen. 4. b. E

which are shaken, as of things which are made: that the thynges which are not shaken, may remayne. 28 Wherfore, we receauing a kingdome whiche can not be moued, let vs haue grace, whereby we may so serue God, acceptable with reuerence and godly feare: 29 For our god is a (e) consuming fire.

The. xiii. Chapter.

1 He exhorteth vs to loue. 2 to hospitalitie. 3 to thinke vpon suche as be in aduersitie. 4 to mayntayne wedlocke, 5 to auoyde couetousnesse.

LEt brotherly loue continue.
2 Be not forgetfull to lodge straungers: for thereby some hauyng lodged angels, were vnawares thereof. 3 Remember them that are in bondes, as bounde with them: and them which suffer aduersitie, as also ye your selues being in the body (suffered aduersitie.) 4 Wedlocke (is) honourable among all (men) and the bed vndefiled: but whoremongers and adulterers God will iudge. 5 Let your conuersation be without couetousnes, (beyng) content with such thynges as ye haue: for he hath sayde, I will not fayle thee, neither forsake thee.
6 So that we may boldely say, The Lorde is my helper, and I will not feare what man maye do vnto me.
7 Remember them whiche haue the ouersyght of you, which haue spoken vnto you the worde of God: whose ende of conuersation ye considering, folowe their faith. 8 Iesus Christe (a) yesterday and to day, and the same for euer. 9 Be not caryed about with diuers and straunge doctrines: For it is a good thyng that the heart be stablished with grace, and not with meates, (whiche) haue not profited them that haue ben occupied therin.
10 We haue an aulter, whereof they haue no right to eate whiche serue in the tabernacle. 11 For the bodies of those beastes whose blood is brought into the holy place by the hye priest for sinne, are (b) burnt without the tentes. 12 Therfore Iesus also that he might sanctifie the people with his owne blood, suffered without the gate. 13 Let vs go forth therefore vnto hym out of the tentes, bearyng his reproche. 14 For here haue we no continuyng citie: but we seeke one to come. 15 By hym therefore do we offer sacrifice of laude alwayes to God, that is, the fruite of lippes confessyng his name. 16 To do good and to distribute forget not: for with such sacrifice God is pleased. 17 Obey them that haue the ouersyght of you, and submit your selues: for they watche for your soules, as they that must geue accomptes, that they may do it with ioy, and not with greefe: for that is vnprofitable for you. 18 Pray for vs: for we trust we haue a good conscience, in all thynges wyllyng to liue honestly. 19 But I desire you the more earnestly that ye so do, that I may be restored to you the sooner.
20 The God of peace that brought a-gayne from the dead our Lorde Iesus the great shepheard of the sheepe through the blood of the euerlastyng couenaunt, 21 Make you perfect in all good workes, to do his wyll, worke in you that which is pleasaunt in his syght through Iesus Christ, to whom (be) prayse for euer and euer. Amen. 22 And I beseeche you brethren, suffer the worde of exhortation: for I haue written vnto you in fewe wordes, 23 Knowe ye that (our) brother Timotheus is deliuered: with whom (if he come shortly) I will see you. 24 Salute al them that haue the ouersyght of you, and all the saintes. They of Italie salute you. 25 Grace (be) with you all. Amen.

Written from Italie by Timotheus.

(b) So that the priestes had no peece thereof.

Deut. 4.d. (c) To destroy the that resist hym.

A Rom. 12.c. Act 5.c. 1. Pet. 4.b. 1. Tim. 4.b. Gen. 19.a.

Eccle. 29.d. 1. Tim. 6.b. Iosua. 1.a.

(a) He was, is, & shalbe, the foundation of the Churche for euer.

B

C

D

Esech. 34.b. Iosua. 5.a. 1. Pet. 5.a.

The Epistle of Saint Iames.

The first Chapter.

2 He exhorteth to reioyce in trouble, 6 To be feruent in prayer, with stedfast beleefe, 17 and to looke for all good thynges from aboue.

IAmes a seruaunt of God and of the lord Iesus Christ, to the twelue tribes whiche are scattered abrode, greeting. 2 My brethren, count it all ioy when ye fall into diuers temptations: 3 knowyng (this) that the tryyng of your faith) worketh patience. 4 And let patience haue (her) perfect worke, that ye may be perfect & sound, lacking nothyng. 5 If any of you lacke wysdome, let hym aske of God that geueth to all men indifferently, and

Iob. 42.a. Sapt. 3.a. Rom. 5.a. Iob. 18.c. Eccle. 7.c. Mat. 12.a. Luk. 21.b.

and casteth no man in the teeth: and it shalbe geuen hym. 6 But let hym aske in fayth, nothing wauering. For he that wauereth, is lyke a waue of the sea, tost of the wynde and caryed with violence. 7 Neither let that man thynke that he shall receaue any thyng of the Lorde. 8 A double minded man (is) vnstable in all his waies.

9 Let the brother of lowe degree, reioyce in that he is (a) exalted:

10 Agayne, the ryche, in that he is made lowe: because as the flowre of the grasse he shall passe away.

11 For (as) the sunne hath risen with heate, and the grasse hath withered, and his flowre hath fallen away, and the beautie of the fashion of it hath perished: so also shall the ryche man fade away in his wayes.

12 Blessed is the man that endureth temptation: for when he is tryed, he shall receaue the crowne of lyfe, whiche the Lorde hath promised to them that loue hym. 13 Let no man say when he is (b) tempted, I am tempted of God: for God can not be tempted with euyll, neither tempteth he any man. 14 But euery man is tempted, when he is drawen away & entised of his owne concupiscence. 15 Then when lust hath conceaued, it bryngeth foorth sinne: and sinne when it is finished, bryngeth foorth death. 16 Do not erre my deare brethren. 17 Euery good geuyng, and euery perfect gyft is from aboue, and commeth downe from the father of lightes, with whom is no variablenesse, neither shadowe of turnyng.

18 Of his owne wyll begate he vs with the worde of trueth, that we shoulde be the firste fruites of his creatures. 19 Wherefore my deare brethren, let euery man be swyft to heare, slowe to speake, slow to wrath.

20 For the wrath of man, worketh not that which is righteous before God. 21 Wherefore lay apart all filthynesse, and superfluitie of malitiousnesse, and receaue with meekenesse the word that is grafted in you, which is able to saue your soules. 22 And be ye doers of the worde, and not hearers only, deceauyng your owne selues. 23 For yf any be a hearer of the worde, and not a doer, he is lyke vnto a man beholding his bodily face in a (d) glasse. 24 For he hath considered hym selfe, and is gone his waies, and hath forgotten immediatly what his fashion was. 25 But who so looketh in the perfect law of libertie, and continueth (therein) he beyng not a forgetfull hearer, but a doer of the worke, shalbe blessed in his deede.

26 If any man among you seeme to be ᵛ deuout, and refrayneth not his tongue, but deceaueth his owne heart, this mans ᵛ deuotion is vayne.

27 Pure deuotion and vndefiled before God and the father, is this, To visite the fatherlesse and wydowes in theyr aduersitie, and to kepe hym selfe vnspotted of the worlde.

The .ii. Chapter.

1 He forbiddeth to haue any respect of persons, 5 but to regarde the poore aswell as the ryche.

My brethren, haue not the fayth of our Lorde Iesus Christe the lord of glorie, (a) with respect of persons. 2 For yf there come into your ᵛ company a man wearing a gold ryng, clothed in goodly apparell, and there come in also a poore man in vile rayment: 3 And ye haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place: and say vnto the poore, Stande thou there, or sit here vnder my foote stoole: 4 Are ye not partiall in your selues, and are made iudges of euyll thoughtes? 5 Hearken my deare beloued brethren, Hath not God chosen the poore of this worlde, (that they myght be) ryche in fayth, and heyres of the kyngdome whiche he promised to them that loue hym?

6 But ye haue despised the poore. Do not riche men oppresse you by tyrannye, and drawe you before the iudgement seates? 7 Do not they blaspheme that (b) good name by the which ye are named? 8 If ye fulfyll the royall lawe according to the scripture, Thou shalt loue thy neighbour as thy selfe, ye do well: 9 But yf ye regarde one person more then another, ye commit sinne, and are rebuked of the lawe as transgressours.

10 Whosoeuer shall kepe the whole lawe, and yet sayle in one poynt, he is gylty of all. 11 For he that sayde, Thou shalt not commit aduoutrie: sayde also, Thou shalt not kyll. Though thou do none aduoutrie, yet if thou kyll, thou art become a transgressour of the law. 12 So speake ye, and so do, as they that shalbe iudged by the lawe of (c) libertie. 23 For he (shall

(a) That he is called to the companie of Christ and his Angels.

(b) He meaneth nowe of the inwarde temptations, as of our disordered appetites, which cause vs to sinne.

(c) Seing all good thinges come of god, we ought not to make him the auctour of euyll.

Prou. 17. d. Eccle. v. a.

Rom. 13. d. Colos. 3. a.

(d) So Gods worde is a glasse, vvher in vve must behonilde our selues, and become lyke vnto hym.

Mat. 7. d.
ᵛ Or, religious.
ᵛ Or, religion.

A
(a) As effecmyng fayth and religion by the outvvarde appearaunce of men.
ᵛ Or, congregation.

B
(b) The name of god and Christe, vvherof you make profession: and in that they dishonour god, it is not meete that you his children should honour them.

C
(c) By the mercie of god, which deliuereth vs frō the curse of the lawe.

(shall haue) iudgement without mercy, that shewed no mercie: and mercie reioyceth agaynst iudgement.

14 What profiteth it my brethren, though a man say he hath fayth, and hath not deedes? can fayth saue him? 15 If a brother or a sister be naked, & destitute of dayly foode, 16 And one of you say vnto them, Depart in peace, be you warmed and fylled: notwithstandyng ye geue them not those thynges whiche are needefull to the body: what (shall it) profite? 17 Euen so fayth, yf it haue not deedes, is dead in it selfe. 18 But some man wil say, Thou hast fayth, and I haue deedes: shewe me thy fayth by thy (d) deedes, and I will shewe thee my fayth by my deedes. 19 Thou beleuest that there is one God, thou doest well: the deuyls also beleue, and tremble. 20 But wylt thou knowe, O thou vayne man, that that fayth (which is) without workes is dead? 21 Was not Abraham our father iustified through workes, when he had offred Isahac his sonne vpon the aulter? 22 Seest thou not howe that fayth wrought with his deedes, and through the deedes was the fayth made perfect? 23 And the scripture was fulfylled, whiche sayth, Abraham beleued God, and it was reputed vnto hym for ryghteousnesse: and he was called the freende of God. 24 Do ye see then howe that of deedes a man is iustified, and not of fayth only?

25 Lykewyse also, was not Rahab the harlot iustified through workes, when she had receaued the messengers, and had sent them out another way? 26 For as the body without the spirite is dead: euen so fayth without workes, is dead (also.)

(d) Here deedes are considered, as ioyned with true fayth.

Gen. 22. b.

Gen. 15. b. Rom. 4. a. Gala. 3. c.

Iosue. ii. a.

The. iii. Chapter.

1 He forbiddeth all ambition to seeke honour aboue our brethren. 3 He describeth the propertie of the tongue.

MY brethren, be not many maisters, knowyng howe that we shall receaue the greater damnation. 2 For in many thynges we sinne all. If a man sinne not in (a) worde, the same is a perfect man, and able also to bridle all the body. 3 Beholde, we put bittes in the horses mouthes, that they may obey vs, and we turne about all the body of them: 4 Beholde also the shippes, whiche though they be so great, and are driuen of fierce wyndes, yet are they turned about with a very small helme, whither soeuer the violence of the gouernour will: 5 Euen so the tongue is a litle member also, and boasteth great thynges: beholde howe great a matter a litle fire kindleth. 6 And the tongue is fyre, euen a worlde of wickednesse: so is the tongue set among our members, that it defyleth the whole body, and (b) setteth on fyre the course of nature, and it is set on fyre of hell. 7 All the nature of beastes, and of byrdes, and of serpentes, and thynges of the sea, is meeked and tamed of the nature of man: 8 But the tongue can no man tame, (it is) an vnruly euyll, full of deadly poyson. 9 Therewith blesse we (our) god & father: & therwith curse we men which are made after the similitude of God. 10 Out of one mouth proceedeth blessyng & cursyngs. My brethren, these thynges ought not so to be. 11 Doth a fountayne sende foorth at one place swete (water,) and bitter (also?) 12 Can the figge tree, my brethren, beare olive beries? eyther a vine beare figges? so (can) no fountayne geue both salt water and freshe also. 13 Who is a wise man, and endued with knowledge among you? let him shewe his workes out of good conuersation with meekenes of wisdome. 14 But yf ye haue bitter enuying and stryfe in your heart, glory not, neither be lyers agaynst the truth. 15 For such wisdome descendeth not from aboue: but is earthly, sensuall, and deuilishe. 16 For where enuying and strife is, there is sedition and all maner of euyll workes.

17 But the wisdome that is from aboue, is first pure, then peaceable, gentle, and easie to be entreated, full of mercy and good fruites, without iudgyng, without simulation.

18 Yea, and the fruite of righteousnes is sowen in peace, of them that make peace.

(a) He that is able to moderate his young, hath attayned to an excellent vertue.

(b) The intemperancie of the tongue is a flambe of hell fyre.

Gen. 1. d.

The. iiii. Chapter.

4 He exhorteth them to loue God, 7 and submit them selues to hym.

FRom whence commeth warre and fyghtyng among you? Come they not herehence, (euen) of your lustes that (a) fight in your members? 2 Ye lust, and haue not: ye enuie and haue

(a) For the lawe of the members continually fyghteth agaynst the lawe of the mynde.

haue indignation, & can not obtaine: Ye fight and warre, ye haue not, because ye aske not. 3 Ye aske, and receaue not, becauseye aske amisse, euen to consume it vpon your lustes.

(b) He calleth adulterers here after the maner of the scriptures, them whiche preferre the pleasures of the world to the loue of God.

4 Ye adulterers & (b) adultresses, know you not how that the frendship of the worlde is enmitie with God? Whosoeuer therfore wylbe a frende of the worlde, is made the enemie of God.

(c) The imagination of mans heart, is wicked. B

5 Either do ye thynke that the scripture sayth in vayne, The (c) spirite that dwelleth in vs lusteth to enuie?

6 But (the scripture) offereth more grace, and therefore sayth, God resisteth the proude, but geueth grace vnto the lowlie. 7 Submit your selues therefore to God: but resist the deuil, and he wyll flee from you. 8 Drawe nye to God, and he wyll drawe nye to you: clense your handes (ye) sinners, and purifie your heartes (ye) double minded. 9 Suffer afflictions, and mourne, and weepe: Let your laughter be turned to mournyng, and your ioy to heauinesse. 10 Humble your selues in the sight of the Lorde, and he shall lyft you vp. 11 Backbite not one another brethren: He that backbiteth his brother, and he that iudgeth his brother, backbiteth the lawe, and iudgeth the lawe: but and yf thou iudge the lawe, thou art not an obseruer of the lawe, but a iudge.

1. Pet. b. a.

12 There is one lawe geuer, which is able to saue and to destroy. What art thou that iudgest another? 13 Go to nowe ye that say, (d) To day and to morowe let vs go into such a citie, and continue there a yere, and bye and sel, and wynne. 14 (And yet can not ye tell what (shal happen) on the morow: For what thing is your lyfe? It is euen a vapour that appeareth for a litle (time) & then he vanisheth away.)

Rom. 13. a. (d) We ought to submit our selues to the prouidence of God

15 For that ye ought to say, If the Lorde wyll, and yf we lyue, let vs do this or that. 16 But nowe ye reioyce in your boastinges: All such reioycing is euyll. 17 Therefore to him that knoweth howe to do good, and doth it not, to him it is sinne.

Actes. 17. c. Hebr. 11. a.

The .v. Chapter.

2 He threatneth the wicked ryche men, 7 Exhorteth vnto pacience, 12 and to beware of swearyng.

C

GO to nowe ye richemen, weepe, and howle on your wretchednes that shall come vpon you. 2 Your ryches is corrupt; your garmentes are moth eaten: 3 Your golde and siluer is canred, and the rust of them shalbe a (a) witnes against you, & shall eate your flesche as it were fire. Ye haue heaped treasure together in the (b) last dayes. 4 Beholde the hyre of labourers which haue reaped downe your fieldes, whiche hyre is of you kept backe by fraude, cryeth: and the cryes of them which haue reaped, are entred into the eares of the Lorde (of) Sabaoth. 5 Ye haue liued in pleasure on the earth, & ben wanton: ye haue nourished your heartes, as in a day of slaughter. 6 Ye haue condempned and kylled the iust, and he hath not resisted you. 7 Be pacient therefore brethren, vnto the comming of the Lorde. Beholde, the husbandman wayteth for the precious fruite of the earth, and hath long pacience therupon, vntyl he receaue the early and latter rayne. 8 Be ye also pacient therfore, and settle your heartes: for the comming of the Lorde draweth nye.

(a) And kindle the wrath of god agaynst you. (b) To suffice tyl the ende of the world Leuit. 19. c.

B

9 Grudge not one agaynst another brethren, lest ye be dampned: behold, the iudge standeth before the doore.

10 Take, my brethren, the prophetes for an example of suffering aduersitie, and of pacience, whiche spake in the name of the Lorde. 11 Beholde, we count them happy which endure. Ye haue hearde of the pacience of Job, & haue knowen what ende the Lorde made: For the Lorde is very pityfull and mercyfull. 12 But aboue all thinges my brethren, sweare not, neither by heauen, neither by earth, neither by any other oth: Let your (c) yea, be yea, and your nay, nay, lest you fall into condempnation. 13 Is any among you afflicted? let him pray. Is any mery? let him sing psalmes.

Mat. b. a.

C

Mat. b. f. (c) That which muste be affirmed, affirme it simply, and without othes: lykewyse that which muste be denyed. By this he taketh not from the magistrate his auctoritie, who may require an oth for the mayntenaunce of iustice, iudgment, and trueth.

14 Is any diseased among you? let him call for the elders of the Church, and let them pray for him, & annoynt him with oyle in the name of the Lorde: 15 And the prayer of fayth shall saue the sicke, and the Lord shall rayse him vp: and yf he haue committed sinnes, they shalbe forgeuen him. 16 Knowledge your faultes one to another, and pray one for another, that ye may be healed: (For) the feruent prayer of a righteous man auayleth much. 17 Elias was a man vnder infirmities euen as we are, and he prayed in his prayer that it might not rayne: and it rayned not on the earth by the space of three yeres and sixe monethes. 18 And he prayed againe,

Iames. 5. c. Luke. xii. b.

B

and the heauen gaue rayne, and the earth brought foorth her fruite.

19 Brethren, yf any of you do erre from the trueth, and an other conuert him, 20 Let the same know that he which conuerteth the sinner from going astray out of his way, shall saue a soule from death, and shall hide the multitude of sinnes.

¶ The ende of the Epistle of saint James.

The first Epistle of Saint Peter the Apostle.

The first Chapter.

1 He sheweth that through the aboundaunt mercie of God, we are elect and regenerate to a lyuely hope, 7 and howe fayth must be tryed.

PEter an apostle of Jesus Christe, to (a) them that dwel here and there as straungers throwout Ponthus, Galatia, Cappadocia, Asia, & Bithynia: 2 Elect accordyng to the (b) foreknowledge of god the father, vnto the sanctifyng of the spirite, through obedience & sprinkling of the blood of Jesus Christ: grace & peace be multiplied vnto you. 3 Blessed be god the father of our Lord Jesus Christ, whiche accordyng to his aboundaunt mercye begat vs againe vnto a lively hope, by that that Jesus Christe rose agayne from the dead, 4 To an inheritaunce immortal, & vndefiled, and that fadeth not away, reserued in heauen for you, 5 Which are kept by the power of god through fayth vnto saluation, whiche is prepared already to be shewed in the last time. 6 In the which ye reioyce, though now for a season (yf neede require) ye are in heauinesse through manyfolde temptations: 7 That the tryall of your fayth beyng much more precious then golde that perisheth, though it be tryed with fire, might be founde (to be vnto you) vnto laude, glory, and honour, at the appearyng of Jesus Christe. 8 Whom ye haue not seene, & yet loue him, in whom euen now though ye see him not, yet do you beleue (him) and reioyce with ioy vnspeakeable and glorious: 9 Receauing the ende of your fayth, euen the saluation of your soules. 10 Of which saluation haue the prophetes enquired and searched, which prophesied of the grace that (should come) vnto you: 11 Searching when or at what time the spirite of Christe which was in them shoulde signifie, (which spirite) testified before the passions that should happen vnto Christe, and the glory that should folowe after.

12 Vnto which prophetes it was also declared, that not vnto them selues, but vnto vs, they shoulde minister the thinges which are nowe shewed vnto you of them, whiche by the holy ghost sent downe from heauen, haue in the gospell preached vnto you, the thinges which the angels desire to beholde.

13 Wherefore gyrde vp the loynes of your minde, be sober, and trust perfectly on the grace that is brought vnto you by the reuelation of Jesus Christe: 14 As obedient children, not fashioning your selues vnto the former lustes of your ignoraunce:

15 But as he which called you, is holy, euen so be ye holy also in all maner of conuersation. 16 Because it is written, Be ye holy, for I am holy.

17 And if so be that ye call him the father, which without respect of person iudgeth accordyng to euery mans worke, see that ye passe the tyme of your dwellyng here, in feare: 18 Forasmuch as ye know, how that ye were not redeemed with corruptible (things) as siluer and golde from your vayne conuersation whiche ye receaued by the tradition of the fathers: 19 But with the precious blood of Christe, as of a lamme vndefiled, & without spot: 20 Which was ordayned before hand, euen before the worlde was made, but was declared in the (c) last tymes for your sakes: 21 Which by his meanes do beleue on God that raysed him vp from the dead, and glorified him, that ye might haue fayth and hope toward God: 22 Euen ye whiche haue purified your soules, through the spirite in obeying the trueth, with brotherely loue vnfayned, see that ye loue one a nother with a pure heart feruently:

23 For ye are borne a newe, not of mortall seede: but of immortall, by the worde of God, whiche lyueth and lasteth for euer. 24 For all flesshe is as grasse, and all the glory of man

Acte. 8. a. (a) which were Iewes, to whom he was appoynted to be an Apostle. (b) The free election of god, is the efficient cause of our saluation, the materiall cause, is Christes obedience, our effectual callyng, is the formal cause, and the finall cause, is our sanctification.

Job. 23. b. Sapi. 1. a. Iames. 1. a. Rom. b. a. Iohn. 2. g.

Actes. 1. g. Esai. 11. a. Daniel. 2. g Agge. 2. b.

Actes. 2. a. C

Luke. 11. c. Ephe. 6. c.

Leuit. 11. g

Mat. 16. d. 2 Esai. 28. c. Rom. 2. b.

Hebre. 11. b. 1. Iohn. 1. b. Reuel. 1. b. D (c) When Christ appeared vnto the worlde, and when the gospell was preached.

Esai. 41. b. Eccle. 14. b Iacob. 1. b.

is as the flowre of grasse: The grasse withereth, and the flowre falleth away: 25 But the worde of the Lorde endureth euer: And this is the worde which by the Gospell was preached vnto you.

The .ii. Chapter.

1 He exhorteth them to lay aside all vice, 4 shewyng that Christe is the foundation whereupon they buylde.

A WHerefore lay aside all maliciousnesse, and all guile, and fayned-
Mat.18.a. nesse, and enuie, & all backbiting,
2 And as newe borne babes, desire ye the milke of the word, which is without deceipt: that ye may growe therby (vnto saluation,) 3 If so be that ye haue tasted howe gracious the Lorde is.
4 To whom ye come as vnto a lyuing stone, disalowed of men, but chosen of
Esai.28.b. God (and) precious. 5 And ye as lyuely
Acres.5.b. stones, be you made a spirituall
Rom.ix.f. house, an holy priesthood, for to offer vp spirituall sacrifice, acceptable to God by Jesus Chriſte. 6 Wherfore it is contayned also in the scripture, Beholde, I put in Sion a stone to be layde in the chiefe corner, elect & precious, and he that beleueth on him,
B shall not be confounded. 7 Vnto you therefore which beleue, he is precious: but vnto them which beleue not,
Mat.21.d. the stone whiche the builders refused, the same is made the head of the corner: 8 And a stone that men stumble at, and a rocke whereat they be offended, whiche stumble at the worde, and beyng disobedient, vnto the whiche thing they were ordayned.
9 But ye are a chosen generation, a
Exod.19.a. royall priesthood, an holy nation, a
Deut.7.a. peculier people: that ye shoulde shewe forth the vertues of him that called you out of darknesse into his marueylous lyght. 10 Whiche in tyme past were not a people, but are nowe the people of God: whiche sometyme had not obtayned mercie, but nowe haue
Galath.v.c. obtayned mercy. 11 Dearely beloued,
Rom.13.d. I beseche you as straungers and pil-
Mat.v.b. grimes, abstayne from fleshly lustes,
C which fight against the soule: 12 And see that ye haue honest conuersation among the gentiles: that where as they backbite you as euyl doers, they may by your good workes (which) they
Rom.13.a. shall see, prayse God in the day of vi-
Titus.3.a. sitation. 13 Submit your selues therfore vnto al maner ordinaunce of man for the Lordes sake; whether it be vnto the king, as hauing the preeminence: 14 Other vnto rulers, as vnto them that are sent of him for the punishment of euyll doers, but for the laude of them that do well. 15 For so is the wyl of god, that with well doyng ye may stop the mouthes of foolishe and ignorant men: 16 As free, and not as hauing the libertie for a cloke of maliciousnes, but euen as the seruauntes of God. 17 Honour all men. Loue brotherly felowship. Feare God. Honour the kyng. 18 Seruauntes, obey your maisters with all feare, not onlye yf they be good & curteous, but also though they be frowarde. 19 For it is thanke worthy, yf a man for conscience towarde God endure greefe, and suffer wrong vndeserued. 20 For what prayse is it, yf when ye be buffeted for your faultes, ye take it patiently? But yf when ye do well, ye suffer wrong, and take it
John.13.b. patiently, then is there thanke with
Ephe.v.a. God. 21 For herevnto verily were
" Some ye called: for Christe also suffered
reade for vs, for vs, leauyng vs an example, that
you. ye shoulde folowe his steppes.
22 Whiche dyd no sinne, neither was there guyle founde in his mouth.
23 Which when he was reuiled, reuiled not agayne: when he suffered, he threatned not, but committed (the vengeaunce) to him that iudgeth righteously. 24 Which his owne selfe bare
Mat.viii.c. Esai.liii.b. our sinnes in his body on the tree, that we beyng deliuered from sinne, shoulde lyue vnto righteousnes: by whose stripes ye were healed.
25 For ye were as sheepe goyng astray: but are nowe turned vnto the shepheard and bysshop of your soules.

The .iii. Chapter.

1 Howe wyues ought to order themselues towarde their husbandes, 3 and in their apparell.

LIkewyse ye wyues be in subiec-
A tion to your husbandes, that
Ephe.v.c. euen they whiche obey not the
Coloss.3.c. worde, may without the worde be wonne by the conuersation of the wyues. 2 Whyle they beholde your chaste conuersation (coupled) with feare. 3 Whose apparel shall not be outwarde with brayded heere, and hangyng on of golde, eyther in putting on of gorgeous apparell:
4 But let the hyd man (whiche is)

in the heart be without all corruption, so that the spirite be at rest and quiet, whiche (spirite) is before God a thing much set by. 5 For after this maner in the olde time dyd the holy women whiche trusted in God tyre them selues, and were obedient vnto their husbandes. 6 Euen as Sara obeyed Abraham and called him lord, whose daughters ye are as long as ye do wel, and are not afrayde for any terrour. 7 Likewyse ye husbandes dwell with them accordyng to knowledge, geuing honour vnto the wyfe as vnto the weaker vessell, and as
B vnto them that are heyres also of the grace of lyfe, that your prayers be not hindered. 8 In conclusion, (be ye) all of one minde, of one heart, loue as brethren, be pitifull, be curteous,*

* Meeke.

9 Not rendryng euyll for euyll, or rebuke for rebuke: but contrarywyse blesse, knowyng that ye are therevnto called, euen that ye should be (a) heyres of the blessing. 10 For he that doth long after lyfe, and loueth to see good dayes, let him refrayne his tongue from euyll, and his lippes that they speake no guyle. 11 Let him eschew euyll and do good, let him seeke peace and ensue it. 12 For the eyes of the Lorde (are) ouer the righteous, & his eares are open vnto their prayers: a-gayne, the face of the Lord (is) (b) ouer them that do euyll. 13 Moreouer, who is it that wyll harme you, yf ye folowe that which is good? 14 Yea happy are ye yf any trouble happen vnto you for righteousnesse sake: be not ye afraid for any terrour of them, neither be ye troubled: 15 But sanctifie the Lorde God in your hearttes. (Be) redy alwayes to geue an answere to euery man that asketh you a reason of the hope that is in you,
C 16 And that with meekenesse and feare, hauyng a good conscience: that where as they backbite you as euyll doers, they may be ashamed that falsely accuse your good conuersation in Christe. 17 For it is better, if the wyll of God be so, that ye suffer for well doyng, then for euyll doyng.

18 Forasmuch as Christe hath once suffered for sinnes, the iust for the vniust, to bryng vs to God, and was killed as pertaynyng to the flesshe, but was quickened in the spirite. 19 In which spirite, he also went and preached vnto the spirites that were in prysō, 20 Which sometime had ben disobedient, when once the long suffering of God abode in the dayes of Noe, whyle the Arke was a preparyng, wherein fewe (that is to say) eight soules, were saued in the water: 21 To the which also the figure agreeeth that nowe saueth vs, euen baptime, (not the putting away of the filth of the flesshe, but in that a good conscience maketh request to god) by the resurrection of Jesus Christe:

22 Whiche is on the ryght hande of God, & is gone into heauen, angels, powers, & might subdued vnto him.

Gene. 6. a. Gene. viii. c. D Rom. 6. a.

Hebr. 11. b.

The .iiii. Chapter.

1 He exhorteth men to ceasse from sinne, 7 and to be sober and apt to pray.

FOr as much then as Christe hath suffered for vs in the flesshe, arme
A ye your selues likewyse with the same minde: for he which suffereth in the flesshe, ceaseth from sinne: 2 That he henceforward should lyue as much tyme as remayneth in the flesshe, not after the lustes of men, but after the wyll of god. 3 For it is sufficient for vs that we haue spent the tyme that is past of the lyfe after the wyl of the gentiles, walking in wantonnesse, lustes, in excesse of wines, in excesse of eating, in excesse of drinking, and abominable idolatrie. 4 And it seemeth to them an inconuenient thing, that ye runne not also with them vnto the same excesse of riote, and therefore speake they euyll of you: 5 Whiche shall gene accomptes to him that is redye to iudge quicke and dead.

Rom. 1. b. Ephe. 4. b.

6 For vnto this purpose verily was the Gospel preached also vnto the (a) dead, that they shoulde be iudged lyke men in the flesshe, but should lyue before god in the spirite. 7 The ende of al thinges is at hande. Be ye therfore sober, and watch vnto prayer. 8 But aboue all thinges, haue feruent loue among your selues: for loue shal couer the multitude of sinnes. 9 Be ye harberous one to another without grudging. 10 As euery man hath receaued the gyft, euen so minister the same one to another, as good ministers of the manifolde grace of God. 11 If any man speake (let him talke) as the wordes of God; yf any man minister, let him do it as of the habilitie which God ministreth (vnto him) that God in all thinges may be glorified through Jesus Christe, to whom be prayse and dominion for euer & euer. Amen.

(a) Although the wicked thinke this Gospell newe, and vexe you that imbrace it: yet hath it ben preached to them of tyme past, which now are dead: to the intent that they might haue ben condempned or dead to sinne in the flesshe, and also might haue lyued to god in the spirite, which two are the effect of the Gospell.

1. Pet. 2. b. Tit. 2. a.

1. Pet. 2. b. Hath. b. a. Rom. b. a.

Amen. 12 Dearely beloued, thinke it not straunge concernyng the fierie tri-
all, whiche thing is to tryе you, as
though some straunge thing happe-
ned vnto you. 13 But reioyce in as
Mat.v.b.b. much as ye are partakers of Christes
1.Pet.i.c. passions, that when his glory appea-
reth, ye may be mery and glad. 14 If
ye be rayled vppon for the name of
Christe, happy (are ye:) for the spirite
of glory and of God resteth vpon you:
on their part he is euyll spoken of,
but on your part he is glorified.
15 See that none of you be punished
as a murtherer, or as a theefe, or an
euyll doer, or as a busie body in other
mens matters. 16 If any (man suffer)
as a Christian man, let him not be
ashamed, but let him glorifie God on
this behalfe. 17 For the time is
(come) that iudgement must begyn at
the house of God: If it first (begyn) at
vs, what shall the ende be of them
which beleue not the Gospell of god?
18 And yf the ryghteous scarcely be
Prou.xi.d. saued, where shal the vngodly and the
sinner appeare? 19 Wherefore let
them that are troubled accordyng to
the wyll of God, commit their soules
to him with well doyng, as vnto a
faythfull creatour.

The .v. Chapter.

1 The duetie of pastours is to feede the flocke of Christe, and what rewarde they shall haue yf they be diligent.

THe (a) elders whiche are among
you I exhort, which am also an el-
der, & a witnesse of the afflictions
of Christe, and also a partaker of the
glory that shalbe opened: 2 Feede
you Gods flocke which is committed
vnto you, takyng the ouersight of
them, not as compelled thereto, but
wyllingly: not for the desire of filthie
lucre, but of a good minde: 3 Not as
though ye were lordes ouer gods he-
ritage: but that ye be an ensample
to the flocke. 4 And when the cheefe
shepheard shall appeare, ye shall re-
ceaue an incorruptible crowne of glo-
ry. 5 Lykewyse ye younger submit
your selues vnto the elder: Submit
your selues euery man one to ano-
ther, decke your selues inwardly in
lowlynesse of mynde: For God resi-
steth the proude, and geueth grace to
the humble. 6 Submit your selues
therefore vnder the mightie hande of
God, that he may exalt you when the
tyme is come. 7 Cast all your care
vpon him: for he careth for you.

8 Be sober & watch: for your aduer-
sarie the deuyll, as a roaryng Lion
walketh about, seekyng whom he may
deuoure. 9 Whom resist stedfast in
the fayth: knowyng that the same af-
flictions are accomplished in your
brethren that are in the worlde.
10 But the God of all grace whiche
hath called vs into his eternall glory
by Christ Jesus, shall his owne selfe,
after that ye haue suffered a litle afflic-
tion, make you perfect, settle, strength,
and stablishe you. 11 To him be glory
and dominion for euer & euer, Amen.
12 By Syluanus a faythful brother,
vnto you (as I suppose,) haue I writ-
ten briefely, exhortyng and testifyng
howe that this is the true grace of
God wherein ye stande. 13 The
Church that is at Babylon elected
together with you, saluteth you, and
so doth Marcus my sonne. 14 Greete
ye one another with the kisse of loue.
Peace be with you all whiche are in
Christ Jesus. Amen.

(a) By elders he vnder-
standeth all them which preach, teach, or minister in the Church.
Actes.xx.f.

The seconde Epistle of saint Peter.

¶ The first Chapter.

4 Forasmuch as the power of God hath geuen them all thinges partayning vnto life, he exhorteth them to flee the corruption of worldly lustes.

SImon Peter, a seruaunt and an
apostle of Jesus Christ, to them
which haue obtayned like pretci-
ous fayth with vs through the
1.Pet.i.a. righteousnes of our God and sa-
uiour Jesus Christe: 2 Grace and
peace be multiplied vnto you through
the knowledge of God, and of Jesus
our Lorde: 3 Accordyng as his god-
ly power hath geuen vnto vs all
thinges that (parteyne) vnto lyfe and
(a) godlynesse through the knowledge
of him that hath called vs vnto glory
and vertue: 4 By the which are ge-
uen vnto vs excellent and most great
promises, that by the meanes thereof

(a) The sum of our salua-
tion and re-
ligion is, to be led by Christe to the father, who calleth vs in the sonne.

ye might be partakers of the godly nature, yf ye flee the corruption of worldly lust. 5 And herebnto geue all diligence, in your fayth minister vertue, in vertue knowledge, 6 In
1.Cor.8.a. knowledge temperaunce, in temperaunce patience, in patience godlynesse, 7 In godlynes brotherly kindnesse, in brotherly kindnes loue.
8 For yf these thinges beamong you, and be plenteous, they wyl make you that ye neither shalbe idle, nor vnfruitefull in the knowledge of our Lorde Jesus Christe. 9 But he that lacketh these thinges, is blinde, and can not see farre of, and hath forgotten that he was purged from his olde sinnes. 10 Wherfore brethren, geue the more diligence for to make your callyng & election (b) sure: for yf ye do such thinges, ye shall neuer fall.

(b) Albeit it be sure in it selfe, forasmuch as god can not chaunge: yet we must confirme it in our selues by the fruites of the spirite, knowyng that the purpose of God electeth, calleth, sanctifieth, and iustifieth vs.

11 Yea, & by this meanes an entring in shalbe ministred vnto you aboundantly into the euerlasting kingdome of our Lord & sauiour Jesus Christe.
12 Wherefore I wyl not be negligent to put you alwayes inremembraunce of such thinges, though ye knowe them your selues, and be stablished in the present trueth, 13 Notwithstandyng I thynke it meete, as long as I am in this tabernacle, to stirre you vp by puttyng you in remembraunce:
14 Forasmuch as I am sure that shortly I must put of this my tabernacle, euen as our Lord Jesus Christ shewed me. 15 I wyll euer also geue my diligence that ye may haue wherwith to stirre vp the remembraunce of these thinges after my departing.
1.Iohn.1.a. 16 For we haue not folowed deceitful fables, when we opened vnto you the power and commyng of our Lord Jesus Christe, but with our eyes we sawe his maiestie: 17 Euen then verely when he receaued of God the father honour and glory, and when there came such a voyce to him from the excellent glory, This is my deare beloued sonne in whom I delyte.
Mat.17.b. Mark.1.b. Luke.3.b. 18 This voyce we heard come from heauen, when we were together with him in the holy mount. 19 We haue also a syght sure worde of prophesie, wherevnto yf ye take heede, as vnto a light that shineth in a darke place, ye do well, vntyll the day dawne, and the day starre aryse in your heartes.
2.Cor.4.b. 20 So that ye first knowe this, that no prophesie in the scripture is of any priuate * motion. 21 For the prophesie came not in olde time by the wyl of man: but holy men of god spake as they were moued by the holy ghost.

* Or, interpretation.

The.ii. Chapter.

1 He prophesieth of false teachers, and sheweth their punishement.

THere were false prophetes also among the people, euen as there shalbe false teachers among you, which priuily shall bryng in dampnable heresies, euen denying the Lorde that hath bought them, and bryng vpon them selues swyft dampnation.
2 And many shall folowe their dampnable wayes, by whom the way of trueth shalbe euyll spoken of. 3 And through couetousnes shall they with fayned wordes make marchaundize of you: whose iudgement is now not farre of, and their dampnation sleepeth not. 4 For yf God spared not the angels that sinned, but cast them downe into hell, and deliuered them into chaynes of darknesse to be kept vnto iudgement: 5 Neither spared the olde worlde, but saued Noe the eyght (person) a preacher of righteousnesse, & brought in the flood vpon the worlde of the vngodly, 6 And turned the cities of Sodome and Gomorrhe into ashes, ouerthrew them, dampned them, and made of them an ensample vnto those that afterwarde should lyue vngodly: 7 And iust Lot vexed with the vncleane conuersation of the wicked deliuered he. 8 (For he beyng righteous, and dwellyng among them, in seeyng and heayng vexed his righteous soule from day to day with (their) vnlawfull deedes.)
9 The Lorde knoweth howe to deliuer the godly out of temptation, and to reserue the vniust vnto the day of iudgement for to be punished:
10 But chiefely them that walke after the flesche in the lust of vncleannesse, and despise auctoritie. Presumptions (are they) and stande in their owne conceyte, which feare not to speake euyll of them that excel in worship. 11 When the angels which are greater both in power and might, geue not (a) railyng iudgement agaynst them before the Lorde.
12 But these as brute beastes ledde with sensualitie, and made to be taken and destroyed, speake euyll of the thinges that they vnderstande not, and shall perishe through their owne corruption: 13 And receaue the re-

A Actes.20.f. 1.Tim.4.a. 2.Tim.3.a. 2.Pet.3.a. Iudit.1.c.

B

C (a) Albeit the angels condempne the vyce and iniquitie of wicked magistrates, yet they blame not the auctoritie and power which is geuen thē of god.

warde

warde of vnrighteousnes, they count it pleasure to lyue deliciously for a season: spottes they are and blotes, (b) delighting them selues in their deceauinges in feasting with you.

14 Hauing eyes full of adulterie, and that can not ceasse from sinne, begyling vnstable soules: heartes they haue exercised with " robberie, they are cursed chyldren, 15 Which haue forsaken the ryght way, and are gone astray, folowyng the way of Balaam (the sonne) of Bosor, whiche loued the reward of vnrighteousnesse: 16 But was rebuked of his iniquitie: the dumbe beast, and vsed to the yoke, speakyng with mans voyce, forbad the madnesse of the prophete. 17 These are welles without water, cloudes that are caryed with a tempest, to whom the mist of darknes is reserued for euer. 18 For when they haue spoken the great swelling wordes of vanitie, they entice thorowe lustes in the voluptuousnes of the flesshe, them that were cleane escaped, from them which are wrapped in errour: 19 Whyle they promise them libertie, where as they them selues are the bonde seruauntes of corruption: For of whom a man is ouercome, vnto the same is he brought in bondage. 20 For yf they after they haue escaped from the filthynesse of the worlde, thyough the knowledge of the Lorde and the sauiour Iesus Christe, are yet tangled agayne therein and ouercome, then is the latter ende worse with them then the begynnyng. 21 For it had ben better for them not to haue knowen the way of righteousnes, then after they haue knowen it, to turne from the holy commaundement that was geuen vnto them. 22 But the same is happened vnto them that is vsed to be spoken by the true prouerbe, The dogge is turned to his owne vomite agayne, and the sowe that was washed, (is turned agayne) to her wallowyng in the myre.

(b) For in your holy feastes, they syt as members of the Church, where as in deede they be but spottes, and so deceaue you.

" Or, couetousnesse. Num. 22. b. Judic. 1. d.

John. 8. d. Rom. vi. c.

Hebr. vi. a. and. x. c.

Math. xii. d

The .iii. Chapter.

3 He sheweth the impietie of them which mocke at Gods promises.
7 After what sort the ende of the worlde shalbe.

THis is the seconde epistle that I nowe write vnto you, dearely beloued, wherewith I stirre vp and warne your pure mindes, 2 By puttyng you in remembraunce, that ye may be mindefull of the wordes which were tolde before of the holye prophetes, & also the " commaundement of vs, whiche be apostles of the Lorde and sauiour. 3 This first vnderstande, that there shall come in the last dayes mockers, whiche wyll walke after their owne lustes,

4 And say, Where is the promise of his commyng? For sence the fathers dyed, all thinges continue alike from the beginning of the creation. 5 For this they knowe not (and that (a) wylfully) howe that the heauens were of olde, and the earth that was of the water, and by the water, by the worde of God: 6 By the whiche thinges the worlde that then was, perished, beyng then ouer runne with water.

7 But the heauens and earth whiche are nowe, be kept by his worde in store, and reserued vnto fire agaynst the day of iudgement, and perdition of vngodly men. 8 Wearely beloued, be not ignorant of this one thing, howe that one day is with the Lorde as a thousande yere, and a thousande yere as one day. 9 The Lorde that hath promised, is not slacke, (as some men count slacknesse) but is pacient to vs warde (forasmuch) as he woulde haue no man lost, but wyll receaue all men to repentaunce. 10 Neuertheles the day of the Lorde wyll come as a theefe in the nyght, in the which the heauens shall passe away with a noyse, and the elementes shall melt with heate, the earth also and the workes that are therein shall burne. 11 Seyng then that all these thinges shall perishe, what maner persons ought ye to be in holy conuersation and godlynesse, 12 Lokyng for, and hastyng vnto the commyng of the day of God, " by whom the heauens shall perishe with fire, and the elementes shal melt with heate? 13 Neuertheles we accordyng to his promise loke for a newe heauen and a newe earth, wherein dwelleth righteousnesse.

14 Wherefore dearely beloued, seeyng that ye looke for such thinges, be diligent that ye may be found of him in peace, without spot and vndefiled: 15 And suppose that the long sufferyng of the Lord is saluation, euen as our dearely beloued brother Paul also accordyng to the wysdome geuen

Actes. xx. f. ii. Pet. ii. a. " Or, our doctrine. Judi. i. e. 1. Tim. iiii. e ii. Tim. ii. a.

(a) He meaneth them which had once professed christian religion, but became afterward contemners and mockers, as Epicurians & Atheistes.

Psal. xc. a. 1. Cor. 7. c.

Mat. 24. d. 1. Thes. v. a. Reuel. 3. a.

" Some rede where in. Reuel. 22. a.

vnto him, hath written vnto you:
16 Yea almost in euery epistle speaking of suche thinges, among whiche are many thinges harde to be vnderstande, which they that are vnlearned and vnstable peruert, as they do also the other scriptures, vnto their owne destruction. 17 Ye therfore beloued, seeyng ye be warned afore hande, beware lest ye with other men be also plucked away through the errour of the wicked, and fall from your owne stedfastnes: 18 But grow in grace & in the knowledge of our Lord and sauiour Jesus Christ: To whō be glory both nowe and for euer. Amen.

The first Epistle of Saint Iohn

the Apostle.

The first Chapter.

2 True witnesse of the euerlasting word of God. 7 The blood of Christe is the purging of sinne. 10 No man is without sinne.

That whiche was from the begynnyng, which we haue heard, whichewe haue seene with our eyes, whiche we haue loked vpon, and our handes haue handled of, the word oflife, 2 (And the lyfe appeared, and we haue seene, & beare witnes, & shew vnto you that eternall life which was with the father, & appeared vnto vs.) 3 That which we haue seene & heard, declare we vnto you: that ye also may haue (a) felowship with vs, & that our felowship may be with the father and his sonne Jesus Christe. 4 And this write we vnto you, that your ioy may be full. 5 And this is the tydynges which we haue hearde of him, and declare vnto you, that God is light, and in him is no darknelle at al. 6 If we say that we haue felowship with him, and walke in darknelle, we lye, and do not the trueth. 7 But & yf we walke in lyght, euen as he is in lyght, then haue we felowship (b) one with another, & the blood of Jesus Christe his sonne cleanseth vs from all sinne.
8 If we say that we haue no sinne: we deceaue our selues, and the trueth is not in vs. 9 If we knowledge our sinnes, he is faithful and iust, to forgeue vs our sinnes, and to cleanse vs from all vnrighteousnelle. 10 If we say we haue not sinned: we make him a lyer, and his word is not in vs.

Mat. xvii. a

(a) The effect of the gospell is, that we all being ioyned together in Christe by fayth, should be the sonnes of God.

(b) That is Christ with vs, and we with our selues. 1. Cor. 8. e. 2. Cor. 6. g. John. 13. c. 1. Pet. 3. 2. d. Luke. 15. d.

The. ii. Chapter.

1 Christe is our aduocate. 10 Of true loue, and howe it is tryed. 18 To beware of antichristе.

My litle children, these thinges write I vnto you, that ye sinne not. And yf any man sinne, we haue an aduocate with the father, Jesus Christ the righteous. 2 And he is the attonement for our sinnes: not for our (sinnes) onlye, but also for the (sinnes) of all the worlde. 3 And hereby we are sure that we (a) knowe hym, yf we kepe his commaundementes. 4 He that sayth, I know him, and kepeth not his commaundementes, is a lyer, and the " veritie is not in him: 5 But who so kepeth his word, in him is the loue of God perfect in deede: Hereby knowe we that we are in him. 6 He that sayth he bydeth in him, ought to walke euen as he walked. 7 Brethren, I write no newe commaundement vnto you, but that olde commaundement which ye haue had from the beginnyng. The olde commaundement, is the worde which ye haue heard from the begynnyng. 8 Agayne, a newe commaundement I write vnto you, that is true in him, and (the same is true) also in you: for the darknelle is past, & the true lyght nowe shyneth. 9 He that sayth howe that he is in the lyght, and yet hateth his brother, is in darknelle euen vntyll this time. 10 He that loueth his brother, abydeth in the lyght, and there is none occasion of euyll in him. 11 He that hateth his brother, is in darknelle, and walketh in darknelle: & can not tell whyther he goeth, because that darknelle hath blynded his eyes. 12 Babes I write vnto you, because your sinnes are forgeuen you for his names sake. 13 I write vnto you fathers, because ye haue knowen him that is frō the begynning. I write vnto you younge men, because ye haue ouercome the wicked. 14 I write to you litle children, because ye haue knowen the father. I haue

(a) That is, by fayth, and to obey him: for knowlege can not be without obedience. John. 13. d. " Or, trueth.

1. Cor. 8. a

Leuit. 19. d

haue written to you fathers, because ye haue knowen him that (is) from the begynnyng. I haue written vnto you young men, because ye are strong and the worde of God abideth in you, and ye haue ouercome the wicked.

15 See that ye loue not the worlde, neither the thynges that are in the worlde. If any man loue the worlde, the loue of the father is not in him.

Ioh.17.b

16 For all that is in the worlde, as the lust of the flesshe, and the lust of the eyes, and the pryde of lyfe, is not of the father, but of the worlde.

17 And the worlde passeth away, and the lust therof: but he that fulfylleth the wyll of God, abydeth for euer.

18 Litle children, it is the last tyme: and as ye haue hearde howe that antechriſte shall come, euen nowe are there many antechriſtes: wherby we knowe that it is the last tyme.

19 They went out from vs, but they were not of vs: For yf they had ben of vs, they wolde no doubt haue continued with vs: But * that it might appeare that they were not all of vs. 20 Neuertheleſſe ye haue an (b) ointment of him that is holy, and ye knowe all thinges. 21 I haue not written vnto you as thoughe ye knew not the trueth: but because ye knowe it, and that no lye is of the trueth.

Act.20.f. * this commeth to passe.

(b) The grace of the holy ghost.

22 Who is a lyer, but he that denieth that Iesus is Chriſte? the same is antechriſte, that denieth the father & the sonne. 23 Whosoeuer denieth the sonne, the same hath not the father: (But he that knowledgeth the sonne, hath the father also.) 24 Let therfore abyde in you, that same which ye hearde from the beginning: yf that which ye haue hearde from the begynnyng shall remayne in you, ye also shal continue in the sonne and in the father. 25 And this is the promise that he hath promised vs, (euen) eternall life. 26 These thinges haue I written vnto you concernyng them that deceaue you: 27 And the annoyntyng which ye haue receaued of him, dwelleth in you: and ye neede not that any man teache you, but as the same (c) annoyntyng teacheth you of all thynges, and it is true, and not lying: and as it taught you, ye shall abyde in it. 28 And nowe (d) babes, abyde in him: that when he shall appeare, we may be bolde and not be ashamed * of him at his commyng. 29 If ye knowe that he is righteous, knowe also that euery one which doth righteousneſſe, is borne of him.

(c) Chriſte communicateth him selfe vnto you, & teacheth you by the holy ghost & his ministers.

(d) By this name, he meaneth the whole Church of Chriſte in generall.

* Or, before.

¶ The. iii. Chapter.

1 The singuler loue of God towarde vs, 7 and howe we agayne ought to loue one another.

BEholde what loue the father hath shewed vs, (euen) that we shoulde be called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not hym.

A Luk.10.f. Ioh.1.b.

2 Dearely beloued, nowe are we the sonnes of god, and yet it doth not appeare what we shalbe: But we knowe that when he shall appeare, we shalbe like him: for we shal see him as he is.

3 And euery man that hath this hope in him, purgeth him selfe, euen as he also is pure. 4 Whosoeuer committeth sinne, trangresseth also the lawe: for sinne is the transgression of the lawe. 5 And ye knowe that he appeared to take away our sinnes, and in him is no sinne. 6 As many as abyde in him, sinne not: whosoeuer sinneth, hath not seene him, neither knowen him. 7 Babes, let no man deceaue you: he that doth righteousneſſe, is righteous, euen as he is righteous. 8 He that committeth sinne, is of the deuyll: for the deuyll sinneth sence the beginnyng: For this purpose appeared the sonne of God, to loose the workes of the deuyll.

B

Gen.3.a. Ioh.8.f

9 Whosoeuer is borne of God, sinneth not: for his seede remayneth in him, and he can not sinne, because he is borne of God. 10 In this are the children of God knowen and the children of the deuyll: whosoeuer doth not righteousneſſe, is not of God, neither he that loueth not his brother.

11 For this is the tydynges that ye hearde from the begynnyng, that we should loue one another. 12 Not as Cain (which) was of that wicked, and slue his brother: And wherfore slue he him? because his owne workes were cupll, and his brothers good.

Gen.4.b.

C

13 Marueyle not my brethē though the worlde hate you. 14 We knowe that we are translated from death vnto life, because we (a) loue the brethren: he that loueth not his brother, abydeth in death. 15 Whosoeuer hateth his brother, is a manslear: and ye knowe that no manslear hath eternall life abidyng in him. 16 Hereby perceaue we loue, because he layde downe his lyfe for vs: and we ought to lay downe our lyues for the brethren.

(a) This loue is the special fruite of our faith, and a certayne signe of our regeneration.

Deut. 15.d

then. 17 But who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him: howe dwelleth the loue of God in him? 18 My babes, let vs not loue in worde, neither in tongue, but in deede and in veritie:

19 Hereby we knowe that we are of the trueth, and shal assure our heartes before him. 20 For if our heart condempne vs, God is greater then our heart, and knoweth all thynges.

21 Dearely beloued, if our heart condempne vs not, then haue we boldenesse towarde God. 22 And whatsoeuer we aske, we receaue of him, because we kepe his cõmaundementes, and do those thynges which are pleasyng in his sighe. 23 And this is his commaundement, that we beleue on the name of his sonne Iesus Christe, and loue one another as he gaue commaundement to vs.

Mat. 7.a
John. 15.b
Iacob. 1.a
1. John. 5.c
John. 13.b

24 And he that kepeth his commaundementes dwelleth in him, and he in him: and hereby we knowe that he abydeth in vs (euen) by the spirite which he hath geuen vs.

¶ The. iii. Chapter.

1 Difference of spirites, 2 howe the spirite of God may be knowen from the spirite of errour.

A

DEarely beloued, beleue not euery spirite: but proue the spirites whether they are of God or not: for many false prophetes are gone out into the worlde. 2 Hereby shall ye knowe the spirite of God: Euery spirite that confesseth that Iesus (a) Christe is come in the flesche, is of God: 3 And euery spirite which confesseth not that Iesus Christe is come in the flesche, is not of God, and this is that (spirite) of antechriste, of whom ye haue hearde howe that he shoulde come: and euen nowe alredy is he in the worlde. 4 Litle children, ye are of God, and haue ouercome them: for greater (is) he that is in you, then he that is in the worlde. 5 They are of the worlde, therefore speake they of the worlde, and the worlde heareth them. 6 We are of God: he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the spirite of veritie, and the spirite of errour. 7 Dearly beloued, let vs loue one another, for loue commeth of God: and euery one that loueth, is borne of God: and knoweth God. 8 He that loueth not, knoweth not God: for God is loue.

(a) Who beyng very God, came from his father & toke on him our flesshe. He that confesseth or preacheth this truely, hath the spirite of god, els not.

B

John. 13.b
2. Thes. 1.b

9 In this appeared the loue of God to vswarde, because God sent his only begotten sonne into the worlde, that we myght lyue thrꝛough him.

John. 3.c
Rom. 5.b

10 Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agreement for our sinnes. 11 Dearely beloued, if God so loued vs, we ought also to loue one another. 12 No man hath seene God at any tyme. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. 13 Hereby knowe we that we dwell in him, and he in vs: because he hath geuen vs of his spirite. 14 And we haue seene, and do testifie that the father sent the sonne (to be) the saiuour of the worlde.

C

Exod. 33.d
Iudi. 5.c.

15 Whosoeuer confesseth that Iesus is the sonne of God, in him dwelleth God, and he in God. 16 And we haue knowen and beleued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. 17 Herein is the loue perfect in vs, that we should haue boldnesse in the day of iudgement: for as he is, euen so are we in this worlde. 18 There is no feare in loue, but perfect loue casteth out feare: for feare hath paynfulnesse: he that feareth, is not perfect in loue.

19 We loue him, for he loued vs first.

D

20 If a man say, I loue God, and yet hate his brother, he is a lyar: For howe can he that loueth not his brother whom he hath seene, loue God whom he hath not seene? 21 And this commaundement haue we of him: that he which loueth God, shoulde loue his brother also.

¶ The. v. Chapter.

1 Of the fruites of fayth.

WHosoeuer beleueth that Iesus is Christ, is borne of god: and euery one that loueth him which begat, loueth him also which is begotten of him. 2 By this we knowe that we loue the children of God, when we loue God, and kepe his commaundementes. 3 For this is the loue of God, that we kepe his commaundementes: and his commaundementes are not greeuous.

A

John. 13.c

Mat. 22.d.

4 For all that is borne of God, ouercometh the worlde: and this is the victorie that ouercommeth the worlde, (euen) our fayth. 5 Who is it that ouercommeth the worlde, but he.

1. Cor. 15.g

B

he which beleueth that Jesus is the sonne of God? 6 This Jesus Christ is he that came by water(a) and blood: not by water only, but by water and blood: And it is the spirite that beareth witnesse, because the spirite is(b) trueth. 7 For there are three which beare recorde in heauen, the father, the worde, and the holy ghost, and these three are one. 8 And there are three which beare recorde in earth, the spirite, and water, and blood, and these three agree in one. 9 If we receaue the witnesse of men, the witnesse of God is greater: For this is the witnesse of God, which he testified of his sonne. 10 He that beleueth on the sonne of God, hath the witnesse in him selfe: he that beleueth not God, hath made him a lyer, because he beleued not the recorde that God gaue of his sonne. 11 And this is the recorde, (howe) that God hath geuen vnto vs eternall lyfe, and this lyfe is in his sonne. 12 He that hath the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

13 These thinges haue I written vnto you that beleue on the name of the sonne of God, that ye may knowe howe that ye haue eternall lyfe, and that ye may beleue on the name of the sonne of God. 14 And this is the trust that we haue in him: that yf we aske any thyng accordyng to his wyll, he heareth vs. 15 And yf we knowe that he heare vs whatsoeuer we aske: we knowe that we haue the petitions that we desire of him.

16 If any man see his brother sinne a sinne (which is) not vnto death, let him aske, and he shall geue him lyfe for them that sinne not vnto death. There is a sinne vnto death: I say not that thou shouldest pray for it. 17 All vnrighteousnesse is sinne: and there is sinne not vnto death. 18 We know that whosoeuer is borne of God, sinneth not: but he that is begotten of God, keepeth him selfe, and that wicked toucheth him not. 19 We knowe that we are of God, and the whole worlde lyeth in wickednesse. 20 We knowe that the sonne of god is come, and hath geuen vs a mynde to knowe him whych is true: and we are in him that is true, thyough his sonne Jesus Christe: The same is very God, and eternall lyfe. 21 Babes kepe your selues from * idols, Amen.

(a) The water & blood that came out of his side, declare that we haue our sinnes washed by him, and he hath made full satisfaction for the same.

(b) Which testifieth to our heartes that we be the children of god.

* Or, images.

¶ The.ii. epistle of S. Iohn.

1 He writeth vnto a certayne Lady, 4 reioycyng that her chyldren walke in the trueth, 5 and exhorteth vnto loue.

THE elder vnto the elect Lady and her children, whom I loue in the(a) trueth: and not I only, but also all that haue knowen the trueth: 2 For the truethes sake which dwelleth in vs, and shalbe in vs for euer: 3 Grace be with you, mercie, and peace from God the father, and from the Lorde Jesus Christe the sonne of the father in(b) truety and loue. 4 I reioyced greatly that I founde of thy children walkyng in (c) trueth, as we haue receaued a commaundement of the father. 5 And nowe beseche I thee Lady, not as though I wrote a newe commaundement vnto thee: but that same which we haue had from the begynnyng, that we shoulde loue one another. 6 And this is the loue, that we shoulde walke after his commaundement. This commaundement is, that as ye haue heard from the begynnyng, ye shoulde walke in it. 7 For many deceauers are entred into the worlde, which confesse not that Jesus Christe is come in the flesche. This is a deceauer and an antechriste. 8 Loke on your selues, that we loose not that we haue wrought: but that we may haue a full rewarde. 9 Whosoeuer transgresseth, and byderh not in the doctrine of Christe, hath not God: He that endureth in the doctrine of Christe, hath both the father and the sonne. 10 If there come any vnto you, and bryng not this learnyng, him receaue not to house, neither bydd him God speede. 11 For he that byddeth him God speede, is partaker of his euyll deedes. 12 I had many thynges to write vnto you, neuertheless I wolde not write with paper and inke: but I trust to come vnto you, and speake with you mouth to mouth, that our ioy may be full. 13 The sonnes of thy elect sister greete thee, Amen.

(a) According to godlyneesse, and not with any worldly affections.

(b) We can not receaue the grace of god, except we haue the true knowlege of him, of the which knowledge loue proceedeth.

(c) According to gods worde.

¶ The

¶ The.iii.epistle of S. Iohn.

2 He exhorteth to be louyng vnto the poore Christen in their persecution.

THE elder vnto the beloued Gaius, whom I loue in the trueth. 2 Beloued, I wishe in all thynges that thou prospercdst and faredst well, euen as thy soule prospereth. 3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, howe thou walkest in the trueth. 4 I haue no greater ioy, then (for) to heare howe that my sonnes walke (a) in verite. 5 Beloued, thou doest faythfully whatsoeuer thou doest to the brethren and to straungers: 6 Which beare witnesse of thy loue before the Churche: which (brethren) yf thou bryng forwardes on their iourney after a godly sort, thou shalt do well. 7 Because that for his names sake they went forth, and toke nothing of the Gentiles. 8 We therefore ought to receaue such, that we might be helpers to the trueth. 9 I wrote vnto the Churche: but Diotrephes which loueth to haue the preeminence among them, receaueth vs not. 10 Wherefore yf I come, I wyll declare his deedes which he doth, iestyng on vs with malicious wordes: neither is therwith content, not only he him selfe receaueth not the brethren, but also he forbiddeth them that wolde, and thrusteth them out of the Churche. 11 Beloued, folowe not that which is euyll, but that which is good: he that doth wel, is of God: but he that doth euyl, seeth not God. 12 Demetrius hath good report of all men, and of the trueth it selfe: yea & we our selues also beare record, and ye knowe that our record is true. 13 I haue many thinges to write: but I wyll not with inke and pen write vnto thee. 14 I trust I shall shortly see thee, and we shall speake mouth to mouth. Peace be vnto thee. The louers salute thee. Greete the louers by name.

(a) That is, in godly conuersation, as they whiche haue both the knowledge and feare of god.

The Epistle of Saint Iude.

¶ Saint Iude admonisheth all Churches generally to take heede of deceauers, which go about to drawe away the heartes of the simple people from the trueth of God.

IVDE the seruaunt of Iesus Christe, the brother of James, to them which are called and sanctified in God the father, and preserued in Iesus Christe: 2 Mercie vnto you and peace and loue be multiplied. 3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you, to exhort you that ye shoulde earnestly (a) contende for the fayth which was once geuen vnto the saintes. 4 For there are certayne vngodly men craftyly crept in, which were before of olde ordeyned to this condempnation, they turne the grace of our God vnto wantonnesse: and deny God, which is the only Lorde, and our Lorde Iesus Christe. 5 My minde is therefore to put you in remembraunce (hereof,) forasmuch as ye once knowe this, howe that the Lorde after that he had deliuered the people out of Egypt, destroyed them whiche afterwarde beleeued not. 6 The angels also which kept not their first estate, but lefte their owne habitation, he hath reserued in euerlastyng chaynes vnder darkenesse vnto the iudgement of the great day. 7 Euen as Sodome and Gomorrhe, and the cities about them, which in lyke maner defyled them selues with fornication, and followed straunge flesshe, are set forth for an example, and suffer the payne of eternall fire. 8 Likewyse these beyng deceaued by dreames, defyle the

(a) Against assaultes of Satan and heretiques.

Gen.xix.

the fleſhe, deſpiſe rulers, and ſpeake euyll of them that are in auctho:itie.
9 Yet Michael the archaungell, when he ſtroue agaynſt the deuyll, and diſputed about the body of Moyſes, durſt not geue raylyng ſentence, but ſayde, The Lo:de rebuke thee.
10 But theſe ſpeake euyll of thoſe thynges whiche they knowe not: and what thynges they knowe naturally, as beaſtes whiche are without reaſon, in thoſe thynges they co:rupt themſelues. 11 Wo be vnto them: fo: they haue folowed the way of Cain, and are vtterly geuen to the errour of Balaam fo: lucres ſake, and periſhe in the gaynſaying of Co:e. 12 Theſe are ſpottes in your feaſtes of charitie, when they feaſt with you, without all feare feedyng them ſelues: cloudes they are without water, caryed about of wyndes, co:rupt trees, and without fruite, twyſe dead and pluckt vp by the rootes: 13 They are the raging waues of the ſea, fomyng out their owne ſhame: they are wandryng ſtarres, to whom is reſerued the myſt of darkneſſe fo: euer. 14 Enoch the ſeuenth from Adam prophecied before of ſuche, ſaying, Beholde the Lo:de ſhal come with thouſandes of ſaintes,
15 To geue iudgement agaynſt all men, and to rebuke all that are vngodly among them, of all their vngodly deedes whiche they haue vngodly committed, and of all theie cruell ſpeakynges whiche vngodly ſinners haue ſpoken agaynſt hym. 16 Theſe are murmurers, complayners, walking after their owne luſtes, whoſe mouthes ſpeake proude thinges, they haue men in great reuerence becauſe of aduauntage. 17 But ye beloued, remembre the wo:des whiche were ſpoken before of the apoſtles of our Lo:de Ieſus Chriſte. 18 (Howe) that they tolde you, that there ſhoulde be "beguilers in the laſt tyme, whiche ſhoulde walke after their owne vngodly luſtes.
19 Theſe are makers of ſectes, fleſhly, hauing not the ſpirite, 20 But ye dearely beloued, edifie your ſelues in your moſt holy fayth, prayeng in the holy ghoſt. 21 And kepe your ſelues in the loue of God, lookyng fo: the mercy of our Lo:de Ieſus Chriſte vnto eternall lyfe. 22 And haue compaſſion of ſome, "ſeparating them:
23 And other ſaue with feare, pullyng them out of the fire: and hate euen the garment ſpotted by the fleſhe.
24 Vnto hym that is able to kepe you free from ſinne, and to preſent you fautleſſe before the preſence of his glorie with ioy, 25 To God our ſauiour, which only is wyſe, be glo:y, maieſtie, dominion, and power, nowe and euer. Amen.

Gene.4.b. Num.16.f.
Apoc.1.b. Eſai.3.c.
Act.20.f.
"Or, mockers.
"Or, in putting difference.

¶ The Reuelation of ſaint Iohn the diuine.

¶ The firſt Chapter.

¶ The cauſe of this reuelation. 3 Of them that reade it. 4 Iohn writeth to the ſeuen Churches. 5 The maieſtie and office of the ſonne of God. 20 The viſion of the candleſtickes and ſtarres.

THe (a) reuelation of Ieſus Chriſte, which (b) God gaue vnto hym, fo: to ſhewe vnto his ſeruauntes thinges whiche muſt ſhortlye come to paſſe: and when he had ſent, he ſhewed by his angell vnto his ſeruaunt Iohn. 2 Whiche bare recorde of the wo:de of God, and of the teſtimonie of Ieſus Chriſte, and of all thinges that he ſawe. 3 Happy is he that readeth, and they that heare the wo:des of this prophecie, and kepe thoſe thinges whiche are written therein: fo: the tyme is at hande. 4 Iohn to the ſeuen Churches in Aſia, Grace (be) vnto you and peace from hym whiche is, and whiche was, and which is to come: and from the ſeuen ſpirites whiche are before his throne:
5 And from Ieſus Chriſte, (whiche is) a faythfull witneſſe and firſt begotten of the dead, and lo:de ouer the kinges of the earth: vnto hym that loued vs, and waſhed vs from our ſinnes in his owne blood, 6 And made vs kinges and prieſtes vnto God his father: to hym be glo:y and dominion fo:

(a) Of thinges whiche were hid before.
(b) Chriſte receaued this reuelation out of his fathers boſome as his owne doctrine, but it was hid in reſpect of vs, ſo that Chriſte as Lorde and God reueale it to Iohn his ſeruaunt, by the miniſterie of his Angel, to the edification of his Churche.

Heb.11.b. 1.Iohn.2.b. 1.Iohn.1.b.

for euermore. Amen. 7 Beholde he commeth with cloudes, and all eyes shall see hym, and they also whiche pearsed hym: and all kindredes of the earth shall wayle before hym: euen so, Amen. 8 I am Alpha and Omega, the beginning and the endyng, saith the Lorde almightie, whiche is, and whiche was, and whiche is to come.

9 I John your brother and companion in tribulation, and in the kyngdome and patience of Jesus Christe, was in the Ile that is called Pathmos, for the worde of God, and for the witnessyng of Jesus Christe. 10 I was in the spirite on the "Lordes day, and hearde behynde me a great voyce as it had ben of a trumpe. 11 Saying, I am Alpha and Omega, the first and the last: that thou seest write in a booke, and sende it vnto the seuen Churches whiche are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea. 12 And I turned backe to see the voyce that spake to me. And when I was turned, I sawe seuen golden candlesticks, 13 And in the middest of the seuen candlesticks, (one) lyke vnto the sonne of man, clothed with a garment downe to the feete, and gyrde about the pappes with a golden gyrdle. 14 His head and his heeres were whyte, as whyte wooll, and as snowe: and his eyes were as a flame of fyre. 15 And his feete lyke vnto fine brasse, as though they burnt in a furnace: and his voyce as the sounde of many waters.

16 And he had in his ryght hande seuen starres: and out of his mouth went a sharpe two edged swoorde: and his face shone euen as the sunne in his strength. 17 And when I sawe hym, I fell at his feete euen as dead: and he layde his right hande vpon me, saying vnto me, Feare not, I am the first and the last. 18 And am alyue: and was dead, and beholde I am alyue for euermore, Amen, and haue the keyes of hell and of death. 19 Write therefore the thinges whiche thou hast seene, and the thynges whiche are, and the thynges whiche must be fulfylled hereafter. 20 The mysterie of the seuen starres whiche thou sawest in my ryght hande, and the seuen golden candlesticks. The seuen starres, are the angels of the seuen Churches: and the seuen candlesticks whiche thou sawest, (are) the seuen Churches.

¶ The. ii. Chapter.

1 He exhorteth foure Churches 5 to repentaunce, 10 to perseueraunce, patience, and amendement, 14 aswell by threatninges, 26 as by promises.

VNto the angell of the Churche at Ephesus, wryte, These thynges sayth he that holdeth the seuen starres in his ryght hande, and that walketh in the middes of the seuen golden candlesticks: 2 I know thy workes, and thy labour, and thy patience, and howe thou canst not forbeare them whiche are euyll: and hast examined them whiche say they are apostles, and are not, and hast founde them lyars: 3 And hast suffred, and hast patience, and for my names sake hast laboured, and hast not faynted.

4 Neuertheleſſe, I haue (somewhat) against thee, because thou hast left thy first loue. 5 Remember therefore from whence thou art fallen, and repent, and do the first workes: or els, I wyl come vnto thee shortly, and wyll remoue thy candlesticke out of his place, except thou repent. 6 But this thou hast, because thou hatest the deedes of the Nicolaitanes, whiche (deedes) I also hate. 7 Let hym that hath an eare, heare what the spirite saith vnto the Churches, To hym that ouercommeth, wyll I geue to eate of the tree of lyfe, whiche is in the middes of the paradise of God. 8 And vnto the angell of the Churche of Smyrna, wryte, These thynges saith he that is first and the last, whiche was dead, and is (a) alyue: 9 I knowe thy workes, and tribulation, and pouertie (but thou art (b) ryche:) and I knowe the blasphemie of them whiche call them selues Jewes, and are not, but (are) the synagogue of Satan. 10 Feare none of those thynges whiche thou shalt suffer: beholde the deuyll shall caste some of you into pryson to tempt you, and ye shall haue tribulation tenne dayes: Be thou faythfull vnto the death, and I wyll geue thee a crowne of lyfe. 11 Let hym that hath an eare, heare what the spirite saith vnto the Churches, He that ouercommeth, shall not be hurt of the seconde death.

12 And to the angell of the Churche in Pergamos, wryte, These thinges saith he whiche hath the sharpe (c) swoorde with two edges: 13 I knowe thy workes, and where thou dwellest (euen)

(a) The eternal diuinitie of Jesus Christe is here most playnely declared, with his manhood and victorie ouer death, to assure his that they shall not be ouercome by death.

(b) In spirituall treasures.

(c) The word of god, is the sworde with two edges.

Esai. 14. c. Dan. vii. d. B

" Or, Sunday.

C

Mat. 17. a.

Esai. 44. b.

Rom. 6. b. D

A

B Act. 6. b. Gen. 2. b.

(euen) where Satans seate is, and (that) that thou kepest my name, and hast not denyed my fayth, euen in those dayes when Antipas my faythfull martyr was slayne among you, where Satan dwelleth. 14 But I haue a fewe thynges agaynst thee, because thou hast there them that mayntayne the doctrine of Balaam, which taught * Balac to put a stumblyng Num.31.e * Some read, taught in Balac.
blocke before the children of Israel, that they shoulde eate of meate dedicate vnto idols, and commit fornication. 15 Euen so hast thou them that mayntayne the doctrine of the Nicolaitanes, which thyng I hate.
16 Repent: or else, I wyll come vnto thee shortly, and wyll fight agaynst them with the swoorde of my mouth.
17 Let him that hath an eare, heare what the spirite saith vnto the Churches, To him that ouercommeth wyll I geue to eate Manna that is hyd, and wyll geue him a whyte stone, and in the stone a newe name written, which no man knoweth sauyng he that receaueth it. 18 And vnto the angell of the Churche of Thyatira, wryte, These thynges saith the sonne of God, who hath eyes lyke vnto a flame of fire, and his feete (are) lyke fine brasse: 19 I knowe thy workes, and thy loue, seruice, and fayth, and thy patience, and thy deedes, which are mo at the last then at the first.
E 20 Notwithstandyng, I haue a fewe
1.king.16.g thynges agaynst thee: because thou
2.king.10.b sufferest that woman Iesabel, which called her selfe a prophetisse, to teache, and to deceaue my seruauntes, to make them commit fornication, and to eate meates offered vp vnto idols.
21 And I gaue her space to repent of her fornication: and she repented not.
22 Beholde, I wyll cast her into a bed, and them that commit fornication with her, into great aduersitie, except they turne from their deedes:
Iere.27.b 23 And I wyll kyll her children with death, and all the Churches shall knowe that I am he which searcheth the raynes and heartes: and I wyll
F geue vnto euery one of you accordyng vnto his workes. 24 Vnto you I say, and vnto other of them of Thyatira, As many as haue not this learnyng, and which haue not knowen the deepenesse of Satan, as they say, I wyll put vpon you none other burthen. 25 But that which ye haue alredy, holde fast tyl I come. 26 And whosoeuer ouercommeth, and kepeth my workes vnto the ende, to him wyll I geue power ouer nations: 27 And Psal. 2.b
he shall rule them with a rod of iron: and as the vessels of a potter shall they be broken to shiuers: 28 Euen as I receaued of my father, so wyll I geue him the morning starre. 29 Let him that hath an eare, heare what the spirite saith to the Churches.

¶ The. iii. Chapter.

1 He exhorteth the Churches or ministers to the true profession of fayth, and to watchyng.

AND wryte vnto the angell of the A
Churche that is at Sardis, these thynges saith he that hath the seuen spirites of God, and the seuen starres, I knowe thy workes (euen) that thou hast a name that thou liuest, and thou art dead. 2 Be awake, and strengthen the thynges which remayne, that are redy to dye: For I haue not founde thy workes perfect before God. 3 Remember therefore howe 1.Thes.5.c
thou hast receaued and hearde, and 2.Pet.3.c
holde fast, and repent. If thou shalt not watche, I wyll come on thee as a theefe, and thou shalt not knowe what houre I wyll come vpon thee.
4 Thou hast a fewe names in Sardis which haue not defyled their garmentes, and they shall walke with me in whyte: for they are worthy. 5 He that ouercommeth, shalbe thus clothed in whyte aray, and I wyll not put out his name out of the booke of life, and I wyll confesse his name before my father, and before his angels.
6 Let him that hath an eare, heare what the spirite saith vnto the Churches. 7 And wryte vnto the angell B
of the Church of Philadelphia, These thynges saith he that is holy and true, Esai.22.f
which hath the key of Dauid, which Iob.12.c
openeth, and no man shutteth, (and) shutteth, and no man openeth. 8 I knowe thy workes: beholde, I haue set before thee an open doore, and no man can shut it: for thou hast a litle strength, and hast kept my sayinges, and hast not denyed my name. 9 Beholde, I wyll make them of the synagogue of Satan, which call them selues Iewes, and are not, but do lye: beholde, I wyll make them that they shall come and worship before thy feete, and

shall

shall knowe that I haue loued thee.
10 Because thou hast kept the wordes C
of my patience, therfore I will kepe
thee from the houre of temptation,
which will come vpon all the worlde,
to trye them that dwel vpon the earth.
11 Beholde, I come shortly: holde
that which thou hast, that no man
take away thy crowne. 12 Him that
ouercommeth, will I make a piller in
the temple of my God, and he shall go
no more out: and I will write vpon
him the name of my God and the D
name of the citie of my God, (which is)
newe Hierusalem, which commeth
downe out of heauen from my God:
and (I wyll write vpon him) my newe
name. 13 Let him that hath an eare,
heare what the spirite saith vnto the
Churches. 14 And vnto the angell
of the Churche which is in Laodicea,
write. These thynges saith Amen, the
faithfull and true witnesse, the begyn-
nyng of the creatures of God. 15 I
knowe thy workes, that thou art nei-
ther colde, nor hot: I woulde thou
were colde or hot. 16 So then be-
cause thou art luke warme, and nei-
ther colde nor hot, I will spewe thee
out of my mouth: 17 Because thou
sayest, I am riche and encreased with
goodes, and haue neede of nothyng:
and knowest not howe that thou art
wretched, and miserable, & poore, and
blynde, and naked. 18 I counsel thee E
to bye of me golde tryed in the fire,
that thou mayest be riche, and white
rayment, that thou mayest be clothed,
2. Cor. 5. a that thy filthy nakednesse do not ap-
peare, and annoynt thyne eyes with
eye salue, that thou mayest see.
Prou. 3. b 19 As many as I loue, I rebuke and
Heb. 12. b chasten: be feruent therefore and re-
pent. 20 Beholde, I stande at the
doore, and knocke: yf any man heare
my voyce, and open the doore, I will
come in to him, and will supper with
him, and he with me. 21 To him that
ouercommeth, will I graunt to sit
with me in my throne, euen as I ouer-
came, and haue sitten with my father
in his throne. 22 Let him that hath
an eare, heare what the spirite saith
vnto the Churches.

¶ The. iiii. Chapter.

1 The vision of the maiestie of God. 2 He seeth the throne, and one sittyng vpon it, 8 and. xxiiii. seates about it, with. xxiiii. elders sittyng vpon them, and foure beastes praysyng God day and nyght.

AFter this I loked, and beholde a A
doore was open in heauen: and
the first voyce which I heard
was as it were of a trumpet talkyng
with me, which sayde, Come vp hy-
ther, and I will shewe thee thynges
which must be fulfylled hereafter.
2 And immediatly I was in the spi-
rite: and beholde, a throne was set in
heauen, and (one) sate on the throne.
3 And he that sate, was to loke vpon
lyke a Jasper stone and a Sardine
stone: and there was a raynebowe
about the throne in sight lyke vnto B
an Emeralde. 4 And about the
throne were. xxiiij. seates, and vpon
the seates (I sawe) xxiiij. elders sitting,
clothed in whyte rayment, and had on
their heades crownes of golde.
5 And out of the throne proceeded
lyghtnynges, and thundrynges, and
voyces: and there were seuen lampes
of fire burnyng before the throne,
which are the seuen spirites of God.
6 And before the throne there was a
sea of glasse lyke vnto Crystal: and
in the myddest of the throne and
rounde about the throne, were foure
beastes full of eyes before and be- C
hynde. 7 And the first beast was
lyke a Lion, and the seconde beast like
a Calfe, and the thirde beast had a face
as a Man, and the fourth beast was
like a fleeyng Egle. 8 And the foure
beastes had eche of them sixe wynges
about him, and they were full of eyes
within, and they had no rest day nei-
ther nyght, saying, Holy, holy, holy
Lorde God almightie, which was, and
is, and is to come. 9 And when Esai. 6. b
those beastes gaue glorie and honour
and thankes to him that sate on the
throne, which liueth for euer and euer, D
10 The. xxiiij. elders fell downe be-
fore him that sate on the throne, and
worshipped him that liueth for euer
and euer, and cast their crownes be-
fore the throne, saying, 11 Thou art
worthy O Lorde to receaue glorie
and honour and power: for thou hast
created all thynges, and for thy plea-
sures sake they are and were created.

¶ The. v. Chapter.

1 He seeth the lamme opening the booke, 8. 14. and therfore the foure beastes, the. xxiiii. elders, and the angels, prayse the lamme, and do him worshyp, 9 for their redemption and other benefites.

AND I sawe in the right hande of A
him that sate on the throne, a
booke written within and on the
backe

backe side, sealed with seuen seales.
2 And I sawe a strong angell which preached with a loude voyce, Who is worthy to open the booke, and to loose the seales thereof? 3 And no man in heauen nor in earth, neither vnder the earth, was able to open the booke, neither to looke thereon.
4 And I wept muche because no man was founde worthy to open, and to reade the booke, neither to looke thereon. 5 And one of the elders sayd vnto me, Weepe not: beholde a Lion of the tribe of Iuda, the roote of Dauid, hath obtayned to open the booke, and to loose the seuen seales thereof. 6 And I beheilde, and loe in the middes of the throne and of the foure beastes, and in the middes of the elders, stoode a lamme as though he had ben kylled, hauing seuen hornes and seuen eyes, whiche are the seuen spirites of God, sent into all the earth. 7 And he came, and toke the booke out of the right hande of hym that sate vpon the throne.
8 And when he had taken the booke, the foure beastes and foure and twentie elders fell downe before the lamme, hauing euery one of them harpes, & golden vials ful of odours, whiche are the prayers of saintes:
9 And they song a newe song, saying, Thou art worthy to take the booke and to open the seales therof: for thou wast kylled, and hast redeemed vs to God by thy blood, out of all kinrede, and tongue, and people, and nation, 10 And hast made vs vnto our God kynges and priestes, and we shall raigne on the earth.
11 And I beheilde, and I hearde the voyce of many angels about the throne, and (about) the beastes and the elders, and hearde thousande thousandes, 12 Saying with a loude voyce, Worthy is the lamme that was kylled to receaue power, and riches, and wisdome, and strength, and honour, and glory, and blessing.
13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, Blessing, honour, glory, and power be vnto him that sitteth vpon the throne, and vnto the lamme for euermore. 14 And the foure beastes sayd, Amen. And the twentie and foure elders fell vpon their faces, and worshipped hym that liueth for euermore.

The. vi. Chapter.

The lamme openeth the sixe seales, and many things folow the opening therof.

AND I sawe when the lamme opened one of the seales, and I hearde one of the foure beastes say, as it were the noyse of thunder, Come, and see. 2 And I sawe, and beholde (there was) a whyte horse: and he that sate on hym had a bowe, and a crowne was geuen vnto hym, and he went forth conquering and for to ouercome. 3 And when he had opened the seconde seale, I hearde the second beast say, Come, and see. 4 And there went out another horse that was redde: and power was geuen to hym that sate thereon to take peace from the earth, and that they shoulde kyll one another: and there was geuen vnto hym a great sworde. 5 And when he had opened the thirde seale, I hearde the thirde beast say, Come, and see. And I beheilde, & loe a blacke horse: and he that sate on hym had a payre of balaunces in his hande.
6 And I heard a voyce in the middes of the foure beastes say, A measure of wheate for a penie, and three measures of barly for a penie, and oyle and wine see thou hurt not.
7 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come, and see.
8 And I looked, and beholde a pale horse, and his name that sate on hym was death, and hell folowed after hym: and power was geuen vnto them ouer the fourth part of the earth to kyll with sworde, and with hunger, and with death, and with the beastes of the earth. 9 And when he had opened the fift seale, I saw vnder the aulter the soules of them that were killed for the worde of God, and for the testimonie whiche they had.
10 And they cryed with a loude voyce, saying. Howe long (taryest) thou Lorde holy and true, to iudge and to auenge our blood on them that dwell on the earth? 12 And long whyte garmentes were geuen vnto euery one of them: and it was sayde vnto them, that they shoulde rest yet for a litle season, vntyll their felowe seruauntes, & their brethren that shoulde be kylled as they were, were fulfilled.
12 And I beheilde when he had opened the fift seale, and loe there was a great earthquake, and the sunne was blacke as sackcloth made of heere,

and the moone waxed all euen as
D blood. 13 And the starres of heauen
fel vnto the earth, euen as a figge tree
casteth her vntimely figges when she
is shaken of a mightie wind. 14 And
heauen vanished away as a scrowle
when it is roulled together, and all
mountaines and yles were moued out
of their places. 15 And the kynges
of the earth, and the great men, and
the ryche men, and the cheefe cap-
taynes, and the mightie men, and
euerie bonde man, and euery free
man, hid them selues in denues
Ose.x.b. and in rockes of the hylles:
Luk.xxiij.d 16 And said to the hilles and rockes,
Fall on vs, and hyde vs from the pre-
sence of him that sitteth on the throne,
and from the wrath of the lamme:
17 For the great day of his wrath is
come, and who is able to endure?

The.vii. Chapter.

4.9. He seeth the seruauntes of God sealed in their foreheades, out of al nations and people, 15 whiche though they suffer trouble, yet the lamme feedeth them, leadeth them to the fountaynes of liuing water, 17 and god shall wype away all teares from their eyes.

A AND after that I sawe foure an-
gels stande on the foure corners
of the earth, holdyng the foure
windes of the earth, that the winde
shoulde not blowe on the earth, nei-
ther on the sea, neither on any tree.
2 And I sawe another angel ascende
from the rising of the sunne, whiche
had the seale of the liuing God: and
he cryed with a loude voyce to the
foure angels to whom power was
geuen to hurt the earth and the sea,
3 Saying, Hurt not the earth, nei-
ther the sea, neither the trees, tyll we
haue sealed the seruauntes of our
God in their foreheades. 4 And I
heard the number of them which were
sealed: and there were sealed an hun-
dred and fourtie and two thousand of
all the tribes of the chyldren of Israel:
B 5 Of the tribe of Juda were sea-
led twelue thousande. Of the tribe of
Ruben were sealed twelue thou-
sand. Of the tribe of Gad were sealed
twelue thousande. 6 Of the tribe of
Aser were sealed twelue thousande.
Of the tribe of Nephthali were sealed
twelue thousande. Of the tribe of
Manasses were sealed twelue thou-
sande. 7 Of the tribe of Simeon
were sealed twelue thousande. Of the
tribe of Leui were sealed twelue
thousande. Of the tribe of Issachar
were sealed twelue thousand. 8 Of
the tribe of Zabulon were sealed
twelue thousande. Of the tribe of
Joseph were sealed twelue thousand.
Of the tribe of Beniamin were sealed
twelue thousand. 9 After this I
beheld, and loe a greate multitude
which no man coulde number, of all
nations, & kinredes, and people, and
tounges, stoode before the throne, and
before the lamme, clothed with long
C whyte garmentes, and palmes in
their handes: 10 And cryed with a
loude voyce, saying, Saluation be
ascribed to him that sitteth vpon the
throne of our God, & vnto the lamme.
11 And all the angels stoode in the
compasse of the throne, and of the el-
ders, and of the foure beastes, and fell
before the throne on their faces, and
worshipped God, 12 Saying, Amen:
Blessing, and glory, and wysdome, and
thankes, and honour, and power, and
might, be vnto our God for euermore,
Amen. 13 And one of the elders
aunswered, saying vnto me, What are
these which are arayed in long whyte
garmentes? and whence came they?
14 And I sayde vnto hym, Lorde
thou woteste. And he said to me, These
are they whiche came out of great tri-
D bulation, and haue washed their long
(a) That is, their long robes. robes, and made (a) them whyte by
the blood of the lamme. 15 There-
fore are they in the presence of the
throne of God, and serue hym day and
night in his temple: and he that sit-
teth in the throne wyll dwell among
them. 16 They shall hunger no
more, neither thirst, neither shall the
sunne light on them, neuher any
heate. 17 For the lamme which is
in the middes of the throne shal feede
them, and shall leade them vnto foun-
taynes of liuing water: and God shall
wype away al teares from their eyes.

The. viii. Chapter.

1 The seuenth seale is opened, there is silence in heauen. 6 The foure angels blowe their trumpets, and great plagues folowe vpon the earth.

A AND when he had opened the se-
uenth seale, there was silence in
heauen about the space of halfe
an houre: 2 And I sawe the seuen
angels standing before God, and to
them

them were geuen seuen trumpets.
3 And another angell came and stoode before the aulter, hauing a golden senser: and much of odours was geuen vnto hym, that he shoulde offer of the prayers of all saintes vpon the golden aulter whiche was before the throne. 4 And the smoke of the odours whiche came of the prayers of all saintes, ascended vp before God, out of the angels hande. 5 And the angell toke the senser, and filled it with fire of the aulter, and cast it into the earth: and voyces were made, and thundrynges, and lightninges, and earthquake. 6 And the seuen angels whiche had the seuen trumpets, prepared them selues to blowe.
7 The first angell blewe, and there was made hayle and fire mingled with blood, and they were cast into the earth: and the thirde part of trees was burnt, and all greene grasse was burnt. 8 And the seconde angell blewe, and as it were a great mountayne burning with fire was cast into the sea: and the thirde part of the sea turned to blood. 9 And the thirde part of the creatures whiche were in the sea and had lyfe, dyed, and the thirde part of shippes were destroyed. 10 And the thirde angell blewe, and there fell a great starre from heauen, burning as it were a lampe, and it fell into the thirde part of the riuers, and into fountaynes of waters:
11 And the name of the starre is called wormewood, and the thirde part was turned to wormewood: and many men dyed of the waters, because they were made bitter. 12 And the fourth angell blewe, and the thirde part of the sunne was smitten, and the third part of the moone, and the third part of starres, so that the thirde part of them was darkened: and the day was (smytten) that the thirde part of it shoulde not shyne, and lykewyse the night. 13 And I behelde, and hearde an angell flyeng through the middes of heauen, saying with a loude voyce, wo, wo, wo to the inhabiters of the earth, because of the voyces to come of the trumpe of the three angels whiche were yet to blowe.

The. ix. Chapter.

12 The first wo is past. 14 The foure angels that were bounde are loosed. 18 And the third part of men is killed.

AND the fifth angell blewe, and I A
sawe a starre fall from heauen vnto the earth: and to hym was geuen the key of the bottomlesse pit.
2 And he opened the bottomlesse pit, and the smoke of the pit arose, as the smoke of a great fornace: and the sunne and the ayre were darkened by the reason of the smoke of the pit.
3 And there came out of the smoke locustes vpon the earth: and vnto them was geuen power, as the scorpions of the earth haue power. 4 And it was commaunded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but only those men whiche haue not the seale of God in their foreheades. 5 And to them was commaunded that they shoulde not kyll them, but that they shoulde be vexed fiue monethes, and their payne was as the payne that commeth of a scorpion when he hath stong a man.
6 And in those dayes shal men seeke death, and shall not finde it: and shall desire to dye, and death shall flee from them. 7 And the similitude of the locustes was like vnto horses prepared vnto battaile: and on their heades (were) as it were crownes lyke vnto golde, and their faces were as it had ben the faces of men. 8 And they had heere as the heere of women, and their teeth were as the teeth of Lions. 9 And they had habbergions as it were habbergions of iron: and the sounde of their wynges was as the sound of charets when many horses runne together to battayle.
10 And they had tayles lyke vnto scorpions, and there were stinges in their tayles: and their power was to hurt men fiue monethes. 11 And they had a kyng ouer them, whiche is the angell of the bottomlesse pit, whose name in the Hebrue tongue is Abaddó, but in the Greke tongue Apollyon (that is to say, a destroyer.) 12 One wo is past, and behold two woes come yet after this. 13 And the first angell blewe, and I hearde a voyce from the foure hornes of the golden aulter which is before god, 14 Saying to the first angell which had the trumpe,

B
C
D
Esai. lj. d. Ose. x. e. Luk. xxiij. d
E
C

Loose the foure angels whiche are bounde in the great riuer Euphrates.
15 And the foure angels were loosed, whiche were prepared for an houre, for a day, for a moneth, and for a yere, for to slea the thirde part of men. 16 And the number of horsemen of warre were twentie thousand tymes ten thousande: and I hearde the number of them. 17 And thus I sawe the horses in a vision, & them that sate on them hauing fierie habergions of a iacint colour, and brymstone, and the heades of the horses were as the heades of lions, and out of their mouthes went foorth fire, and smoke, and brymstone. 18 And of these three was the third part of men killed (that is to say) of fire, smoke, and brymstone, whiche proceeded out of the mouthes of them. 19 For their power was in their mouthes, and in their tayles: for their tayles were lyke vnto serpentes, and had heades, and with them they dyd hurt.
20 And the remnaunt of the men whiche were not kylled by these plagues, repented not of the deedes of their handes, that they shoulde not worship dewils, and idoles of golde, and siluer, and brasse, and stone, and of wood, whiche neither can see, neither heare, neither go: 21 Also they repented not of their murther, and of their sorcerie, neither of their fornication, neither of their theft.

The.x. Chapter.

1 The angel hath the booke open, 6 he sweareth there shalbe no more tyme, he geueth the booke vnto Iohn, whiche eateth it vp.

AND I sawe another mightie angell come downe from heauen, clothed with a cloude, and the raynebowe vpon his head: and his face was as it were the sunne, and his feete as it were pillers of fire. 2 And he had in his hand a litle booke open: and he put his right foote vpon the sea, and his left foote on the earth:
3 And cryed with a loude voyce, as when a Lion roareth: and when he had cryed, seuen thunders vttered their voyces. 4 And when the seuen thunders had vttered their voyces, I was about to wryte: and I hearde a voyce from heauen, saying vnto me, Seale vp those thinges which the seuen thunders vttered, and wryte them not. 5 And the angell which I sawe stande vpon the sea and vpon the earth, lyft vp his hande to heauen. 6 And sware by hym that liueth for euermore, whiche created heauen and the thinges that therein are, and the earth and the things that therein are, and the sea and the thinges which therin are, that there should be no longer tyme. 7 But in the dayes of the voyce of the seuenth angell, when he shall begin to blow, euen the mysterie of God shalbe finished, as he declared to his seruauntes the prophetes. 8 And the voyce whiche I hearde from heauen, spake vnto me agayne, and sayde, Go, and take the litle booke (whiche is) open in the hand of the angell which standeth vpon the sea & vpon the earth. 9 And I went vnto the angell, and sayd vnto him, Geue me the litle booke. And he sayd vnto me, Take it, and eate it vp, and it shall make thy belly bitter, but it shalbe in thy mouth as sweete as hony. 10 And I toke the litle booke out of the angels hande, and ate it vp, and it was in my mouth as sweete as hony: and assoone as I had eaten it, my belly was bitter. 11 And he sayd vnto me, Thou must prophesie againe among the people, and nations, and tongues, and to many kynges.

Ezech. iii.c.

Ezec.iii.d.

¶ The.xi. Chapter.

1 The temple is measured. 3 Two witnesses raysed vp by the Lorde, are murthered by the beast.

AND then was geuen me a reede lyke vnto a rod, and the angell stoode by, saying, Ryse and meate the temple of God, and the aulter, and them that worship therein. 2 But the court whiche is without the temple cast out, and meate it not: for it is geuen vnto the gentiles, and the holy citie shall they treade vnder foote fourtie and two monethes. 3 And I will geue (power) vnto my two witnesses, and they shal prophesie a thousand, two hundred, & threscore dayes, clothed in sackcloth. 4 These are two olyue trees, and two candlesticks, standing before the God of the earth.
4 And if any man wil hurt them, fire shall proceede out of their mouthes, & consume their enemies: and if any man wil hurt them, this wise must he be killed. 6 These haue power to shut heauen, that it rayne not in the dayes of their prophesying: and haue power

ouer

ouer waters, to turne them to blood, and to smyte the earth with all maner plagues, as often as they wyll.

7 And when they haue fynished their testimonie, the beast that commeth out of the bottomlesse pit, shall make warre against them, and shall ouercome them, and kyll them. 8 And their bodyes shall lye in the streates of the great cities whiche spiritually is called Sodome and Egypt, where our Lord was crucified. 9 And they of the people, and kinredes, and tongues, and they of the nations, shal see their bodyes three dayes and an halfe, and shal not suffer their bodyes to be put in graues. 10 And they that dwel vpon the earth shall reioyce ouer them, and be glad, and shall sende gyftes one to another: for these two prophetes vexed them that dwelt on the earth. 11 And after three dayes and an halfe, the spirite of lyfe (comming) from God shal enter into them: and they shall stande vp vpon their feete, and great feare shall come vpon them whiche sawe them. 12 And they shall heare a great voyce from heauen, saying vnto them, Come vp hyther. And they shall ascende vp to heauen in a cloude, and their enemies shall see them. 13 And the same houre shall there be a great earthquake, and the tenth part of the citie shall fall, and in the earthquake shalbe slayne names of men seuen thousande: and the remnaunt shalbe afrayde, and geue glory to the God of heauen. 14 The seconde wo is past, and beholde the thirde wo wyll come anone. 15 And the seuenth angell blewe, and there were made great voyces in heauen, saying, The kyngdomes of this worlde are our lordes, and his Christes, and he shall raigne for euermore. 16 And the .xxiiij. elders which sit before God on their seates, fell vpon their faces, and worshipped God, 17 Saying, We geue thee thankes, O Lorde God almightie, whiche art, and wast, and art to come: for thou hast receaued thy great might, and hast raigned. 18 And the nations were angry, and thy wrath is come, and the tyme of the dead that they shoulde be iudged, and that thou shouldest geue rewarde vnto thy seruauntes the prophetes and saintes, and to them that feare thy name, smal and great: and shouldest destroy them whiche destroy the earth. 19 And the temple of God was opened in heauen, and there were seene in his temple the arke of his testament: and there folowed lightninges, and voyces, and thunderinges, and earthquake, and much hayle.

The .xii. Chapter.

1 There appeared in heauen a woman clothed with the sunne.

AND there appeared a great "wonder in heauen, A woman clothed with the sunne, and the moone vnder her feete, and vpon her head a crowne of twelue starres: 2 And she was with childe, and cryed trauayling in byrth, and payned redy to be deliuered. 3 And there appeared another wonder in heauen: for beholde a great red dragon, hauing seuen heades and ten hornes, and seuen crownes vpon his heades. 4 And his tayle drue the thirde part of the starres of heauen, and cast them to the earth: and the dragon stoode before the woman which was redy to be deliuered, for to deuour her childe assoone as it were borne. 5 And she brought foorth a man childe, whiche shoulde rule all nations with a rod of iron: and her sonne was taken vp vnto God and (to) his throne.

6 And the woman fled into wildernesse, where she had a place prepared of God, that they shoulde feede her there a thousande two hundreth and threscore dayes. 7 And there was a battaile in heauen, Michael and his angels fought with the dragon, and the dragon fought and his angels,

8 And preuayled not, neither was their place founde any more in heauen. 9 And the great dragon, that olde serpent, called the deuill and Satanas, was cast out, whiche deceaueth all the worlde: and he was cast out into the earth, and his angels were cast out with hym. 10 And I heard a loude voyce saying in heauen, Now is made saluation, and strength, and the kyngdome of our God, and the power of his Christe: for the accuser of our brethren is cast downe, whiche accused them before our God day and nyght. 11 And they ouercame hym by the blood of the lamme, and by the worde of his testimonie, and they loued not their liues vnto the death.

12 Therefore reioyce heauens, and

" Or, signe.

ye that dwell in them. Wo to the inhabiters of the earth and of the sea: for the deuyll is come downe vnto you, whiche hath great wrath, because he knoweth that he hath but a short tyme. 13 And when the dragon sawe that he was cast vnto the earth, he persecuted the woman which brought foorth the man chylde. 14 And to the woman were geuen two winges of a great Egle, that she might flee into the wildernesse into her place, where she is nourished for a tyme, tymes, and halfe a tyme, from the presence of the serpent. 15 And the serpent cast out of his mouth water after the woman, as it had ben a fludde: that he might cause her to be carryed away of the fludde: 16 And the earth holpe the woman, and the earth opened her mouth, & swalowed vp the ryuer whiche the dragon cast out of his mouth. 17 And the dragon was wroth with the woman: and went and made warre with the remnaunt of her seede, whiche kepe the commaundementes of God, and haue the testimonie of Jesus Christe.

Some reade, and he stoode.

18 And "I stoode on the sea sande.

The. xiii. Chapter.

1. 8 The beast deceaueth the reprobate. 2. 4. 11. and is confirmed by another. 17 The priuiledge of the beastes marke.

A Nd I saw a beast ryse out of the sea, hauing seuen heades, and ten hornes: and vpon his hornes ten crownes, and vpon his heades the name of blasphemie. 2 And the beast whiche I sawe was lyke a Leoparde, and his feete were as (the feete) of a Beare, and his mouth as the mouth of a Lion: and the dragon gaue hym his power, and his seate, and great auctho[r]itie. 3 And I sawe one of his heades as it were wounded to death: and his deadly wounde was healed: and all the worlde wondred after the beast. 4 And they worshipped the dragon whiche gaue power vnto the beast: and they worshipped the beast, saying, Who is lyke vnto the beast? who is able to warre with hym: 5 And there was geuen vnto hym a mouth that spake great thinges and blasphemies: and power was geuen vnto him to do fourtie and two monethes. 6 And he opened his mouth vnto blasphemie against God, to blaspheme his name, and his tabernacle, and them that dwell in heauen. 7 And it was geuen vnto hym to make warre with the saintes, and to ouercome them: and power was geuen him ouer all kindredes, and tongues, and nations. 8 And all that dwell vpon the earth worshipped hym, whose names are not written in the booke of lyfe of the lamme which was kylled from the beginning of the worlde. 9 If any man haue an eare, let him heare. 10 He that leadeth into captiuitie, shall go into captiuitie: he that killeth with a swoorde, must be kylled with a swoorde. Here is the patience and the fayth of the saintes. 11 And I beheelde another beast commyng vp out of the earth, and he had two hornes lyke a lamme, and he spake as dyd the dragon.

Gen. xl. b. Mat. 26. f.

12 And he dyd all that the first beast coulde do in his presence, and he caused the earth and them which dwell therein to worshyp the first beast, whose deadly wounde was healed.

13 And he dyd great wonders, so that he made fire come downe from heauen on the earth in the sight of men.

14 And deceaued them that dwelt on the earth, by the meanes of those signes whiche he had power to do in the sight of the beast, saying to them that dwelt on the earth, that they shoulde make the image of the beast whiche had the wounde of a swoorde, and dyd liue. 15 And he had power to geue a spirite vnto the image of the beast, that the image of the beast should speake: and shoulde cause that as many as woulde not worshyp the image of the beast, should be kylled.

16 And he made all both small and great, riche and poore, free and bonde to receaue a marke in their right hande, or in the foreheades: 17 And that no man myght bye or sell, saue he that had the marke or the name of the beast, other the number of his name. 18 Here is wysdome. Let hym that hath wit, count the number of the beast: for it is the number of a man, and his number is sixe hundred threescore and sixe.

The. xiiii. Chapter.

1 The notable companie of the lamme. 6 One angell announceth the gospell. 8 Another, the fall of Babylon. 9 And the thirde warneth to flee from the beast.

A Nd I looked, and lo a lamme stoode on the mount Sion, and with hym an hundreth fourtie and

and foure thousande, hauing his fathers name written in their foreheades. 2 And I heard a voyce from heauen as the sounde of many waters, and as the voyce of a great thunder: and I heard the voyce of harpers harping with their harpes:

3 And they song as it were a newe song before the throne, and before the foure beastes, and the elders: and no man coulde learne that song but the hundreth and fourtie and foure thousande, whiche were redeemed from the earth: 4 These are they whiche were not defiled with women, for they are virgins: these folowe the lamme whyther soeuer he goeth: these were redeemed from men, beyng the first fruites vnto God and to the lamme.

5 And in their mouthes was founde no guyle: for they are without spot before the throne of God. 6 And I saw another angell flee in the middes of heauen, hauing the euerlasting Gospell to preache vnto them that Act.xiiij.c. sit and dwell on the earth, and to all B nations, and kynredes, and tongues, and people: 7 Saying with a loude voyce, Feare God, and geue honour to hym: For the houre of his iudgement is come: and worship hym that made heauen and earth and the Esai.xxi.c. sea and fountaynes of water. 8 And Ierc.li.a. there folowed another angell, saying, Babylon is fallen is fallen that great citie, for she made all nations drinke of the wine of the wrath of her fornication. 9 And the thirde angell folowed them, saying with a loude voyce, If any man worship the beast and his image, and receaue his marke in his forehead or on his hande, 10 The same shall drinke of the wine of the wrath of God, (yea) of the pure wine whiche is powred in the cup of his wrath: and he shalbe punished in fire and brymstone before the holy angels, & before the lamme.

11 And the smoke of their torment ascendeth vp euermore: and they haue no rest day nor night whiche worship the beast and his image, and whoso- C euer receaueth the print of his name.

12 Here is the pacience of the saintes: here are they that kepe the commaundementes of God, and the fayth of Iesus. 13 And I heard a voyce from heauen, saying vnto me, wryte, Blessed are the dead, whiche hereafter dye in the Lorde. Euen so saith the spirite that they rest from their labour: and their workes folowe them. 14 And I looked, and beholde a whyte cloude: and vpon the cloude one sitting lyke vnto the sonne of man, hauing on his head a golden crowne, and in his hande a sharpe sic- Ioel. iij.c. kle. 15 And another angell came out of the temple crying with a loude voyce to hym that sate on the cloude, Thrust in thy sickle, and reape: for the tyme is come to reape: for the har- D uest of the earth is rype. 16 And he that sate on the cloude thrust in his sickle on the earth, and the earth was reaped. 17 And another angell came out of the temple whiche is in heauen, hauing also a sharpe sickle. 18 And another angell came out from the aulter, whiche had power ouer fire, and cryed with a loude cry to hym that had the sharpe sickle, and sayde, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the angell thrust in his sharpe sickle on the earth, and cut downe the grapes of the vineyarde of the earth, and cast them into the great winefat of the wrath of God.

20 And the winefat was troden without the citie, and blood came out of the fat euen vnto the horse bridles, by the space of a thousande and sixe hundreth furlonges.

The .xv. Chapter.

3 The song of them that ouercome the beast.

AND I sawe another signe in hea- A uen great and marueylous, seuen angels hauing the seuen last plagues, for in them is fulfilled the wrath of God. 2 And I sawe as it were a glassie sea mingled with fire: and them that had gotten the victory of the beast, and of his image, and of his marke, and of the number of his name, stande on the glassie sea, hauing the harpes of God. 3 And they sang the song of Moyses the ser- uaunt of God, and the song of the lamme, saying, Great and marueilous Esai.21.c. are thy workes Lorde God almigh- Ier.51.a. tie: iust and true are thy wayes, thou kyng of saintes. 4 Who shall not feare thee O Lorde, and glorifie thy name? for thou onlye art holy. And all gentiles shall come, and worship before thee: for thy iudgementes are made manifest. 5 And after that I looked, and beholde,

the temple of the tabernacle of testimonie was open in heauen: 6 And the seuen angels came out of the temple, which had the seuen plagues, clothed in pure and bryght linnen, and hauing their brestes gyrded with golden gyrdels. 7 And one of the foure beastes gaue vnto the seuen angels seuen golden vials, full of the wrath of God whiche liueth for euermore.

8 And the temple was full of the smoke of the glory of God, and of his power, and no man was able to enter into the temple, tyl the seuen plagues of the seuen angels were fulfilled.

The.xvi. Chapter.

1 The angels powre out their vials full of wrath, 6 and what plagues folowe therof. 15 Admonition to take heede and watche.

AND I heard a great voyce out of the temple, saying to the seuen angels, Go your wayes, powre out the seuen vials of the wrath of God vpon the earth. 2 And the first (angell) went and powred out his vial vpon the earth, and there fel a noysome and sore botch vpon the men which had the marke of the beast, and vpon them whiche worshipped his image. 3 And the seconde angell shed out his vial vpon the sea, and it turned as it were into the blood of a dead man: and euery liuing thing dyed in the sea. 4 And the thirde angell shed out his vial vpon the riuers and fountaynes of waters, and they turned to blood. 5 And I heard the angell of the waters say, Lorde whiche art and wast, thou art righteous and holy, because thou hast geuen such iudgementes: 6 For they haue shed out the blood of saintes and prophetes, and therefore hast thou geuen them blood to drinke: for they are worthy. 7 And I hearde another out of the aulter say, Euen so Lorde God almightie, true and righteous are thy iudgementes. 8 And the fourth angell powred out his vial on the sunne, and power was geuen vnto hym to vexe men with heate of fire.

9 And men boyled in great heate, and blasphemed the name of God whiche hath power ouer these plagues, and they repented not, to geue hym glory. 10 And the fift angell powred out his vial vpon the seate of the beast, and his kyngdome waxed darke, and they gnewe their tongues for sorowe, 11 And blasphemed the God of heauen for their sorowes, and for their sores, and repented not of their deedes. 12 And the sixt angell powred out his vial vpon the great riuer (euen) Euphrates, and the water dryed vp, that the wayes of the kynges (comming) from the east shoulde be prepared.

13 And I sawe three vncleane spirites lyke frogges come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophete. 14 For they are the spirites of deuils working miracles, to go out vnto the kinges of the earth & of the whole world, to gather them to the battayle of that great day of God almightie. 15 Beholde, I come as a theefe. Happy is he that watcheth and kepeth his garmentes, lest he walke naked, and men see his filthynesse. 16 And he gathered them together into a place called in the Hebrue tongue Armagedon.

17 And the seuenth angell powred out his vial into the ayre: and there came a great voyce out of the temple of heauen from the throne, saying, It is done. 18 And there folowed voyces, thundringes, and lightnings: and there was a great earthquake, such as was not sence men were vpon the earth, so mightie an earthquake and so great. 19 And the great citie was diuided into three partes, and the cities of all nations fell: and great Babylon came in remembraunce before God, to geue vnto her the cup of the wine of the fearcenesse of his wrath.

20 Euery Ile also fled away, and the mountaynes were not founde.

21 And there fell a great hayle, as it had ben talentes out of heauen vpon the men: and the men blasphemed God, because of the plague of the hayle: for the plague therof was exceeding great.

¶ The.xvii. Chapter.

1 The description of the great whore, 8 her sinnes and punishment.

AND there came one of the seuen angels, whiche had the seuen vials, and talked with me, saying vnto me, Come, I wyll shewe vnto thee the iudgement of the great whore that sitteth vpon many waters:

2 With whom haue committed fornication the kinges of the earth, and the inhabiters of the earth are dronken with the wine of her fornication.

3 So

Mat. 24. b. 1. Thes. 5. b. 1. Pet. iii. c.

3 So he caryed me away in the spirite into the wyldernesse: and I sawe a woman sitte vppon a scarlet coloured beast full of names of blasphemie, whiche had seuen heades and ten hornes. 4 And the woman was arayed in purple and scarlet colour, and decked with golde, precious stone, and pearles, and had a cuppe of golde in her hande, full of abhominations and fylthynesse of her fornication.

5 And in her forehead was a name written, A mysterie, Great Babylon, the mother of whoredome and abhominations of the earth. 6 And I sawe the woman dronken with the blood of saintes and with the blood of the martyrs of Iesus: and when I sawe her, I wondred with great marueyle. 7 And the angel sayde vnto me, Wherfore maruaylest thou? I wyll shewe thee the mysterie of the woman, and of the beast that beareth her, whiche hath seuen heades and ten hornes. 8 The beast thou sawest, was, and is not, & shall ascende out of the bottomelesse pyt, and shall go into perdition: and they that dwell on the earth shall wonder (whose names are not written in the booke of lyfe from the begynnyng of the worlde) when they beholde the beaste that was, and is not, and yet is. 9 And C here is a mynde that hath wysdome. The seuen heades, are seuen mountaynes on which the woman sitteth: they are also seuen kynges.

10 Fyue are fallen, and one is, and another is not yet come: and when he commeth, he must continue a short space. 11 And the beast that was, and is not, is euen the eyght, and is one of the seuen, and shall go into destruction. 12 And the ten hornes whiche thou sawest, are ten kynges whiche haue receaued no kyngdome as yet: but shall receaue power as kynges at one houre with the beast. 13 These haue one minde, and shall geue their power and strength vnto the beast. 14 These 1.Tim.6.f. shall fight wyth the lamme, and the lamme shall ouercome them: for he is Lord of Lordes, and kyng of kynges: and they that are on his syde, are called, and chosen, and faythfull.

15 And he sayde vnto me, The waters whiche thou sawest where the whore sitteth, are people, and folke, and nations, and tongues. 19 And the ten hornes whiche thou sawest vppon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eate her flesshe, and burne her with fyre.

17 For God hath put in theyr hearres to fulfyll his wyll, and to do with one consent, for to geue theyr kyngdome vnto the beast, vntyll the wordes of God be fulfylled. 18 And the woman whiche thou sawest, is that great citie which raigneth ouer the kynges of the earth.

The.xviii.Chapter.

1.9 The louers of the worlde are sory for the fall of the whore of Babylon.
20 But they that be of god, haue cause to reioyce for her destruction.

AND after these thynges, I sawe another angel come from heauen, hauyng great power, and the earth was lyghtened with his glory. A

2 And he cryed myghtyly with a strong voyce, saying, Great Babylon Esai. xxi. & Ier. l. a. is fallen is fallen, and is become the habitation of deuyls, and the holde of all fonle spirites, and a cage of all vncleane and hatefull byrdes:

3 For all nations haue dronken of the wine of the wrath of her fornication, and the kynges of the earth haue committed fornication with her: and the marchauntes of the earth are waxed ryche of the aboundaunce of her pleasures. 4 And I hearde another voyce from heauen say, Come away from her my people, that ye be not partakers of her sinnes, and that ye receaue not of her plagues.

5 For her sinnes are gone vp to heauen: and God hath remembred her wickednesse. 6 Rewarde her euen as she rewarded you, and geue her double accordyng to her workes, and powre in double to her in the same cuppe whiche she fylled vnto you.

7 And as muche as she glorified her selfe and lyued wantonly, so muche powre ye in for her of punishment C Esai.47.b. and sorowe: for she sayde in her heart, I sit beyng a queene, and am no wydowe, and shall see no sorowe.

8 Therefore shall her plagues come in one day, death, and sorowe, and hunger, and she shalbe brent with fire: for strong is the Lorde God whiche shall * iudge her. 9 And the kynges * Or, condemne. of the earth shall bewayle her, and shall lament for her, which haue committed fornication (with her) and haue lyued wantonly with her, when they shall see the smoke of her burnyng.

10 And

10 And shall stande a far of for feare of her punishment, saying, Alas, alas, Jere.51.8. that great citie Babylon, that mightie citie, for at one houre is thy iudgement come. 11 And the marchauntes of the earth shall weepe and wayle ouer her: for no man wyll bye theyr ware any more. 12 The ware of gold, and siluer, and precious stones, and of pearle, and raynes, and purple, and sylke, and scarlet, and all thyine wood, and all maner vessels of yuorie, and all maner vesselles of most precious wood, and of brasse, and iron, and marble, 13 And cinamom, and odours, and ointmentes, and frankensence, and wyne, and oyle, and fyne floure, and wheate, and beastes, and sheepe, and horses, and charrets, and bodyes, and soules of men. 14 And the apples that thy soule lusted after are departed from thee: and al thinges which were daintie and had in price are departed from thee: and thou shalt fynde them no more. 15 The marchauntes of these thynges whiche were waxed ryche, shall stande a farre of from her for feare of the punishment of her, weepyng and waylyng, 16 And saying, Alas, alas, that Jere.51.b. great citie, that was clothed in raines, and purple, and scarlet, and decked with golde, and precious stones, and pearles: 17 For at one houre so great ryches is come to naught: And euery shippe gouernour, and all they that occupie shippes, and shippemen, whiche worke in the sea, stoode a farre of: 18 And cryed when they sawe the smoke of her burnyng, saying, What citie (was) lyke vnto this great citie? 19 And they cast dust on theyr heades, and cryed, weepyng and wayJere.51.b. lyng, and saying, Alas, alas that great citie, wherin were made ryche all that had shippes in the sea, by reason of her costlynesse, for at one houre is she made desolate. 20 Reioyce ouer her thou heauen, and ye holy apostles and prophetes, for God hath geuen your iudgement on her. 21 And a mighty angel toke vp a stone lyke a great mylstone, and cast it into the sea, saying, With suche violence shall that great citie Babylon be cast, and shalbe founde no more. 22 And the voyce of harpers and musitions and of pypers and trumpetters shalbe heard no more in thee: and no crafty man of what soeuer craft he be shalbe founde any more in thee: and the sounde of a mill shalbe heard no more in thee: 23 And the light of a candle shal shine no more in thee, and the voyce of the bryde grome and of the bryde shalbe heard no more in thee: for thy marchauntes were the great men of the earth, and with thyne inchauntment were deceaued all nations. 24 And in her was founde the blood of the prophetes and of the saintes, and of all that were slayne vpon the earth.

The. xix. Chapter.

1 Prayses are geuen vnto God for iudgyng the whore.

AND after these thinges I hearde a great voyce of muche people in heauen saying (a) Alleluia: saluation, and glory, and honour, and power be ascribed to the Lorde our God: 2 For true & righteous are his iudgementes, for he hath iudged the great whore whiche dyd corrupt the earth with her fornication, and hath auenged the blood of his seruauntes of her hande. 3 And agayne they sayde, Alleluia: and her smoke rose vp for euermore. 4 And the .xxiiii. elders and the foure beastes fell downe, and worshypped God that sate on the throne, saying, Amen, Alleluia. 5 And a voyce came out of the throne, saying, Prayse our Lorde God all ye that are his seruauntes, and ye that feare hym both small and great. 6 And I hearde the voyce of muche people, euen as the voyce of many waters, & as the voyce of strong thunderinges, saying, Alleluia: for the Lorde our God omnipotent raigneth. 7 Let vs be glad, and reioyce, and geue honour to hym: for the mariage of the lamme is come, and his wife made her selfe redy. 8 And to her was graunted that she shoulde be arayed with pure and goodly raynes: for the raines is the righteousnes of saintes. 9 And he sayd vnto me, Write, Happy are they whiche are called vnto the supper of the lammes mariage. And he sayde vnto me, These are the true sayinges of God. 10 And I fell at his feete, to worship him: And he sayde vnto me, See thou do it not: for I am thy felowe seruaunt, & of thy brethren, euen of them that haue the testimonie of Jesus. Worship God: for the testimonie

(a) That is, prayse ye god, because that antechrist and all wickednesse is taken out of the world

Mat.22.8. Luk.14.8.

monie of Jesus is the spirite of pro-
phecie. 11 And I sawe heauen open,
and beholde a whyte horse: and he that
sate vpon hym, was called faythfull
and true, and in ryghteousnes (he) doth
Esai.53.b. iudge and make battayle. 12 His
eyes (were) as a flame of fyre: and on
his head were many crownes, and he
had a name written that no man knew
but he him selfe. 13 And he was clo-
thed with a vesture dipt in blood: and
his name is called the worde of God.
14 And the warryers which were in
heauen folowed hym vpon whyte hor-
ses, clothed with whyte and pure
raynes. 15 And out of his mouth
went a sharpe sworde, that with it he
shoulde smyte the heathen: And he
shall rule them with a rodde of iron:
and he trode the winefat of the fierce-
nesse and wrath of almightie God.
16 And he hath on his vesture and on
his thygh a name written, Kyng of
kinges, and lord of lordes. 17 And I
sawe an angel stande in the sunne, and
he cryed with a loude voyce, saying to
all the fowles that flee by the middes
of heauen, Come and gather your
selues together vnto the supper of the
great God: 18 That ye may eate the
flesche of kynges, and the flesche of hye
capitaynes, and the flesche of myghtie
men, and the flesche of horses, and of
them that sit on them, and the flesche
of all free men and bonde men, and of
small and great. 19 And I sawe the
beast, and the kinges of the earth, and
their warryers gathered together to
make battayle agaynst hym that sate
on the horse, and agaynst his souldi-
ers. 20 And the beast was taken,
and with hym that false prophete that
wrought miracles before hym, with
which he deceaued them that receaued
the beastes marke, and them that wor-
shipped his image. These both were
cast quicke into a ponde of fyre, bur-
nyng with brymstone: 21 And the
remnaunt were slayne with the sword
of him that sate vpon the horse, which
sworde proceeded out of his mouth:
and all the fowles were fylled with
their flesshe.

The .xx. Chapter.

1 Satan beyng bound for a certaine time,
7 and after let loose, vexeth the Churche
greeuously.

AND I sawe an angel come downe
from heauen, hauyng the key of
the bottomlesse pyt, and a great
chayne in his hande. 2 And he tooke
the dragon, that olde serpent, which is
the deuil and Satanas, and he bounde
him a thousand yeres: 3 And cast hym
into the bottomlesse pyt, and he shut
him vp, and set a seale on hym, that he
shoulde deceaue the people no more, 28
tyll the thousande yeres were fulfyl-
led: and after that he must be loosed
(for) a lytle season. 4 And I sawe
thrones, and they sate vpon them, and
iudgement was geuen vnto them: and
I sawe the soules of them that were
beheaded for the witnes of Jesus, and
for the worde of God, and whiche had
not worshypped the beast, neither his
image, neither had taken his marke
vpon their foreheades, or in their
handes, and they lyued and raigned
with Christ a thousande yeres.
5 But the other of the dead men shall
not lyue agayne, vntyll the thousande
yeres be finished. This is the first re-
surrection. 6 Blessed and holy is he
that hath part in the first resurrection:
for on suche shall the seconde death
haue no power, but they shalbe the Esai. 38. C
priestes of God and of Christe, and
shall raigne with hym a thousande
yeres. 7 And when the thousande
yeres are expired, Satan shalbe loo-
sed out of his prison: 8 And shall
go out to deceaue the people whiche
are in the foure quarters of the earth,
Gog and Magog, to gather them to-
gether to battayle: whose number is
as the sande of the sea. 9 And they
went vp in the plaine of the earth, and
compassed the tentes of the saintes
about, and the beloued citie: and fire
came downe from God out of hea-
uen, and deuoured them: 10 And the
deuyll that deceaued them was cast
into a lake of fyre and brymstone, 29
where the beast and the false pro-
phete shalbe tormented day and nyght
for euermore. 11 And I sawe a
great whyte throne, and hym that
sate on it, from whose face fled away
both the earth and heauen, and their
place was no more founde.
12 And I saw the dead both great and
small stand before god: and the bookes
were opened: and another booke was
opened, which is (the booke) of life: and
the dead were iudged of those thinges
which were written in the bookes, ac-
cordyng to their deedes. 13 And the
sea gaue vp her dead whiche were in
her: and death and hell deliuered vp
the

the dead whiche were in them: and they were iudged euery man accoꝛdyng to his deedes. 14 And death and hell were caſt into the lake of fire: this is the ſeconde death. 15 And whoſoeuer was not founde wꝛytten in the booke of lyfe, was caſt into the lake of fyre.

The.xxi. Chapter.

3.14. The bleſſed eſtate of the godly, 27 and the miſerable condition of the wicked.

A
Eſai. xlv.c. 2.Pet.3.a.
AND I ſawe a newe heauen and a newe earth: foꝛ the firſt heauen and the firſt earth were banished away, and there was no moꝛe ſea. 2 And I John ſawe the holy citie newe Hieruſalem, come downe from God out of heauen, pꝛepared as a bꝛyde garnished foꝛ her huſbande.

Eſai.25.d.
3 And I heaꝛde a great voyce out of heauen, ſaying, Behoulde the tabernacle of God (is) with men, and he wyll dwell with them, and they ſhalbe his people, and God hym ſelfe
26 ſhalbe with them and be theyꝛ God.
Eſai.43.d. 2.Cor.5.d.
4 And God ſhall wype away all teares from theyꝛ eyes: and there ſhalbe no moꝛe death, neither ſoꝛowe, neither cꝛying, neither ſhall there be any moꝛe payne: foꝛ the foꝛmer thynges are gone. 5 And he that ſate vpon the thꝛone, ſayde, Behoulde I make all thynges newe. And he ſayde vnto me, Wꝛyte: foꝛ theſe woꝛdes are faythfull and true.

6 And he ſayde vnto me, It is done: I am Alpha and Omega, the begynnyng and the ende. I wyll geue to hym that is a thꝛiſte of the well of the water of lyfe freely. 7 He that ouercommeth, ſhall inherite all thynges, and I wyll be his God, and he ſhalbe my ſonne. 8 But the feaꝛfull, and vnbeleuyng, & the abhominable, and murtheꝛeꝛs, and whoꝛemongeꝛs, and ſoꝛceꝛers, and idolateꝛs, and all lyeꝛs, ſhall haue theyꝛ part in the lake which burneth with fyre and bꝛymſtone: whiche is the ſeconde death. 9 And there came vnto me one of the ſeuen angels whiche had the ſeuen bꝛales full of the ſeuen laſt plagues, and talked with me, ſaying, Come hither, I wyll ſhewe thee the bꝛyde, the lammes wife. 10 And he caꝛied me away in the ſpiꝛit to a great and an hye mountayne, and he ſhewed me the great citie holy Hieruſalem, deſcendyng out of heauen from God:
B
11 Hauyng the glozy of God: and heꝛ ſhynyng (was) lyke vnto a ſtone moſte pꝛecious, euen lyke a Jaſpeꝛ, cleare as cꝛyſtall. 12 And had walles great and hye, and had twelue gates, and at the gates twelue angels, and names wꝛitten, which are the names of the twelue tribes of Iſrael. 13 On the eaſt ſyde thꝛee gates, and on the noꝛth ſyde thꝛee gates, and towaꝛdes the ſouth thꝛee gates, and fꝛom the weſt thꝛee gates. 14 And the wall of the citie had twelue foundations, and in them the twelue names of the lammes twelue apoſtles. 15 And he that talked with me had a golden ꝛeede to meaſure the citie withall, and the gates theꝛeof, and the wall theꝛeof.
C
16 And the citie was buylt foure ſquare, and the length was as large as the bꝛeadth: and he meaſured the citie with the ꝛeede twelue thouſande furlonges, and the length, and the bꝛeadth, and the heygth of it were equall. 17 And he meaſured the wall theꝛeof an hundꝛeth and fourtie and foure cubites, by the meaſure of man, that is of the angel. 18 And the buildyng of the wall of it was of Jaſpeꝛ, and the citie was pure golde lyke vnto cleare glaſſe. 19 And the foundati-
F
ons of the wall of the citie were garniſhed with all maneꝛ of pꝛecious ſtones. The fiꝛſt foundation was Jaſpeꝛ, the ſeconde Sapphiꝛe, the thiꝛde a Chalcedonie, the fourth an Emerald:
20 The fifth Sardonyx, the ſixth Sardius, the ſeuenth Chꝛyſolite, the eyght Beꝛyl, the ninth a Topas, the tenth a Chꝛyſopꝛaſus, the eleuenth a Jacinct, the twelfth, an Amathyſt.
21 The twelue gates were twelue peaꝛles, euery gate was of one peaꝛle, and the ſtꝛeate of the citie was pure golde, as thꝛough ſhynyng glaſſe.
22 And I ſawe no temple theꝛein: foꝛ the Lozde God almighte and the
G
lamme are the temple of it. 23 And Eſai.xl.d.
the citie hath no neede of the ſunne, neithꝛe of the moone to lyghten it: foꝛ the glozie of God dyd lyghten it, and the lamme is the lyght of it.
24 And the people whiche are ſaued, ſhall walke in the lyght of it: and the kynges of the earth ſhall bꝛyng theyꝛ glozy and honour vnto it. 25 And Eſai.xl.c.
the gates of it are not ſhut by day: foꝛ there ſhalbe no nyght. 26 And they ſhall bꝛyng the glozy and honour of the

the gentiles vnto it. 27 And there shal enter into it none vncleane thing, neither whatsoeuer worketh abhomination, or (maketh) lyes: but they only which are written in the lammes booke of lyfe.

The .xxii. Chapter.

1 The riuer of the water of lyfe. 9 The angel wyll not be worshipped.

A ND he shewed me a pure ryuer of water of life, cleare as crystal, proceedyng out of the throne of God, and of the lamme. 2 In the myddes of the streete of it, and of either side of the ryuer (was) there wood of lyfe, whiche bare twelue maner of fruites, and gaue fruite euery moneth: and the leaues of the wood serued to heale the people withal. 3 And there shalbe no more curse, but the throne of God and the lamme shalbe in it, and his seruauntes shall serue hym. 4 And they Esai.xl.d. shall see his face, and his name (shalbe) in their foreheades. 5 And there shalbe no nyght there, and there needs no candle, neither light of the sunne: for the Lorde God geueth them lyght, and they shall raigne for euermore.

6 And he sayde vnto me, These sayinges are faythfull and true. And the Lorde God of the holy prophetes sent his angel to shewe vnto his seruauntes the thynges which must shortly be fulfylled. Apoc. i.a. 7 Beholde, I come shortly: Happy is he that keepeth the C saying of the prophecie of this booke.

8 I Iohn sawe these thynges and hearde them. And when I had heard Apoc.xi.b. and seene, I fell downe to worshippe before the feete of the angel, whiche shewed me these thynges. 9 And he sayde vnto me, See thou do it not: for I am thy felowe seruaunt, and (the felowe seruaunt) of thy brethren the prophetes, & of them which kepe the sayinges of this booke: but worship god.

10 And he saide vnto me, Seale not the sayinges of the prophecie of this booke: for the tyme is at hande.

11 He that doth euill, let hym do euil still: and he which is filthie, let him be filthie still: and he that is righteous, let him be ryghteous still: and he that is holy, let hym be holy styll. 12 And beholde, I come shortly, and my reward is with me, to geue euery man accordyng as his deedes shalbe. 13 I am Alpha & Omega, the beginning & the end, the first and the last. 14 Blessed are they that do his commaundementes, that their power may be in the tree of lyfe, and may inter in through the gates into the citie.

15 For without (shalbe) dogges, and Esai.44.bi inchaunters, and whoremongers, and Reue.i.b. murtherers, and idolaters, and whosoeuer loueth or maketh leasynges.

16 I Iesus sent myne angel to testi- D fie vnto you these thynges in the Churches. I am the roote and the generation of Dauid, & the bryght morning starre. 17 And the spirite and Esai.lv.a. the bryde say, Come. And let hym that Iohn.7.f. heareth, say also, Come. And let hym that is a thirst, come. And whosoeuer wyll, let him take of the water of lyfe freely. 18 I testifie vnto euery man that heareth the wordes of the prophecie of this booke, If any man shall Deut.4.a. adde vnto these thynges, God shall Ioio.30.a. adde vnto hym the plagues that are written in this booke. 19 And if any man shall minish of the wordes of the booke of this prophecie, god shal take away his part out of the booke of life, and out of the holy citie, and from the thynges whiche are written in this booke. 20 He which testifieth these thynges sayth surely, I come quickly. Amen. Euen so, come Lorde Iesus. 21 The grace of our Lorde Iesus Christ be with you all. Amen.

FINIS.

The Table.

A Table to fynde the Epiſtles and Goſpels read in the Churche of Englande. Wherof, the firſt lyne is the Epiſtle, and the other the Goſpell.

On the firſt Sunday in Aduent.
Owe nothyng to any. Rom.xiii.c.
When they drewe nye. Mat.xxi.a.

On the ſeconde Sunday in Aduent.
Whatſoeuer thynges. Rom.xv.a.
And there ſhalbe ſignes. Luk.xxi.c.

On the thirde Sunday in Aduent.
Let a man this wyſe. 1.Cor.4.a.
When Iohn beyng in. Mat.xi.a.

On the fourth Sunday in Aduent.
Reioyce in the Lorde. Phil.4.a.
This is the recorde of. Iohn.i.b.

On Chriſtmas day.
God in tymes paſt. Hebr.i.a.
In the begynnyng was. Iohn.i.a.

On ſaint Steuens day.
And Steuen beyng full of. Act.7.c.
Beholde, I ſende vnto. Mat.23.d

On ſaint Johns day.
That which was from. 1.Iohn.i.
Ieſus ſaid vnto Peter. Iohn.xxi.f.

On Innocentes day.
I looked, and lo a lamme. Reue.14.a
The angel of the lord. Mat.ii.c.

On the Sunday after Chriſtmas.
And I ſay, that the heyre. Gala.4.a.
This is the booke of the. Mat.i.a.

On Newyeres day.
Bleſſed is that man. Rom.4.a.
And it fortuned, aſſoone. Luk.ii.c.

On the Epiphanie.
For this cauſe, I Paul. Ephe.3.a
When Ieſus was borne. Mat.ii.a

On the firſt Sunday after the Epiphanie.
I beſeeche you therfore. Rom.xii.a
The father and mother. Luk.ii.a.

On the ſeconde Sunday.
Seeyng that we haue. Rom.xii.b.
And the thirde day was. Iohn.ii.a.

On the thirde Sunday.
Be not wyſe in your owne. Rom.xii.d.
When he was come. Mat.viii.a.

On the fourth Sunday.
Let euery ſoule ſubmit. Rom.13.a
When he entred into. Mat.viii.c.

On the fifth Sunday.
Put vpon you as the. Coloſſ.iii.c
The kingdome of heauen. Mat.xiii.d

¶ On the firth Sunday (If there be ſo many) ſhall haue the ſame Epiſtle and Goſpell that was appoynted for the fifth Sunday.

On ſeptuageſima Sunday.
Perceaue ye not howe. 1.Cor.ix.d
The kingdome of heauen. Mat.xv.a.

On ſerageſima Sunday.
Ye ſuffer fooles gladly. 2.Cor.11.a.
When muche people were Luk.viii.a

On quinquageſima Sunday.
Though I ſpeake with 1.Cor.xiii.a
Ieſus tooke vnto hym. Luk.18.d

On the firſt day of Lent.
Turne you vnto me. Ioel.ii.c.
When ye faſt, be not ſad. Mat.vi.c.

On the firſt Sunday in Lent.
We as helpers exhort you. ii.Cor.vi.a
Then was Ieſus led. Mat.iiii.a.

On the ſeconde Sunday in Lent.
We beſeeche you brethren. 1.Theſ.4.a.
Ieſus went thence. Mat.xv.c.

On the thirde Sunday in Lent.
Be you the followers of. Ephe.v.a.
Ieſus was caſtyng out. Luk.xi.b.

On the fourth Sunday in Lent.
Tell me, ye that deſire. Gala.4.c.
Ieſus departed ouer. Iohn.vi.a.

On the fifth Sunday in Lent.
Chriſt beyng an hye prieſt. Heb.ix.c.
Which of you can rebuke. Ioh.8.f.

On the Sunday next before Eaſter.
Let the ſame mynde be. Phil.ii.a.
And it came to paſſe. Mat.26.a.

On the Munday next before Eaſter.
What is he this that. Eſai.63.a
After two dayes was. Mar.14.a.

On the Tueſday next before Eaſter.
The Lorde god hath. Eſai.l.b.
And anone in the. Mar.xv.a.

The Wedneſday next before Eaſter.
Where as is a teſtament. Heb.ix.d
The feaſt of ſweete bread. Luk.22.a

The Thurſday next before Eaſter.
This I warne you of. 1.Cor.xi.d.
The whole multitude. Luk.23.a.

On good Friday.
The lawe, which hath. Hebr.x.a.
When Ieſus had ſpoken. Iohn.18.a.

On Eaſter euen.
It is better, yf the wyll 1.Pet.3.d
When the euen was. Mat.27.g.

On Eaſter day.
If ye be riſen agayne. Colo.iii.a.
The firſt day of the. Iohn.xx.a.

On the Munday in Eaſter weeke.
Peter opened his. Actes.x.d.
Beholde, two of the. Luk.24.b

The Table.

On the Tuesday in Easter weeke.
Ye men and brethren, Act.xiii,d.
Ieſus ſtoode in the Luk.xxiiii,d.

On the firſt Sunday after Easter.
All that is borne of god. i.Ioh.v,a
The ſame day at night Iohn.xx,d.

On the ſecond Sunday after Easter.
This is thanke worthie. i.Pet,ii,d.
Chriſt ſaid to his diſciples. Iohn,x,d.

On the third Sunday after Easter.
Dearely beloued, I beſeeche. i.Pet,ii,c.
Ieſus ſaid to his diſciples. Ioh,xvi,d

On the fourth Sunday.
Euery good gyft,and euery. Iam,i.c.
Ieſus ſaid vnto his. Ioh,xvi,b.

On the fifth Sunday.
See that ye be doers. Iames,i,d.
Veryly veryly I ſay vnto. Iohn,xvi,f.

On Aſſencion day.
In the former treatiſe Actes,i,a.
Ieſus appeared vnto. Mar.xv.c.

On the Sunday after the Aſſention.
The ende of all thynges. 1.Pet.4.b.
VVhen the comforter is. Iohn,xv.d.

On Whitſonday.
VVhen the fiftie dayes. Actes,ii,a.
Ieſus ſayde vnto his. Iohn,14.c.

On the Munday in Whitſon weeke.
Then Peter opened his. Actes,x.f.
So god loued the worlde. Ioh,iii,c.

On the Tueſday in Whitſon weeke.
VVhen the apoſtles. Act,viii,a.
Veryly veryly I ſay vnto. Iohn,x,a.

On Trinitie Sunday.
After this I loked,and. Reue,4.a.
There was a man of. Iohn,iii,a.

On the firſt Sunday after Trinitie.
Dearely beloued,let vs. 1.Iohn,4.b
There was a certayne. Luk,xvi,c.

On the ſeconde Sunday.
Maruayle not my brethren. 1.Iohn.3.c.
A certayne man ordeined. Luk,14.d.

On the thirde Sunday.
Submit your ſelues. i.Pet,v.b.
Then reſorted vnto Luk,xv,a.

On the fourth Sunday.
I ſuppoſe that the. Rom,viii,a.
Be ye mercifull,as your. Luk,vi,f.

On the fifth Sunday.
Be you all of one mynde. i.Pet.iii.b.
It came to paſſe, that. Luk,v.a.

On the ſixth Sunday.
Knowe ye not that. Rom,vi,a.
Ieſus ſayde vnto his. Mat,v.c.

On the ſeuenth Sunday.
I ſpeake grolly, becauſe. Rom.vi.d
In thoſe dayes, when. Mar.viii.a.

On the eyght Sunday.
Brethren, we are debters. Rom,viii,c.
Beware of falſe prophetes. Mat.vii.c.

On the ninth Sunday.
Brethren, I woulde not. i.Cor.x.b.
Ieſus ſayde to his. Luk.xvi.a.

On the .x. Sunday after Trinitie.
Concerning ſpirituall. i,Cor.xii,a.
And when he was come. Luk.xix,f.

On the.xi. Sunday.
Brethren,as partaynyng. i.Cor,xv,a
Chriſt tolde this parable. Luk,18.b.

On the.xii.Sunday.
Such truſt haue we. ii,Cor,iii,a.
Ieſus departed from the. Mark.vii,d.

On the.xiii.Sunday.
To Abraham and his, Gala,iii,e.
Happy are the eyes. Luk,x,d.

On the.xiiii.Sunday.
I ſay walke in the ſpirite. Gala,v.c.
And it chaunced as, Luk,xvii,c.

On the.xv.Sunday.
Ye ſee howe large a letter, Galr.6.d.
No man can ſerue two. Mat,vi,d.

On the.xvi.Sunday.
I deſire that ye faint not. Ephe.4.a.
And it fortuned that, Luk,vii,b.

On the .xvii. Sunday.
I which am a pryſoner. Ephe,iii,b.
It chaunced that. Luk,xiiii,a.

On the.xviii. Sunday.
I thanke my god alwayes. i,Cor.i.a
When the phariſees had. Mat,xxii,d

On the.xix.Sunday.
This I ſay,and teſtifie. Ephe.iiii.
Ieſus entred into a. Mat.ix,a.

On the .xx. Sunday.
Take heede therfore how. Ephe,vi,d.
Ieſus ſayde to his. Mat,xvii.a.

On the.xxi.Sunday.
My brethren, be ſtrong. Ephe,vi,b
There was a certayne ruler. Iohn.iii,f.

On the.xxii.Sunday.
I thanke my god with. Philip,i.a
Peter ſayde vnto Ieſus. Mat.18.a.

On the.xxiii.Sunday.
Brethren, be folowers, Phil,iii,d.
Then the phariſees, Mat,xxii,b.

On the.xxiiii. Sunday.
VVe geue thankes to god, Colo,i,c.
VVhyle Ieſus ſpake vnto Mat,ix,c.

On the.xxv. Sunday.
Beholde, the tyme. Iere,xxii,b.
VVhen Ieſus lyft vp. Iohn,vi,a.

¶ If there be any mo Sundayes before Aduent Sunday, to ſupply the ſame, ſhalbe taken the ſeruice of ſome of thoſe Sundayes that were omitted betweene the Epiphanie and Septuageſima.

¶ Here endeth the table of the Epiſtles and Goſpels of the ſundayes.

The Table.

¶ *Here foloweth the table of the Epiſtles*

and Goſpels which are vſed to be read on diuers ſaintes dayes in the yere.

¶ On ſaint Andrewes day.
If thou knowledge. Rom.x a.
As Ieſus walked. Mat.4.c.

¶ On ſaint Thomas day.
Nowe are ye not ſtraungers. Ephe.ii.d.
Thomas one of the twelue. Iohn.xx.f.

¶ On the Conuertion of ſaint Paul
And Saul yet breathyng out. Act.ix.d.
Peter aunſwered & ſaid vnto. Mat.xix.

¶ On the purification of ſaint Marie the Virgin
The ſame Epiſtle that is appoynted for the Sunday.
When the tyme of their purifi. Luk.ii.

¶ On ſaint Mathias day.
In thoſe dayes Peter ſtoode in. Mat.xi.d.
In that tyme Ieſus aunſwered. Act.i.

¶ On the Annunciation of the virgin Marie.
God ſpake once agayne Eſai.vii.b.
And in the ſixth moneth. Luk.i.c.

¶ On ſaint Markes day.
Vnto euery one of vs. Ephe.4.a
I am the true vine, Iohn.xv.a

¶ On ſaint Philip and Iames day.
Iames the ſeruaunt of God. Iames.i.a.
And Ieſus ſayde vnto. Iohn.14.a.

¶ On ſaint Barnabe apoſtle.
Tydynges of theſe thynges. Act.xi.a.
This is my commaundement, Iohn.xv.a

¶ On ſaint John Baptiſtes day.
Be of good cheare my people. Eſai.xl.a
Elizabethes tyme came. Luk.i.f.

¶ On ſaint Peters day.
At the ſame tyme Herode. Actes.xii.a.
When Ieſus came into the. Mat.xvi.c.

¶ On ſaint Iames apoſtle.
In thoſe dayes came. Act.xi.a.
Then came to him, Mat.xx.a

¶ On ſaint Bartholmewe apoſtle.
By the handes of the apoſtles. Act.v.c.
And there was ſtrife Luk.xxii.c.

¶ On ſaint Matthewe apoſtle.
Seeyng that we haue ſuche. 2.Cor.4.a
And as Ieſus paſſed through. Mat.ix.a.

¶ On ſaint Michael and all angels.
There was a great battayle. Apoc.xii.c.
At the ſame tyme came. Mat.18.a.

¶ On ſaint Luke Euangeliſt.
Watch thou in all thynges. i.Tim.4.b.
The Lorde appoynted. Luk.x.a.

¶ On ſaint Simon and Judes day.
Iudas the ſeruaunt of Ieſus, Iude.i.a.
This commaunde I you Iohn.xv.a.

¶ On all ſaintes day.
Beholde, I Iohn ſawe. Apoc.vii.a.
Ieſus ſeeyng the people. Mat. v.a.

FINIS.

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